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CORONATION SERMONS.*

MR. ASPLAND informs us in his preface that "the clergy of the Established Church, and the ministers of the other denominations of Christians in Great Britain, have been accustomed to preach and publish sermons on the coronation of our Kings." The custom seems to be dying out. It leaves us, however, an excellent legacy in his own discourse on Christian Patriotism, which is the only sermon on the occasion, with the exception of the official discourse of the Bishop of London, the publication of which we have seen announced.

Considering the unprecedented popularity of the Sovereign, it is rather remarkable that the pulpit should have been so silent, and the press so idle. Perhaps it is partly owing to the people's feeling less interest in the ceremony than formerly. The principles of Utilitarianism are abroad. Most men have Latin enough to ask *cui bono*? Or if they have not, the question has been done into English. They think of the expense as well as of the spectacle. There is a suit instituted, Pockets versus Eyes. They

* A Sermon preached at the Coronation of their Most Excellent Majesties, King William IV. and Queen Adelaide, in the Abbey Church of Westminster, September 8, 1831. By Charles James Lord Bishop of London. Published by His Majesty's Command. London: Fellowes. 4to. pp. 15.

Christian Patriotism; or, the Wishes and Prayers of Britons for their Country in the present Crisis: a Sermon, preached before the Unitarian Congregation, Hackney, on Sunday, September 11, 1831, being the Sunday after the Coronation of his Majesty, King William the Fourth. By Robert Aspland, Minister of the Congregation. London: Hunter. 8vo. pp. 24.

would have all needful observances maintained, but with a splendour that shall be like Beatrice's love to Benedict "no more than reason." The costly, and the unmeaning, have fallen into disrepute. We have even heard a Tory member of the Corporation of London timidly hint that he doubted whether the Lord Mayor ought to be obliged to count hobnails when he is inaugurated. This disposition to abridge the "ceremony that to great ones 'longs," is a sign of the times of which His Majesty's Ministers were heedful, in the arrangements of the late Coronation, much to the satisfaction of the country. But it became thereby a less tempting topic to the preacher. No doubt it was "spiritualized" by some of the more mystical of the Evangelical preachers; but they seem to have confined the edification to their own flocks.

Perhaps another cause has co-operated in the production of this "effect defective." It may be feared that the popularity of His Majesty, as well as of his Majesty's Government, does not pervade the laity and the clergy with equal intensity. He is the people's king; and that is against his being the priests' king. The Church and the Nation are plainly not in sympathy. The direction to "follow the bishops" in a division, is no longer a safe guide for a short-sighted peer who wishes to support Ministers and does not understand the debate. That rule is obsolete, though it seemed to have become a part of the Constitution. The clergy have not been so forward as usual in their demonstrations of loyalty; and when they hang fire, it is not the custom of the Dissenting ministers to go off. The Coronation Addresses of both bodies are long in concocting. The clergy have delayed moving at all; and the Dissenting ministers never move first. Trifling as the whole affair is, it yet shews, amongst other indications, which way the wind is blowing. Amid the political corruption, or indifference, of the Clerical order, and of what too often descends to be its shadow, it is to Mr. Aspland's honour that he does not "follow," but set an "example, in order to testify his gratitude to a Patriot King, and his confidence in His Majesty's present Government; sentiments common to the larger part of the British nation." (Preface, p. iii.)

It is gratifying to observe the approach towards an identity of principle in these two discourses, delivered as they were by such very different persons, and to such very different auditories. Had the preachers changed places, there would only have been some minor differences in the way of their changing sermons also. The Bishop has pleasantly disappointed our expectations. His discourse is not only simple, dignified, and appropriate, but generally sound and just. Who of us will dissent from the following statement of the basis of civil society, and the ground of Christian obedience, which immediately follows the announcement of the text (1 Peter ii. 13)?

"A sense of mutual dependence, and the prospect of common advantage, are the basis upon which human reason has erected the fabric of civil so-

ciety. The principles which regulate the intercourse of man with man, as members of the same community, are to be found in the constitution of our nature. The form which these principles assume, when embodied in the laws and customs of social life, is varied by the peculiar circumstances under which different nations have constructed their systems of polity. Except in the single instance of the Jewish people, where a special end was to be accomplished by the appointment of special means, the Supreme Ruler of the world has not prescribed to his subjects any particular form of government; but has given the sanction of his approval, and the authority of his will, to those which are so administered as to answer the great ends of his own providential economy.

“The Christian Religion, which was intended for universal acceptance, and which was in due time to make all *the kingdoms of this world the kingdoms of the Lord and of his Christ*, lays down no limitation of the right which all men originally possess, to choose their own form of government. But it supposes this to have been already done; and then deals with the relations of civil society, only as they are instrumental in promoting the glory of God, and the happiness of mankind.

“Whatsoever government is so constituted as not to interfere with those ends, although it be, as to its form and details, an ordinance of man, is, as to its legitimate authority, *ordained of God*: and that, which most directly and effectually promotes the attainment of those ends, may with the greatest justice assert its claims to obedience and honour, *not only for wrath, but for conscience' sake*.”—Pp. 3—5.

We quote the following passage, because much notice was taken at the time of its omissions. People thought of what the preacher did *not* say. They felt how strong was the censure of silence on the character of the late Monarch.

“Of the incalculable value of a good example, in the sovereign of a Christian state, this country has had long and happy experience. Whatever difference of opinion may prevail, as to the political measures of the most eventful period in our history, there is none, as to the blessings which were diffused throughout the nation, for half a century, by the personal qualities of a King, whose ruling principle was the fear of God; and of a Queen, whose consistent virtue, and unostentatious piety, and diffusive, though secret benevolence, were not duly appreciated till they had been taken to their reward.

“If it be of advantage to the dearest interests of domestic life, that purity and honour should be exemplified, and vice repelled and put to shame, by those who live in an atmosphere of pleasure and temptation, and whose failings are regarded with more than usual indulgence; if the mild and steady lustre of female excellence, and the brightness of conjugal fidelity, should be conspicuous in those ranks which give the tone to public opinion; if the observance of all the outward duties of religion is promoted by the godly example of those who are embarrassed with the cares of state, or surrounded by the fascinations of luxury and indolence, then have we cause to reflect

with gratitude on the past, and to look forward with hope to the future."—
Pp. 11, 12.

This is truth ; but yet it is not the whole truth. Assuming in their fullest extent the facts which are here affirmed, and the public utility of the influence of those facts, there remains behind the important lesson that a Sovereign may, by his wrong-headedness or wrong-heartedness on public questions, immeasurably overbalance all the good which his private virtues can confer on the community. The reign of George the Third will always darken our annals ; and they will always be brightened by that of George the Fourth. Unhappily, the identification is less clear of the good with the personal qualities of the one, than of the evils with the personal qualities of the other. The common notion that religion has nothing to do with politics, fearfully perverts our moral sense. A man who does not obstruct the measures by which millions are visited with blessings, but who drinks and uses his wife ill, we leave under universal opprobrium, and justly perhaps, for his profligacy ; but a man who, while he says his prayers and is true to his wife, is an active party to proceedings which make hundreds of thousands of men profligates, and as many women widows and orphans ; who sanctions starving and grinding oppressions, and aids in demoralizing and desolating the world ; him we laud to the skies as a good man and beautiful Christian. Where is a man's Christianity to be seen, if not in the manner in which he influences the condition of millions of his fellow-creatures ? He is a courageous Christian who voluntarily sustains the responsibility of such a position. But neither he, nor others, should ever forget the awful degree of moral and religious responsibility which that position devolves upon him personally. It should never be mystified by phraseology which, if it mean any thing, means that morality is independent of our blessing or cursing mankind by millions. Such " holiday and lady terms" as that " difference of opinion may prevail on political measures," when employed to blink this responsibility, are scarcely more defensible than it would be to tell the inmates of a certain edifice at Brixton that " difference of opinion may prevail as to" financial " measures." The distinction of *meum* and *tuum* ; and the sacred rights of mankind, the blessings of peace, and the means of human improvement, are topics on which indeed persons do think differently. To form a correct opinion, and to pursue a beneficent course of action, we take to be a moral duty in the latter case not less than in the former, and one to which religion, well understood, applies its most solemn sanctions.

The Bishop only speaks the common language—we had almost said, the common cant, upon this subject. He proceeds in a tone to which our hearts respond more harmoniously. The admonition towards the conclusion of the sermon must have been felt as very impressive :

“ While the joyful acclamations of a loyal people hail the accession of

their sovereign to a kingdom, which the prudence and firmness of his predecessor have transmitted to him unimpaired in dignity and strength, it is the duty of him, who is commissioned to persuade men to lay hold upon that *kingdom which cannot be moved*, to remind his hearers, that the most splendid ornaments, which decorate the fabric of society, belong only to the present scene. The period is at hand, when their possessors, if they have escaped the trials of adverse fortune, must lay them aside; and abide the scrutiny of their omniscient Judge, divested of all that is not essential to the being of a moral agent. At that hour, how little comfort will be derived from the shadows of departing glory, the faded purple, the tarnished gold, the broken sceptre of their worldly state! But how rich and sublime a consolation will be that of the Christian monarch, who has made God his strength, and Christ his salvation, and the Gospel his rule of government; and who can thus sum up the true glories of his regality, and the history of his rule; *I put on righteousness, and it clothed me; my judgement was as a robe and a diadem.*—Pp. 14, 15.

Had Mr. Aspland officiated on the occasion, he would have been excited to a more glowing strain of eloquence than the Bishop is perhaps capable of. This is evident from his introductory allusion to the ceremony:

“The coronation of a king, always an imposing spectacle, is in this case the more impressive to the nation, in that the August Personage who is called by Divine Providence to fill the throne, has distinguished himself, beyond almost all his predecessors, by an immediate and spontaneous attention to the wants and wishes of his people, and has summoned around him servants who have been long honoured for their public integrity, and have pledged themselves by the whole of their past lives to measures which have for their object the reformation of the frame of government, so as to adapt it to the altered and improved condition of the age, the healing of discontents and the union of all classes of men in the enjoyment of common laws and equal rights, the lessening of the public burthens, the preservation of peace and the cultivation of amicable intercourse with all nations, the diffusion of useful knowledge, and the promotion of the national industry and wealth. They who behold with indifference a mere state-ceremonial, or smile at a pageantry which in the lapse of time, and the growth of reason, may have lost much of its meaning and all its fitness, must still feel that there is moral grandeur in the exhibition of the Ruler of one of the most powerful, rich, and refined nations of the earth, entering with sincerity and solemnity, and before the face of the whole people, into a covenant to reign legally, uprightly, and beneficially, and appealing to Heaven to witness his vows, and to ratify his obligations, and to send down a blessing upon them, a common blessing to himself and the people committed to his charge. Amidst such a scene, a sympathy with both King and People is as rational, amiable, and Christian, as it is natural; and the Christian minister who is most careful to exclude from the pulpit all political topics that engender or irritate party feeling, may consistently recognize, share, and endeavour to improve, the universal sentiment. Such at least is my own sense of propriety, and, acting upon it, I shall take occasion from the words of the text

to state, explain, and enforce a *Christian's Wishes and Prayers for his Country.*"—Pp. 2, 3.

After an exposition of the Psalm from which the text (Ps. cxxii. 6—9) is taken, the preacher combats the paradox of Soame Jenyns and others, that Patriotism is not a Christian duty. The absence of direct precept on this subject is well explained :

"It should be remembered, that in the times of our Lord and the apostles, the Jewish nation, with the greater part of the world, was under the Roman yoke. The masters of the globe, too, were extremely jealous of their power in the subject provinces. Some of the degraded natives of these tributary lands were forward to court the conquerors by denouncing such of their countrymen as spoke the language, or cherished the desire, of independence. We see that the Jewish leaders, with all their irritable impatience of Heathen bondage, were ever ready to gratify their malice by accusing Jesus and his disciples of enmity to Cæsar, and of a design to wrest the kingdom out of Roman hands. They even laid snares to betray our Lord into some expression or admission which should bring down upon him the vengeance of the ruling powers. Prudence, therefore, with regard to themselves and their followers, as well as a regard to their common cause, required them to be cautious, lest in their moral precepts they should seem to encourage a political resistance, which would only provoke instant destruction. Patriotism would have been a fruitless, but at the same time a dangerous lesson, for hopeless slaves—disarmed, dispersed, and broken-spirited captives—and dismantled, bridled, and divided kingdoms. The great Teacher had many things to say, which the times would not bear; and he magnanimously cast his hopes upon the broad principles of truth, justice, and charity, which he gave to mankind, knowing that in their slow and silent, but sure and powerful operation, they would work changes in favour of the humblest and most oppressed portion of mankind, compared with which all revolutions brought about by the sword are of little moment and in their results of no value.

"Did these principles include patriotism? If patriotism be built upon false views of human nature, and the common rights of man; if it be at war with social justice; if it be destructive of humanity, they did not: but if patriotism be provided for in the constitution of man and of society; if it be one branch of the sovereign law of justice; if it be a particular application of the universal duty of love to man,—they did include it, and it is as much a duty as any of the specific requirements of the Christian code of morals."—Pp. 10—12.

The following passage is alike just, devout, eloquent, and animating. We make but one exception to it. We demur to the position that the future destiny of nations, or at least of mankind at large, is not to be divined from their past history. It is from the records of the past that we should have deduced the prospect of that brighter future which we join with the preacher in anticipating. History seems to us to demonstrate a law of progress in humanity, which has always operated, though its ratio may, and

indeed from the nature of the case must, become an accelerated one. Different tribes and people may, at different times, have led the way; but the tribe or people at the head of the human race, in any given period, has always been in a superior state to that which took the lead during a preceding period. Each nation fulfilled its mission; carried on improvement in that particular way for which its powers were adapted, and to the limits which those powers could reach; and then resigned the supremacy to a successor. Thus nations may have paused; still the human race has advanced. And thus we may infer the advance will continue until all institutions become only modifications of Universal Association for Universal Good.

“But as, on the one hand, we must not presume to be the peculiar people of God, and to have an exclusive claim to his favour, so neither, on the other, are we warranted to interpret his decrees to be against us as a nation, and to conclude that his mercies are clean gone and for ever, that his promise is come utterly to an end, that he hath forgotten to be gracious, and that he hath shut up his loving-kindness in displeasure. This latter were the worse evil of the two. It is called by the Psalmist, whose desponding words I have been quoting, *his own infirmity*: it would smite the heart of patriotism with a palsy, and the disease would soon communicate its withering influence to our piety.

“Nations, like individuals, are doomed to change; but it may be hoped that we carry the analogy too far when we represent them also fated to decrepitude and decay, at least within assignable revolutions of time. From the past history of nations, we are not sure that we can divine the future. There is nothing in ancient times parallel to the present. Social man has become a new creature. The operation of many of the causes of the decline and fall of states has been stopped; new principles are at work, favourable to life and vigour. It seems utterly impossible that the civilized world should be again overrun by barbarians; that superstition should bring another long night over the human faculties; or that universal ignorance should deliver up the multitude, bound hand and foot, to crafty priests and despotic princes. The actual tendencies of mankind, in all those parts of the globe that are of political consequence, are towards improvement in the arts of life, in law, in science, in policy, and in religion. He would be bold in his sinister prognostics who should point to the mark where this improvement shall terminate. The patriot and philanthropist—for in our view they are one and the same character, seen only in different Christian lights—may humbly though not weakly hope—especially with the promises of divine revelation, which is a ‘covenant of promise,’ before his eyes—that there will be such a progression of the human race in reason, wisdom, and skill; in the sense of the true interests of the species, of communities and of individuals; and in the principles of justice and the sentiments of charity;—that wars will be prevented by international tribunals; that durable peace will enable and induce all countries to exchange for mutual advantage the products of their soil, industry, skill, and science; that the extremes of

wealth and poverty will be corrected; that knowledge will diffuse itself amongst all classes in all regions, inspiring personal dignity, the forerunner of social happiness; that government will be only law in beneficial exercise, and that law will be an expression of the common reason and will; and that, partly as cause and partly as effect of all these glorious results, Christianity will be known and received in its simplicity and purity, and Religion and Virtue will walk the earth, hand in hand, joint protectors of man's peace and happiness, and his guides from earth to heaven, where alone man and society will be made perfect."—Pp. 18—20.

We add the concluding wishes and prayers, so worthy of the Christian patriot and philanthropist, and in which we are sure our readers will heartily and solemnly unite.

“ Emboldened by these hopes, let it be our fervent wish and solemn prayer, and consequently our strenuous endeavour and constant aim, that our country may be first in the race of nations for the prize of true and enduring fame, but that there may be no competition between our own and other nations, except that which in its exercise shall be healthful and in its issue beneficial to all. Here, if it be the pleasure of the Most High, may the general voice command only what is true and right, and public opinion be the inviolable sanctuary of freedom. May Peace, settled, universal, long-continued Peace, heal all the wounds inflicted by War, and be the harbinger of every other national blessing. May Industry be willing and its reward bountiful. May Commerce spread its prosperous sail, and our merchants be ‘ the honourable,’ by being the virtuous, ‘ of the earth.’ May Science bring forth new aids to art, and art multiply the comforts of social life. May Knowledge be a common property and blessing. May all orders of men, in their several degrees, be at once the strength and the ornament of the state. May no violence give a shock to our civil and political institutions, nor any fundamental change be made in them, but by the calm reason and determined will of an united people. Upon the King's head may the crown flourish; may his life be continued to the utmost limit that nature allows; and may his reign be numbered amongst the brightest eras of our national annals. May the Queen Consort and the various members of the Royal Family make an ample return for their privileges and immunities by co-operating for the public good. May the nobles of the land verify their titles and sustain their rank by being high examples of patriotism. May the representatives of the people be faithful to their charge by consulting the people's true and lasting interests. May the expounders and administrators of the law look only to the protection of the commonwealth. May the arm of justice never be raised by passion, nor strike without discrimination, nor become habituated to extreme severity. May the United Kingdom in all its members be animated by one heart. May our scattered colonies and dependencies be united to the mother country by the ties of gratitude and hope; and may those tribes and classes amongst them who have known us only by the weight of our power, be recompensed by our justice and won to true reconciliation by our benevolence and mercy. May our various Christian

denominations be equally free and independent; while they prize faith, may they, after apostolic usage, hold charity to be more excellent; never more may Intolerance distract our councils and put in conflict all the evil passions, nor Bigotry again poison 'the cup of blessing.' May all our Houses of Prayer be schools of every amiable and generous virtue, and may our youth be trained up in them to filial piety, to the love of their country and the love of all mankind, to unity of spirit with the holy and merciful Jesus, and to the child-like fear and cheerful worship of the Father Almighty; and may they transmit these sentiments and habits to their children, and they to theirs, till time, and with it the distinctions of race and country, shall be no more.'—Pp. 20—22.

THE EARLY SOWING.

A TALE.

ONE dreary winter's morning, a funeral, the preparations for which were of the most sordid kind, was made ready to set out from an alley in one of the lowest districts of the city of London. It was not regarded with any respect by the gazers. They looked on with less curiosity than is observable in the country, where such a spectacle is less common: but what curiosity there was testified itself in noise and bustle. Some few who passed by cast a glance at the coffin and went on. Some pushed their way as if they did not perceive what was doing: but at every door stood one or more idlers making their remarks, and shrill voices from the garret-windows were heard above the tumult of the alley, and the rattling of carriages in the neighbouring street. The snow was all melted on the pavement, but some yet fell in dingy masses from the eaves, and the idle boys amused themselves with pelting each other, till one, ruder than the rest, flung his handful at the mourner who immediately followed the coffin. The example was presently imitated; and as the bearers turned the corner, the rusty pall was sprinkled with snow-balls.

It was soon observed that one who had been supposed to belong to the funeral-train had not departed with it. He wore a black coat, and was certainly a stranger in the place, and the neighbours therefore looked to see him go into the house where the death had taken place; but when they saw the door shut while he stood watching the boys at their rude play, they regarded him with suspicion, and many—for good reasons doubtless—closed their doors and retreated from the windows.

"They suspect me to be connected with the police," thought M., perceiving this:—"the first difficulty I have to contend with in all such places. I must begin as little in police style as possible."

“Your snow-balls don’t hurt me to-day,” said he, smiling, as one passed close by his shoulder: “but I should not like them if I were following a funeral.”

“These don’t hurt,” said the boy who had flung the first handful at the mourner: and as he spoke, he looked round for a stone to put into the one he was making.

“Did you ever walk behind a coffin?” asked M.

“Not I,” said the boy.

“If you had, you would know what it is to be made game of at such a time. It is mischievous to throw stones in the shape of snow-balls; but it is cruel to mock people when they are in grief.—Whose funeral was that?”

“I don’t know.”

“I bid you ask,” said his mother, who had come out of her house on seeing the gentleman talking to her boy. “Why don’t you ask, as your father bid you?”

“You want to know whether they died of the fever,” said the boy; “but what care I whether the dead dog was hanged or drowned?”

“You would like somebody to care when your turn comes,” said M.

“No more than I should care for myself,” said the boy. “What does it signify? I saw a man drowned once, and I have seen many a one hanged; and I would as soon be one as the other.”

“Hold your tongue, you wretch,” cried his mother. “I hope, Sir, he does not know what he is talking about.”

“I do though,” said the boy: “and if I am hanged, remember you taught me the way. I saw you steal before ever I tried my hand at it; and so I’ll say.....”

His mother had turned into the house before he finished, and M. followed her. When she perceived this, she turned fiercely round, and asked him what he meant by making her own children betray her in the face of her neighbours.

“I came with no evil purpose,” said M., “nor is it my business or that of the neighbours to find out whether your son speaks truth or falsehood respecting you. I see that he is a trouble to you, and I should be glad to help or comfort you if I could.”

“Never mother had such a trouble,” replied the poor woman. “I don’t know which is worse,—to have him in sight, treating us in the way he does, or to be dreading to hear of the wickedness he commits, day and night, when he is away from us.”

And then she went on to relate how her son often absented himself for days together, supporting himself she knew not how; but certainly by no honest means. There was no excuse of poverty for this at present; for his father brought in such wages as might keep the family above want.

She did not believe that the lad would give over his evil ways if his father were ever so rich : he seemed to take to vice by nature.

M. mildly reasoned against so hopeless a conviction, and urged that if the boy's bad habits were traced back to their origin, there might be hope of cure. The woman's back was turned towards him as he said this ; but there was something in her silence, and in the expression of her whole figure, which impressed him with the conviction that she was suffering anguish of mind, and that it probably arose from the truth of what her son had said about his first lesson in theft. Respecting her feelings, whether of remorse or of any other nature, he paused. A new topic was presently supplied by the entrance of a child of much more promising appearance than any who were playing without. He was also the child of this woman, who gave her name as Harris. She said he was some comfort to them at present ; but she did not know how long it would last, for while Ned's example was before his eyes, she was afraid nothing would prevent his turning out like both the others. Had she then another child ? Yes—the eldest, a girl, who, in the days of their extreme poverty, hired herself out as a porter in one of the markets. She had become more and more irregular in her earnings and in her return home, and had at length disappeared altogether. Since then the family had changed their dwelling, which made her return to them more improbable than it would otherwise have been. Mrs. Harris had long opposed the removal ; but her husband had taken a disgust to the place in which they had suffered so much, and being a stern man, had little wish to see his daughter again ; and all that the unhappy mother could do was to leave word with the neighbours where the family might be found, and to go among them, from time to time, to ask whether the wanderer had returned,—and be disappointed.

Having no comfort to suggest respecting her, M. inquired what means were taken to prevent the corruption of the youngest boy. He was kept as much as possible from playing with the children in the alley, and employed by his mother's side. This was all.

“ Do you not send him to school ? ”

“ I never could part with him out of my sight, after what I had gone through with the other two.”

“ You take him to some place of worship ? ”

“ I have no heart to go to any such place. We have never kept our Sundays since our troubles were at the worst. We left off going out then because we had not clothes to put on.”

“ But there is no such reason now.”

“ No, Sir ; but every thing is so changed since the time when we used to make Sunday our resting-day, that we try, I scarcely know how, to make it as much like other days as we can. I have often wished we lived out of hearing of the church-bells.”

Before M. could reply, Harris entered. He looked full at the unexpected

visitor, and rather surlily asked what business brought him. He was but little softened by M.'s explanations of his purposes of kindness and peace.

Harris answered that his troubles, be they many or few, concerned only himself, and he hoped the gentleman would leave him to get over them as he could. It signified to nobody what became of him and his.

"Indeed!" said M. "And do you feel no concern when you see a neighbour tossing on his bed with pain, or downcast because he sees his family starving round him? Do you say it is no concern of yours, and instead of trying to help him, leave him to get over it as he can?"

"When I am sick," said Harris, "I will send to the doctor; and when we are starving, we will go to the parish, and ask nobody's charity in either case."

"And when you are unhappy," said M., "what then?"

"I don't think reading prayers does any good, so I shall not send for the clergyman: and if he chooses to come without being sent for, I shall not scruple to tell him my mind."

"I understand you," said M., "and I agree with you further than you think. I am not come to read prayers with you; for, though I am certain that it is our best comfort to look to God at all times, I believe that we please him best by helping one another, in the first place, to remedy the misfortunes we meet with. Did you ever see a man lying by the road-side so sick or hurt that he could not go on with his journey?"

"No; but I saw a woman only the other day run down in the street, and her leg broken."

"And what became of her?"

"We got a shutter, I and another man, and carried her to the hospital."

"Poor soul!" said his wife. "She fainted by the way, and they thought she was gone, till George got some wine, and poured it down her throat. And when she reached the hospital, all her cry was about her children, till George offered to go and see that they were taken care of."

"Why did you trouble yourself?" asked M. "What did it signify to you what became of her and hers?"

Perceiving that Harris was at a loss for a reply, he continued,

"I was going to remind you of a story of a man who fell among thieves, and was left by the wayside wounded and half-dead; and of the way in which he was helped by one who passed by, and had compassion on him. But, by what you have told me, I think you must remember the story well, and who told it first. If so, you cannot doubt its being the duty of us all to help one another whenever we can."

"It would be unnatural to let any body faint or die for want of a drop of wine or so," said Harris. "But that has nothing to do with your coming here. You can't bring back my daughter; and as for that boy yonder, he is made for the gallows: 'tis his own father says it," he continued, flinging his hat to the furthest corner of the room, "and 'tis his own father that

forbids you to meddle with him, and to come any more to see what trouble we are in."

M. instantly rose to depart. "I will not remain with you against your will," he said, "and it is my rule never to interfere between parents and children. But nothing can prevent my feeling for you, or keeping an eye upon your son, with the hope of giving you assistance or comfort when you will be more willing to receive it. If you wish to see me again you will find me according to this address."

When M. had laid his card on the table, Mrs. Harris exclaimed,

"O George! it was but yesterday you said that nobody in the world cared for us, and that no good came to us from living, as people boast, in a Christian land. And now you send away the first friend that has come near us these many days."

M. paused a moment to see the effect of this expostulation; but as Harris still stood in an attitude of sullen gloom, he hastened away. As he left the alley, he spoke a few words to Ned in a tone which convinced the boy that the stranger had not been, as he supposed, "set against" him by his parents.

M. was not much surprised at meeting Harris, within a week afterwards, coming in search of him. The man looked awkward, and began a kind of apology, which M. cut short with a smile and a few kind words. Harris came to say that his boy's curiosity seemed to have been excited by M.'s visit. He had asked two or three times what the gentleman came for, and whether he would return; and, as he had obtained no satisfactory answer, the incident seemed to have made more impression upon him than was usual. His mother fancied that the reappearance of the stranger might produce a yet further effect, and therefore humbly requested the favour of another visit, which M. gladly promised. He determined that Sunday morning should be the time, as the whole family would then probably be at home; but he made no appointment, lest Harris himself should take care to be out of the way.

As M. entered the district in which Harris's house was situated, there was nothing to remind him that it was the Lord's-day but the church-bell, which the wretched in spirit would fain have silenced. No man was more averse than M. to the sight of evil over which he had no power; and he therefore pushed his way hastily through the groups of slatternly gossips who were abroad to buy their potatoes, and made a wide circuit to avoid the sound and smell of the crowded gin-shop. When he reached the place of his destination, he found no drunkenness, but almost every evil short of it. Harris was out, in search of Ned, who had just made his escape, as he was for ever trying to do on the Sunday morning. The younger boy was leaning half-naked out of the window, watching a fight which had been got

up between two cocks in the alley ; while his mother was preparing to clean the room. There was not a chair to sit down upon, and her appearance was more untidy than could be excusable on the busiest Saturday night.

“ I should not have guessed that you lived within hearing of church-bells,” said M. “ You seem to have forgotten that this is Sunday.”

Mrs. Harris, with some confusion, asked him in, promising to arrange the room in a few minutes. M. refused, but offered to return in half an hour, when her husband might be at home, and the house and herself in better order.

M. presently met Harris in the street. He had traced his boy to his usual Sunday haunt, and was returning, angry and miserable, to tell his wife that they need not expect to see Ned for hours or perhaps days. He had joined a set of young thieves who met in a cellar near to play cards and drink spirits all the Sunday. “ You have tried to bring him home, of course,” said M. “ Why did you leave him ?”

“ You don’t know what it is, Sir, for an honest man to shew himself among those young rogues. I once followed Ned in, and I will never go again. They would lay hold of me, and turn me out with a word from him.”

“ I will go, however,” said M., “ if you will shew me the way.”

“ You don’t know what you would be doing, Sir ; you would be in danger of your life.”

“ I think not,” said M. “ So just turn back with me, will you ?”

Harris obeyed unwillingly, and retreated when he had pointed out the entrance to this place of iniquity.

M. having given his name, gently pushed past the astonished proprietor, who would have opposed his proceeding. When he stood in the doorway, the sight of the squalid groups, the sound of their untamed voices, the smell of spirits, were inexpressibly disgusting : but M. commanded his feelings and his countenance, and stood waiting till his presence was perceived. There was presently a sudden hush in the place, and then he said in a mild distinct voice, as he looked slowly round,

“ Edward Harris, it is you I want.”

Till he fixed his eye on a party of card-players in the furthest corner none knew to whom he spoke, for the frequenters of such places are not known by their own names. Ned himself had almost forgotten his.—He was evidently startled by M.’s appearance, and threw down his cards ; but at the instigation of one of his companions, he took them again, and held them up as a sign that he could not leave his game.

“ I am in no great hurry,” said M, descending the steps. “ Give me a seat, and I will wait till your hand is out.”

No one offered any opposition to his seating himself on a bench in the

midst of them. He drew a candle towards him, (for no daylight penetrated here,) took a book out of his pocket, and began to read. He had not to wait long. His presence was a restraint which the people round him were eager to get rid of. If his manner had been any thing but what it was, they would have turned him out ; as it was, they urged Ned to go with him and see what he wanted, and to come back as soon as he could.

“ Are you ready, my boy ?” said M., when the cards were again thrown down : and the lad followed him passively, as he made his way to the door, taking not the slightest notice of the parties on either hand.

“ What do you want with me ?” said the boy. “ You are not going to have me taken up ?”

“ No,” said, M., “ not till I see that you know what the law is, and that you break it wilfully.—I am come to take you home. There stands your father. He has been working laboriously all the week, and it is hard that his rest should be broken to-day by toiling and fretting after you.”

“ He lets nobody have any rest at home,” said Ned ; “ nor my mother neither. He would flog me this minute if you were not here ; and he will as soon as your back is turned ; so I shall not go home.”

“ I am going with you,” said M. ; “ and as for flogging you, it is not the time for it when you are doing what he wishes. And as for peace and comfort, there can be no comparison between dinner and a good fire above ground, and the cold and dirt of yonder cellar. Fire warms one better than spirits at any time.”

By this time Ned saw with surprise the blaze of a good fire through the window of his home. His mother was tidily dressed ; Willy had his face washed and his hair smoothed, and the furniture was all in its place. In consequence of a sign from M., both father and mother refrained from any notice of the boy’s absence and return. They presently perceived that M.’s coat was wet with the heavy rain. He took it off, and gave it to Ned to dry, and calling little Willy to him, he asked him if any body ever told him tales to amuse him : and presently interested him in the story of Joseph. He was not a little glad to see that Ned nearly let the coat burn while the narrative went on, and to hear Harris observe to his wife that they had once had a picture of that story, if they could but find it up to shew the child.

M. said that his children had pictures of it : and he told little Willy that if his brother would bring him to his house in the afternoon, they might look at them. He directed Ned how to find the way, and begged of him not to disappoint the child. Then seeing that the hungry boys were eyeing the boiling pot which contained their dinner, he rose to go.

“ It is not for us to ask whether you will take a bit with us,” said Harris.

“ Some day I will,” replied M., “ but now I have to go further ; and I must be at home when your boys come.”

“You will come again, Sir,” said the anxious parents in a low voice, as he crossed their threshold.

“Certainly; next Sunday or sooner.” And he felt pretty confident that Mrs. Harris would now finish her week’s work on the Saturday night.

“What has been done in this case, as in others,” said M., when, a few weeks after, he made his report to those under whose authority and by whose support his mission was conducted,—“what has been done appears trifling in the detail, but I am sure it is important in reality. We have no sudden reformation to boast of. These people have not yet attended public worship; they have not yet taken to reading the Bible, and I have not seen them in such a state that I could mention prayer to them. If they had, like others under my charge, needed assistance from our purse, the work would have been quickened; but it is proceeding. It is something that they make a friend of me. It is something to have engaged them in any kind of observance of the Lord’s-day, and to have united the family in any common interest, if it be only listening to the Bible stories I relate to the child. I have further reason to hope that the season of greater progress is at hand.”

“What reason?”

“Last Sunday, having gone early on purpose, I rose to depart when the first bell sounded, saying that the time for service was too precious to be always sacrificed. I thought they looked wistfully after me, and I believe a word from me will ere long make them follow me.—And so convinced am I, from the changed tone of our intercourse, that any remarkable occurrence which may befall them, be it prosperous or adverse, will induce an expression of good feelings which are now strengthening in silence, that I watch in their case with peculiar interest, for the arrival of one of those outward changes which happen occasionally to all. If we could but gain tidings of the daughter”

“It is not impossible. Devise the method, and the means shall not be wanting. You have done so much that it would be sinful to despair of the rest. Why should we not remind one another that our office is that of the apostles of old? It will strengthen us to proceed upon their principle,—that it is ours to plant and to water, trusting to God to give the increase.”

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. VI.

BERNARD OCHINO, to whom we have already had frequent occasion to allude, was born at Sienna, in Italy, A. D. 1487. He was of humble origin, and appears to have laboured under great disadvantages in early life. The deficiencies of his education, however, were amply supplied by the brilliancy of his genius; and few men ever possessed, in a more remarkable degree, the power of clothing their thoughts in striking and suitable language. He spoke his native tongue with such fluency and elegance, as at once to convince and captivate every heart.

Ochino entered the order of Franciscan Monks, called Cordeliers, at an early age; but, some cause of dissatisfaction arising, he quitted that order in disgust, and began to devote himself to the study of physic. On reflection, however, he resolved once more to resume the monkish habit, and lead a life of rigour and austerity. Accordingly, in the year 1534, he entered the order of Capuchins; and his conduct was so eminent for its piety and regularity, that he was twice elected Vicar General of the order, at Florence, in the year 1538, and at Naples in 1541. On the testimony of Ant. Mar. Gratiano, Bishop of Amelia, a zealous Catholic, Ochino has been represented as the founder of this order. This prelate, in his life of Cardinal Commendoni, relates that Ochino, having observed great laxity in the discipline of the order of St. Francis, withdrew himself, for the purpose of living more according to its ancient strictness; and that, finding some of his brethren disposed to second his views, he restored the institutions of St. Francis, in all their pristine vigour; and, in conjunction with Matthew D'Urbino, a man of extraordinary piety and sanctity, established the order of Capuchins. But this statement cannot be true, if, as we are told, Ochino did not assume the habit of a Capuchin till 1534; for the establishment of this order took place in the year 1525, under the pontificate of Clement the Seventh, and in the year 1534, under the pontificate of Paul the Third, the number of religious belonging to it amounted, if we are to believe Spondanus, to at least three hundred.

Ochino is described, by all his biographers, as possessing an active and ingenious turn of mind, and a rich and fertile imagination. As a pulpit orator, it is said that no man ever attained a higher degree of popularity. His preaching was the theme of admiration, not only with the vulgar, but also among persons of distinction and quality. Princes and prelates were frequently in the number of his audience; and the first cities of Italy contended for the honour of having him as their preacher. He is represented as a man of a singularly venerable aspect, with a long beard flowing gracefully down upon his breast, and a pale countenance, which bespoke the austerity of his mode of life. He was received as an inmate into the palaces of

princes and nobles, where he observed the same rigour and abstinence which habitually distinguished him. In his meals he confined himself to one dish, and that too of the plainest description; and abstained almost entirely from wine. He declined the use of the costly beds and sumptuous apartments which his hosts prepared for him, and reposed upon the bare ground, with no other covering than his own cloak; and so great was the reputation for sanctity which he had acquired throughout Italy, that the very mention of his name inspired a feeling of veneration in all who heard it. The nobility regarded him almost as something superhuman. At his approach they went out to meet him. The reception which they gave him was more like that of a sovereign prince than of a poor monk; and when he took his departure from their houses, they insisted upon accompanying him on his way, and shewing him all those marks of attention which they were in the habit of paying to persons of distinction alone.

It has been asserted by some of the biographers of this singularly gifted man, but apparently without sufficient authority, that he was appointed confessor to the Pope. A statement to this effect is advanced, with some degree of confidence, by Lubieniecus, which, however, is unsupported by any direct evidence. Bayle regards the matter as extremely doubtful; and Sandius alludes to it only as a rumour. The fact is in itself unimportant, for Ochino's popularity was such, that, in the eyes of his numerous and devoted admirers, an appointment of this kind, however deservedly bestowed, could have thrown no additional splendour upon his character.

During one of his preaching excursions into the South of Italy, in the year 1541, Ochino formed an intimacy with John Valdez and Peter Martyr, and so complete a change was wrought in him by his intercourse with these enlightened advocates of the principles of the Reformation, that he soon fell under the suspicion of heresy, and incurred the charge of having given utterance to sentiments at variance with those of the Catholic Church. In the year 1542, he was appointed to preach at Venice during Lent, where he attracted, as usual, large and crowded audiences; but having introduced into his discourses topics at variance with the discipline of his Church, he was cited to appear before the Pope's Nuncio, and dismissed with a gentle reprimand. A short time after this, Julius of Milan, a disciple of Valdez, and an intimate friend of Ochino, was committed to prison, by order of the Nuncio; and this harsh treatment of his friend drew from him the following spirited observations: "What mode of proceeding is now left to us, Sirs? To what purpose do we undergo such troubles and hardships, O illustrious city, Queen of the Adriatic, if those who preach the truth are consigned to prison, shut up in dungeons, and loaded with chains and fetters? What security shall we now have for our own persons? What free range will be left to truth? Would that the truth might be spoken candidly and openly! How many blind, who are now shut out from an enjoyment of the light and enveloped in darkness, would then be illuminated!" The

Nuncio, incensed at these animadversions of Ochino, immediately interdicted his preaching, and sent an account of the affair to the Pope: but the Venetians, who were great admirers of Ochino's eloquence, prevailed upon the Nuncio, at the expiration of three days, to withdraw his interdict; and Ochino, whose conduct was narrowly watched during the remainder of his stay at Venice, avoided all further use of irritating and offensive language.

When the term of his mission at Venice had expired, he proceeded to Verona, whither he summoned certain brethren of the Capuchin order, who were intended for the ministry, with a view to their preparation for the sacred office. In pursuance of this design, he expounded to them the epistles of Paul, but allowed himself unusual liberty in the course of his expositions. The Pope, who had hitherto been his friend, and who, it was supposed, had intended to raise him to the dignity of Cardinal, was now greatly incensed at his conduct, and issued an order for his appearance at Rome. He immediately set out on his way thither, but when he had proceeded as far as Bologna, he called upon his friend, Cardinal Contarini, who had recently returned from the Council of Ratisbon; and found him just upon the point of death. The Cardinal unbosomed himself freely to Ochino, and informed him that, although he had strenuously resisted the Protestants on other points, he secretly agreed with them on the subject of justification through Christ. While Ochino was at this place he abandoned his intention of proceeding to Rome, and hastened to Florence, to consult with his friend, Peter Martyr, whose advice he was anxious to procure in this emergency. This interview led to a determination, on the part of both, to leave Italy without delay; a determination which was hastened by a report, that Ochino's arrival at Rome was to be the signal for his destruction, six Cardinals having been appointed to sit in judgment upon him. Nor was this report a groundless one, for he afterwards learned that a body of armed men was sent to Sienna and Florence, to seize and detain him.

The immediate cause of Ochino's abrupt departure from Italy has been variously related by different writers. Some have said that, in a sermon delivered before the Pope on Palm Sunday, he alluded, in warm terms, to the pride of the chief pontiff, and contrasted it with the humility displayed in the conduct of Jesus Christ; and that, at the close of the discourse, one of the Cardinals informed him that he had incurred the displeasure of his holiness, and advised him instantly to seek safety by flight. We are also informed that, in discoursing on the subject of the Trinity, he stated the arguments against that doctrine, but, under a pretext that the time was then too far advanced for him to proceed, delayed the refutation of them till a future opportunity; and, in the mean time, took his departure from Italy. Some Catholic writers, moreover, inform us, that he went over to the Protestant party in consequence of having been disappointed in his expectation of obtaining a mitre or a Cardinal's hat. But all these rumours are utterly unworthy of credit; and the last, in particular, is altogether at variance

with Ochino's known character for integrity. It probably originated in the mortification felt by the Catholics at his defection from their party; and may be set down as one of those stale devices which writers, who are hardly pressed, seldom scruple to employ in the course of controversial warfare.

Ochino had many powerful friends in the North of Italy, whom he had attached to his cause by the piety and integrity of his life, no less than by his brilliant and matchless eloquence as a pulpit orator. Among these was the Duchess of Ferrara, who aided his flight to Venice by supplying him with a disguise, and furnishing him with the pecuniary provision necessary for his journey. From Venice he pursued his course to Geneva, where many Italian exiles had previously taken up their abode, and formed themselves into a separate religious society. Ochino's motive for making choice of Geneva as the place of his retreat, is said to have been a hope that he might be elected pastor of this little church, but in this hope he appears, from some cause or other, to have been disappointed.

The departure of so celebrated and justly popular a character from his native country, and his renunciation of the doctrines of the Romish Church, were subjects of universal astonishment and regret among his Catholic friends. Cardinal Caraffa addressed an exhortatory letter to him, in which, after bestowing upon him the most extravagant encomiums, and calling him his "Father," he breaks out into the following exclamation: "O infatuated old man! who has bewitched thee, that thou shouldst make to thyself another Christ, whom thou hast not learned from the Catholic Church!" Claudio Tolomeo, on hearing of his flight, addressed a letter to him, commencing with these words: "On returning from my villa to Rome, a few days ago, I unexpectedly heard some news, which not only took me by surprise, but absolutely astounded me, by its absurdity and incredibility. For I was told that, by some unaccountable means or other, you had been induced to go over from the Catholics to the Lutherans, and to give the sanction of your name to that heretical and impious sect. I was all consternation at the intelligence!" Other eminent individuals expressed themselves in terms equally honourable to the character of Ochino, and equally descriptive of the sorrow which they felt at his change of sentiments: but the brethren of the Capuchin order were overwhelmed with grief at the loss which they had sustained; and Boverius, their historian, tells his readers, that he could not refrain from tears, when he came to that part of his narrative which related to this subject.

On the arrival of Ochino at Geneva, he published a vindication of himself in three letters, of which one was addressed to the chief magistrate at Sienna, his native city, another to Claudio Tolomeo, and the third to Jerome Mutius; and in this vindication he animadverted, with considerable warmth and severity, upon the Pope, and all who still remained in communion with the Romish Church. In the years 1543 and 1544, he like-

wise printed, at the same place, two distinct volumes of sermons, for the use and instruction of his countrymen in Italy. Calvin seems, at this time, to have extended his favour and protection to Ochino; and even at a much later period, to have held his character in high estimation. In a letter addressed to Melancthon, Feb. 14, 1543, he writes thus: "We have among us Bernard of Sienna, a great and illustrious man, whose departure from Italy has excited no small degree of commotion in that country." Some writers, nevertheless, affirm that Calvin caused this "great and illustrious man" to be expelled from the city of Geneva; but in justice to the memory of the stern reformer, let us add, that the report appears to be entirely destitute of foundation.

Ochino visited Castalio at Basil, in the year 1545, and proceeded, in the course of the same year, to Augsburg. Here he preached, in his native language, to a congregation consisting principally of Italians. His sermons, which were a series of expositions, founded on the epistles of Paul, displayed all his usual eloquence, and attracted universal admiration; and the substance of them was published, soon after their delivery, in the Latin and German languages. In 1547, however, the unsettled state of affairs, at Augsburg, compelled him to leave the comfortable asylum which he had found there, and return to Basil. But his stay at Basil was short; for in the same year, he proceeded to Strasburg, where his friend, Peter Martyr, was then residing; and in the course of the autumn, they both visited England, at the pressing solicitation of Cranmer, Archbishop of Canterbury. Peter Martyr was immediately appointed to a vacant divinity professorship at Oxford; and Ochino, who brought with him letters of recommendation from his friend Curio, found employment as preacher to a congregation of Italian Protestants in London. The intention of the latter was to have spent the remainder of his life in England, but that intention was frustrated by the unlooked-for death of Edward the Sixth; and the melancholy change which took place on the accession of Mary drove him, together with many other Italian exiles, from the kingdom.

Ochino now returned, by way of Strasburg, to Geneva, where he arrived on the 28th of October, 1553, the day after the martyrdom of Servetus. During his stay at Geneva, on this occasion, he married; but his residence in that city was short: for when he was informed of the cruel fate of Servetus, he expressed himself in such terms respecting it, as left no room to doubt that it met with his just abhorrence. It was probably this circumstance which induced him, very shortly, to quit Geneva for Basil, where some of his old friends were still residing; and where, we are told, he supported himself by following the profession of an author. It is somewhat singular, however, that Bock, upon whose authority this statement is made, and who must have been at great pains in collecting information on the subject, has not mentioned a single work of Ochino's published at this time; nor do we find the title of any such work in Schelhorn's interesting

account of the library of Raymond de Krafft, in which the titles and dates of no less than eight of Ochino's publications are given. This leads very naturally to the suspicion, that he was the author of the Dialogue between Calvin and Vaticanus, which first saw the light in the year 1554, at the very time that he was at Basil, employed, as we are told, in writing for the press. Some have attributed this celebrated work to Lælius Socinus, and others have attempted to father it upon Castalio; but who more likely to have given birth to such an offspring, than the acute and discriminating author of the Dialogues on the Trinity?

In 1555, after two years spent at Basil, Ochino succeeded John Beccaria as preacher to a congregation of Italians, who had recently been driven by persecution from Locarno, and compelled to take refuge in the territory of Zurich. The members of this little community came in a body to Zurich, at the beginning of the year, in quest of an asylum; and being ignorant of the German language, the magistrate of that city appointed Beccaria to be their minister, whose sufferings in the cause of Protestantism had already procured for him the title of *Apostle of the Locarnians*. When Beccaria had exercised the functions of pastor among them for a few months, he was superseded by Ochino, who was installed in his office, at the earnest entreaties of the whole congregation, in the month of June, 1555.

Towards the close of this year, Ochino sent into the world a Dialogue on the subject of Purgatory, which he dedicated to Francis Lismaninus, one of the earliest patrons of Unitarianism in Poland: but hitherto his own mind appears to have received no peculiar bias in favour of the Unitarian doctrine. In the year 1559, however, he visited Lismaninus, and seems to have imbibed a partiality for that doctrine, in the course of some private conferences, held upon the subject, at Pinczow. This fact, which is overlooked by his biographers, throws great light upon the history of his opinions, and enables us to account for the liberal tendency of his subsequent writings. For the knowledge of it we are indebted to "the Will of George Schomann," who says, "When I was present at Pinczow, in the year 1559, I lived upon familiar terms with Peter Statorius, John Thenaud, Francis Lismaninus, George Blandrata, and *Bernard Ochino*, and became clearly convinced that the doctrine of a perfect equality in the persons of the Trinity is founded in error, and forms no part of the Christian faith; but that there is one God the Father, one Son of God, and one Holy Spirit; although there were still many things relating to this subject which we did not yet understand." About two years after the occurrence to which this memorandum relates, Ochino published a Catechism of the Christian Religion, which he inscribed to the members of his congregation at Zurich. This Catechism was just such as might have been expected after the conferences alluded to by George Schomann. The sentiments taught in it were, for the most part, of an orthodox complexion, but were occasionally

interspersed with observations verging towards Socinianism ; as well as with doubts concerning some points deemed fundamental by the majority of Christians. From this time, it is probable, Ochino's sentiments gradually inclined more and more towards Unitarianism ; till at last he entirely discarded all his remaining prepossessions in favour of the doctrine of the Trinity.

In the year 1563, two volumes of *Dialogues* appeared in Latin under his name, which created a considerable sensation among the members of the Helvetic churches. In the twenty-first of these *Dialogues*, the author brought forward several arguments in favour of Polygamy, for which he was banished from the state of Zurich, and turned adrift, in the midst of winter, with the whole of his family, at the advanced age of seventy-six. "The severe doctors of the Helvetic Church," says a writer in the *Monthly Review* (Vol. LXIII. p. 322), "never made *charity* a fundamental article of their creed : and without sympathizing in his misfortunes, they proceeded to damn his principles. They were not accustomed to seek for candid apologies in the infirmities of age, or the chagrin which ariseth from ill treatment ; but finding him in an error, they applied the *common* argument of bitter zeal to correct it. The method they took with poor Ochino was short, but irresistible ; for they banished him at once from their Church and State, as the best method to preserve the peace and purity of both." But after all, it is by no means certain that Ochino meant to defend Polygamy, or to do any thing more than give a fair statement of the arguments for and against it. This, in fact, may be said to be the character of all his *Dialogues*, which are written in a spirit of the greatest impartiality ; and in which, as Ruarus observes, "he disputes in the academic manner, so that it is sometimes impossible to ascertain whether he takes the part of the interrogator or the respondent." This led Beza, in his usual snarling manner, to say, that "Gentilis was less cunning than Ochino, who seems, like the academics, to doubt of every thing, and to believe nothing." But the truth is, that it was not so much on account of Ochino's *Dialogue* on Polygamy, as of those on the Trinity, that he fell under the displeasure of the magistrates and ministers of Zurich. In the eyes of these Protestant inquisitors, no greater crime could be committed than to unravel the sophistry by which the Trinity had so long maintained its ground in the Christian world ; and Ochino, who indirectly attacked this doctrine, was deemed guilty of an offence, for which no after concessions could atone.

The *Dialogues*, thirty in number, were originally written in Italian ; and afterwards translated into Latin, by Castalio, from the author's manuscript. This latter fact is called in question by Ruarus, in a letter to Ab. Calovius ; but Castalio himself vouches for its truth, in his exculpatory epistle to the chief magistrate and Senate of Basil. Calovius, however, was mistaken in supposing that these *Dialogues* were published by Lælius Socinus, under

the name of *Felix Turpio*. They were, undoubtedly, published in Ochino's own name, of which we have the best of all proofs, in a copy now lying before us. The first volume is dedicated to the Earl of Bedford, and the second to Prince Nicholas Radzivil; but the name *Felix Turpio* occurs in no part of either volume. Bullinger informs us, in his preface to the Works of Simler, that Ochino "got them printed (*per Italum quendam*) through a certain Italian, who was his intimate acquaintance and friend;" and this friend, it is supposed by Ruarus, was Peter Perna, whose name appears on the last page of each volume. "Lælius, indeed," as Ruarus observes, "it could not be, for the Dialogues were published A. D. 1563, the year after his death." But may not the friend in question have been Cœlius Secundus Curio, to whose inspection they were submitted by the censor of the press, and by whom they were pronounced not unfit for publication? And may not Bullinger have expressed himself thus enigmatically, from a feeling of delicacy towards Curio, whose character was highly and universally respected, notwithstanding the well-known freedom of his opinions on certain religious subjects? Curio, as we have already seen, was principally instrumental in their publication, but he escaped harmless; and in vain did Ochino allege his ignorance of the law, which required that a manuscript, printed in another place, should be previously subjected to the censorship at Zurich. His judges were peremptory; and it was decreed that having published a book which ought to have been suppressed, and which had brought the Church and the Republic into disrepute; and having, moreover, done this contrary to the laws and edicts of the magistrates, it was their will and pleasure that he should immediately be expelled from the city and territory of Zurich. Bullinger states, in a letter to Simler, that an opportunity was given to Ochino of retracting what he had written; but that having no fair and legitimate excuse to offer, and declining to hold a disputation on the subjects on which he had given offence, he was dismissed by the Senate, and ordered to quit the country with his whole family. In the proposal to which Bullinger here alludes, there is, it must be admitted, some appearance of candour and fair dealing; but Ochino knew the spirit in which it was made, and with characteristic prudence declined the treacherous offer.

In compliance with the terms of the sentence passed upon him, he set out immediately for Basil, and entreated the ministers and professors of that place to intercede with the magistrates on his behalf, and to procure permission for him to take up his abode in that city: but his application was unsuccessful, and he was not allowed to remain there even till spring. He then went to Mulhausen, with his children, in the depth of an unusually severe winter; but being still pursued by the malice of his enemies, he resolved, after a short residence in that town, to seek an asylum in Poland, where he hoped to find that protection which was denied to him in Switzerland. Poland, however, did not afford him a permanent home; for it

unfortunately happened about the time of his entering the kingdom, that measures had just been adopted for the expulsion of all foreigners whose sentiments varied from the established creed; and Ochino had become peculiarly obnoxious to the Catholics, not only on account of his change of sentiments, but also in consequence of an Apology, which he had published, abounding in charges of various kinds against the Romish Church. He officiated for a short time to a congregation of Italians, resident at Cracow; and Lubieniecus informs us, that some of the nobles interested themselves on his behalf, and offered to procure the royal permission for him to remain in the kingdom; but that he refused, and said it was his wish to be obedient to the higher powers, though he should even perish by the road, amidst the wolves of the forests. The plague detained him some-time at Pinczow, on his way into Moravia; but he found a kind friend in Jerome Philippovius, one of the early patrons of the Unitarians in Poland, who took him into his house, attended upon him with the greatest care during his illness, and supplied him with every thing necessary to facilitate his recovery. For these humane attentions, he is said to have expressed his sense of obligation at his departure, by saying, "I thank God, brother Philippovius, that he has rendered thee worthy of becoming the benefactor of Ochino under such calamitous circumstances!" Having lost both his sons and his eldest daughter, by the plague, the poor old man pursued his weary way, and died within three weeks at Slacow, about twelve months after his barbarous expulsion from Switzerland.

Beza, in a letter to Dudithius, ascribes all the misfortunes which befel the family of Ochino, and particularly the accidental death of his wife, to the special interposition of God, on account of his supposed erroneous opinions. To this unfeeling and presumptuous charge, Dudithius, with admirable judgment, thus replies: "It is customary, I perceive, with you, whenever any one meets with a miserable end, immediately to exclaim that 'it has happened by the just judgment of God.' It is inhuman to trample upon the ashes of the dead; nor ought we to form an opinion of the piety of any one, from the manner of his death; else, what shall we say of Josiah and others? What shall we think of Christ and his apostles, and an innumerable company of martyrs, who suffered an ignominious and excruciating death? What, too, shall we say in behalf of your own Zwingle? That illustrious herald of the word of God, and true disciple of Christ, is said to have been slain in the front of the battle; a miserable kind of death, and one which was unworthy of a Christian teacher! Cease, then, thus to think with the vulgar, that, if a person meets with a violent and unexpected end, you are immediately at liberty to conclude that he is an impious man!"

AUTUMNAL BIRDS.

It is a meek October day ;
The sun witholds his fervid ray,
And a light veil of pearly grey,
O'er Nature furl'd,
Seems in a soft Autumnal May
To wrap the world.

No solitary song is heard ;
Love warms no more the silent bird ;
Not even the lark his wing has stirr'd
To pour from high
His own glad elegy, interr'd
In the deep sky.

Yet still, the hedge-row brakes along,
The congregated strangers throng,
Uttering, by fits, faint breaks of song,
Of alter'd power,
Ghosts of their summer strains, among
Field, copse, and bower.

But when the step, too near and loud,
Alarms the unfamiliar crowd,
At once, with chattering whirr, the cloud
Of rushing wings,
With simultaneous sense endow'd,
To distance swings.

No wild-horse troop of Tartary,
Than these more jealous, swift and shy !
Lean o'er yon gate—the stubble eye—
No life is there :
Enter—what instant flocks up-fly,
Darkening the air !

On them, it seems, Adversity
Acts not as on Mankind :—for *we*
Desert each other when we see
The falling leaf ;
But *they* by feather'd sympathy
Make light their grief.

Poor tremblers ! startle not for me !
Too well I love all liberty,

Ever to scheme, for aught that's free,
A tyrant's chain ;
Your glorious charter shall not be
Conferr'd in vain.

I bear no gun to bring you down
In blood upon the stubble brown :
Not mine the Pythagorean's frown —
Nor yet the will,
With fool from country, fop from town,
For sport to kill.

'Tis not that any heart forgets,
Lost Bewick! thy inspired vignettes,
One of our purest early debts
To Nature's friends—
Rays of a sun that never sets
Till being ends.

The *poetry of sporting* thence
Comes back upon my inward sense,
With all its old omnipotence,
Even late as this,
And northern hills and midland fens
Have still their bliss.

We end almost as we began ;
The stream runs as the fountain ran ;
Name but the grouse or ptarmigan—
The dark hills rise ;
Or, lady of the lake, the swan—
There lone it lies !

I felt it then, I feel it still,
The incommunicable thrill,
With which I once, from his clear rill
A moorcock sprung,
Beneath Loch Lomond's giant hill,
When time was young.

And still I hear, as then I heard,
The shrill cry of the plover-bird,
When that mysterious whistle stirr'd
Ben Lomond's air,
And those it reached almost averred
Spirits were there.

Autumnal Birds.

I knew not then, as now I know,
 The sufferings of those men of woe,
 Driven by the creed-imposing foe
 To wastes forlorn,
 To haunts the more fastidious roe
 Had left with scorn.

The ennobling thoughts I knew not then,
 Which thrill the hearts of Scottish men,
 When, morn or eve, from hill or glen,
 The plover's call
 Speaks of their fathers' dark days, when
 Heaven was their all.

How oft (they think) as gloaming fell,
 And the mist gather'd o'er the dell,
 That solemn whistle mingled well
 With dying day,
 And with the deep low sounds that tell
 Where the brave pray!

I see them now, beside the wave
 That brawls by many a martyr's grave!
 In yon deep glen, from many a cave
 And lair they stand,
 The emaciate, but devoted Brave,
 With sword in hand.

Listening they stand—the living words
 Touch every manly heart's fine chords:
 Then full upswells their Desert-Lord's
 Soul-breathing praise,
 While their pale eyes out-gleam their swords
 Through evening's haze.

Oh Liberty Divine! can we
 Dare, suffer, risk too much for thee?
 But for thy bright ascendancy,
 Would not Man's years
 A cloud without a rainbow be,
 All gloom and tears?

But where am I? Far, far away,
 Lies the lov'd land of burn and brae:
 The variegated hedge-row spray
 Comes back once more,
 The chattering race, the gentle day,
 Even as before.

Coy flutterers, were your thoughts as mine,
Ye would not thus in discord pine ;
But, while these fading glories shine
 With sunset ray,
Wake one Autumnal song divine
 Ere all decay.

Look on yon once familiar wood—
How beautiful its widowhood !
While it was green, ye fondly sued
 The sheltering bough—
Seems it not like ingratitude
 To leave it *now* ?

Vermilion, orange, brown and green,
With nameless, countless hues between,
Paint it like some poetic scene
 Of elfin-land ;
And, when ye think what there has been,
 Can ye *withstand* ?

Ye could not, if that power were yours—
But nought to *you* the Past restores :
Back on your hearts no echo pours
 The music gone ;
No memory from its embers soars,
 Of transport flown.

To *us* a different lot is given :
Ten thousand chains, unseen, unriven,
Bind us to all beneath the heaven,
 Of every length ;
And idly might the strong have striven
 'Gainst their fine strength.

These adamantine gossamers,—
Which Life, like Lilliput, confers
On all her slumbering Gullivers,
 From first to last,—
How close to her, and all that's hers,
 They bind us fast !

Our summer shades may fall—but not
Effaced is each familiar spot,
Each spiritual Egerian grot
 Of the dear Past :
Oh no, unfaded, unforget,
 They live, they last !

The shadows of green leaves that were
 Murmur around the old man's ear :
 Echoes of early tunes we hear,
 Where'er we turn,
 Though the harp, damp with many a tear,
 Hang o'er the urn.

And, it may be, in other bowers,
 Where drop no leaves and droop no flowers,
 The spirit of this world of ours,
 This life's sweet soul,
 Will beautify the sister hours
 Beyond the pole.

Crediton.

THE BISHOP OF SALISBURY'S REPLY TO MRS. JOANNA BAILLIE.*

THIS book is fatal to the reputation of the author for intellect or for politeness. We must have a very contemptible opinion of his understanding; unless we believe him to have a very contemptible opinion of the understanding of the lady to whom it is addressed, and the readers into whose hands it may fall. His "remarks" are insulting, unless excused by the imbecility of the writer. A learned man, Dr. Burgess may be; if so, he contributes largely towards the already plentiful proof that learning is not wisdom. Such a compound of confused statement, inconclusive reasoning, fallacious reference, hasty assumption, and self-contradiction, has scarcely, if ever, before been produced, even in the Trinitarian Controversy, or emanated even from the Episcopal Bench.

We can only afford room for a specimen of each, and shall then hold ourselves absolved from further notice of what has no claim to any notice but the station of its author.

Confused Statement.

"The incomprehensible nature of the Divine Attributes is, probably, a very common cause of unbelief; and the conviction which we all must feel of the natural incredulity of our vain imaginations, should operate as a caution against its propensity to reject 'the things of the spirit of God' (1 Cor. ii. 12—14), especially as revealed in Scripture, and authoritatively professed by the Church. But, though we may justly urge this caution in our

* Remarks on the General Tenour of the New Testament, regarding the Nature and Dignity of Jesus Christ: addressed to Mrs. Joanna Baillie: By the Bishop of Salisbury. London: Hatchard and Son. 8vo. Pp. 80. 1831.

defence of the generally-received doctrines of Christianity, still our strong holds are the *plain evidence of Scripture*, and the concurrent *testimony of the primitive Church*."—P. 3.

The Bishop begins by mistaking Mrs. Baillie's meaning, whose allegation was that the doctrine of the Trinity was "incomprehensible when taken along with the unity of God;" and he then mistakes his own meaning, which was, the incomprehensibility of the Divine nature, not the incomprehensible nature of the Divine attributes. If the nature of the Divine attributes be a "cause of unbelief," there must always be unbelief while God and rational creatures exist. The Bishop means man's impatience, not God's attributes. "Incredulity" is not natural, but acquired; nor is it necessarily a fault; nor are "vain imaginations" prone to it, but the reverse; they are the most credulous things in the world. The description of the propensity of this incredulity is a curiosity; but less so than the concluding discovery that "caution" against it is a "*defence*" of generally-received doctrines. Such is the complicated and unmeaning verbiage addressed to one of the most "highly-gifted" writers of the present age.

Inconclusive Reasoning.

"2. A knowledge of the Old Testament is necessary to the right understanding of those doctrines in the New, which relate to the nature, dignity, and offices of Christ. You are, I perceive, of a different opinion, and for a reason which is plausible, but, I think, not well founded. 'To the Old Testament I do not refer; for the Jews were the best judges of the peculiar idioms and grammatical distinctions of their own language; and any conclusions founded upon these, which *they* have at no time entertained or admitted, can be but slight authority.' (*View*, p. 5.) If our Saviour, and the writers of the New Testament, had made no reference to the Old, your reason for not referring to it would have had great weight. But the single injunction, 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me' (John v. 39), would abundantly more than overbalance the authority of unbelieving Jews. The writings of the Old Testament were, before the publication of the New, the only Scriptures; and to them Christ repeatedly refers, throughout the Gospel, as proofs that he was the promised Messiah."—Pp. 6, 7.

The sophism of this passage stares one in the face. The Author insists upon sending us to the Old Testament now, after we have the far clearer light of the New, for the singular reason that the Jews were referred to it *before the New Testament was written*. We are not to walk by the light of the Sun, because before the Sun had arisen we were admonished to use a lamp. Christ proved from the Old Testament that he was the Messiah, i. e. a perfect Teacher; therefore we can only come to a right understanding of his perfect teachings through the imperfect instructions which preceded! "The authority of the unbelieving Jews," in the particular for which Mrs.

Baillie cited it, cannot be overbalanced by that of Christ, for they are both in the same scale.

Fallacious Reference.

“Against the objection of the Jews, that believers in the Trinity worship more Gods than one, GROTIUS, in every respect a competent and candid judge, has defended the Christian Church in the Fifth Book of his *Treatise on the Truth of the Christian Religion*, Sect. 21. He calls their objection an invidious and perverse charge; *and illustrates our Church doctrine from their own writers in regard to the Trinity of the Godhead, the Divinity and Incarnation of Christ, and the personality of the Holy Spirit.*”—P. 31.

It certainly startled us to hear that Grotius had illustrated *our Church doctrine*, and so we turned to the place. The argument of Grotius is that of a Sabellian, who no more believes in three divine persons, properly so called, than a Jew. In fact he declares that the same allegation might just as well be made against Philo, “*qui sæpe tria in Deo statuit,*” and who therefore may also and equally be claimed by Dr. Burgess as having held “*our church doctrine.*” If the doctrine of the Trinity, as stated in the Articles and the Athanasian creed, really mean no more than the Rabbinical speculations, cited by Grotius, concerning Divine Wisdom, the Shechinah, &c., then are we, and even the Jews too, orthodox believers, and Dr. Burgess may be trusted for a correct reference.

Hasty Assumption.

We are informed that a knowledge of Greek is one of the aids, “the want of which is, I am persuaded, one of the chief sources of dissent from the primitive, or as you call it, the ‘High Church Doctrine,’ professed by the Church of England.” (Pp. 3, 4.)

Want of Greek! Locke, Newton, Haynes, Clarke, Pierce, Hallett, Lardner, Wakefield, Newcome, J. Taylor, Jones, Parr; here is Greek enough surely, without going further, or looking abroad. Here is Greek enough; but where is its Siamese brother that should be, the Trinitarianism? Of all assumptions, there can scarcely be one more rash than that want of Greek is an element of the Unitarian faith.

The fact is that there are a few points, and but a few, in the controversy, which require to be referred from the Chancery of Common Sense to a Special Jury of Greek Scholars. They have been referred, and the verdict given: not always unanimously, indeed; but so rich a scholar as the Bishop sometimes settles a question by a balance of critical authorities; the unlearned need do no more.

Self-contradiction.

At p. 5 of the “Remarks” a demonstration of the Deity of Christ is grounded on the absence of the Greek article; in p. 54, in a citation from Bishop Pearson, adopted as most conclusive, arguing from the omission of

the article is censured as a "cavil," because it is "so often neglected by all, even the most accurate authors." The very same page cites Whitby as an authority for the doctrine which all the world knows Whitby renounced. The same thing had previously been done with Milton, p. 21; though here, perhaps, the Bishop might plead his own historic doubts on the authenticity of the Treatise on Christian Doctrine. P. 57, "God" and "Divine persons" are used as synonymous terms; a concession fatal to the entire argument of the writer. But we have said enough to shew the merits, or demerits rather, of this publication. A large portion of it is occupied in the desperate defence of the forgery in the first epistle of John. The rest contains nothing which has not been refuted a hundred and a hundred times. So many of our pages have, during the current year, been devoted to the examination of Dr. J. P. Smith's work on the Person of Christ, that we do not feel it necessary to touch the general argument on this occasion.

SONNET.

"The eye is not satisfied with seeing, nor the ear filled with hearing."
Eccles. i. 8.

YES! it is so; there is no pausing here;
The soul is not, nor can be satisfied;
"Fair scenes fill not the eye, nor sounds the ear;"
Nought can appease desire, while aught's denied.
Like the great ocean, where th' eternal tide
Ebbs, flows, and rests not; or the vaster sphere
And flood of universe, whose atoms ride
Their circuits endless, is th' human spirit here.

Oh! let us turn this craving appetite,
This thirst unquenchable, towards wholesome food
And "living waters." And since it is right
That we should strive, at least we'll strive for good.
Then what seems hardship else, will so prove best;
And Nature's statute, Virtue's high behest.

†

LIBERIA.

If one African can be made intèlligent, virtuous, and refined, the reproach of the Negro ceases. If one African state can be made civilized and free, the question of Slavery is settled for ever.

The experiment has been made; the issues are known. The philanthropists of the world fix their eyes on Liberia and are satisfied. They are calling to one another from the shores of either continent, "Yes, the question of Slavery is settled for ever."

The North American Colonization Society, with the benevolent view of ascertaining the capacity of the Negro race for enjoying the privileges of humanity, took measures, a few years since, for founding a colony of free Blacks on the western coast of Africa. In December, 1821, the settlement of Monrovia, on the banks of the Montserado, and a short distance from the promontory of that name, was first purchased and colonized with free Negroes, voluntarily conveyed from America. The country was then so thickly wooded as to be almost impenetrable; the climate proved, as usual, fatal to nearly all the White agents who accompanied the colonists, and to many of the settlers themselves; difficulties arose from the jealousy of the natives on all sides, and the clearing and building went on slowly and interruptedly. Before the houses were finished, and when the provisions were nearly exhausted, the rainy season commenced, and the greater number of the survivors, quite discouraged, repaired to Sierra Leone, which lies a few hundred miles north of the original settlement.

In August, a reinforcement from America having arrived, business was resumed, but was again laid aside for the purpose of organizing the means of defence against the hostility of the natives. Repeated attacks of an army of 900 natives upon thirty-five settlers were repulsed by means of the dexterity of the Americans in the use of the few fire-arms they possessed: and in the course of the winter a treaty of peace was concluded, through the intervention of the government of Sierra Leone, and of the commanders of various vessels which visited the coast. From this time the difficulties of the colonists appear to have been on the decrease, as reinforcements of men and provisions arrived at intervals, and the soil repaid, at an accelerated rate, the labour which had been spent upon it. At present, the state of the colony is flourishing in a very high degree; and the causes and extent of its prosperity are worth ascertaining.

The state of Liberia, extending upwards of 150 miles along the coast, contains large tracts of fertile land, every acre of which has been obtained by purchase or treaty. Cotton, coffee, indigo, and the sugar-cane, are the spontaneous productions of the forests. Rice, Indian and Guinea corn, millet, and a great variety of fruits and vegetables, may be cultivated to any extent. Cattle, swine, fowls, ducks, goats, and sheep, thrive, while they require no other care than to keep them from straying. Besides timber,

of an inexhaustible variety and abundance, there are good building stone, shells for lime, and clay for bricks. The exports of the colony, consisting of rice, palm-oil, ivory, tortoise-shell, dye-woods, gold, hides, wax, and coffee, bring in return the products and manufactures of the four quarters of the world. The climate, though unhealthy to all Whites, seems to suit the Negro settlers very well. Those who arrive from Georgia, the Carolinas, and the southern parts of Virginia, require no seasoning. Those from the northern states usually have the fever within a month of their landing, but not dangerously; and the bills of mortality shew a less proportion of deaths than those of Baltimore, Philadelphia, or New York. The heat is intense, but the land is free from swamp, and consists of a rich alluvial soil.

Here are external resources in abundance; but what would be all these means of living,—the climate, the rich and varied productions, the materials for food, for shelter, for comfort and luxury at home, for the extension of power abroad,—if the inhabitants were what it was so lately the fashion to represent their race, stupid, barbarous, brutish, unimpressible? What are these men, this degraded race whom it is said to be useless to emancipate, because God has decreed them to be for ever unfit for the enjoyment of freedom? Do they lie all day under their plantains, satisfied with indolence and sensuality? Do they naturally hate civilization, and reject or prove themselves incapable of enlightenment? What are the facts?

There are eight settlements or townships in Liberia, all more or less engaged in commerce, of which Monrovia is the chief. This town consists of about ninety dwelling-houses and stores, two places of worship, and a court-house. Many of the dwellings are handsome and convenient, and all of them comfortable. Its harbour is seldom clear of European and American shipping, and the bustle of its streets shews something of the activity of the smaller sea-ports of the United States. Mechanics, of nearly every trade, are carrying on their occupations, encouraged by the receipt of constant and good wages. There are numerous public buildings, fortifications, and school-houses, and not a child or youth in the colony is unprovided with appropriate means of instruction. There is a public library of 1200 volumes, and a printing-press, which issues, periodically, a newspaper, called the *Liberia Herald*. All the offices, except those of chief magistrate and physician, are filled by Negroes, and as the settlement is designed for the benefit of their race, no Whites are allowed to pursue any trade or mechanical business. The colonial secretary, collector of customs, surveyor, and constables are appointed by the American agent; the offices of vice-agent, sheriff, treasurer, and those of all other civil departments, are elective.

The commerce of the colony is rapidly increasing, as well with the interior as with the United States and foreign countries. The exports are not less than 50,000 dollars per annum; and those engaged in commercial pursuits are enterprising, judicious, and successful in their adventures. All can do well who devote their labour and skill steadily to any regular occu-

pation ; most are independent, and some have acquired fortunes. Agriculture flourishes no less than commerce, and a spirit of improvement appears to animate all classes. Crime is almost unknown, as might be expected where there is no want, at the same time that the means of improvement are amply provided. A Baptist and a Methodist society have each established a preacher ; five missionaries from the Basle Association are settled there, and there will shortly be one from the Episcopal church, United States. All this prosperity presupposes harmony among the settlers, and unity and integrity of purpose among their rulers ; and these are so evident in the whole course of their proceedings, that it is no wonder the natives look on with admiration, and are eager to put themselves under the protection of their enlightened neighbours. They have done so to the number of 10,000, carefully preserving an alliance with the settlers, and adopting their customs so far as to participate in the blessings of civilization and religion. And it is but ten years since this territory was wild, desolate, and insalubrious, and only visited for the purpose of kidnapping or purchasing thousands of wretches who had no alternative between slavery and death !

It follows from these facts that the energies of a people can never be estimated till their right position has been found. It may be true that Negroes are invariably inferior to Whites in the countries where they can never feel themselves natives ; but it has not been sufficiently taken into the account what it is that stultifies them. It is no less true that, a fair trial being given, they have been found equal to the difficulties of a very trying position. They can establish themselves, defend themselves, govern themselves, improve themselves as rapidly and promisingly as if their animal constitution had been in all respects like that of their former taskmasters. Present to any enlightened judge a report of what has taken place in Liberia, without saying where it was done and who did it, and we question whether he will discover from the narrative that tawny skins prevail in the settlement.

Such an experiment as the one before us operates beneficially to the Negro in two ways. It encourages emancipation in Slave countries, and it elevates the character of the bondmen who remain. Let the way be clear for the removal and prosperous establishment of emancipated Slaves, and many masters will be eager to surrender their irksome charge and their guilty authority. Let it be seen what the freedman can do from the moment he touches the shores of his own land, and his pining brother on the other side of the Atlantic will no longer hopelessly bend beneath his burden of wrongs. The free Blacks of the United States may speak unmocked of this country, of their people, and its social institutions. The original and conventional differences of which so much has been made will henceforth fall into gradual disrepute, as absurd and antiquated prejudices, and the first pilgrims to Liberia be eternally honoured as the heralds of a new era of justice and philanthropy.

DR. CHANNING AND THE BRITISH CRITIC.*

AMONG the unjust accusations made against Unitarians, that holds a prominent station which represents that their advocates are wont to indulge in misrepresentations when they undertake to impugn orthodoxy. That misstatements and over-statements are sometimes made, we do not deny ; but we know that in the majority of cases the actual representations fall below the actual facts. It seems to have been forgotten by those who have made the allegation, that there exist two sorts of orthodoxy ; one of books, the other of the pulpit ; one of the informed, the other of the ignorant ; one of the few, the other of the many ; one of the wary polemic, the other of the inconsiderate flock. Now the business of the friends of primitive Christianity is to assail, not the first, but the second—not the ornaments, but the foundation of Babylon ; to speak to the people of things to be found, not in books, but in the people's heads and hearts. And so far are our public advocates from overrating, that many—especially those who have not passed from the bondage of Egypt and through the desert of doubt and fear into the land of promise and peace—that many, from their want of personal knowledge of the actual state of religious sentiment among the mass, take up the philosophical orthodoxy of books, and in assailing it speak of doctrines in which the people recognize only a shadow of their own opinions. Those who know what orthodoxy is, as held by the great bulk of professors, will agree with us, that it is not easy to exaggerate it in many of its features, and join in our most hearty wishes that the lukewarm professors of Unitarianism had personal knowledge of the injurious views often taken of the Creator's character, the depraving and disgusting sentiments advanced of man's corruptions, and the broad burlesque in which the doctrine of the Trinity is expounded. By many, reason is boldly defied, experience denounced, and common sense characterized as the instrument of the devil. Would the reader verify these assertions ? Let him pass by some few superior men ; and in most denominations, except the high-church party, he will find many preachers preaching, and many of the audience believing, in agreement with what we have advanced, especially should he turn his attention to those who, being most misinformed, need of all others the best theology ; should he walk into the chapels of Dissenters, Calvinists, Methodists, in their various kinds, which are of and below the second rate in size and wealth, and found in the less respectable parts of large towns, and in smaller towns any where.

Had a Unitarian, with a view to shew that among the more intelligent part of the community there was an approximation to the truth of God's

* The British Critic, Quarterly Theological Review, and Ecclesiastical Record, No. XX. for October, Art. 6. Channing's Works.

simple unity, asserted that, with many in the present day, the supremacy of the Father was maintained together with the divinity, subordinate of course—the subordinate divinity of the Son—no few champions of orthodoxy would, we doubt not, have charged him with misrepresentation. Yet Dr. Channing is assailed for having given the Athanasian view of the Trinity as the prevalent one ; and the misrepresented Trinity, as we have supposed in the last sentence, is asserted to be the true and Catholic doctrine. Thus speaks the last number of the British Critic in an article on “Channing’s Works :”

“His great objection to the Trinitarian doctrine is, that it makes Christ the Supreme God, one Being, one Person, with the Father, or else that it makes him another God, to whom, on account of his closer connexion with us, all our religious affections are almost exclusively directed. All this is gross misrepresentation, so gross that we can hardly help saying it is wilful. We know not from what sources he has derived his notions of the Trinitarian doctrine, but this we know, that if there be one point on which Trinitarians are agreed, it is in their acknowledgment of the supremacy of the Father *as God*.” Again, “the Son is subordinate to the Father as to his origin and beginning ;” again, “the Father as God is supreme, being the root and fountain of the Godhead, and the Son, as such, is subordinate to the Father, according to his own express acknowledgment, ‘My Father is greater than I.’” It seems, then, if the British Critic’s authority is to be the standard, that these last words refer to the inferiority of Jesus, not as man, but as God—are spoken in reference not to his human but his divine nature—and that true orthodoxy is only distinguished from Unitarianism by an infusion of mystical language. We say Unitarianism, for in our opinion every one is a Unitarian who holds the Supremacy and sole Deity of the Father. Now, what we object to in the above statement is, that orthodoxy is misstated ; and we appeal from the authority of the Critic to the most approved and long-established standards. Difficult, indeed, it is to say what orthodoxy in all points is, but the Critic would find himself voted into the class of heretics, were his views put to the satisfactory and orthodox test of truth, an appeal to numbers. We speak now of creed-mongers, councils, and polemics ; for there are many simple-minded Christians who, led by the force of scriptural language, hold, in spite of the teachings of the pulpit and the creed, that God the Father is supreme over all, and are *quoad hoc* Unitarian Christians.

The day was, we are sure, when it was orthodox to assert that the Son placated the Father. After this it was orthodox to assert that the Son satisfied the divine law, divine justice—enabled God to be merciful. But according to the Critic we do wrong to represent either of these views as orthodox doctrine. They are not, they never were, says the Reviewer. If his authority in reference to the present is not greater than in reference to the past, it is of small value. But believing it to contain a scriptural

truth, we were glad to hear the critic declare that the benefits of the Christian dispensation are to be ascribed "altogether to the free grace, the infinite love of God, as their *originating* cause." If, as the writer intimates, the opinion were generally held by the orthodox, the main question at issue between them and us on the doctrine of the Atonement would be set at rest.

As the Critic does not hold the *total* depravity of human nature, so can he see some good even in Dr. Channing.

"Dr. Channing leaves us much of which our Socinians here would rob us utterly. He leaves us the whole volume of Scripture unimpaired and unimpeached. He acknowledges their inspiration, and vindicates their truth, with no little eloquence and power of reasoning. He confesses that man is a sinful being, and though he strenuously denies the personality of the Holy Spirit, to the Holy Spirit, considered as a divine aid imparted to our souls, he attributes all moral excellence in man." Again, "the sentiments of Dr. Channing, on more than one point of doctrine, are raised almost as far above the semi-infidel system of Lindsey, Priestley, and Belsham, as, we are constrained to say, they fall below the truth."

Now, here is ignorance or malice on the part of the writer, or culpable negligence on the part of Unitarians. However powerful the argument, however intense the feeling, however lofty the spirit with which Dr. Channing has set forth his views, we venture to say that he has advanced no one important doctrine in which Unitarians generally do not accord with him. Does then the Critic believe what he asserts? If so, does his ignorance arise from his or our negligence? We do not hold Unitarians blameless on this point, and therefore we gladly hail the indications of a better practice by which our views will be exhibited, not so much on the points on which they impeach prevalent errors, as those on which they expound gospel truths. At the same time, enough has been done to enable the Critic to know that Unitarians take the Scriptures as their guide, teach the sinfulness of man, and ascribe all spiritual blessing to its sole author, the Father of our spirits, and the Author of every good and perfect gift.

SABBATH MUSINGS.

No. VI.

THIS, then, is the cell consecrated by tradition to the service of God. Around the walls of this cave hangs a sanctity akin to that which hallowed the fastnesses of Judea after the Saviour had been seen to issue from them.—So think the dwellers below, who gaze with awe when the misty curtain of the morning is drawn up from its shadowy entrance: and if they come hither to see where their saint spread his heathy couch, or shed for

half a century his penitential tears, it is with somewhat of the same reverence that the youthful Hebrew convert must have felt when he overtook the Teacher reposing himself in the clefted rock from the noonday heats, or watching the thunder cloud as it descended upon the valleys.—The feeling is not to be derided in the one case more than in the other, since it is only misplaced and not factitious or absurd. The error relates to the object, and not to the emotions with which it is contemplated. If I believed, like the priest-ridden flock below, that their saint was as lofty in soul as Paul, and as pure as John, I would come in the calmness of reason to worship where he had worshiped, and meditate where he had reposed. As it is, the difference between them and myself is, that the same emotion flows in another direction, and that I discern a kindred sanctity where they look not for it.

The place was not ill-chosen by the holy man if the circumstances could but have been adapted to that highest worship—the service of the life. All the natural objects around breathe praise ; and the chorus might have been complete if the mighty voice of the affections had not been dumb. The ceaseless dash of the waterfall on a wintry day like this, the bleating of the flocks in spring, and the shepherd's call coming up from beside the fold, the flapping of wings when the eagle darts into the summer sky, and the anthems of the autumn winds, these are all praise ; but they are no more than inarticulate melodies till the concords of human spirits are joined to them, converting them into the native language of angels. The lamps of this temple are also many and beautiful ; the icicles that glitter in the cave's mouth ; the rainbow that comes and goes as the sunbeams touch the spray and vanish ; the mists of the valley that roll beneath the silver moon, and the tinted clouds that sail around her—these in their turn light up this temple ; but they are shifting, flickering, expiring flames ; and there is yet wanting the altar of the human heart on which alone a fire is kindled from above to shine in the faces of all true worshipers for ever. Where this flame, the glow of human love, is burning, there is the temple of Christian worship, be it only beside the humblest village hearth : where it has not been kindled, there is no sanctuary ; and the loftiest amphitheatre of mountains, lighted up by the ever-burning stars, is no more the dwelling-place of Jehovah than the temple of Solomon before it was filled with the glory of the Presence. The devotee who retired hither to extinguish his human affections was therefore like that son of Aaron (if such there were) who took up his abode in the courts of Jehovah when their doom was sealed, vainly trusting that the “ Let us go hence ” had not been said ; for ever building himself an abode among the crumbling ruins ; for ever collecting on the altar the ashes which the bleak winds must for ever disperse. How impious such unbidden service ! How mournful such fruitless toil !

Yes ! Love is worship, authorized and approved : and various as the de-

degrees of love, is the appointed nature of the service, and the proportionate intensity of the devotion, which man owes to God. The infant who cherishes the fledgling in her bosom, may claim sisterhood with the wakeful Samael: and they who see the sportive boy with his finger on his lips beside the cradle, are slow of heart if they perceive not that he is "about his Father's business." Many are the gradations through which this service rises till that is reached on which God has bestowed his most manifest benediction, on which Jesus smiled at Cana, but which the devotee presumes to decline. Not more express were the ordinances of Sinai than the divine provisions for wedded love; never was it more certain that Jehovah benignantly regarded the festivals of his people, than it is daily that He appointed those mutual rejoicings of the affections which need but to be referred to Him to become a holy homage. Whence arose the passion, if He did not bid it spring to birth? Why is there happiness in it, if He has not smiled upon it? Whence is its might, for good or for evil, if it did not derive its vigour from Him? And why does its matchless power ever achieve the loftiest and purest aims, if it be not guided by His hand and obedient to His voice? Yet, in the face of these evidences of divinity, in the absence of all the intimations which here and there undoubtedly exist, that service of a different kind is required of individuals, in the midst of the proofs which every where abound of what love can do and bear for the sake of God and man, there have been many who pronounce common that which God has purified, and reject or disdain that which He has proffered and blessed.—How ignorant must such be of the growth of that within! How unobservant of what passes without! Or, if not so, yet worse; how mistaken in their views of the Father of spirits and of the providence by which he ministers to them! Could such have been with me at the scene of which my heart is yet full, could they have watched as I have the course of that love which, after many troubles has found its rest in marriage, they would no longer—and yet perhaps they would still doubt; for similar evidence has—blessed be God!—always been before men's eyes, to convince the teachable of the wisdom of His purposes through the benignity of His ordinances.

Marriage is an occasion on which none refuse to sympathize. Would that all were equally able and willing to understand! Would that all could know how, from the first flow of the affections till they are shed abroad in all their plenitude, the purposes of their creation become fulfilled. They were to life, like a sleeping ocean to a bright but barren and silent shore. When the breeze from afar wakened it, new lights began to gleam, and echoes to be heard; rich and unthought of treasures were cast up from the depths; the barriers of individuality were broken down; and from henceforth, they who choose may "hear the mighty waters rolling evermore." Would that all could know how, by this mighty impulse, new strength is given to every power; how the intellect is vivified and enlarged; how the

spirit becomes bold to explore the path of life, and clear-sighted to discern its issues. Higher, much higher things than these are done even in the early days of this second life, when it is referred to its Author and held at his disposal. Its hopes and fears, some newly-created, some only magnified, are too tumultuous to be borne unaided. There is no rest for them but in praise or in resignation; and thus are they sanctified, and prayer invigorated. Thus does human love deepen the divine; thus does a new earthly tie knit closer that which connects us with heaven; thus does devotedness teach devotion. Never did man so cling to God for any thing which concerns himself, as for the sake of one he loves better than himself. Never is his trust so willing as on behalf of one whom he can protect to a certain extent, but no further. None can so distinctly trace the course of Providence as they who have been led to a point of union by different paths; and none are so ardent in their adoration as they who rejoice that that Providence has led them to each other. To none is life so rich as to those who gather its treasures only to shed them into each other's bosom; and to none is heaven so bright as to those who look for it beyond the blackness and tempest which overshadow one distant portion of their path. Thus does love help piety; and as for that other piety which has humanity for its object,—must not that heart feel most of which tenderness has become the element? Must not the spirit which is most exercised in hope and fear be most familiar with hope and fear wherever found? How distinctly I saw all this in those who are now sanctifying their first sabbath of wedded love! Yet how few who smiled and wept at their union looked in it for all that might be found!

There was occasion for kindly smiles at this happy fulfilment of a betrothment which had brought with it many cares; and the family parting called for tears; but there was a deeper joy, and tears from a higher source, in some who understood the manly gentleness of the one and the trustful peace of the other of those who were now sanctioned in a companionship which had begun long before. There was no need for surprise at a mood in each so different from what had once and often been their wont. The change was natural and right, and accountable to those who knew them. The one was at peace with all that world which had appeared so long at war with him. He feared nothing; he possessed all; and of the overflowings of his love he could spare to every living thing. The other thought of no world but the bright one above and the quiet one before her, in each of which dwelt one in whom she had perfect trust. If there had been heedlessness of the guidance of Providence, or ignorance of any thing in the heart of her husband, there must have been a mingling of apprehension with her trust, of trouble with her peace. But there was none such; and if there be steadfastness in the laws of the affections, none such will there ever be. In her the progression has been so regular and the work so perfect, that any return to the former perturbations of her spirit seems impossi-

ble. Well may I who watched over her remember it all;—the early days when she was wholly engrossed, and sickened at all that could not be brought into connexion with him,—the days of ample diaries and solitary walks, and social abstraction, and fitful devotion;—the later times when, ceasing to be engrossed herself, she was jealous of the very mention of his name by any but the few whom she admitted to private confidence, and when she was looked upon as one set apart by the possession of a mysterious joy with which none might intermeddle;—the still later season when her benevolence flowed forth again, enriched and solemnized, when she smiled not the less for others because she bore traces of a tearful solitude, when the flush and the start were controlled, and a dignified patience filled up the intervals of those vicissitudes which we all mourned, but could not prevent; and lastly, the short period of smooth expectation which seemed too bright to be real, but which only vanished in the sober certainty so long looked for in vain,—the period of daily-growing tenderness to parents and sisters, and of regretful love of persons and places which had been looked upon almost with disgust when there was no prospect of leaving them. How increasingly solemn were her devotions in the church and the family all this time, from the alternate tears and coldness of the early days up to the lofty calmness of her worship the last time she went with her family to the house of God! How vivid became her sensibility to nature, how generous her friendship, how melting her charity! What wonder that her father's voice trembled when he gave her his blessing, and that her weeping sisters looked on her scarcely as one of themselves when she commended them to the love of her husband? She entered upon a new life when her love began; and it is as easy to conceive that there is one Life-Giver to the body and another to the spirit, as that this progression is not the highest work of God on earth and its results abounding to his praise.

No such progression could have gone on in this cell,—dark, while open to the summer's sun, and dreary, though encompassed with the glories and beauties of heaven and earth. How listless, how vacant must have been such a life! How little holy the longing for companionship, or the nervous dread of the human face, one or the other of which is the torment of all recluses. There, where a few yellow leaves lie to be the sport of the wintry winds, was the couch of the holy man. There, when the first crimson ray of morning beamed upon him, he covered his face that he might sleep again, and defer for a while the weary day. When he came forth at length, far different were his orisons from those of the first dwellers in a paradise, who worshiped the more fervently because they knelt hand in hand. He looked with a dull eye upon the purple hills and shadowy lake, and the gemmed herbage of the rock. He listened with a languid ear to the plash of oars when the early fisherman began his toil. With a slow step he went to fill his bowl from the dripping ledge, or to gather herbs from the moist crevices. When this was done, and all his petty, selfish wants supplied,

there was only to lie watching how the goats sprang from one point to another of the grey rocks, or to mark the signs of busy life below, or to listen for human voice or footstep, possibly with a pang of jealousy lest his sanctity had not preserved him from being forgotten, or with an aching envy of those whose lot he strove to despise. Thus wore the long day, idly but not peacefully; for I doubt not there were struggles for devotion, for penitence; a perpetual endeavour after meditation, (which cannot be forced upon a troubled spirit,) an incessant missing of the aim for which all was sacrificed. Then there must have been a haunting consciousness that shadows were creeping over the understanding, and apathy benumbing the heart; that the messengers of God with whom in the days of his enthusiasm he had claimed brotherhood, were fading away from their substantial existence into mere images of the memory; that Christ himself was falling back into the ghost-like procession of historical pageantry, and that the Presence was being gradually withdrawn, leaving Nature, which had promised to be immortal, cold, silent, and corpse-like. If it were so amidst the living and moving beauty of a summer's morn, what must it have been in a day like this, when the tufts of snow which a breath might dislodge lie glittering on the sprays of the larch, and the fleecy rock shifts not its place in the heaven! How desolate the going down of the mute day! How hateful the approach of the chill, stealthy night, when repose was neither earned nor wished for! If ever a gleam of joy passed over his soul, it must have been when the storm came striding over yonder peaks with his train of echoes in full cry: then might the recluse join in the din, and not fear the hollow tones of his own voice. It is said that he once descended to the village in the night-time, to hallow every threshold with his blessing. If it were so, he must have learned there how he was accursed. What a pilgrimage of woe!—to traverse the silent street and see every where the tokens of labours to be resumed, and enjoyments to be fulfilled; to linger beneath the chamber window where the taper was burning, and sigh to share the solitudes of the watcher; to hasten away from the bayings of the mastiff with the feeling that he was indeed an intruder where he had no part nor lot; to wander round the star-lit churchyard, envying those that were laid side by side, and shuddering that he had doomed himself to be an outcast even from among the dead! Yet if the fountain of his tears was unsealed by this descent into the warm region of humanity, his must have been a kindly grief. If it were not so, he would scarcely have remained till dawn; he would scarcely have been seen by the early labourer to loiter on his rocky path, to turn and look from every resting-place, and to send down a long, lingering gaze before he disappeared within his cave. It was after this that he employed himself in carving the epitaph which was to consecrate his lonely cell,—the sepulchre of the living man ere it was that of the dead. Before the inscription was complete, the epitaph was wanted. There, standing as now at the head of his couch, it was seen by those who, coming for the holy man's blessing,

found his lamp burnt out, the embers of his fire extinguished, his bowl of water upset within his reach, and his glazed eyes unclosed in death. What were his latest prayers? If he uttered from the abundance of his heart, they were for such things as the dreariness within and without would suggest;—for help and mercy from God, shewn through the offices of a human hand, the light of a human eye, the whisperings of a human voice. O! may he not, in an unwise endeavour to anticipate the peace of hereafter, have marred that peace!

Not less watchful, and far more diligent, will be the devotion of those who are this day passing their irrevocable vow to serve God in their household with a perfect heart. By the vigour with which they will attempt the performance of untried duties, by the reverence which they will be seen to entertain for each others' aims and powers, by the jealous guarding of each other which that reverence must prompt, by their unconscious manifestation to society that they are under a solemn sense of responsibility and a serene enjoyment of spiritual blessings, they will glorify God in instructing man. By the new soul that shines through their eyes, and the diffusive tenderness which flows from their presence, by the images of repose which their mutual confidence exhibits, they will give life and stability to our conceptions of what peace on earth may be. By the growing vividness of their emotions, they will be ever learning more of the capabilities of the spirit, while the full exercise of these capabilities will be ensured by the conjunction of their deepened sympathies for man with their mutual reference of all they have and hope for to God. By doing and bearing all things for each other, they will learn a better endurance than religious ambition or enthusiasm ever sustained, and a higher zeal than has ever animated an unbidden and aimless service. Whether they are seen refreshing themselves in the evening sunshine after the toils of the day, or the centre of a society on which they shed perpetual blessing, or suffering together in dignified patience under the chastisements of their Father, or bearing testimony in his temple to the fulness of his benignity, while, in all changes, they identify the interests of humanity with their own, they cannot but shew how they have been educated by God himself to an obedience to his two great commandments. To those who know them as I know them, they appear already possessed of an experience in comparison with which it would appear little to have looked abroad from the Andes, or explored the treasure-caves of the deep, or to have conversed with every nation under heaven. If they could see all that the eyes of the firmament look upon, and hear all the whispered secrets that the roving winds bear in their bosoms, they could learn but little new; for the deepest mysteries are those of human love, and the vastest knowledge is that of the human heart. It must be so; for by the one is revealed all that the affections can learn of Deity; and in the other are its highest workings displayed. Why else did Christ refer thither all his teachings and his appeals to be heard and credited? If it were not so—if he had sought the

wilderness otherwise than as a place of deposit for his human sympathies, and for the purpose of refreshing and exalting his benevolence, I, for one, could not have regarded him as charged with the whole counsel of God. He would then have ranked with those inferior messengers of a temporary dispensation who dwelt in dens and caves of the rock; and we should still have looked for one who, although himself necessarily unfettered by earthly ties, would yet offer his bosom as a resting-place for devoted friendship, and gladden with an act of benediction a marriage-feast.

APPENDIX TO THE ARTICLES ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

IN the first of this series of articles, (see our last volume, p. 768,) we stated the different points which we proposed to consider in succession. The last of these was the determination of the years of our Lord's Baptism and Crucifixion; involving the inquiry what St. Luke meant by the fifteenth year of Tiberius, and leading to consider the probable year of our Lord's Birth.

Considering the length of time during which our present subject has occupied so much space in the Repository, and that the examination of the above topics has in a great part been already anticipated,*—and perceiving that the investigation of the probable year of the Crucifixion would require a series of calculations, which, for our own as well as for our readers' sake, we wish at least to defer,—we deem it best, at present, merely to state the results to which we have come; and though this differs from that of Dr. Priestley,† and of Mr. Benson,‡ who here agrees with him, we feel satis-

* See Monthly Repository for 1822, pp. 346—350.

† Dr. Priestley fixes upon A. D. 29, when the Gemini were Consuls, on the assertion of several of the ancient fathers. This was the 15th year of Tiberius; and there is strong reason to suppose that they fixed upon this year as the date of the Crucifixion, solely because Luke specifies the 15th year of Tiberius as the commencement of the Baptist's Ministry, and does not mention any Passover between that event and the Crucifixion. It is certain, from St. John's Gospel, that one Passover must have intervened; but minute chronological accuracy is not to be expected from the Fathers. On the present question they had no more data than we have; and these were not so promptly accessible as we have them.

‡ Mr. Benson, in his Chronology of our Saviour's Life, places his Birth in the spring of 5 B. C.; his Baptism, in the November of A. D. 26; and his Crucifixion, at the Passover of A. D. 29, after a ministry of about two years and a half. "To be positive in a matter of such extreme difficulty," concludes this able and candid author, "would ill become any man; I shall therefore only remark, that if I have forgotten or undervalued any objection, it is because I was ignorant either of its

fied that the evidence from astronomical calculation, and from the phenomena of the Gospels as to the train of events, points to the year we fix upon as the most probable of any. This is A. D. 30; and, agreeably to the views we have advocated as to the *duration* of our Lord's Ministry, we accordingly place his Baptism early in A. D. 29. As to the year of the Crucifixion, Mr. Greswell has come to the same conclusion; and in his 7th Appendix (Vol. III. p. 320), he speaks with great confidence of this date as following from what he had previously "demonstrated."

In the year 30, the Passover full-moon occurred on the 6th of April, about midnight. This was between the Thursday and the Friday on which our Lord was crucified.

The paschal lamb was killed, before sunset, on the 14th day of the month Nisan, (more anciently *Abib*,) which, like all the other Jewish months, began at the new-moon; and the commencement of the month was so arranged, that the full-moon in Nisan should be as near as possible to the vernal equinox—either the first after it, or, at most, a short time before it—in order that there might be barley to offer, according to the Law, on the day after the Sabbath, which occurred during the Passover.

The Jews reckoned their year by lunar months of twenty-nine and thirty days alternately. In ordinary years there were only twelve months, making 354 days; but this was eleven days too little. To keep the Passover in the right period for the first-fruits, a month was added, when necessary, between Adar and Nisan, called *Ve-Adar*. It may reasonably be supposed that, without such necessity, they would not add this intercalary month, and so delay the Passover; because, before the first-fruits were offered, none of the produce of the barley-harvest was to be eaten. In the year preceding the Crucifixion, viz. A. D. 29, the full-moon of Nisan occurred, at Jerusalem, either on the 17th of April, or on the 18th of March about 5 P. M.; and as this latter was so near the vernal equinox, it is not improbable that the intercalation did not take place in that year. This supposition best suits the period of our Lord's public preaching in Galilee; and though some uncertainty must, of course, hang over it, there is sufficient probability to authorize the adoption of it.

Agreeably to the foregoing positions, we may assign the following dates to the leading periods in the gospel history.

A. D.

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|--------------|---|
| 28. Aug. 19. | Commencement of the 15th year of Tiberius. |
| Sept. 1—7. | The Baptist began his Ministry, probably before the Feast of Tabernacles. |
| 29. Jan. 20. | Baptism of Christ. |

existence or importance. I have wilfully misrepresented nothing, but endeavoured to lay before the reader every argument connected with the subject, in the very light in which it appeared to my own mind." *Chron.* p. 336.

A. D.

29. Mar. 8.	First Miracle at Cana.
19—25.	First Passover.
May 8—14.	Feast of Pentecost.
Sept. 13—19.	Feast of Tabernacles.
23.	Commencement of our Lord's Public Preaching in Galilee.
Nov. 10.	The Mission of the Twelve.
26.	Christ at the Feast of Dedication.
30. Jan. 28.	Resurrection of Lazarus.
Mar. 5.	Miracle of the Five Thousand.
28.	Our Lord leaves Galilee.
April 1.*	Our Lord arrives at Bethany.
7.	The Crucifixion.
9.	The Resurrection.
May 19.	The Ascension.

ON CHRISTIANITY IN ITS RELATION TO THE PRESENT STATE OF EUROPE. †

THIS is a very good and well-written pamphlet on an interesting subject. Its general spirit is earnest and zealous without any fanaticism. At the same time, we should think it to be the production of a man whose wishes to make his theory good, were much in advance of his means of information. For instance, he tells us that the English Tories know so well that preaching *the gospel* is favourable to liberty and subversive of despotism, that they usually place in those churches of which they have the patronage, Unitarians or Universalists, than which we believe nothing was ever more untrue. It is remarkable that in the same paragraph he eulogizes the citizens of the United States as "the most religious people in the world," and says that the voice of thirteen millions of citizens should reach across the Atlantic, and teach an erring people that the gospel is the great charter of the rights and liberties of the human race." (P. 35.) We suspect that

* April the 1st was Saturday. St. John says, ch. xii. 1, that our Lord came to Bethany "six days before the Passover." He must have reckoned from the Passover as observed by the Rulers and Pharisees, spoken of in ch. xviii. 28. This was on the Friday evening. Any part of the twenty-four hours between sunset on the preceding Saturday, and that on the Sunday, will suit the reckoning of St. John. If our Lord arrived on the Sunday, that was the 2d of April.

† De la Religion Chrétienne, dans ses rapports avec la Situation présente de l'Europe. Par M. G. de Felice, Pasteur de l'Eglise Réformée de Bolbec. Genève. 1831.

if M. De Felice were better acquainted with America, and especially with the increasing influence of "Unitarians and Universalists," he would be inclined to retract something from the warmth of his encomium. With regard to the Evangelical party in our House of Commons, too, M. Felice is most widely mistaken if, on the ground of their *profession*, he thinks they obtain influence. We cannot conceive of a more injudicious and obstructing course that can be taken by a Member of Parliament, or by his friends for him, than when he assumes the post of the representative, on all occasions, little and great, of religion in such an assembly. There is immense presumption in an almost beardless youth rising to call men of practical worth and wisdom, men whose lives have been given up to the service of their race in the most conscientious manner, to account for the omission of a word, or the casual utterance of an unguarded expression. When Lord Althorp, on a recent occasion, so wisely, so nobly, and so gently, entreated one of our youthful senators of this party to forbear, who did not feel that the unprofessing minister was right, the lofty professor wrong? Who did not feel that the spirit of Christianity was in alliance with the former, rather than the latter? Who did not long that the respectful entreaty of the first might have its effect upon the last, and impress upon his heart a deeper sense of the sacredness of the things which he no doubt considered it his duty thus to bring into discussion, and expose, by his own rashness, to the attacks of the light-minded? M. Felice is wrong. These men do not always "captivate the spirit by that noble ascendancy which human eloquence sometimes usurps, but virtue always commands." On the contrary, we believe that many good Christians behold them rise to speak with fear and trembling, and dread lest the cause of suffering humanity should be injured by their imprudence.

With regard to the general views of this pamphlet, however, we have no fault to find; our cordial approbation, our hearty sympathy, on the contrary, are with the author. As truly as he, do we admit that religion alone can make a nation free, that it is not in governments to confer the blessings of real liberty, which must be wrought out by individuals for themselves. As heartily do we pray for the increase of the divine spirit of the gospel in the councils of the French government, and among the people at large. As confidently, also, do we believe that mere instruction and increase of worldly knowledge will not cure the degeneracy of a nation. It is a pleasure to find that, in a formal nation, he does not propose to renovate the people by means of forms. There is no proposal for building more churches, for endowing more clergymen, for making regulations about the observance of the Sabbath. He seems to feel that this is beginning at the wrong end; and there is not a word in the pamphlet which can encourage the notion of making a people, disinclined to religion, religious through such means. It is, as it should be, an address to men capable of feeling that an increase

of Christian motive and Christian graces is the principal thing. Happy will it be for our neighbours if it should ever be proved by their example that it is possible for a people to walk in the light, and obey the precepts of the gospel, to love their God and revere their Saviour, without quarreling as a preliminary, without multiplying sects, and parties, and jealousies. We confess that the way is not at present very clear, yet we cannot help thinking that the world will, one day, have an example of this kind to look at, admire, and imitate—that it is not merely a phantom of the peaceful and meditative Christian's imagination, but something destined to *be*, and to survive the ridicule which may now be thrown upon it. It cannot be wholly a vain thing to hope that churches, now feebly struggling in bonds which long habit alone can render tolerable, will be led at last to give up all attempts to dictate to the consciences of their members or ministers. It cannot be all a delusion to believe that religion will find firmer friends than ever, when men have been made ashamed of the presumption of taking it under their patronage, instead of living a life of submission to its dictates, and allowing the word of God free course. Nor, surely, is it idle to hope that from that practical example of the power of Christianity in Christians, that conscientious abstinence from all oppressive measures in its behalf, will emanate a purer virtue than has sprung from formal inculcations of duty, or any directly conversionary efforts whatsoever. Our hope and faith in these prospects are deep-seated. We find them in the human heart; we believe them to be in the Bible: without them, life would appear to us far less cheering than it is, and Christianity itself a far less blessed gift. Long and multiplied have been the contests it has waged: and, as yet, what is “animal” in the organization of its communities and the construction of its churches is far from being subdued. But our comfort is in the belief that “afterwards” will come “that which is spiritual.” The conviction involves a duty. While we attend to outward means and forms as far as our consciences admit, while the concerns of the visible church on earth engage our attention as well as the invisible church of God in the hearts of his people, let us never forget that spiritual religion is the principal thing. Where we find it, whether among the disciples of Calvin or Socinus, whether among the most devoted professors of Catholicism, or among those who shrink from any profession at all but that of discipleship to Christ, let us bear in mind that spirituality is every thing—form, comparatively nothing. The light of the former let us beware how we quench; the latter will probably take care of itself.

ON THE PRESENT STATE OF THE REFORM QUESTION.

THE subject of Reform still preserves its all-absorbing interest. "Hope deferred maketh the heart sick," but the national heart must not yet sicken in awaiting the settlement of this momentous question. Nor will it. The people continue to manifest a patience beyond all praise. They are upheld by confidence in Ministers, in the King, in the House of Commons, and in themselves. Such confidence can scarcely be disappointed. It is amongst the surest pledges which Providence gives of success. The state of the question has undergone an unexpected change within the last month. That the Bill would be rejected by the Lords was anticipated. But it was supposed that the majority would be very small, and that a new creation of Peers, sufficient to turn the scale, or the resignation of Ministers, would have immediately followed. The majority of 41 was so large as to excite astonishment: no creation of Peers has yet taken place: Ministers remain in office: and on the reassembling of Parliament for business, which is expected to be in the course of next month, another Bill is to be introduced, varied from the former in its enactments, but founded on the same principles, which many suppose will be allowed to pass. Meanwhile an unprecedented succession of meetings, numerous and unanimous, and attended by all ranks, from the highest to the lowest, throughout the country, has evinced the unabated zeal and the unflinching determination of the people to obtain their right of a fair and adequate representation.

While we partake of the general confidence as to the issue, we cannot but regard with deep anxiety this prolongation of excitement and conflict. We cannot but wish that it had been terminated, or even anticipated, by the elevation of a sufficient number of friends of the people to the Peerage to ensure the favourable decision of the House of Lords. The ultimate rejection of the Bill, the resignation of Ministers, and the return of a faction to power, which could only rule by force, are events so fraught with disastrous consequences that we shrink from their contemplation. We cannot anticipate them. But in the mere postponement of the decision there is much to apprehend. We dread the occurrence of some dark page in the chapter of accidents. We dread the rekindling of last winter's fires in farm-yards and vicarage-grounds. We dread such aimless and most mischievous ebullitions as those at Nottingham and Derby. We dread the division of opinion which may be created by the particulars of any measure varying from that which united the people in the cry, "the Bill, the whole Bill, and nothing but the Bill." We dread the alienation, wisely or unwisely, of any portion of that confidence which now so happily exists between the people and the government, and which is so strong a source of power, and so firm a ground of hope. We dread the unfair use which may be made of such events as the Dorsetshire election, and the advantage

which may be taken of something or other, at home or abroad, to divert the public attention, and plunge us, for a period of indefinite duration, into a state of division, distraction, and confusion. All this, so far as we can see, might and should have been prevented. At the same time, Ministers have so distinctly and unequivocally pledged themselves to the principles of the Bill, that we not only cannot doubt the sincerity of their determination, but feel ourselves extremely reluctant to question the propriety and wisdom of their proceedings.

If, however, Lord Grey's policy be to carry the Bill in the present House of Peers, we must think that he is pursuing a very mistaken policy. Probably the Bill may be so carried. Ministerial persuasives may be effectively applied to minds which the best intelligence of the country, exerted on this subject, has failed to enlighten and convince: some of those who were so jealous of their courage, so fearful of being afraid, may be satisfied with the exhibition of firmness which they have made, and may be glad of an opportunity of shewing that they have not forgotten that "the better part of valour is discretion:" others who, notwithstanding all the demonstrations which had been made, did really entertain doubts as to the state of the public mind, may now have seen proof enough even for their satisfaction: those who thought that there was a chance of the King's wavering, of his being teased by the importunities of some about him into disgust with the subject altogether, and of his leaving his Ministers, as kings have heretofore left Whig Ministers, in the lurch, must have heard the knell of their tricks in the prorogation speech: and others who looked no further than to what they deemed a favourable opportunity for upsetting the ministry, finding themselves disappointed of that result, may now be disposed to accede, on the benches of opposition, to the reform which in that case they would probably not have hesitated to support from the treasury bench. But even if these several kinds of conversion should suffice for the production of a majority, it will still be difficult to prevent the provisions of the Bill being neutralized and perverted in committee; and, supposing it to pass unmutated, it may still be apprehended that many of the national advantages which ought to be derived from its operation may be intercepted or postponed.

If the wants and the will of the nation require a change in the constitution of the House of Commons, it clearly follows that, sooner or later, and the sooner the better, the House of Lords must be regenerated also. There will else be continual conflicts between the two Houses. Why is Reform desired? Not merely that the same individuals who are now nominated by the few, may be elected by the many, and deputed by them to pursue the same measures and uphold the same system. Even that change, unimportant as it may seem, would be beneficial. It would confer moral power upon the Legislature, would inspire the elector with a wholesome self-respect, and would conduce to harmony and satisfaction. But a

nation is never roused, as this nation has been roused, by the somewhat refined perception and desire of this species of good. The motive must have been a strong sense of evil, from which it seeks deliverance. The people require the power of electing, in order that they may choose other men who shall adopt other measures. They have wearied of the House of Commons because the House of Commons differed so little from the House of Lords. What then can be expected from a more popular House of Commons? It will be continually thwarted by the Peers, and there must either be a new system of corruption introduced into the one body, or a principle of improvement infused into the other, to secure that degree of accordance which is essential to the quiet and government of the country. A fine opportunity has passed for preventing this mischief. It might have been done, once for all, at the Coronation. Opposition would have been cowed by the manifestation of such a spirit. There would have been no room for the delusive hope that the Ministers dared not, or the King would not, have recourse to the lawful exercise of the prerogative on the people's behalf. A smaller number would have sufficed than may now be needed. Probably had twenty staunch friends of Reform been then introduced, the Bill might by this time have been the law of the land. The recurrence of an equally propitious opportunity is a bold expectancy. Heaven realize it!

We will suppose the Reform Bill adopted by the present Peers, and a new House of Commons chosen which shall represent public opinion. What would be the immediate consequence? The topics most distasteful to the Lords; most at variance with what they deem their peculiar interests, and with their known prejudices, would be the first and favourite topics of the Commons. A Bill would be sent up for reforming the temporalities of the Church, curtailing and equalizing its revenues: rejected. Another for promoting the diffusion of political knowledge through the great mass of the people: rejected; or amended till good for nothing. Another for effectually breaking up the Corn Monopoly: rejected. Then on questions of foreign policy, the sympathies of the two Houses would be as hostile as Greeks and Turks, Poles and Russians, Belgians and Dutch, French and Austrians. And so things would go on; or rather, so things could not go on. We should soon come to a crisis more formidable and fearful than even the present.

It is supposed that Ministers are disinclined to a creation of Peers unless in case of absolute necessity; that they themselves entertain, or respect in others, the notion that the order would be degraded by a large accession of new members for this specific object. It might be wished that the existence or non-existence of the necessity could be ascertained by experiments less perilous than that which has been tried. There are plenty of men whose introduction, even on the ground of ancient family, would add to, rather than diminish, the dignity of the order. Many of the oldest genealogical trees yet flourish in the outer forest, while mushrooms abound within the

inclosure. The Baronetage of England is not to be scorned by Peers who had no grandfathers. Nor can it be difficult to find men whose talent, fortune, and character, would render their coronets more lustrous than those of most of their new and unwilling associates. If the Peerage were thrown open to competition, on the score of ascertained antiquity of blood or extent of property, a majority would, in all probability, lose their places to Commoners. Surely "the memory of man" goes further back than to the commencement of the Pitt Administration. Yet the peerage of that day, which is but yesterday, gives a majority in favour of the Bill. The new men have done the mischief. They should be corrected by the addition of some who are the old men which they falsely claim to be.

It is too late to dream of saving the order from degradation. No repentance on the late vote can recover it in public estimation. The effect of that vote was felt even in the French Chamber. It swelled the majority against the hereditary peerage in that country. There is but one way left of regaining respect. Title must be so distributed and extended that its holders are in harmony with the people. If they become too numerous for deliberation, let them legislate by representatives, as the Scotch and Irish Peers now do. This would be far better than the much talked-of expedient of elevating the eldest sons of Peers; a plan which would, for a time, give particular families a very undue influence. Some reformation in this direction is so reasonable and necessary, that it must follow, at no very distant period, from the discussions and feelings which have been now excited.

One class will scarcely survive any reformatory change. The Bishops have sinned past political redemption. Even the Bishop of London, who did not vote, is prevented by "unavoidable circumstances" from shewing his face in a parish pulpit (St. Anne's, Westminster) according to appointment. Every child who can calculate that twice twenty-one is forty-two cries "The Bishops and the Bishops only." The obnoxious vote was given under circumstances of great aggravation. Ministers were taken by surprise. They seem to have calculated on neutrality, if not support. The feeling of the Country has been unequivocally and strongly expressed by the resolutions passed at various meetings. The claim will not much longer be allowed of professedly spiritual functions to legislative authority. The Church will become a Church only; the most honourable and useful position for itself in which it can be placed, as well as the best for the nation.

If these benefits shall indeed result from the delay; if the temporary postponement of the Reform Bill shall, incidentally, prepare the way for correcting some of the evils which flow from the present state of the Peerage and the Church, and rendering those institutions auxiliary to the improvement of the people, we shall have unexpected reason for ultimate thankfulness and joy, whatever our temporary apprehensions. On the upright intentions of Ministers we have the firmest reliance. It were an indication of

baseness to suspect them. But it is well, it best strengthens them for their arduous task, to shew that it is as efficient Reformers that the people support them ; that we do not, in our confidence, relinquish the right of discussion and of judgment ; and that the grateful and glorious triumph which awaits their success will be awarded, not by a blind admiration, but with a just perception and estimate of the skill and firmness which they shall have evinced, the difficulties they shall have surmounted, the perils they shall have avoided, and the blessings they shall have bestowed. Let them but ensure success, and they will be men whom King and People will delight to honour. So important a task, and the prospect of so noble a recompence, are almost without a parallel in the history of nations and the awards of Providence.

ON CHOLERA. BY A PHYSICIAN.

“THE Cholera,” says Sydenham, the most celebrated physician of the 17th century, and one of the best physicians which England ever produced, “comes as certainly at the latter end of summer and at the approach of autumn, as swallows at the beginning of spring, and as cuckoos at the heat of the following season.” Of what the disease then was, this acute and original observer has afforded us the means of forming an adequate conception. These are, he says, violent vomitings ; great difficulty and trouble by stool ; violent pain and inflammation of the intestines ; burning heat at the pit of the stomach ; urgent thirst ; a quick and unequal pulse ; convulsions of the arms and legs ; fainting ; sweatings ; coldness of the extreme parts of the body ; and “such-like symptoms, which frighten the by-standers and kill the patient in twenty-four hours.” And speaking of the same disease, as it appeared at a particular season, namely, in the year 1675, he says, “at the end of the summer the Cholera Morbus raged epidemically, and being heightened by the usual heat of the season, the convulsions that accompanied were more violent, and continued longer than ever I observed before ; for they did not only seize the belly as they were wont, but now all the muscles of the body ; and the arms and legs were especially seized with dreadful convulsions, so that the sick would sometimes leap out of the bed, endeavouring, by stretching his body every way, to suppress the violence of them.”

Is it true that Cholera now appears in England at the latter end of summer and at the approach of autumn, as certainly as swallows at the beginning of spring, and as cuckoos at the heat of the following season ? And when it does come, does it attack with symptoms which “frighten the by-standers and kill the patient in twenty-four hours” ?

Every one knows that now summer often ends and autumn approaches, and yet Cholera does not come at all ; and every one knows that when it does come, instead of almost always "killing in twenty-four hours," it rarely kills in a single instance. What is the reason of this change? Why does this dreadful visitant come now so seldom, and when it does come, come stripped of its terrors? For a reason that may be expressed in five words—IMPROVED CONDITION OF THE PEOPLE. When it used to come, it found here a nidus, a home, food, every thing that could contribute to its rapid growth and its mature strength. Diet, habitations with straw for carpets, on which straw, spittle, the dregs of the tankard, the washings of dishes, and filth of all names and natures, and without number, were thrown ; streets so narrow that no air could circulate through them ; provisions salted, often half putrid, with scarcely any admixture of vegetable matter, except coarse or bad bread ; hardly any linen ; clothing in general bad, fuel dear, and houses so contrived as to allow an abundant ingress and egress of such air as would come—in a word, what the bad parts of the continent now are, England then was, only perhaps considerably worse than any part of the continent now is. Cholera must have revelled in such a home, and of a place with such conditions it will take care to make a home, and it will not lie there and be idle. Where it can find such a home *now* it takes up its abode. Hear the report of the Board of Health just published officially in the Gazette :

“The Board particularly invites attention to a fact, confirmed by all communications received from abroad, viz. that the poor, ill-fed, and unhealthy part of the population, and especially those who have been addicted to drinking spirituous liquors, and indulgence in irregular habits, have been the greatest sufferers from this disease, and that the infection has been most virulent, and has spread rapidly and extensively, in the district of towns where the streets are narrow and the population crowded, and where little or no attention has been paid to cleanliness and ventilation.”

The nature of Cholera remains the same as it was in 1675 ; but England in 1675 is not the same as England in 1831. To suppose, therefore, that the Cholera will affect Englishmen in 1831 as it did Englishmen in 1675, is to betray an ignorance of the nature of disease worthy only of a Hottentot. The value of life in England at this present moment is superior to the value of life in any other country in the world, because in England, bad as the condition of a large mass of the population is, the condition of the aggregate mass is better than it is in any other part of the world, and, beyond all question, better than it ever was in any other part of the world, in any other age of the world. The value of life in London at this present moment is just double the value of life in some of the large towns on the continent, and for the same reason, because execrable as many parts of London still are, and deplorable as is the condition of the population of those parts, still London, taken altogether, is cleaner, the streets are broader,

the houses are better ventilated, and the people are better fed and better clothed, than in any other city in the world. To trace the influence of improved condition of the people in modifying the character of the ancient diseases of that people, is a task well worthy of the philosophic physician; it would be most interesting and instructive; if some of the members of the Board of Health would but undertake it, it would be to the full as dignified, although it might not be as easy, as that which they have officially notified they have allotted to themselves in case the enemy should come which they have been appointed by government to fight, namely, to write on the door of any person who is attacked by the disease a conspicuous mark (Sick), and on the door of a person who is convalescent another conspicuous mark (Caution). They are clearly on the wrong scent. The demon of contagion has taken possession of them body and soul. Any men who should be empowered to do, and who should actually do, what they have announced it is their intention to do, would rapidly convert the mildest disease in the whole catalogue of Nosology into the most virulent and mortal plague. But, thank God, they cannot carry their intentions into effect. There is too much sense in the general body of medical men; there is too much sense in the people. But the exhibition afforded by the Report of the Board of Health is a fresh illustration of the hand which government usually makes of it, when it really attempts any thing for the good of the people!

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*A Vindication of Dissent from the Church of England, extracted from the Writings, and in the Words, of many Eminent Divines of the Established Church.* By James Manning, Senior Minister of the United Congregations of Protestant Dissenters in Exeter. London: Hunter. 1831.

THE amiable and excellent compiler of this pamphlet rests from his labours. The following extract from the Preface shews the spirit which he uniformly evinced, and which both attracted and deserved the respect of good men.

“The Editor is happy in an acquaintance with many of the clergy whose character reflects honour on their profes-

sion. They have his best wishes; and he says, in the language of Holy Writ, ‘Grace, mercy, and peace be multiplied upon them!’ This is a sacrifice to truth and friendship; and he will never scruple to go a little out of his way to perform so sacred and pleasing a rite.

“The object of this publication is to vindicate the Dissenters, by shewing what is the judgment of many learned dignitaries; and of some of the greatest ornaments of the Church, with regard to a revival and alteration of its religious services, in consequence of the changes which have been produced in men’s religious opinions by that great innovator, Time. The testimonies produced are so numerous and so strong, that it will not, it is imagined, be easy for persons

unfavourable to the proposed improvements, to oppose such a stream of authorities, or with sufficient reason to plead against what has been urged with so much evidence. To their candid and unprejudiced judgment this collection of testimonies is submitted, in the confidence that they will at least acknowledge that Dissent is not so entirely unreasonable as it has been sometimes represented to be."—Pref. pp. iii. iv.

The pamphlet itself consists of an arranged series of extracts on the following topics :

"Absolution, Alterations, Articles, Authority, human ; Baptism, Bishops and Presbyters, Burial Service, Christ, sole lawgiver ; Creeds, Dissenters, Establishments, Free Inquiry, Liturgy, Magistrate, Civil ; Ordination, Original Sin, Schism, Sufficiency of Scripture, New Translation, Tithes, Toleration, Uniformity, Unitarianism, Worship."—P. v.

Among the writers quoted are the following Archbishops : "Bramhall, Cranmer, Laud, Newcome, Sutton, Tenison, Tillotson, Usher, Wake," about thirty Bishops, and more than that number of other clergymen.

We give a few specimens from the authors quoted under the heads of "Alterations" and "Articles."

"Dr. Jortin.—There are propositions contained in the liturgy and articles which no man of common sense among us believes. No one believes that all the members of the Greek church are damned because they admit not the procession of the Holy Ghost from the Son ; yet the Athanasian Creed, according to the usual and obvious sense of the words, teaches this. No one believes himself obliged to keep the *Sabbath*-day ; yet the liturgy, strictly interpreted, requires it. Subscriptions and tests are supposed to be admirable methods to keep out the heterodox. . . . The next step towards the increase of Christ's kingdom must be further improvement of Christianity, and of those who receive and profess it. The Church of Rome is not the only church that wants amendment. Other Christian societies which have separated themselves from her, and from her grosser defects, are departed, more or less, from the original simplicity of the Gospel, and have mixed some of the doctrines of men with the word of God, and so stand in need of some improvement. It is therefore hoped a time will come when religion will have a fairer and a more alluring aspect, when Christians will be united, not in

opinions on theological subjects, for that is impossible while men are men, but that they will be united in benevolence and charity, in intercommunion, and in one common and simple profession of faith.—*Rem. on Eccl. Hist.* v. 3, p. 445."—P. 3.

"Archbishop Wake.—And now, my lords, let any impartial person consider, how could our excellent liturgy have been the worse if a few more doubtful expressions had been changed for plainer and clearer, and a passage or two, which, however capable of a just defence, yet in many cases seem harsh to some even of our own communion, had been wholly left at liberty in such cases to be omitted altogether, or been so qualified as to remove all exception against them. What was there in such a design that could be justly esteemed prejudicial to the church ?—*Speech at the Trial of Sacheverell.*"—Pp. 4, 5.

"Bishop Hoadley.—Our liturgical forms ought to be revised and amended for our sakes, though there were no Dissenters in the land."—P. 9.

"Archbishop Bramhall.—The transforming of indifferent opinions into necessary articles of faith hath been the *insana laurus*, or cursed bay-tree, the cause of all our brawling and contention. *Vindication of himself and the Episcopal Clergy*, p. 241."—P. 21.

"Bishop Sherlock.—No church has, nor all the churches, any authority to make articles of faith. Jesus Christ was the author and finisher of the faith, to which nothing can be added, and from which nothing can be taken away.—*12th Sermon.*"—P. 21.

"Bishop Morley.—Bishop Morley told Mr. Sprint, a Nonconformist minister, that he must not philosophize upon the words Assent and Consent, nor suppose that the Parliament did by *assent* mean an act of the understanding, and by *consent* an act of the will ; for no more was intended, than that the person so declaring intended to read the book ; adding, if he (Sprint) would make the declaration in the words of the Act of Uniformity, and then say that he thereby meant no more than that he would read the Common Prayer, he would admit him into a living.—*Calamy's Abridgement of Baxter*, v. 2, p. 341."—P. 22.

Our readers may judge of the manner in which the lamented author has executed his design. His selection, which is unaccompanied by a single word of comment, is well adapted to impress the minds of serious and reflective Churchmen.

ART. II.—*Elements of Religious Instruction, designed for the Use of Young Persons.* By a Lady. Hunter. 1831.

THIS little work consists of "Sermons" addressed to children, and of questions and answers, the answers forming the component parts of the preceding discourse. Whether this method of conveying the elements of religious instruction be interesting, and therefore judicious, experiment must decide; but, while fully sensible of the goodness of intention of this little book, we cannot but fear that its effect will be impaired for want of greater coherence of ideas and simplicity of language. The most difficult kind of writing is that which is to nourish little minds; and much that is true and excellent in itself may lose its value from apparently trifling differences in the mode of expression, which is, in this case, not always so judicious as might have been wished.

ART. III.—*A Sermon on the Occasion of the Death of Wm. Roscoe, Esq.* By Rev. J. H. Thom. Hunter. 1831.

THIS discourse, on the Christian warfare and its recompence, must interest, were it only from the venerableness of the name to which it is consecrated. After having briefly touched upon the various claims to respect and regret which are involved in the name of Roscoe, the preacher continues,

"We dwell not thus on that abiding adherence to Christianity, which was the deep-rooted principle of his actions, because we hope that there may result from it some confirmation of Christian truth, but because it was the noblest feature in a noble character. Christianity wants not the proudest or the most gifted to do her homage, but it is the finishing glory of a mighty and a gifted intellect, when it is contented to turn away from the race of ambitious, or interest, or worldly praise, and binding its immortal powers to the righteous cause of truth, to toil devotedly for the kingdom of God, for the dignity of man, for the triumphs of virtue. This was the chief glory of him who is an honoured name in other lands, and for other causes; it is this which casts a sanctifying halo around all the other brightness which attends him; it is this which, when earthly glory has passed away, shall still encircle his brow,—his crown of immortality. It was no mean

distinction that he had fathomed the heights and depths of philosophy in her boldest flights, that his seeking eye rolled in imagination's finest light, that nature had discovered to him her most beautiful and secret processes, and the stores of literature were opened to his gaze; but it remains to his immortal honour that above them all he prized the name and the distinction of a devoted labourer in the cause of man and of humanity. If the world has a spectacle truly noble, it is that of a pure and powerful mind devoting itself to high and holy principles; calmly abiding in them as in eternal truths, and waiting for God's own time to give them power and glory; and thanks be to God, that his honoured servant waited not in vain, that he lived to witness the recognition in the world of those enlarged and elevating views which were so dear to his own generous and expansive mind; and that not until a day of better promise seems to have dawned upon man, whom he so deeply loved, did he pass to a brighter light than any that gleams upon earthly shores.

"My friends, we feel that we have been intrusted with one of those rare opportunities, in which the character of a Christian may be made subservient to high, and holy, and lasting purposes. We feel the full advantage of our situation, and would to God that we had the power of successfully using it. We have offered no words of consolation. It would be a wretched offering to those who have been already upheld by an eternal trust, and traced with the eye of faith the glorious destinies of an immortal soul. The mighty endowments of the gifted mind must survive; virtue cannot die; and the soul which has felt on earth the stirrings of a purer joy is now dwelling in the bliss of God. We have attempted no strain of laboured eulogy. His name uttered in your hearing would convey more than our most studied efforts. We have desired, earnestly desired, to impress the power of his character upon our own souls, to direct our minds to the lofty exhibition of a Christian, in the holiness of his life, in the strength of his benevolence, in the nobleness of his aims. It is but seldom, my friends, that God so richly favours us with an example so perfect; it is but seldom that he permits us to look upon the living glory of heaven's holiest influences; it is but seldom that, awed and humbled before the singular excellence of a departed Christian, we can say in deepest sincerity to our souls, 'go thou and do likewise.' May God, who

has thus blessed us with such an eminent incitement, impress us likewise with the obligation which accompanies it, and cause the light that shines so brightly from his servant's character to lead us on to glory."—Pp. 20—24.

ART. IV. — *Edinburgh Cabinet Library*. Vols. III. and IV.

View of Ancient and Modern Egypt.

By the Rev. M. Russell, LL. D.

Palestine, or the Holy Land. By the Rev. M. Russell, LL. D. 1831.

WE have never wondered at what is thought by many the infatuated spirit of enterprise which has led men of all European nations to sacrifice ease and health and fortune, and sometimes life, in exploring the burning regions of Africa, or encountering the barbarous usages of Palestine in its modern state. If the very name of Egypt thrills us as we sit by our fire-sides, calling up conceptions of its buried temples, combining all that is vast, mysterious, and grotesque; if the mere mention of the Holy Land feasts the imagination with images of its palm-groves, its wells in the desert, its blossoming valleys and rugged wildernesses, we cannot wonder that those who have the power should hurry away to see these things with bodily eyes, and to realize what is to us but a gorgeous dream. This species of enterprise is of a different and higher kind than that which leads men northward, and unships them among the Esquimaux. The scientific interest and the personal ambition which may be common to both, is combined in the case of the oriental traveller not only with associations belonging to antiquity, but with the religious emotions which no superstition can wholly degrade, and no scepticism totally annihilate. To stand on the banks of the Nile, where the infant race of the chosen people once stood, and to mark how oblivion has crept over the stupendous institutions of the land till it owes its immortality only to its ancient connexion with that abused race of bondmen;—to issue thence into Palestine and trace its former spiritual glories amidst its present barbarism, as we draw out the sacred truth which emanated thence from the superincumbent errors of ages, is enough to stir the spirit and melt the soul of the quietest and coldest. No wonder, then, that any whose feet are not chained to their native soil should disregard danger and difficulty for the sake of observing

and feeling as they could no where else observe and feel.

All works of oriental travels or research have, from these sources of interest, a claim to popularity antecedent to their merits; and the consequence is, that we have a great many such works which have little or no merit. In proportion to their number should be our gratitude for such books as the two before us. They are very complete as regards their matter, and finished as regards their style. They treat fully and attractively of the natural and civil history, ancient and modern, of the countries they describe; of the literature, sciences and arts, and of the customs and manners of the inhabitants. The whole is enriched by a pervading spirit of philosophical analysis, and set off by a considerable degree of pictorial power. We must substantiate our judgment by an extract from each work.

“The fascination attending this review of the monuments of ancient art has perhaps carried us somewhat farther than is quite consistent with our plan, which compels us to abstain from minute details, however interesting and agreeable. There is no other nation in the world, if we except those on the eastern borders of Asia,—whose real history has not yet been made known to the European reader,—which could present such a retrospect at the same early period, or gratify the traveller with the display of so much magnificence and beauty. Nor must our opinion of Egyptian science, art, and general civilization, be limited to the rigid inferences which alone an examination of their actual remains might appear to justify. On the contrary, we are entitled to assume the most liberal rule of reasoning in regard to the acquirements of a people who surpassed to such an extent all their contemporaries westward of the Arabian Desert, and to conclude that in other matters, the memorials of which could not be conveyed to posterity by the architect or sculptor, the priests and sovereigns of the Nile had made a corresponding progress. For example, we are told that, in the time of Moses, the land of Egypt was celebrated for fine linen, a notice which, to a hasty reader, conveys only that simple fact, but which, to the philosopher who has reflected on the slow and gradual steps by which nations advance to maturity, suggests a state of improvement inseparable from an established government and the exercise of good laws.”—“Many arts must have arrived at great perfec-

tion before the commodity mentioned by the Hebrew legislator could have become an object of merchandise or of foreign commerce. How much skill, too, in the art of tempering metals was necessary to prepare tools for the workmen who carved the hardest granite, and covered with sculptures the walls and ceilings of the most ancient temples! Even the improvements of modern Europe supply not means for equalling the ingenious labours of the Egyptian artists. What a series of efforts must have preceded the excellence which is preserved for our admiration in the temples of Karnac and Luxor, in the tombs of Gornoo, and even in the grottos of Eleithias! How many generations must have contributed their share to this perfection! The contemplative mind seeks refuge in a remoter antiquity than is allowed by the annals of the neighbouring tribes of Syria and of Greece; some of whom, instead of imitating the arts which would at once have secured to them the comforts and dignity of social life, derived nothing from their intercourse with Egypt except the absurd ceremonies of a gross superstition, which degraded the understanding while it polluted the heart." P. 280. "There is nothing more remarkable in the history of Egypt than that the same people who distinguished themselves by an early progress in civilization, and who erected works which have survived the conquests of Persia, the triumphs of Roman art, and all the architectural labours of Christianity, should have degraded their fine genius by the worship of four-footed beasts, and even of disgusting reptiles. The world does not present a more humbling contrast between the natural powers of intellect and the debasing effect of superstition. Among the Jews, on the other hand,—a people much less elevated by science and mechanical knowledge,—we find a sublime system of theology, and a ritual which, if not strictly entitled to the appellation of a reasonable service, was yet comparatively pure in its ordinances, and still farther refined by a lofty and spiritual import. It has been said of the Hebrews, that they were men in religion and children in every thing else. This observation may be reversed in the case of the Egyptians; for while in the greater number of those pursuits which

give dignity to the human mind, and perpetuate the glories of civilized life, they made a progress which set all rivalry at defiance, — in their notions and adorations of the invisible Powers who preside over the destinies of man, they manifested the imbecility, the ignorance, and the credulity of childhood." — *Egypt*, p. 28.

"A scene of marked solitude and desolation surrounds the steps of the traveller as he pursues his journey in what is so simply described in the gospel as the 'hill country of Judea.' He finds himself amidst a labyrinth of mountains of a conical figure, all nearly alike, and connected with each other at their base. A naked rock presents strata or beds, resembling the seats of a Roman amphitheatre, or the walls which support the vineyards in the valleys of Savoy. Every recess is filled with dwarf oaks, box, and rose-laurels. From the bottom of the ravines olive trees rear their heads, sometimes forming continuous woods on the sides of the hills. On reaching the most elevated summit of this chain, he looks down towards the south-west on the beautiful Valley of Sharon, bounded by the Great Sea: before him opens the Vale of St. Jeremiah: and in the same direction, on the top of a rock, appears in the distance an ancient fortress called the Castle of the Maccabees. It is conjectured that the author of the Lamentations came into the world in the village which has retained his name amidst these mountains; so much is certain, at least, that the melancholy of this desolate scene appears to pervade the compositions of the prophet of sorrows. The unvarying manners of the East exhibit to the view of the stranger, at the present day, the same picture of rural innocence and simplicity which might have met the eye of the mother of the Redeemer when she came into this pastoral country to salute her cousin Elizabeth. Herds of goats with pendant ears, sheep with large tails, and asses, which remind you by their beauty of the onagra of Scripture, issue from the villages at the dawn of day. Arab women are seen bringing grapes to dry in the vineyards; others, with their faces veiled, carrying pitchers of water on their heads, like the daughters of Midian." — *Palestine*, p. 162.

MISCELLANEOUS CORRESPONDENCE.

On Atonement.

To the Editor.

SIR, *St. Ives, June 1, 1831.*

You receive a letter, written me a long time ago by a late lamented friend of ours, which I should like to see placed on record, by insertion in the Repository, if the Editor think fit.

J. E. FISHER.

Stanton,

June 24, 1812.

DEAR SIR,

I THANK you for your obliging note, which I should have answered sooner, had I not been gone from home upon a journey at the time you sent it. The report you allude to is perfectly correct. I certainly have changed my opinion in respect to the doctrine of atonement, and this change, which has taken place for some time in my mind, has been the result of a most careful and diligent examination of the New Testament. It is, however, necessary to observe, that I see this doctrine in a different light from the generality of orthodox Christians, but I deem it of so much importance, that I think there can be no Christianity without it, at least, none to any beneficial purposes, and therefore I am a zealous advocate for the propagation of it. I do not think that the death of Christ was a *vicarious*, a *propitiatory*, or a *satisfactory* sacrifice; but, to express my idea of the atonement in one word, I believe that the death and sufferings of Christ were *an appointed means for the forgiveness of sin*. This I do most sincerely and conscientiously believe to be the doctrine of the New Testament on this subject, and I cannot sufficiently recommend it to your most serious attention, and I earnestly wish to call the attention of every Unitarian to the subject, which I deem to be of the first importance in Christianity, and without it I can see little or no advantage which a Unitarian Christian possesses above a Deist, Jew, or Mahometan, all of whom profess to live in the belief of one true God, and of a future life; but they have no provision in their creed for the pardon of sin, at least with respect to the moral turpitude of it. The Mosaic law provided only for legal incapacities, not for guilt of conscience before God. When I first began to entertain doubts concerning the commonly-received opinions in Christianity, I carefully read

over the writings of Dr. Jebb, Mr. Lindsey, and Dr. Priestley. No one can entertain a greater veneration than I do for the memory of these very learned and excellent men. The doctrine of the unity they have established by irresistible arguments on a foundation that cannot be shaken, namely, the Holy Scriptures; but I think they were mistaken in respect to the atonement. This they explained away by supposing that all the expressions which were applied to that subject were only figurative allusions to the sacrifices under the law, and that they were not to be taken literally. By reading their writings I imbibed the same notion of it myself, but I have since found reason to alter my opinion upon a careful investigation of the subject, and a critical examination of all the passages in scripture which are supposed to refer to it. The result of my inquiry has been this,—that the doctrine of the atonement is so interwoven with the account given us of the death and sufferings of Christ by the prophets, evangelists, and apostles, that it is impossible to explain it away by any rules of fair and sound criticism. I earnestly request you to read and maturely consider the 53d chapter of Isaiah, the 5th of Romans, the 5th of the 2d Epistle to the Corinthians, Heb. vii. —x., John i., Eph. ii. 1, 2, and iv. 9, 10. I adopt the common, popular term Atonement, though it does not answer to the words made use of in reference to this subject in the original, which are chiefly these—*καταλλαγη*, *ιλασηριον*, *ιλασμος*, the first of which signifies reconciliation; the second, mercy-seat; the last, sin-offering; but none of them conveys the idea of atonement as it is generally understood by orthodox Christians. The death of Christ was not the *procuring* cause of the forgiveness of sin. It was the instrumental or efficient cause. The love of God was the primary or moving cause of our redemption: God so loved the world that he gave his only-begotten Son to be the propitiation or sin-offering for our sins. This view of the atonement does not impugn the Divine attributes, and particularly the justice of God, by supposing that he could not pardon sin without a full satisfaction made by the innocent suffering in the place and instead of the guilty, which always appeared to me a horrible doc-

trine, injurious to the moral character of the greatest and best of Beings. Dr. Price says, that Christ not only *declared* but *obtained* the availableness of repentance to pardon. I do not understand the atonement in this sense. I look upon Christ upon the cross as the *ἰλαστήριον* or mercy-seat, *in, by, and through* which God dispensed to mankind the forgiveness of sins; that is, the death and sufferings of Christ were the *appointed means* for conveying to mankind the pardon of sin. I do not know whether you will be able fully to comprehend my meaning on this subject, which I consider as one of the most important doctrines of the Christian revelation. I have given you my thoughts in a very hasty and cursory manner, but shall be happy to discuss this subject with you more at large when time permits. That the God of truth may lead you and all of us into the truth as it is in Jesus, is the sincere prayer of

Your very faithful servant,

J. HAMMOND.

On Dr. Whately's Thoughts on the Sabbath.

To the Editor.

SIR,

As an advocate of human enlightenment and unsophisticated truth, addressing advocates of the same glorious principles, I beg to call the attention of yourself and your readers to a little tract which may well claim attentive perusal from all religionists, and from none more than from Unitarians. I allude to Dr. Whately's "Thoughts on the Sabbath." This little pamphlet does so much more clearly than even himself notices, place the subject of Sabbatical observances in its proper light, that I deeply regret to find Unitarians thus anticipated in so important a discussion. However, let no man, particularly let no lover of truth, forget the noble maxim, *Fas est et ab hoste doceri*: let no professor of religion, at least among Unitarians, cease to drink deeply into the spirit of those emphatic words of your Watchman, "Let creeds be purified; let liberty prevail; let the gospel be preached in purity and in power; and we thank him heartily who is the minister of God's goodness, by whatever name he is known to men."

Dr. Whately is a man who, as a logician as well as a theologian, and indeed as a man of no ordinary acumen and versatility of talent, may insure attention to his publications. I by no means wish

to imply that any great name whatever should affect the balance of truth; but merely that the clearer a man's head has been proved to be, the clearer it must be that he is likely to repay attention. Excuse the triteness of the remark, that we are apt to judge of others' minds by our own. On this, the best ground of presumption that I possess, I build my persuasion that no unprejudiced reader can rise from the perusal of the above tract, without a conviction, not only that the hebdomadal observance, by disciples of Jesus, of a Sabbath, has never yet been "placed on its true foundation;" but that, by that touchstone to which all pretensions on religious topics must be brought, it is proved to have NO FOUNDATION AT ALL. Dr. W. asserts and proves that in the whole Bible no believer in Jesus can find any ground to maintain the pre-eminent sanctity of one day of the seven. He rests the authority for Sabbatical observances solely upon the power of the church to frame for itself any new institutions which it may at any time deem expedient. Of course he takes for granted that the true church, that church on which the power was "bestowed by Christ himself," is (proh pudor!) the Church of England. But though it were granted that he or any man can decide which is the TRUE CHURCH, he quite fails to demonstrate the bequeathment of this boasted power. He boldly asserts, (p. 21,) but without a shadow of proof, that the church enjoys unlimited power to set apart Christmas-days and a mass of other mass-days; and, in the next page, he so amusingly qualifies his assertion with "He must surely," &c., and so forcibly modifies it by "provided nothing be done contrary to God's word," that, to adopt his own words, "he is not merely making an unnecessary and useless addition, but he is *nullifying* the very obligation which he seeks to enhance."

In his concluding paragraph he says most appositely, "As for the authorities of able and learned, but uninspired divines, I am myself inclined to attach the less weight to them in the present case from the character of the question itself." Must not every Protestant Dissenter most cordially sympathize in this sentiment? The fundamental principle of Nonconformity is, that *human* authority is valueless, is worse than valueless, is by all means to be disregarded and resisted in matters of religion. In my opinion every honest Dissenter must be led by arguments so lucid as those of this

Church-of-England Doctor to the relinquishment of Sabbatical or hebdomadal observances. I proceed further to assert, that no *candid* Church-of-Englandman can peruse the tract thoughtfully without arriving at the conclusion, that any peculiar regard to one day in the seven is a custom very much "more honoured in the breach than in the observance."

Dr. Whately having started with two unproved and unwarrantable assertions, viz. that the true church received from its Founder ample power to ordain any festival-days, &c., that it pleases, and that the Church of England is that true Church, "he is," to quote himself, "removing the institution (*of religious duties*) from a rock, to place it on the sand."

On this part of the subject allow me to quote from his tract a paragraph full of sound reasoning and manly sentiment: "It seems to me very important to protest earnestly against admitting a *dangerous principle*, even though, in some particular instances, the conclusion it leads to may be right, or may be insignificant. If we acknowledge, for instance, the perpetual authority of the precepts respecting the ancient Sabbath, but take the liberty of changing, without any scriptural warrant, (by the bye, does Dr. Whately bring any *scriptural warrant*?) the day, or the prescribed mode of observing it, (mark the extent of these terms,) is there not danger that the same principle may be applied to an indefinite number of other cases also; that this and that Scripture rule may come to be modified according to our fancy; till at length, like the Romish Church, we shall 'make the word of God of none effect, by our tradition?' For it should be remembered that neither that Church, nor probably the ancient Jewish, nor any other, (mark!) *began* by the most *flagrant* encroachments, on divine authority. It is in small and comparatively harmless points that a false principle begins to be admitted and acted on, till its poison has been received into the system, and gradually advances from the extremities towards the vitals." The force of this excellent paragraph seems to me calculated completely to confound the mind of Dr. W. himself, and to quash all ordinances, a full warrant for which cannot be produced from the Scriptures. Dr. W. vindicates the paramount authority of the biblical records, and yet strives to claim for his Act-of-Parliament Church uncontrolla-

ble, independent power in all religious ordinances.

Besides the passages already cited, place the following in juxtaposition: "The power of the church, bestowed by Christ himself, would alone (even independent of apostolic example and ancient usage) be amply sufficient to sanction and enforce the observance." P. 7. "One day is as good as another, *except when there is a divine command which specifies one,*" &c. P. 9. "Surely if we allow that the tradition of the church is competent to change the express commands of God, we are falling into one of the most dangerous errors of the Romanists." P. 10. "But not only is there no such apostolic *injunction*, (i. e. about transferring the day, and keeping another instead of the abrogated Sabbath,) *than which nothing less would be sufficient,*" &c. P. 11. "We observe (says Cranmer) the Sundays and certain other days as *the magistrates* do judge convenient, whom in this thing we ought to obey." P. 12. "His apostles were, as I have said, *not* commissioned by him to change the day, &c., but they and their successors, &c., were endued with ample power," &c. P. 21. "But, on the other hand, the church has *not* power to ordain any thing *contrary to God's word.*" P. 23. "This therefore is a case in which (unless we will consecrate *two* Sabbath-days in each week) we must absolutely make our choice between the law and the gospel;" in neither of which can Dr. W. himself find (*ipse dixit*) any injunction of a hebdomadal religious ordinance binding on disciples of Jesus. Wherefore true worshipers, who can acknowledge no law but the law of God, and who can learn that law by no other means than the record of God's revealed will, should sacredly regard every day alike, and "stand fast in the liberty wherewith Christ hath made all his followers free."

How must every philanthropist rejoice, yet with trembling, in anticipation of that time when, in the meridian blaze of free inquiry, all ordinances, all practices, all sentiments, which, unsanctioned by God's clearly revealed will, are foisted by human presumption on the religion of Jesus,

"Shall dissolve;
And, like the baseless fabric of a vision,
Leave not a wreck behind!"

Evidently a lover of antiquity in religious concerns, I as evidently remain,
NO FOE TO INNOVATION.

OBITUARY.

MRS. MARY HEYES.

Aug. 27th, at *Prescot*, Mrs. MARY HEYES, aged 61. This lady was a most valuable member of the society at *Prescot*. The following were the concluding observations in a sermon delivered on the melancholy occasion of her death :

“ How consolatory to us is the hope of being again united to that excellent woman whose friendship has been our delight, and whose loss we now deplore ! When we meditate on her intellectual and moral endowments ; on the clearness of her discernment and the soundness of her judgment ; on the strength of her mind, very strikingly evinced in the equanimity with which she bore great trials ; on her humble and ardent piety ; on the kindness and benevolence of her heart, manifested not only in those tears which were always ready to flow for the calamities of others, for she did more for her friends than weep for them—she thought for them, contrived for them, pleaded for them, excused their faults, dwelt upon their virtues, and advised them, when she thought that advising would not appear like a presuming interference ; when we think how prompt she always was to rejoice with those that rejoice, as well as to weep with those that weep—for never was she heard to speak of the prosperity and happiness of her friends, or of any pleasing circumstance respecting them, but with a look and in a voice of evident pleasure ; when we think of the great interest she took in the moral and religious welfare of others, how it rejoiced her heart to witness in them the character of consistent Christians, and how she grieved over every indication of a careless, worldly, irreligious temper ; when we recollect her kind attention to the poorer class of those who had the happiness of being known to her—for her friends were found not only among the genteel and the wealthy, not a person who had any claim to the character of virtuous was in the habit of hearing her voice without feeling that it was the voice of a friend ; when we think of her affectionate condescension to young people and children, of her habitual cheerfulness, and of her disregard of self, carried, alas ! too far,—how highly must we value that holy religion which is so well calculated to form such a character ; which formed this character and has formed millions like it,—that religion which assures us that this dear and excellent friend shall be restored to us

with more than all her former vigour of mind, with a still more glowing and heavenly piety, with a yet more enlarged benevolence, with all her tenderness and affection, and without any portion of the weakness with which her excellence might be blended here. We possess the same means of virtue which our friend so diligently improved, the same glorious doctrines which she had embraced, the same pure precepts by which she governed her life, the same bright examples which she so successfully copied, with the addition of her own, the same ordinances of religion on which she so devoutly attended, the same transporting prospects which gladdened her heart : O my friends, if we may not attain to the same eminence in the Christian life and character, let us cherish a holy ambition to become fit to be her companions in the world of purity and bliss ! ”

MR. JOHN MARTINEAU.

Sept. 12, Mr. JOHN MARTINEAU, late of *City Road*, London, at sea, on his passage to New York. In all the social relations of life, he was distinguished by faithfulness and affection. About to enter on new scenes of exertion and enterprise, he was made to feel, with one of old, “ my days are past ; my purposes are broken off, even the thoughts of my heart ; ” but his spirit was resigned to the dispensation. His last hours, we are told, were delightfully calm. He gave every direction which could diminish the cares and sorrows of the survivors, and left the world with no murmurings at his lot. May He watch over them who is the Protector of the widow and the Father of the fatherless ; restore them in safety to their friends and native country ; sustain their hearts in the endurance of their loss ; and enable them to rejoice in anticipation of the time when the sea shall give up her dead, and the holy affections of earth receive the seal of heaven and of eternity !

REV. PHILIP TAYLOR.

Sept. 27, at his residence, *Harold's Cross*, near *Dublin*, the Rev. PHILIP TAYLOR, aged 84. We hope to be able to present to our readers a biographical notice of this venerable and excellent man in the next month's Repository.

REV. THOMAS TAYLER.

Oct. 23, at his house in *King's Road*, *Gray's Inn*, the Rev. THOMAS TAYLER, in the 97th year of his age.

INTELLIGENCE.

Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire.

THE Annual Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire was held at Bury, on Thursday, June 22nd. The religious services of the morning were introduced by the Rev. J. G. Robberds, and the sermon was preached by the Rev. J. R. Beard, of Manchester. Mr. Beard advocated, with great force and eloquence, the cause of City Missions, exhibiting the inadequacy of existing institutions to the great object of bringing the ignorant and vicious poor to the knowledge and love of Christianity, deducing from this fact the moral obligation which rests upon professing Christians to adopt some additional means of communicating revealed truth to those that are "afar off." The appropriate text—"Go forth into the lanes of the city and compel them to come in"—distinctly pointed out this additional means; the necessity of immediately adopting which, the preacher strenuously enforced. After the religious services, the business of the Association was transacted, of which the consideration of City Missions formed an important part. The Rev. J. G. Robberds, after entering into some interesting details respecting the nature of City Missions, and urging upon the ministers present the adoption of the plan as far as possible in each of their neighbourhoods, moved, "That this Association grant the sum of 10*l.* to the British and Foreign Unitarian Association towards the establishment of a City Mission in the Metropolis." The motion was carried unanimously; and before the close of the day, Asheton Yates, Esq., of Liverpool, announced subscriptions towards the same object, from his sisters and brother, Richard Yates, Esq., to the amount of 50*l.*

About eighty gentlemen sat down to dinner, after the business of the Association was concluded, and the afternoon was most agreeably and profitably spent in listening to a variety of interesting speeches.

E. H.

Religious Meeting at Padiham.

ON Monday, August 1st, a Meeting was held at Padiham, in Lancashire, with a view to encourage and cheer the congregation at that place, and foster the spirit of inquiry that prevails in the neighbourhood. The Rev. W. Gaskell, of Manchester, preached on the occasion an excellent sermon on the nobleness of the Bereans; and the Rev. J. J. Tayler, of Manchester, presided at a meeting held in the meeting-house, at which a series of resolutions was proposed and recommended by the Revds. J. R. Beard, P. Heaviside, F. Howorth, H. Clarke. The audience was also addressed by the worthy men who, in this district, labour with their hands while they minister in holy things. We have the best reasons for believing that the objects contemplated were abundantly realized, and that the ministers who kindly undertook the labour of love were as abundantly repaid in the satisfaction of seeing so many persons finding religion a delight. It was pleasing to learn that of the 175*l.* required to purchase the ground-rent of 10*l.* a year, with which the congregation are encumbered, 145*l.* have been received. We hope it will not be long before what is yet wanting will be supplied, and we can assure the liberal friends who, for this and for other objects, have ministered to the aid of these excellent people, that they have done a good, the remembrance of which will not easily perish.

Opening of a Meeting-House at Swinton, near Manchester, for Unitarian Worship.

A NEAT and convenient building, erected by Mr. W. Boardman, of Swinton, for a Sunday School, and for the purposes of Unitarian worship, was opened on Sunday, Aug. 14th.

Two excellent sermons were preached on the occasion: one, in the afternoon, by the Rev. J. J. Tayler, and the other, in the evening, by the Rev. J. G. Robberds, both of Manchester. In the evening there were upwards of one hundred persons present. On the Monday evening the members of the congregation, with several of their friends from Mau-

chester, took tea together in the building; after which a public meeting was held, the object of which was to promote religious knowledge, and extend the spirit of Christian liberality. A series of resolutions calculated to further these effects, was moved and carried unanimously, the proposers and seconders ably addressing the meeting on the subjects of their respective motions.

Among the speakers were the Rev. J. R. Beard, the Chairman; the Revds. J. J. Tayler, W. Gaskell, E. Hawkes, G. Heaviside, J. Cropper, Messrs. A. Hardy, H. Duffield, W. Boardman, — Harland, &c.

In consequence of the extreme wetness of the evening, the attendance was not so great as had been anticipated, but the meeting was ably conducted, and it is hoped it has contributed to the benevolent purpose of its proposers.

F. D.

Devon and Cornwall Unitarian Association.

THE Annual Meeting of the Devon and Cornwall Unitarian Association was held at Sidmouth, on Wednesday, the 24th of August. The Rev. J. Smethurst, of Moreton, offered the introductory prayer and read the Scriptures. The Rev. H. Acton, of Exeter, delivered the general prayer; and a most excellent and interesting sermon on "the Inspiration of the Scriptures," was preached by the Rev. W. Hincks, of Manchester College, York. The Rev. gentleman's discourse was listened to throughout with profound attention, and his endeavours to establish sound and rational views respecting the inspiration of the sacred writers were received by the respectable audience assembled on this occasion with evident satisfaction. At the close of the service, a meeting was held for transacting the business of the Association; J. Wallis, Esq., in the Chair. The Report was upon the whole encouraging, and well calculated to stimulate the members and friends of the Society to renew and increase their exertions in the sacred cause of pure and rational Christianity. Several grants of tracts, it was stated, had been made during the past year, and in one or two instances satisfactory evidence has been afforded that these "silent missionaries" have been successful advocates of "the truth as it is in Jesus." Pleasing accounts were also given of the improving state of some of the congregations in the district, and several new stations

were pointed out, in which it is expected that the attempt to establish Unitarian worship would be attended with success. "The harvest truly is plentiful, but the labourers are few." May it please the Lord of the harvest to raise up more active and efficient labourers, and to send them forth into his harvest!

The business of the Association being finished, the members and other friends of the Society met together at the York Hotel, where an excellent dinner was provided, at which C. W. Smith, Esq., of Sidmouth, presided with considerable ability, and with his usual good feeling. The afternoon was spent in a very pleasing and profitable manner; and many interesting and appropriate speeches were delivered, most of which referred to the present state and prospects of Unitarianism. The meeting was addressed by the Revds. W. Hincks, H. Acton, J. Smethurst, J. G. Teggin, G. B. Brock, W. James, and by Messrs. Barham, Terrell, Ottley, and Moore. The members and friends of the Devon and Cornwall Association appeared on this occasion to feel the force of the apostolic observation, "it is good to be zealously affected always in a good thing." May they not grow weary in well-doing, for in due season they shall reap, if they faint not."

W. J.

Sept. 20th, 1831.

Derby Unitarian Sunday School.

ON Tuesday evening, Sept. 6, the Sunday scholars connected with the Unitarian Society in this town were rewarded for their general good conduct and diligence with a treat of tea and buns. The school-rooms attached to the Baptist Chapel were promptly lent upon the occasion, and lamps furnished from the Independent Chapel. By the time the children had finished, about a hundred and fifty ladies and gentlemen, chiefly members of the congregation, and the teachers, had assembled in the school-room above them, where preparations had been made for them to take tea together. After tea the children were introduced, when Joseph Strutt, Esq., kindly complied with the wishes of the Sunday-school Committee, and distributed the prizes which had been previously awarded by the teachers to those conspicuous for merit, presenting at the same time to each child a mark of his *individual* interest in their welfare and improvement. Amongst other addresses, Mr. J. Byng, a teacher,

pointed out, briefly but energetically, the importance of Sunday Schools, the necessity of co-operation, and of more extensive exertions. He was right: Sunday Schools might be made productive of far greater benefit than they are. Hundreds have no opportunity of learning beyond what is thus afforded them. Why, then, cannot plans be adopted that shall embrace the elements of a liberal education? Why confine them to reading the Scriptures merely, and perhaps to writing? Why not endeavour to give them a taste for reading and a love of learning, by giving them an insight of the treasures of intellect that lie before them?

Derby, Sept. 14, 1831.

Oldbury Lecture.

At the annual Lecture, on Sept. 13, at Oldbury, the devotional service was conducted by the Rev. W. Bowen, of Cradley. The Rev. Michael Maurice, of Southampton, preached from Acts xxii. 22, on "the rejection of Christianity by the Jews—the publication of it to the Gentiles—and the dreadful effects of Bigotry and Intolerance." Afterwards, the Rev. Richard Fry, of Kidderminster, delivered a discourse, from Acts v. 29, on "the sacred duty of asserting and maintaining the rights of Conscience," in which he gave an outline of the history of Nonconformity.

Eleventh Half-yearly Meeting of the Bolton District Association.

THE Eleventh Half-yearly Meeting of the Bolton District Association was held in Bank-Street Chapel, Bolton, on Thursday, Sept. 22nd. In the absence of the Rev. W. Tate, of Chorley, the devotional services were conducted by the Rev. B. R. Davis, of Chowbent. A truly admirable discourse was preached by the Rev. James Whitehead, of Cockey Moor, from the words of St. Paul, "Who will have all men to be saved and to come to the knowledge of the truth." 1 Tim. ii. 4. The view in which the preacher indulged on the authority of this passage, was one of peculiar interest to those who delight to dwell upon the progress of Christian principles and the triumphs of truth and charity. The peculiar design of the discourse was to prove from the words of Revelation, that whatever we witness of error and mystery, of sin and misery, shall all terminate in light, truth, and felicity.

After the religious services were concluded, about forty dined together, Robert Darbishire, Esq., in the Chair. In the course of the afternoon, many interesting subjects of conversation and discussion came before the meeting. The following is the Report of the number of tracts circulated by societies in the Association during the past half year:

Bolton, Bank Street. 12 copies of a monthly publication called the Moral Reformer, besides 2 Christian Reformers, and a Monthly Repository.

Bolton, Moor Lane. Christian Reformer, Monthly Repository, and other tracts.

Chowbent. 50 tracts.

Cockey Moor. 20 tracts, and 50 in the Chapel library.

Hindley. 6 tracts.

Park Lane. Christian Reformer, Repository, and Pioneer.

Rivington. a large number of tracts circulated from the Chapel library.

Walmsley. Monthly Repository, Christian Reformer, and other tracts, from the Chapel library.

Bury and Chorley made no report: no individuals from those societies being at the meeting. The spring meeting of the Association will be held at Bury on the last Thursday of April in the ensuing year, Mr. Tate being the preacher, and Mr. Probert the supporter, on that occasion.

B.

Meeting of the Remonstrant Synod of Ulster.

(Continued from p. 724.)

Wednesday, Sept. 7.

AT three o'clock the Synod resumed.

A memorial from a number of heads of families, from the congregation of the Rev. Mr. Parke, Ballymoney, was read. Memorialists stated that they had, for a considerable time, felt much inconvenience; they could not conscientiously worship under Mr. Parke, and they had no opportunity of worshipping under a minister whose sentiments they approved of. Towards Mr. Parke they entertained personal respect. They had stated to him their intentions in a friendly manner; and had parted from him without any feeling of dissatisfaction, except in as far as they held religious sentiments different from his. They, therefore, prayed, that they might be taken under the care of the Remonstrant Synod, and be supplied with preaching, until such time as they might be able to erect themselves into a con-

gregation, and obtain a stated pastor, under whose ministry they might worship God according to the dictates of their own consciences. Messrs. Dick and Getty appeared as commissioners.

After a good deal of conversation, it was resolved that the prayer of the memorial be granted.

Adjourned at six o'clock.

Thursday, Sept. 8.

The Report of the Presbytery of Bangor was read, which contained nothing worthy of particular observation except the case of Mr. Osborne. This gentleman had been formerly under the care of the Belfast Presbytery connected with the Synod of Ulster, and had been examined and approved of by the Synod's Theological Committee, so that he was ready to receive licence from the Presbytery. Wishing to emancipate himself from the yoke which the Synod had lately imposed upon its licentiates and ministers, he applied to his Presbytery for credentials to enable him to put himself under the care of the Remonstrant Presbytery of Bangor; but, though the Synod's Presbytery were willing to license him to preach the gospel, had he continued in their connexion, they, without assigning any reason, refused the necessary testimonial on his own application, and did not condescend to answer a letter written to them on the subject, by the Moderator of the Presbytery to which he wished to attach himself. He had since been licensed by the Presbytery of Bangor, from their own personal knowledge of his highly respectable character and literary attainments.

A question having been put to the Synod, by the Presbytery of Bangor, respecting the course of theological study to be pursued by their Students, after some conversation, it was resolved, that, until the Synod shall be able to appoint a professor of Theology, it be left to the option of the students whether they shall undergo periodical examination upon books to be prescribed to them by a Committee of the Synod, or attend lectures on divinity in any of the established seminaries.

The Report of the Committee appointed at the last meeting to collect subscriptions in aid of the funds of the "Association for the Protection of the Rights of Conscience," was read, from which it appeared, that considerable sums had been raised in Belfast and its vicinity, as well as in England.

It was then moved and unanimously agreed to,

"That the thanks of the Synod are due to the inhabitants of Belfast and its neighbourhood, and also to the friends of civil and religious liberty in England, for the promptness with which they have answered the call made upon them to aid this Society."

When the Report of the Armagh Presbytery, and the Minute of last year respecting Warrenpoint congregation, were read, Mr. NELSON briefly alluded to the Minute of the General Synod, and animadverted on the "management" of the affair by the Dromore Presbytery. It was moved and unanimously agreed to,

"That this Synod highly approve of the conduct and zeal of the Presbytery of Armagh in this matter; and that they be directed, under our fullest sanction, to continue taking such steps as may be necessary for the securing of the just rights of that much-injured congregation."

Mr. MONTGOMERY then moved the following Overtures, which were unanimously agreed to :

"That this Synod respectfully propose to their much-esteemed brethren of the Synod of Munster and Presbytery of Antrim, to unite with them in the appointment of a triennial meeting of the three bodies, for the purpose of friendly counsel and co-operation, and the advancement of the great cause of Christian truth and Christian liberty, without, in any degree, trenching upon the established usages and jurisdiction of each body respectively.

"That a respectful letter be written, in the name of this Synod, to that illustrious stranger, *the Rajah Rammohun Roy*, of Bengal, congratulating him on his arrival in Britain, expressing our admiration of his splendid talents and attainments, our high satisfaction in his accession to the cause of Christianity, our deep sense of his invaluable exertions for the diffusion of the gospel and the vindication of the rights of humanity in his native land; and assuring him that we should rejoice to see him in this country, and to receive him with all the respect and cordiality so justly due to his distinguished name, his philanthropic labours, and his unsullied reputation.

"That in a letter from the General Assembly of the Presbyterian Church in the United States of America, addressed to the General Synod of Ulster, and published in the Minutes of that Synod for

this year, the following paragraph occurs:—'We congratulate you on the all-important change which has lately taken place in your body, freeing you from those who deny the only Lord God and Redeemer Jesus Christ, so that now, in the unity of the spirit in Christ Jesus, you will be able to live in the bonds of peace:' that as the libellous, unfounded, and unchristian reflections contained in this paragraph, can only have reference to the Remonstrants constituting this Synod, a Committee be appointed to draw up a refutation of the insulting calumny, and to transmit it, with a solemn remonstrance, to the General Assembly of Presbyterians in America."

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Marriage Protest.

To the Editor.

*Pleasley, near Mansfield,
Sept. 21, 1831.*

SIR,

ON Wednesday, the 24th ult., at Pleasley, Charles, second son of Henry Talbot, of Oakland, in the county of Worcester, was married to Marianne, eldest daughter of Henry Hollins, of Pleasley, in the county of Derby. The parties being Unitarian Dissenters, and objecting as well to the form of the service as to the right of society to impose any religious ceremony, protested against the service, before the solemnization took place. I am desired to request you will insert the protest in the next Repository, with the reasons which induced the parties to consider it necessary.

HENRY HOLLINS, JUN.

Copy of the Protest.

We, the undersigned, being desirous of entering into the married state, but objecting to the ceremony the law imposes, in order to render the contract legal and binding, consider it our duty formally to protest against the marriage service on the following grounds:

1st. That as religious worship is a duty owing by man to his Maker, the exercise of it should in every case be left perfectly free and unconstrained; and that society has no right to impose any form of devotion as a passport to a state which, by the law of nature and of God, is a right common to all.

2ndly. That the marriage service established by law contains doctrines which we consider unscriptural and untrue, and therefore in submitting to it without protesting against the same, we should be guilty of dissimulation, and of what

would be, with our religious views, a solemn mockery.

We therefore now solemnly protest against the right of the legislature to impose any such ceremony as the marriage service, and declare that we submit to it merely from necessity, without sanctioning the doctrines it contains.

CHARLES TALBOT,
MARIANNE HOLLINS.

Pleasley, August 23, 1831.

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British and Foreign Bible Society.

IN reference to the Questions, raised at the last Anniversary of the Society, relative to the use of Oral Prayer and restriction on the Right of Membership, the Committee have printed the following

List of One Hundred and Twenty-two Societies and Associations adverse to any Alteration in the Constitution of the Society.

The Committee having received, from various Auxiliary and Branch Societies and Bible Associations, communications expressive of their concurrence in the views of the Constitution of the Society contained in the last Annual Report, and deprecating attempts to introduce any alterations therein, think it their duty to apprise the friends of the Society of the quarters whence such communications have proceeded.

Abingdon Auxiliary, Alcester Ladies' Association, Anglesea Auxiliary, Banbury Auxiliary, Bawtrey Auxiliary, Bermondsey and St. John's Association, Birmingham Auxiliary, Bishop Wearmouth and Sunderland Auxiliary, Blackheath Auxiliary, Bolton Auxiliary, Boston Auxiliary, Bourn Auxiliary, Bradford (Yorkshire) Auxiliary, Bristol Auxiliary, Bucks (North) Auxiliary, Callington Branch, Cambridge Auxiliary, Canterbury Auxiliary, Chapel-en-le-Frith Auxiliary, Chelmsford and West-Essex Auxiliary, Cheshire Auxiliary, Chesterfield and Scarsdale Auxiliary, Christchurch (Southwark) Association, Cinque-Ports' Auxiliary, Coggeshall Branch, Cornwall Auxiliary, Cumberland and Carlisle Auxiliary, Darlington Auxiliary, Devon and Exeter Auxiliary, Diss Branch, Doncaster Auxiliary, Dudley Auxiliary, Dunmow Branch, Durham Auxiliary, Ely (Isle of) Auxiliary, Essex (South-West) Auxiliary, Evesham Auxiliary, Evesham Ladies' Association, Falmouth Branch, Farnham Auxiliary, Feversham Ladies' Association, Frome Auxiliary, Golden Square Association, Gravesend Branch,

Hackney Auxiliary, Hampstead Auxiliary, Hauts Auxiliary, Helston Branch, Hinckford Hundred Branch, Holbeach Auxiliary, Horncastle Auxiliary, Hull Auxiliary, Islington Ladies' Association, Kensington Auxiliary, Kent Auxiliary, Kingston Auxiliary, Kingswood Branch, Lambeth (North) Association, Lambeth (South) Association, Launceston Branch, Leeds Auxiliary, Leek and Moorlands Auxiliary, Leicester Auxiliary, Leominster Branch, Liskeard Branch, Llaurwst Auxiliary, Looe Branch, Lostwithiel Branch, Louth Auxiliary, Ludlow Auxiliary, Lyme Auxiliary, Macclesfield Auxiliary, Malton Branch, Manchester and Salford Auxiliary, Merthyr Tydvil Auxiliary, Middlesex (North-East) Auxiliary, Nantwich Auxiliary, Neath Auxiliary, Newcastle-upon-Tyne Auxiliary, Newington, St. Mary's Association, Newmarket Branch, Olney Branch, Pembroke-sh. Auxiliary, Penryn Branch, Plymouth Auxiliary, Preston Auxiliary, Princes-Risborough Branch, Rochdale Auxiliary, Romsey Auxiliary, Rotherham Auxiliary, Rotherhithe (Upper) Association, Rotherhithe (Lower) Association, Saffron Walden Auxiliary, Seven Oaks Branch, Sherborne Branch, Shields (North) Auxiliary, Shropshire Auxiliary, Somerset Auxiliary, Southwark Auxiliary, St. George's (Southwark) Association, St. Austell Branch, Staines Auxiliary, Stockport Auxiliary, Stockton Auxiliary, Suffolk (East) Auxiliary, Suffolk (West) Auxiliary, Surrey Chapel Association, Sussex (West) Auxiliary, Sussex (Central) Auxiliary, Teignmouth Auxiliary, Tewkesbury Auxiliary, Thanet (Isle of) Auxiliary, Torrington Branch, Tunbridge and Tunbridge Wells Branch, Wakefield Auxiliary, Warwick Auxiliary, Westminster Auxiliary, Wigan Auxiliary, Wiltshire Auxiliary, Windsor Auxiliary, Witney Branch, Worcestershire Auxiliary.

List of Eleven Societies and Associations favourable to some Alteration or Explanation of the Constitution.

The following Societies have recommended that the subject be reconsidered, with a view to alter or explain the Constitution of the Society :

Bloomsbury Auxiliary, Bruton Ladies' Association, Derby Auxiliary, East Mendip Branch, Guernsey Auxiliary, Knaresborough Auxiliary, Retford Auxiliary, Retford Ladies' Association, Rugby Branch, Shoreditch Ladies' Association, Somerset (South-East) Branch.

The above Lists are made up to the 6th of September.

Speaking with Tongues.

THE *World* gives the following strange account of a scene at the Rev. Mr. Irving's chapel, on Sunday, 16th ult. "During the sermon in the morning, a Miss Hall was compelled to retire to the vestry, where she was unable (as she herself says) to restrain herself, and spoke for some time in the unknown tongue, to the great surprise of the congregation, who did not seem prepared for the exhibition. The reverend gentleman resumed the subject in the evening, by expounding the 12th chapter of the 1st Corinthians. Towards the conclusion of the exposition, he took occasion to allude to the circumstance of the morning, and expressed his doubts whether he had done right in restraining the exercise of the gift in the church itself. At that moment a gentleman in the gallery, a Mr. Taplin, who keeps an academy in Castle Street, Holborn, rose from his seat, and commenced a violent harangue in the unknown tongue. The confusion occasioned was extreme. The whole congregation rose from their seats in affright. Several ladies screamed aloud, and others rushed to the doors. Some supposed that the building was in danger; others, that there had either been a murder, or an attempt to murder some person in the gallery; insomuch, that one gentleman actually called out to the pew-openers and beadle to 'Stop him, and not let him escape.' On both occasions the church was extremely crowded (particularly so in the evening); and it would be impossible to describe the confusion produced by this display of fanaticism. There was, indeed, in the strange unearthly sound and extraordinary power of voice enough to appal the heart of the most stout-hearted. A great part of the congregation standing upon the seats to ascertain the cause of alarm, while the reverend gentleman, standing with arms extended, and occasionally beckoning them to silence, formed a scene which perhaps partook as much of the ridiculous as of the sublime. No attempt was made to stop the individual, and, after two or three minutes, Mr. Taplin became exhausted and sat down, and then the reverend gentleman concluded the service."

We are grieved to hear that this absurd exhibition has been more than once repeated, and with additions. What will Mr. Irving do next?

Sheffield District Meeting.

ON Thursday, 15th Sept., the Half-yearly Meeting of the Unitarian Ministers of the district, was held at Sheffield. The Rev. N. Philipps, of Sheffield, introduced the service; and the Rev. R. Wallace, of Chesterfield, preached an excellent sermon, strongly advocating the Tract-lending Society, and all other plans that have a tendency to improve the moral and raise the intellectual condition of the industrious classes of the community. About thirty individuals dined together, and considerable interest was excited by Mr. Ward's and Mr. Palfreyman's remarks in behalf of the

British and Foreign Unitarian Association.

Ministerial Removals.

THE Rev. Charles Wicksteed, B. A., of the University of Glasgow, has accepted an invitation from the Congregation assembling at the Park Chapel, Liverpool.

THE Rev. John Wright has resigned the situation he has so admirably filled for some years at Alnwick, and has accepted an invitation to become the minister of the Congregation at Sunderland.

CORRESPONDENCE.

In answer to P.'s inquiry, we can only refer to the Catalogues of the Unitarian Association, of the Christian Tract Society, and the Unitarian Booksellers' Lists occasionally advertised in our Work, as indicating the sources of supply for the new Tract Society established at Leicester, and similar institutions. The plan of a Depot has been discussed in the Unitarian Association Committee, but found at present impracticable.

We acknowledged last month the receipt of a letter from Mr. Knowles complaining of our notice (p. 646) of the want of precision in his statements. Were we to print the whole, it would be needful, as well as easy, to shew that the remark applies to his letter also. We give him the benefit which he claims in the following paragraph:

"And, I think, I sufficiently explained myself, in regard to this matter, in a note which I subjoined, at the foot of the *first* page, to the following effect: 'I speak of the Committee as one from the beginning; for I believe there will be found, in the lists of names in the various reports, a connecting chain, uniting them with the original Committee.' This your Correspondent must have seen and read; and he ought, in common fairness, to have given me the benefit of it, in the article which has called forth these observations."

The "Lay Protestant Dissenter," of Islington, is referred to a "Discourse on the Personality of the Holy Spirit," by Dr. Pye Smith, published by Holdsworth and Ball.

L.'s remarks relate to a plan which, after having been a considerable time under discussion, has been adopted, and is now in the course of being carried into effect. We think it undesirable to reopen the discussion. The substance of his observations deserves, and we will endeavour to procure for it, attention on the part of those to whom the conduct of the plan has been committed.

Our "Constant Reader" should give the party referred to a hint to advertise.

We are desired to inform the Subscribers to Dr. Priestley's Works, that the delivery of Vol. I. Part I., (containing the Memoirs and Correspondence,) is unavoidably postponed to Saturday, Nov. 26, at the Rooms of the Unitarian Association, Walbrook.

The Monthly Repository Office is removed to No. 67, Paternoster Row; where, in future, all communications to the Editor, Advertisements, &c., should be addressed.

ERRATUM.

P. 780, line 9, for "diet," read *dirt*.