

Selections.

Memoir of the Life, Writings, and Discoveries of Sir Isaac Newton. By Sir DAVID BROWSTER, K.B., &c., &c. Two Vols. Constable and Co.

There is a matter connected with Newton's fame on which Sir David Brewster's volumes throw a new and unexpected light. We have been accustomed to take his belief in Christianity, as that word is generally understood, for granted, and we remember Dr. Chalmers exposing himself to some rebuke for saying that Christianity was honoured by the worship of Newton at its shrine. It turns out, from some theological papers left behind him (and the importance of those he left behind is increased by the fact that he is known to have destroyed a great many), that he was a Christian only of the loosest possible type; and this belief did not rise to Arianism, and that, as a necessary consequence, the great doctrines of the Trinity and the Incarnation (as we understand it) formed no portion of his creed. We give, as a very curious document, a paper containing the articles of his faith:—

"Art. 1. There is one God the Father, ever living, omnipresent, omniscient, almighty, the Maker of heaven and earth, and one Mediator between God and man, the man Christ Jesus.

"Art. 2. The Father is the invisible God whom no eye hath seen, nor can see. All other beings are sometimes invisible.

"Art. 3. The Father hath life in Himself, and hath given the Son to have life in Himself.

"Art. 4. The Father is omniscient, and hath all knowledge originally in His own breast, and communicates knowledge of future things to Jesus Christ; and none in heaven or earth, or under the earth, is worthy to receive knowledge of future things immediately from the Father, but the Lamb. And therefore the testimony of Jesus is the spirit of prophecy, and Jesus is the Word or Prophet of God.

"Art. 5. The Father is immovable; no place being capable of becoming emptier or fuller of Him than it is, by the eternal necessity of nature. All other beings are movable from place to place.

"Art. 6. All the worship (whether of prayer, praise, or thanksgiving) which was due to the Father before the coming of Christ, is still due to Him; Christ came not to diminish the worship of the Father.

"Art. 7. Prayers are most prevalent when directed to the Father in the name of the Son.

"Art. 8. We are to return thanks to the Father alone for creating us, and giving us food and raiment and other blessings of this life, and whatsoever we are to thank Him for, or desire that He would do for us, we ask of Him immediately in the name of Christ.

"Art. 9. We need not pray to Christ to intercede for us. If we pray the Father aright, He will intercede.

"Art. 10. It is not necessary to salvation to direct our prayers to any other than the Father, in the name of the Son.

"Art. 11. To give the name of God to angels and kings is not against the First Commandment. To give the worship of the God of the Jews to angels or kings is against it. The meaning of the commandment is, Thou shalt worship no other God but Me.

"Art. 12. To us there is but one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him. That is, we are to worship the Father alone as God Almighty, and Jesus alone as the Lord, the Messiah, the Great King, the Lamb of God, who was slain, and hath redeemed us with His blood, and made us kings and priests."

It will be seen that Sir David Brewster's life is invaluable as affording materials for a just estimate of the life, character, and labours of Newton. Unintentionally on the part of the author, it diminishes his reputation for greatness of mind and purity of faith. Perhaps it even raises it (if that were possible) for grandeur and power of intellect. No man probably ever excelled Newton either in power of close, sustained, and subtle reasoning, or in that intuitive and sleepless sagacity of observation which supplies new materials for the reasoning power. It is possible that in each of these qualities, so different and generally found so inconsistent, he may have been equalled. But in those combinations he stands unrivalled in history, unless it be by Archimedes, whose name is so often compared with that of Newton. And it may well content ever his advocates that he should be classed, as he is justly entitled to be classed, amongst the very greatest of philosophers, and amongst good though imperfect men.

ILLUSTRATIONS OF THE PEW SYSTEM.

If you want to go to a church, other than your own, and do not want to be marched in and out of the pew two or three times in the course of the service, go early, take a lady with you, ask the sexton for a seat, go in first yourself to the farther end of the pew, and let the lady follow; you will be well paid in the feelings of relief from the annoying apprehensiveness, that every person nearing the pew door is the owner or lady, to whom it is necessary to pay the accustomed deference of getting up and allowing them to pass in.

The history of this valuable discovery of mine may be instructive. In 1843, I happened to be in Philadelphia at the time when persons were returning from the springs and other public places of resort. It was announced in the papers that Dr. Bethune had returned to the city, and would preach next day, (Sabbath); the public were invited to attend. Having a desire to hear the celebrated post-preacher, I went, taking with me a Southern gentleman, an invalid. We went early, to prevent disturbing others, and were shown to a pew in the central block. I was reading a hymn, and on looking up, noticed a man and woman standing at the pew door. I interpreted a nod of the head from the former to mean that he was the owner, and wanted us to come out and let his companion come in; accordingly, she passed in and took the seat farthest from the aisle, and he occupied the one next the door; not observing any intimation that we should return, we went to the vestibule, and asked the sexton for a seat; he said we could find seats in the gallery, but my friend could not conveniently go up stairs; we waited in the vestibule until the congregation appeared to be all collected, when we went in again and occupied the bench against the wall nearest the door, which seemed to be free to all. My friend was by this time so wearied in body, and ruffled in mind, that the sermon did him no good at all. I was sorry for it, because it was the last ever he heard. As for myself, I had become case-hardened; interchange with the world and travel had rhinocerized my sensibilities, and I employed myself in devising some method of effectually preventing the recurrence of such a *contre temps*. The result was three resolutions:

1. Go to no church but my own.
2. If called occasionally to go to another church, without public invitation, to take the seat without cushion or books nearest the door, usually appropriated to negroes and "poor white folks."
3. If by public invitation, construing it to mean that seats are free to all who come, to take a lady, go early, and pass into the pew before her.

I have found this an unfailing recipe, and it is worth being remembered, if you are modest or ugly, and conscious of it, do not like to be seen. If you are handsome and well-dressed, take the usual method, and you will have several opportunities of attracting the attention of the whole congregation.—*Hall's Journal of Health*.

DEATH FROM CONTINUED INTEMPERANCE.—Wm. Mason, aged 45, one of the attendants at the Bloomsbury County Court, was somewhat an intemperate person for years past, and at length his system got into such an unhealthy state from the frequent use of "the bottle," that he could not partake of any kind of food, his whole existence depending upon alcohol. While at the Bay Malton public-house in Great Portland-street, he was seized with sudden insensibility, and upon being conveyed home to his residence, situated in Charlotte-street, Fitzroy-square, he shortly afterwards expired. On opening the body a most singular phenomenon is said to have presented itself. There was a complete absence of blood throughout the whole body, which in fact, literally speaking, had been completely dried up by the effects of the ardent drink on the system.

CLERICAL WIT.—At the excursion to Arran of the British Association on Thursday, the members were ferried from the steamer to the shore, at Brodick, in boat-loads. One of our most popular and least portable city clergymen had got into one of the boats, and a reverend brother seemed reluctant to follow, lest the boat should be overloaded. "Come away," said he in the boat, "there is still room for you, and no danger, provided you have none of your sermons in your pocket."

Vexation and anguish accompany riches and honour; the pomp of the world and the favour of the people are but smoke, at a blast suddenly vanishing; which if they commonly please, commonly bring repentance; and, for a minute of joy, they bring an age of sorrow.—*Petr. Raq.*

News Department.

From Papers by R. M. S. Canada, September 29.

THE FRENCH AND ENGLISH ALLIANCE.

WITHIN the last week a document of singular and unprecedented interest has made its appearance in the columns of the French official journal—the *Moniteur*. It is a testimony, obviously emanating from the highest personage in the state, to the completeness of the alliance which has happily subsisted between France and England, and to the equal participation of both in the labours and glories of the arduous and costly struggle in which they are engaged. A more generous document never saw the light. Its principal aim appears to have been to guard the French nation against the assumption that France has contributed more largely than England to the burdens and triumphs of the war. Such inference would certainly not be unnatural in the French mind, when the vast disproportion in the numerical strength of the armies of the two countries employed in the Crimea was considered. All misapprehension upon that point, however, is swept away by the candid, calm, and generous statements explicitly set forth in the document to which we refer. "First, as relates to the labour and the glory of the contest, Napoleon (for 'tis he who speaks) tells his people—'Since the commencement of the struggle, France and England, united by an intimate community of views and efforts, have shown a sort of emulation in providing each according to its resources and means of assuring success. If France was able to send out more soldiers, England provided a greater number of ships, and, nevertheless, sent successively to the Crimea 80,000 troops, collected from all points of her immense empire.' Again, he says;—'Our own maritime resources would scarcely have sufficed for the transport of our troops and of the enormous quantity of material which such a war at a distance of 800 leagues from the country demanded. The English Admiralty placed 50 vessels of the Royal and commercial navy at the disposal of France, which conveyed to the Crimea nearly 40,000 of our troops with 2,000 horses, and 7,000 tons of material. Every one knows, moreover, that if Bomarsund fell under the blows of our soldiers, it was chiefly the English navy that took them there.' Having thus frankly and carefully elucidated the powerful aid afforded throughout all the operations of the war by the English navy, the Emperor refers, with equal candor and justice, to the constancy and valour displayed on all occasions by the soldiers and seamen of England. 'In all phases of this war,' says he, 'at Alma and at Inkermann, as at Bomarsund and at Sweaborg, the armies and fleets of England and France have mingled their blood together, and emulated each other in bravery for the common cause. At the Tchernaya our allies hastened up to our support, as we hastened up to support them at Balaklava. In the last and victorious efforts against Sebastopol, English and French equally fulfilled their heroic task. Of several different points of attack one only was conquered at first; but the triumph is not the less due to all the corps of the allied army, which, mutually supporting each other, and sharing the resistance of the enemy, finally compelled him to abandon the walls of that town which even his despair could no longer defend. Thus the Commander-in-Chief of the French army was only just when he attributed to the English army a large share of glory in the success of that great day's work.'

Not resting with this princely testimony to the claims of the English army and navy to share equally with the troops of France in the triumphs of the war, the Emperor proceeds to show that England has also borne her full part in the pecuniary sacrifices which have attended it. Upon that point, he says:—'As regards the pecuniary sacrifices which our Allies have imposed upon themselves, they are equal to ours, if they do not exceed them. Without speaking of the Turkish loan of 100,000,000*fr.*, guaranteed, it is true, by France as well as by England, but contracted for entirely by our neighbours, nor of the 50 millions advanced by them to the Piedmontese Government to enable it to give us the so useful assistance of her brave soldiers, England has spent in this war nearly 400,000,000*fr.* last year, and has provided so that she can spend this year more than a milliard, if necessary. This enormous burden and all these sacrifices the English people know how to support, like the French people, not only with resignation, but with that energy which proves that it will spare nothing till its object is attained; and it may be said that, with our neighbours as with ourselves, the nation is not satisfied with following and supporting its Government,