

Mr. Barker was envied by some of his less popular brethren, and his bold and paradoxical statements were challenged from time to time, to which challenges he "gave place by subjection—no, not for an hour." In fact, the attacks upon him seemed to have exaggerated his peculiarities; and gradually he became more and more alienated from his brethren and his brethren from him. There was evidently a want of forbearance on both sides. His opponents perhaps were sometimes wanting in "the meekness of wisdom," and he in that teachableness which enabled the wise man to say, "Let the righteous smite me; it shall be a kindness, and an excellent oil which shall not break my head." He felt perhaps too profound a contempt for the inferiority and narrowness of his assailants. He was the greater offender: the consciousness of his own powers, and his impatience of restraint, led to this, that he would brook no dictation.

His inquiries ranged over all kinds of subjects—scientific, civil, social, religious and ecclesiastical. He set up to be a reformer, and called the press to his aid, publishing a paper, while he laboured first in one circuit and then in another. He was several times arraigned, and finally he was expelled.

He had many admirers and sympathisers, and vast numbers followed his fortunes; and had he possessed a talent for consolidating and edifying equal to his power for unsettling, he might have organised a community rivalling in numbers those that were left behind in the body from which he had been excluded. But that was evidently not his forte. At first he became the pastor of a church that had gone out from the old body; but his crotchets and vagaries grew so fast upon him that his people could not keep pace with him, and were forced, sadly against their will (for they were wedded to him), to give him up.

These events coincided with the rise and spread of chartism and secularism, into which he flung himself with all his powers, both by speech and pen. His paper had a wide circulation, and he travelled the country over as lecturer and debater on all manner of subjects, drifting farther and farther from orthodoxy through socinianism to deism, till at last he landed in blank atheism. But this last depth was not fully reached, I think, till he had removed to America. In the meantime he was elected by acclamation to the British House of Commons, although he never sat, but was prose-