

P O E T R Y.

RETIREMENT.

By DR. BEATTIE.

I.

WHEN in the crimson cloud of even
The lingering light decays,
And Hesper on the front of heaven
His glittering gem displays;
Deep in the silent vale, unseen,
Beside a lulling stream,
A pensive youth of placid mein,
Indulg'd his tender theme:

II.

Ye cliffs, in hoary grandeur piled
High o'er the glimmering dale;
Ye woods, along whose windings wild
Murmurs the solemn gale;
Where Melancholy strays forlorn,
And Woe retires to weep,
What time the wan moon's yellow horn
Gleams on the western deep:

III.

To you, ye wastes, whose artless charms
Ne'er drew Ambition's eye,
Scaped a tumultuous world's alarms,
To your retreats I fly,
Deep in your most sequester'd bower
Let me at last recline,
Where Solitude, mild, modest power,
Leans on her ivy'd shrine.

IV.

How shall I woo thee, matchless fair!
Thy heavenly smile how win?
Thy smile that smooths the brow of Care,
And stills the storm within.
O wilt thou to thy favourite grove
Thine ardent votary bring,
And bless his hours, and bid them move
Strenge, on silent wing!

V.

Oft let remembrance sooth his mind
With dreams of former days,
When in the lap of Peace reclin'd
He fram'd his infant lays;
When fancy so'd at large, nor Care
Nor cold distrust alarm'd,
Nor envy with malignant glare
His simple youth had harm'd.

VI.

'Twas then, O Solitude! to thee
His early vows were paid,
From heart sincere, and warm, and free,
Devoted to the shade.
Ah why did Fate his steps decoy
In stormy paths to roam,
Remote from all congenial joy!—
O take the wanderer home.

VII.

Thy shades, thy silence, now be mine,
Thy charms my only theme;

My

I shall make two remarks on this attempt to injure Christianity. One is, that so far as the author exposes Intolerance or Bigotry, Persecution or Hypocrisy, Christianity is obliged to him; for the Gospel utterly disclaims them—light and darkness are not more opposite to each other, than they are to its mild, pure and gentle spirit; and if any of its professors are influenced by them, they so far depart from the Gospel, and cease to be Christians.

The other remark is—that Christianity will derive advantage from this, as it has from every similar attack. Mr. Gibbon's misrepresentations have not only been detected; but much light has been thrown on various passages of Ecclesiastical History, and other subjects connected with Revelation; which will serve to confirm the rational Christian in his faith. This has been done by Dr. CHELSUM in his *Remarks*; by Mr. DAVIS in his *Examination and Reply*; by Sir DAVID DALRYMPLE in his *Inquiry*; by Bishop WATSON in his *Apology for Christianity*; and by Mr. LEAVIS in his *Letters to Edward Gibbon, Esq.*—all written in answer to the XVth and XVIth Chapters of Mr. Gibbon's *History*. Several judicious strictures on that History are also contained in *An Inquiry into the Belief of the Christians of the first Three Centuries, respecting the one Godhead of the Father, Son and Holy Ghost*; by W. BURGH, Esq.—a book which does honour to the Author's head and heart; and for which the Christian Church is much obliged to him. Among many points that have been elucidated in the course of this controversy, Mr. LEAVIS has very satisfactorily proved the genuineness of that text, 1 John V. 7. of which some learned men had entertained doubts; and has refuted every objection to its authenticity. See the 2d Edit. of his *Letters*, 8vo. 1785. Others, whose writings I have not seen, have called Mr. GIBBON to an account for the censurable passages in his *History*. The above are mentioned merely to satisfy some persons on this side of the Atlantic, that Mr. Gibbon has been ably answered; and who, not knowing it, seemed to think, that, because he received no answer, he was unanswerable.