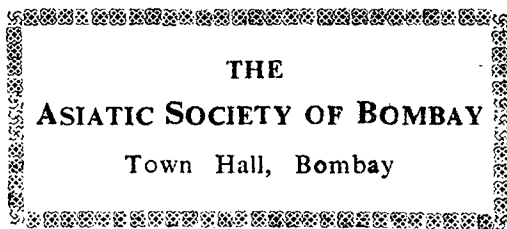




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Harriet

CHRISTIAN OBSERVER.

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C. E. I.

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

vol. 16

FOR THE YEAR 1817.



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BEING

al.

THE SIXTEENTH VOLUME.



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P R E F A C E.

THE sixteenth year of our labours is now brought to a close. At its commencement, our political horizon was overhung with clouds and darkness, and the hearts of the wise and good were filled with fearful presages of an approaching storm. Abroad, indeed, all was peace; but at home, the agitation and the alarm were great. The particular dangers, however, which then threatened us, have happily been averted, and a new year has opened with brighter prospects. This improvement, both in the state of our affairs and in the temper of a great part of the community, whatever may have been the secondary causes, we must ascribe to Him alone who has the hearts of all men in his hands, and who in the midst of judgment still remembers mercy.

The Almighty, indeed, has not withheld from us the chastisement which our sins have deserved, but has visited us with evident marks of his displeasure. He has smitten us in a tender part; and the stroke has been felt in the heart of every individual in the land—from him who sways the sceptre of this mighty empire, to the meanest of his subjects. May the dispensation prove as salutary as it has been severe; and may the repentance and reformation to which it calls us be as comprehensive in their range as the grief which it has produced!

The present year has been further distinguished as the Third Centenary of the Protestant Reformation. The point, therefore, at which we have arrived seems to justify us in recurring to the principles which gave birth to that mighty event, with the view of ascertaining whether those principles are still maintained in their strength and integrity by the Members of our Protestant Church.

We have great reason to bless God, that during the last twenty years the influence of those just views of Christian

doctrine which characterized the wisest and best of our Reformers has rapidly increased in the Church; and we trust that it is still increasing. In the midst, however, of this manifest improvement, the Christian observer cannot fail to have marked the growth of two evils; very opposite, indeed, to each other, but both equally at variance with the true principles of the Reformation.

In the first place, he must have seen, that, while there is much professed abhorrence of Popery among us, some of its worst errors not only lurk, as they have always done, in the minds of many Protestants, but are at this very moment openly avowed, and assiduously propagated, by Ministers, and even by Dignitaries, of the Church of England.

In preferring this charge, we do not intend any particular reference to the admitted fact, that, on a recent occasion, notwithstanding the solemn decision of the Church against the practice, a Bishop publicly offered up prayer for the dead; both because the instance appears to stand alone, and because we have little apprehension that a superstition so gross as this will find many adherents among us. We allude to errors of a more subtle and insidious character, and which are therefore likely to acquire a far more extensive influence.

Have we not witnessed, for example, the growth of a strenuous and systematic opposition to that distinguishing doctrine of the Reformation, the doctrine of a sinner's justification only by faith in the merits of a crucified Saviour?

Who is ignorant of the powerful, but we trust abortive, attempt which has recently been made, by men of high name, to identify the baptismal rite with spiritual regeneration, and thus to merge the vitality of our holy religion in the *operatum* of the Romish Church?

The ears of the nation still ring with the hostile clamour which has been raised against the free circulation of the Bible without note or comment, and against a Society whose sole object is to disseminate the pure word of God throughout the world.

Nor are these facts, among others that might be adduced, less remarkable, as proving the existence of a Popish spirit in the Church, than are the arguments employed, and the means used, to give to that spirit a more general diffusion. Let any one read the controversies carried on between our own Re-

formers and their Romish opposers, and he cannot fail to be struck with the parallel which, in many respects, they furnish to the debates existing *within* the Church of England at the present day, and to the unfairness and acrimony with which, on one side at least, those debates are carried on.

The recent attack made on the Church Missionary Society, the indecent circumstances attending that attack, and the spirit of intolerance which appears to animate the assailant and his supporters, will perhaps be regarded by some as illustrative of these remarks.

Whilst, therefore, numbers of zealous individuals are raising their voices to demonstrate the danger of conceding political privileges to their Roman Catholic brethren, will it be deemed unseasonable in us to warn the Members of the Church of England against a far more dangerous concession—a concession of the very points which chiefly render Protestantism worth contending for? Shall we be blamed if we aim our cry of “No Popery,” not at avowed Papists, but professed Protestants; and if we are less anxious to exclude the former from a participation of our civil franchises, than we are to guard our own hearts, and those of our readers, from the destructive influence of their religious errors?

But, in the second place, there are not a few Protestants, who, in avoiding the errors just mentioned, have run into an opposite extreme, no less blameable and dangerous. The Antinomian heresy appears to us to be as much at variance with true Protestantism as the spirit of Popery itself. Its leading doctrines are, the eternal justification and imputed sanctification of redeemed sinners. The only evidence required to entitle a man to regard himself as a member of this privileged body, is the persuasion that he belongs to it; and this persuasion is made the substitute for that “faith which worketh by love” and holy obedience. Conformably to these views, the believer is set free from the obligations of the Moral Law as a rule of life: even repentance is no longer a duty; sanctification is no longer a progressive but a finished work; and the Holy Spirit ceases to be the Author of conversion, or even to be a Party to the Covenant of Grace.

Such is the Antinomianism of the present day. Its perversions of scriptural truth are so monstrous that it would be a flagrant dereliction of our duty not to watch their develop-

ment, and not to endeavour, to the best of our feeble powers, to expose their tendency, and to arrest their progress.

But while we feel it to be incumbent on us strenuously to contend against the opposite errors to which we have briefly adverted, we are anxious to be enabled to conduct every controversy in which we may be engaged, in a spirit of kindness and moderation, of truth and love. The wrath of man, we are well assured, worketh not the righteousness of God. And we would impress it upon our own minds, as well as on those of our readers, that "there will come a time when three words uttered with charity and meekness shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit*."

* Hooker.

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THE
CHRISTIAN OBSERVER.

No. 181.]

JANUARY, 1817. [No. 1. Vol. XVI.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF THE REV. DAVID BROWN, LATE SENIOR CHAPLAIN OF THE EAST-INDIA COMPANY, AND PRO- VOST OF THE COLLEGE OF FORT WILLIAM.

THIS account is taken from a very interesting work, which has recently been published by Cadell and Davies, entitled, "Memorial Sketches of the Rev. David Brown, with a Selection of his Sermons preached at Calcutta." The work is edited by the Rev. Charles Simeon, of Cambridge, who had been amongst the earliest friends of Mr. Brown; and I unite with that distinguished minister of Jesus Christ, in the hope that it may tend to kindle in the hearts of many, not only a respect for the memory of Mr. Brown, but an ardent solicitude to follow his steps.

The Rev. David Brown was born in the East Riding of Yorkshire, where his venerable parents, still living, and his brothers, reside. The exact time of his birth is not mentioned; but it must have been in the latter months of 1763, or the first months of the following year. From his early youth he was distinguished for a religious turn of mind, an amiable disposition, and a thirst for knowledge. When about ten or eleven years of age, being on a journey with his parents, he fell into the company of a minister, who, though a stranger, was so much struck with his intelligence, that he offered to take charge of him for a year or two, in order to prepare him for a grammar-school,

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with the view of his finally entering the church. His parents were induced to acquiesce in the proposal. Young Brown resided for some time, under the tuition of his new friend, at Scarborough. He was afterwards removed to the grammar-school at Hull, then under the care of the Rev. Joseph Milner. Mr. Milner became much attached to his pupil; and while that good man lived, Mr. Brown continued to consult the judgment and confide in the experience and piety of his tutor. Mr. Brown proceeded to the University of Cambridge, and was entered at Magdalen College, where he prosecuted the usual studies preparatory to his entering into the church.

Mr. Brown had been piously educated. The following allusion to this circumstance was found among his papers after his decease:—"Thy goodness, like the sun, dawned on my early days:—a godly grandfather, who poured out prayers for me;—parents who attended to the instructions given them by the ministers of God;—early acquaintance with the Rev. Messrs. Jesse, Stillingfleet, Milner;—mercies all flowing from my God!" What a strong encouragement does the case of Mr. Brown hold out to parents, not only to be assiduous in forming the minds of their children, from earliest infancy, to the fear and love of God; but to provide for them, as far as possible, such friends and associates as may promote their religious progress!

During Mr. Brown's residence at college, he was led, in the course of his correspondence with a pious friend in London, to relate some

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successful efforts he had made to do good among the poor. This letter having been shewn to an officer in the East-India Company's service, a new direction was given to all his prospects in life. In the month of February, 1785, he was invited by this officer, Major Mitchell, to undertake the task of superintending an institution recently formed in Bengal, for the support and education of the orphans, of both sexes, belonging to the indigent deceased Europeans of that presidency. He was at first disinclined to listen to this proposal, deeming it his duty to pursue his academical studies to their natural termination; but the friends whom he consulted being of a contrary opinion, he yielded to their judgment, and agreed to accept the situation that had been offered to him, provided he could obtain episcopal ordination. Here, however, a new difficulty arose. Dr. Lowth, then Bishop of London, gave a peremptory refusal to his application, alleging, that he had already ordained several men for the colonies, who afterwards remained lounging about town, a disgrace to the clerical profession. On this repulse, Major Mitchell applied to the late Bishop of Llandaff, Dr. Watson, who agreed, that if the Archbishop of Canterbury saw no impropriety in his ordaining Mr. Brown, after what had passed, he would cheerfully do it. The Archbishop approved of the proceeding, and Mr. Brown was ordained by the Bishop of Llandaff on the 26th of February, 1785. The Bishop shewed him much pastoral regard: he had himself conducted a long and close examination of Mr. Brown, and he gave him much valuable counsel, which proved afterwards a comfort and support to him. His Lordship's last words were; "Go in peace, and may the blessing of God go with you! Do all the good you can; and if it is no better for you in this world, it will be in the world to come."

The Society for promoting Christian Knowledge elected Mr. Brown a corresponding member, gave him books, and recommended him to the Court of Directors of the East-India Company, who, with great liberality, advanced 300. guineas for his outfit. He did not leave England until the month of November following. The interval appears, from his journal, to have been passed partly among his friends in Yorkshire, but chiefly in London. During this time the frame of his mind appears to have been that of devotedness to God's service, and resignation to his will. Before the East-India Company had resolved to make him an advance, he experienced much pecuniary inconvenience. On one occasion he observes; "My duties this day have been, preaching two sermons, reading prayers three times, a funeral, a churching, and a christening. Major — this morning came to church, and begged me to make use of a ten-pound note as long as I wished. I had but two shillings remaining, which I left this evening with a poor soldier whose wife lay-in of twins, which last Sunday I baptized. My God, continue to help me to serve thee, and follow me this day and every day with thy blessing!"

From an incidental expression in his journal, Mr. Brown appears to have been married about this time; a circumstance which, probably, added to his pecuniary difficulties. "I am now," he says, "to reside in Chelsea, and have very little money and food to provide for my wife and self. The Lord will provide. Of this he has given me a precious token this evening; for unexpectedly were sent in various supplies."

The friends whose regard he seems at this time to have cherished with the greatest affection, were Mr. Simeon, the Messrs. Lloyds, of King's College, Cambridge, and Mr. Houseman. Mr. Simeon accompanied him to the ship in which

he embarked for India, on the 15th of Nov. 1785, with Mrs. Brown; who was delivered on board, of a son, on the 1st of February. The journal of his voyage exhibits the same deep piety which was visible in his former memoranda, and contains many interesting details. The following incident is selected merely because it marks that union of firmness and suavity which was characteristic of Mr. Brown's mind.

"Feb. 25, 1786. The evening of the day was remarkable for a debate, in which my sentiments respecting song-singing, drinking to excess, &c. were brought to the test. After a glass of claret, I declined taking more, when the Captain forcibly urged me, and would have taken my glass and filled it: but with a determined air I told him, he might as easily attempt to shake Gibraltar as, to shake me from my purpose. It was replied, 'Then you must sing.' I told them I considered it as inconsistent with my character, and I could not oblige them by a violation of my judgment. This was followed by arguments on the necessity of being good company, of the innocence of festivity, &c. The Captain observed, that we ought to accommodate ourselves to the spirit of the company we sit down with, and that it was only good breeding and harmless to do so. I replied, that I was a great advocate for liberty; that I gave large scope to others to follow their own judgments, and that I valued myself on this prerogative: I had opinions that I could not part with to oblige any company whatever;—that a man must be dastardly and unprincipled who would, to please others, act contrary to his judgment, and thus give up the most precious right of human nature;—that as to the innocence of song-singing, I would not hesitate to affirm, that some songs were really criminal, and by no rules of morality to be justified, and that to me all seemed improper and inconsistent. I added, that it was contrary to good sense as well

as good breeding, to press a person after such a declaration; and that I did not doubt but the present company would have as contemptible an opinion of me as I deserved, should I comply; and concluded by saying to the Captain, that I did not believe it would give him any satisfaction to hurt my feelings, but that I should disoblige him by granting what they had asked. To this he made a short and proper answer—that I should never more be pressed to do any thing disagreeable or contrary to my judgment, so long as I was in his ship. Mrs. — reddened, and could not conceal the ebullition of passion excited by my serious harangue. She affirmed, that she knew a clergyman, the best of men, whose respectable character none need blush to copy, who would sing a lively or jolly song and think no harm. I objected to any man's opinion or conduct being a rule of action for me: there were clergymen capable of doing things that debased their character, and sunk them beneath their dignity. She made another pass at me before she desisted: 'People will never think worse of you for singing a cheerful song, and being gay a little.' I answered, that my aim was not the opinion of others: I referred my conduct to a higher law than the law of reputation. The conversation ended amicably, and in my complete enfranchisement."

The ship reached Madras Roads on the 27th of May, when Mr. Brown learnt the afflicting news of the loss of the Halsewell Indiaman, in which he had intended to sail in preference to every other: he had even actually applied to Captain Pierce for a passage. "Alas!" he observes, "how blind is man! Let us be content, with St. Peter, to be well assured that the hidden things of the providence of God we shall know hereafter. Our defect in foreknowledge is more than amply provided for in the knowledge, wisdom, and goodness of God. O

that I may hang on him as a son on his father, and forget my cares and dangers in the abiding consciousness of his ever-watchful protection!"

On the 8th of June, 1806, Mr. Brown landed at Calcutta, where he met with a kind reception from the Rev. John Owen, now the Chaplain-General of our naval and military forces; from Mr. Charles Grant; and Mr. Chambers. He took up his abode at the Orphan Establishment; and a few days after his arrival, he received a farther appointment as one of the chaplains of the Company. On entering on the charge of the Orphan Establishment, he prays, "May these souls committed to my care be led to a saving knowledge of the Lord Jesus, and be instructed in all right things, to the praise and glory of God! O Lord, my joy will be to see them trained in the way they should go; but give them thy Spirit, which alone can direct and keep them in right paths."

Mr. Brown had not been in Calcutta above a month before he began his efforts for a mission to the natives. He had been diligently preparing himself for this while on board ship, by a study of one or two of the oriental languages; and we find him devoting a part of his time at Calcutta, to the acquisition of Bengalee, and expressing his hope (December 3, 1786) that the Lord would enable him to acquire this language, that he might "translate the Scriptures of truth for the benefit of the poor benighted heathen of this land." His letters during the year 1787, as well as his journal, evince much anxiety on this head. "I am beginning," he says, "a native school of young Hindoos, who will not only be my scholars but my family and property." "This I consider as the first seed of Christianity sown on the native soil of Bengal." He drew up a Memoir on the subject, "entitled a Proposal for establishing a Protestant Mission in Bengal

and Bahar," which was forwarded to England.

In this Memoir, which is framed with singular wisdom, while it manifests an ardent zeal in the cause he had espoused, he recommended the measure of translating the Scriptures into the different languages of the East, and the sending forth of missionaries to instruct the natives—"fit men, of free minds, disinterested, zealous, and patient of labour, who would aspire to the arduous office of a missionary." After assigning his reasons for desiring to have young clergymen of the Church of England, he adds: "But genuine piety is the grand requisite in a missionary. His work must be his business, his delight, and reward. Whoever is greedy of gain and seeks great things for himself, whoever prefers a life of ease and competence to a life of toil with an humble subsistence, is not fit for the purpose. But men who are ready to endure hardship, and to suffer the loss of all things; who count not their own lives dear to them, and who are willing to do and suffer for the sake of the Gospel: these are the men who are wanted; these are the true missionaries to instruct the heathen successfully in the way of salvation."

This Memoir was presented to the East-India Company; and Mr. Brown, at the same time, addressed letters to the Archbishop of Canterbury, the Bishop of Llandaff, Mr. Wilberforce, and other distinguished characters in this country, urging them to use their utmost efforts to draw the public attention to this object, and to gain for it the sanction of Government. Thus, as Mr. Simeon justly observes, long before the great Missionary Societies, or the Bible Society, had been thought of, did this honoured servant of Christ, in conjunction with his two friends Mr. Grant and Mr. Chambers, urge, with great force and energy, the claims of the natives on our Government, and

the duty of imparting to them the blessings of civil and religious light. But the zeal and earnestness which have since been called into action had not yet been kindled, and Mr. Brown's efforts proved for a time fruitless. He lived, however, to witness the dawn of a brighter day.

In the year 1766, the Society for promoting Christian Knowledge endeavoured to form a mission at Calcutta, and sent thither for that purpose the Rev. Mr. Kiernander, who had resided for some time as a missionary on the Coromandel Coast. Mr. Kiernander laboured with considerable assiduity, but with little success, for many years. He erected a church in Calcutta, which continues to be known by the name of the Mission Church, and in which he performed Divine Service. In consequence of this undertaking, and various other disappointments, his circumstances became embarrassed, and his property, being seized by his creditors, was exposed to sale. This happened in the year 1787, soon after Mr. Brown's arrival in India. On this occasion Mr. Grant came forward, with his accustomed liberality, and purchased the Mission Church for 10,000 rupees, with the view of devoting it exclusively to its original object. In October 1787, the property was vested in three Trustees; Mr. Brown, Mr. Chambers and Mr. Grant; Mr. Brown undertaking, in addition to his other duties, to officiate in it. This engagement, however, was not satisfactory to the managers of the Orphan Establishment, who insisted on his either renouncing it or quitting their service. He chose the latter alternative, though it was attended with some pecuniary loss; and in August, 1788, he left the Orphan House.

The Trustees communicated these proceedings to the Society for promoting Christian Knowledge, sending to them at the same time a copy of the Memoir that had been drawn

up on the subject of a mission to Bengal. The reply of the Society is so creditable to both parties, that I have much pleasure in inserting an extract from it. "I have the pleasure," says Dr. Gaskin, who was then as now the Secretary of this venerable institution, "to inform you, that the contents of your letter were received with much satisfaction, and the part you have acted respecting the concerns of the mission and the Mission Church hath greatly endeared you to the Society." "That you have stepped forward to rescue it from secular uses, and secure it for the sole purposes of religion, is a matter that speaks creditably for you as Englishmen, Christians, and members of our national church. Your act, therefore, is highly approved by the Society; and in the most cordial manner they fall in with your wishes of sending out a new missionary to carry on the sacred purposes they have all along had in view in Calcutta." "The proposal for establishing a mission on a more extensive scale, in Bengal and Bahar, which you were so good as to transmit to my hands, has been listened to by the Mission Committee and the General Board with peculiar satisfaction. They approve its plan, and admire the judgment and piety with which it has been drawn up, and only lament that it is not in their power to give full effect to your wishes. The hope, however, may be encouraged that the time is shortly coming when efforts for introducing the knowledge of Christ throughout your parts of India may generally take place; and whereinsoever the Society can be aiding to forward such designs they will not be found wanting."

Mr. Brown's life at this period, as well as during the whole of his remaining course, was one of considerable labour. While he retained the superintendance of the Orphan Establishment, he was zealous and indefatigable in the dis-

charge of its duties. Besides being chaplain to a brigade in Fort William, he voluntarily undertook, with the approbation of his brother chaplains, the charge of the Mission Church; officiating at each of these points in succession every Sunday. On separating from the Orphan Institution, he received private pupils into his house, and this domestic school was much in request. He paid great attention at the same time to the Free-school of Calcutta, and stately visited the hospital and gaol, in order to impart religious instruction to the inmates of these places. At the gaol, he was blessed with remarkable success, as indeed he had been in England, in his endeavours to awaken convicts to a sense of their sins, and to bring them to unfeigned repentance. Besides all this, he continued to apply himself assiduously to the acquisition of the native languages, with a view to his being eventually serviceable in translating the Scriptures. His studies in this line, however, were greatly impeded by the necessary attention he was forced to pay to the increasing duties of his ministerial office, and at length gave place to more successful labourers in the same field.

The following extracts from his journal will shew the devout and pious frame of his mind at this period:—"My anxiety and grief for the mission still continue upon my mind. Nothing remains for me but prayer to the Lord, that he will please to raise up men whose zeal shall never abate of its fervour, and whose exertions shall be unwearyed in carrying on so great a work. I hope I may be permitted to say thus much, that I feel disposed to labour wheresoever the Lord shall open a door. My chief delight is, to meditate on and preach the unsearchable riches of Christ; and I would this were my only employment, but that the wish is selfish and shews me to be too fond of happy moments. I think I am

now where God would have me to be: may I be found faithful in his service?" "My soul thirsteth after a better country, where the inhabitants follow righteousness, peace, and love, and where Jesus walketh in the midst, conversing as a friend face to face. The company of heaven is a most delightful meditation! My friends will there appear in perfect beauty, and the Redeemer himself in the midst, the King of Glory! Oh, my Saviour, what earthly prince can do thus for his best friends? Thou art worthy of all my love, talents, strength, and time. Lord, help me to devote all these fully to thee alone." "O for the spirit of a Brainerd or a Howard, on whom I have been thinking and conversing this day!"

(To be continued.)

To the Editor of the Christian Observer,

THOUGH the character of "a plain man" may suit well enough with the common affairs of life, it carries but little value with it in religious controversy, unless it is united with the character also of a well-informed man. I have been led to make this remark by observing in your Miscellany for November last, p. 698, a communication on the baptismal controversy from a writer signing himself Q. C.

Q. C. represents himself as having made, and being astonished with, the discovery of "an important fact," which seems to him so clear and decisive that "it deties all the efforts of the most torturing criticism to wrest it from its obvious and natural application."—I imagine the surprise of this writer might have expanded itself through a wider space than that of the arena occupied at present by those "acute disputants on the baptismal controversy" he speaks of, as I am not aware of any commentator, either of early or later date, having made the discovery which Q. C. has; or that it was ever supposed, by any one who

duly considered the passage in question (Acts viii. 14—16), that it had the remotest connection with the subject of the baptismal controversy, much less the “*direct bearing*” upon it which he assumes. Any *seeming bearing* lies merely in the sound of the words, which are as follows:—“When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost: for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.” Hence Q. C. would argue, that the *receiving of the Spirit*, and the *baptism in the name of Christ*, are clearly separated, and two distinct things; the one, as we here see, happening some time after the other: therefore the point now so warmly disputed is at once settled beyond a doubt.

Now, Sir, surely Q. C. cannot be so “plain a man,” or so little conversant with scripture facts and doctrines, as to suppose that the persons here spoken of, and of whom it is said, in verse 12, that “when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women;” that these, I say, notwithstanding, continued in their unconverted state, as before, and strangers to the grace of God, till the subsequent arrival of Peter and John. For, if so, then how little reason, alas! had the Ethiopian Eunuch to go “on his way rejoicing,” if his baptism, which he received at Philip’s hands, was thus inefficacious! To admit such an hypothesis as that Q. C. seems to entertain, is, indeed (to use his own expression), “*torturing criticism*,” and such as this passage will certainly, I think, continue to *deej*.

It will not displease this writer, probably, to be referred to the re-

spectable father of one of those “acute disputants” he mentions, and to learn what he says on the above passage in his Commentary. I turn to him with, the greater readiness, presuming that Q. C. will not suspect this author of any undue bias on the point at issue. In his note on Acts viii. 14—17, Mr. Scott says:—“When they (Peter and John) came to the city, and saw the effects of Philip’s ministry, they by prayer and imposition of hands obtained for the converts the Holy Ghost; that is, HIS MIRACULOUS GIFTS AND OPERATIONS: for though, as believers, they partook of his RE-generating, sanctifying, and comforting influences, yet they had not before been favoured with his EXTRAORDINARY COMMUNICATIONS.” The *regenerating influences*, here admitted to have been received before, were received at—*what time*, then? Certainly, when these converts believed and were baptized, as appears plain from the words before cited. In this passage then, so triumphantly brought forward, we find mention of *baptism*, apparently as if distinct from the reception of the Spirit, but in reality including, without a doubt, all the ordinary spiritual blessings generally annexed to it. What afterwards took place was the pouring out of those additional EXTRAORDINARY AND SPECIAL GIFTS OF THE HOLY GHOST, which were only imparted through the instrumentality of apostolic hands. It is evident, says Dr. Doddridge, “that here were EXTRAORDINARY GIFTS evidently conferred BY EXTRAORDINARY OFFICERS.”

I might add many more to these testimonies; but I will only lay before Q. C. the words of one, the learned and lucid Estius, as setting the sense of the passage in a clear and perfect light. He says:—“*Acceperant quidem in baptismo Spiritum Sanctum ad sanctificationem, quia renati erant ex Spiritu Sancto: in cujus rei typum super*

Christum in Jordane baptismatum descendit in specie Columbæ Spiritus Sanctus. *Sed non acceperant ad robur quomodo acceperant Apostoli in die Pentecostes.*" Where he evidently means the EXTRAORDINARY GIFTS of the Spirit.

* These two or three quotations, from authors differing in time and denomination, and of deserved celebrity, may serve to give light to "a plain man," and to shew Q. C. that the meaning of Scripture is not to be gained by a mere glimpse at the surface, but by much candid attention, careful consideration, and "with an honest and good heart."

Bringing these qualifications, as well as that of *plainness*, to the examination of the *baptismal controversy*, I trust he will perceive and admit that baptism, in every instance when it is "rightly and duly administered," is, according to the sound words of our excellent Church Catechism, "a death unto sin, and a new birth unto righteousness; for being by nature born in sin, the children of wrath, we are hereby made the children of grace." "I am, &c.

OLD CHURCH.

To the Editor of the Christian Observer.

MANY have been the papers which have appeared in your publication on the baptismal controversy; and whether or no I ought to consider the following a supernumerary, my decision will await the arrival of your next Number.

"I am a plain man, and have always considered a single fact, well authenticated and of direct bearing upon the subject, to be more conclusive than all the abstract reasoning in the world," and also that it looks defiance upon an ocean of abstract reasons assailing it. But the single plain fact, chosen by your correspondent Q. C.† (for that there is choice

* Q. Received.

† Number for Nov. last, p. 695.

afforded us I shall endeavour presently to shew) does not appear to me to be of direct bearing upon the subject, in the light, at least, in which I conceive he views it. For might it not be objected, that they are the extraordinary gifts of the Holy Spirit here mentioned (Acts viii. 16.)? Which supposition will be almost, if not certainly, confirmed by a similar case, related Acts xix. 4—7; where the disciples at Ephesus are said to have believed and been baptized, and that, St. Paul having laid his hands on them, the Holy Ghost fell upon them, *and they spake with tongues*. Now, this being the case, the people of Samaria might, notwithstanding, have received that communication of the Spirit which alone, in these days, we are authorized to expect. And we may fairly conclude they must have done so; for it is said (chap. viii. 12), that they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ. Now it would be unwarrantable to suppose the faith of all of them was as unsound. As that of Simon Magus; and, if sound, they could not but have received the gift of the Holy Spirit (Eph. ii. 8). The circumstance, indeed, of Peter and John being sent down to impart spiritual gifts, is an evidence that their profession, time having now been allowed for its trial, was sincere; and it would seem to have been so ordered by God; in whose sight his heart was not right, that Simon Magus should not partake of this benefit; the method which he afterwards took to obtain it, upon finding himself excluded, fully discovering that he was yet "in the gall of bitterness and the bond of iniquity." I would infer, therefore, that neither the one nor the other communication accompanied baptism; for it is said that they believed, and were *then* baptized. And in this view of it, the fact will indeed be irresistible.

Should we wish for other facts to the same purport, we have not far to look. In the eighth chapter we have recorded also the case of the Eunuch, to whom Philip having preached Jesus, and he having expressed a desire to be baptized, "Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God." Now faith, we know, is the gift of God; and, moreover, that no man can say, that Jesus is the Lord except by the Holy Ghost. The Eunuch, therefore, was regenerated; and no person will maintain that he was a second time regenerated in his baptism.

The case of Cornelius (Acts x.) is perhaps stronger. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Once more: if circumcision be considered a type of baptism, St. Paul will supply us with an unequivocal definition of the latter, which exactly accords with the above-mentioned instances. Rom. iv. 11: "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had: yet being uncircumcised."

"These facts commend themselves to every man's conscience with irresistible influence, and defy all the efforts of the most torturing criticism to wrest them from their obvious and natural application."

AMICUS.

For the Christian Observer.

ON WORLDLY CONFORMITY.

To many Christians even, this command of the Apostle will appear a hard saying. It is not at first view evident how a man can live in society, engage in the business of life, and yet do nothing, in word or deed, except what he considers himself as doing according to the will of God. By some persons, ignorant of Christianity, who consider it as something scarcely admitting of definition, but, at all events, requiring those who subject themselves to its laws to be totally different from those around them, the Christian character has been always viewed as something extremely gloomy and unsocial. That a man may obey the whole Moral Law, they can easily conceive. It may even be admitted by many, that he may thus be a much better member of society, and in every respect a more amiable character. But when the peculiar demands of Christianity are represented to them, and those parts of it which can be only spiritually discerned come under their consideration; when they hear the command, "Set your affections on things above, and not on things on the earth;" when they are required to abandon "father and mother, houses and lands, for Christ's sake and the Gospel's;" when they are forbidden to be anxious concerning "what they shall eat, and what they shall drink, and wherewithal they shall be clothed;" they are apt to exclaim, "How can these things be? How can we obey so hard and austere a Master?"

But there is nothing inconsistent in the idea of keeping one's-self unspotted from the world, and yet living in the world. It is perfectly possible "to use the world as not abusing it;" to enjoy the innocent pleasures and all the comforts which our situation affords, without being conformed to the

world in its affections and lusts, without so loving it as to shew that the love of the Father is not in us. How far a Christian may go in conformity to the world, is a question about which few are disposed to give their own minds a precise answer; because the Bible, which alone can direct them on this point, would probably declare against some of what they would call their innocent amusements and just gains.

It is certain, that no Christian is forbidden to use lawful means to promote his worldly prosperity and comfort. He may even devote the greater part of his time to this purpose; for the Scriptures, far from containing any thing to check laudable industry, and the use of means whereby a man may render himself respectable and happy as to outward circumstances, expressly command him to "provide for his own, and those of his own house." Now this implies considerable intercourse with the world; so much, at least, as to prove the absurdity of *their* notions who would have men wholly to seclude themselves from it; or who, taking most unwarrantable liberties with Scripture, would intermit all exertion to procure food and raiment, because they are told to trust to Him who feedeth the ravens when they cry, who clotheth the lilies of the field, and will, to the better blessings he gives his people, add all these things, because he knoweth they have need of them. Exhortations against loving the world were not intended to produce a neglect of worldly business, but to prevent the world from occupying the place of God in the heart; and to teach us the absolute necessity of making even our worldly occupations subordinate and subservient to the great ends of our being—the glorifying of God on earth, and the enjoyment of him in heaven.

But men are now not much disposed to go to excess in obeying the precepts of the Gospel; nor is

this an age in which there is great danger of being righteous over much. Christians are more apt to run into the opposite extreme: to accommodate the principles of religion to their own corruptions; to encourage themselves in a criminal laxity of conduct, by convenient interpretations of Scripture; sometimes, indeed, under pretence of enjoying that liberty wherewith Christ hath made them free. Too often is the attempt made to reconcile, what the Spirit of God has declared to be impracticable, the service of the prince of this world, with His service who is a jealous God, and who saith to the man who would please him, "My son, give me thine heart."

Abstinence from gross offences is by no means rare or difficult; and infidels may, as far as respects the outward appearance, bear as fair a character as the professing disciples of Christ. If those who call themselves his followers, who profess to be spiritually minded, pursue the world with as much avidity as others; and become so immersed in worldly business that God is but little in their thoughts; though they may be perfectly honourable in their dealings; and in every respect merit the common appellation of good men, what are they more than others? Do not even the publicans the same? Do not the Gentiles thus seek after all these things?

It too often happens that the cares of the world, and the deceitfulness of riches, choke the word, and render many unfruitful. But thou, O man of God, flee these things, and follow after righteousness, faith, patience.

Again: "The innocent pleasures of life" is a phrase which we hear on all hands; but there are few terms, in such common use, which people are so unwilling or unable to define. When used by Christians, however, it is obvious that it should have a very different acceptance from that in which it is

understood by the men of the world, in whose mouths it may generally be considered as signifying something not so contrary to all decency and good principles as the ordinary course of their conduct. What are thus called innocent amusements may indeed, perhaps, be so in themselves; but the manner in which they are abused, the preference which is frequently given them over the most important duties, the errors and fatal consequences to which they have sometimes served as the first step, have generally rendered them suspected in the eyes of the more serious part of mankind.

There should certainly, in this respect, be a distinction between the children of God and the world lying in wickedness; and perhaps one way in which Christians ought to confess their Saviour, in these days, before men, is by abstaining from some indulgences which, though no direct criminality may attach to them abstractedly considered, yet, from circumstances, prove hostile to consistency of character, and tend therefore to bring reproach upon religion. Let the world revile and hate us, if they please, for this separation: they hated Him whom we serve before they hated us; as in his case too, they will hate us without a cause.

The boundary of what is innocent is often so indistinct, and may so easily be passed when we approach it, that it is better to keep from its verge. It is better to be thought rigid and over scrupulous, than that others should be encouraged in sin by our example; and that, on account of our conduct, the Sacred Name which we bear should be blasphemed. It surely does not become him for whom Christ died, who should always have before his eyes the value of time, the important purposes for which he was sent into being, and, above all, the realities of eternity, to be immersed in the fleeting va-

nities of those whose whole life is a vain show. These are the ties which bind men to the world, and thus destroy that happy tone of mind which the Christian sometimes attains by much prayer and self-denial: they give to the tempter a more commanding position, rekindle new hopes of victory in the powers of darkness, and revive those lusts of the flesh, which had been in a degree vanquished. Let us not thus encourage the enemies of our souls, nor check the heavenward progress of our spirits for the sake of such poor momentary gratifications.

Let us, then, take heed to our ways, and regulate our conduct according to the standard by which our actions will finally be tried in that day when God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

P. Z.

FAMILY SERMONS.—No. XCVII.

1 Tim. i. 15.—*This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.*

AMONG the instances of the efficacy of Divine grace, recorded in Scripture, there is none more decisive than that of St. Paul. With the ardour of youth he had associated some of the worst of human passions; and notwithstanding his zeal for God, he was “a blasphemer, and a persecutor, and injurious,” a man of violence and blood. If we follow him in his Christian course, we find the lion converted into a lamb. He was bold indeed; but his was the courage not of persecution, but of suffering. He now went from city to city, not to drag the followers of Jesus to prison and to death, but to preach the very Name he had blasphemed, and the Gospel he had so fiercely laboured to destroy. He was himself astonished at the change; and in the overflowing of his gratitude to the

Saviour who had called him from darkness to light, and from the power of Satan to God, he can scarcely find words to express the feelings of his heart. While writing under these impressions to Timothy, and declaring the exceeding abundance of the grace of our Lord, as displayed in his own person, he breaks out into a more general strain, and is led to magnify the love and mercy of God in the offer of salvation to all men: "This is a faithful saying, and worthy of all acceptation; that Christ Jesus came into the world to save sinners."

In this passage we are led to consider *the mission of Christ*, and *its claim to our attention*.

I. The mission of Christ includes two particulars; his appearance in the world, and the end for which he appeared.

1. The expression is remarkable—"Christ Jesus *came* into the world." We read, in other parts of Scripture, that "he was born of a woman, made under the law;"—"the Word was made flesh, and dwelt among us;"—"he took not upon him the nature of angels, but the seed of Abraham;" with many other phrases of a like kind. Now in all these phrases there is something very peculiar. We do not say of Moses, or St. Paul, or St. John, or of any mortal, however high his rank or attainments, however holy his character or dignified his commission, that he came into the world, was made of a woman, was made flesh, &c. We cannot but feel that this mode of speech implies something extraordinary in the person to whom it is applied. It is proper only as applied to a superior being, and not to a mere man. Jesus Christ came into the world, not as his proper place of residence, but as the inhabitant of another country. He took our nature, not as belonging to himself, but as foreign to his own. This was in him an act of humiliation, of condescension. He veiled the majesty of a higher nature in this

tabernacle of flesh.—I notice this merely to shew that the inspired writers do indirectly, as well as directly, bear witness to the exalted nature of the *person* of Christ. It is not in this case the dignity of office or of character, but of *person*; and this we cannot deny without doing violence to the plain forms of common language.

2. The end for which Christ appeared was "to save sinners."—Those who are contented with the plain meaning of the word of God, will feel no doubt upon this point. He came not merely to vindicate the honour of his Father's law; or to do away the peculiarities of the Jewish system, as little suited to mankind in general; or to set before us an example of obedience and virtue; he had still nobler ends: he came "to save sinners." It was for us men, and for our salvation, that he left the glories of his throne, and visited the earth in great humility. It was to redeem us from sin and all its dreadful consequences, and to raise us to the blessedness of heaven, that he became man, and lived, and laboured, and died.

And here an important question arises: In what way does the mission of Christ avail to our salvation? That he came to deliver us from the wrath of God, and from the awful punishment denounced against sin, is readily admitted. But who are the persons to be saved? Do the blessings of salvation extend to all who have sinned, or only to a part of mankind? What saith the Scripture? "*Believe in the Lord Jesus Christ, and thou shalt be saved.*" "God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him, might not perish, but have everlasting life." The promise, then, is made to those that believe, and it is made to them alone: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

We see, then, how inexpressibly

important it is that we should believe in the Lord Jesus Christ.—But here again there is danger of mistake. What is meant by thus believing? If it means nothing more than an admission of the truth of the general statements of Scripture—a belief that the Son of God had actually come into the world to save us from the curse of the law—such a faith would be consistent with any mode of life, however wicked: it would be a principle without power or efficiency; it could not cleanse the heart from sin, or produce those views and affections which distinguish the disciples of Christ, and fit them for heaven. He who believes to the salvation of his soul, feels that he needs a Saviour: he perceives that he has sinned against a holy God, from whose wrath he can have no refuge but in the merits of his Redeemer: he discovers and welcomes in Jesus Christ the physician of his wounded spirit: he listens with gladness to the invitations and promises of his word: he relies with entire confidence on his mercy and grace. In looking to the cross of Christ, he beholds not merely the atonement which was made for the sins of the world, but the Victim which was offered for himself. “On him has *my* iniquity been laid, and by his stripes must I be healed.” Such is the language of faith: it brings us to the Fountain which has been opened for sin and uncleanness; and appropriates to the soul all the benefits which Christ hath purchased by his blood. Faith is not, therefore, a speculative notion, but an active and powerful principle, which, by the grace of God, gives a new impulse to our hearts, and a new character to our lives. Faith of this description must of necessity produce fruits meet for repentance, and a life formed on the precepts of the Gospel. A barren faith is the faith of devils: it has none of the characters of the faith that justifies the sinner. Those who believe in

Jesus, according to the scriptural meaning of that expression, “walk not after the flesh, but after the Spirit:” their whole conduct must be consistent with the principles they profess: their fruit is unto holiness, and the end is everlasting life.

It deserves remark, that the Apostle derives pleasure from the universal manifestation of the love of Christ. He had been speaking of himself; but his large and liberal mind, while stating his own obligations to Divine mercy, rejoices that Jesus Christ came into the world, not for his sake alone, but to save sinners wherever they are to be found. No barriers were now to be raised between the Gentile and the Jew: the partition-wall was broken down. If all had sinned and come short of the glory of God, the voice of mercy was now to be extended to all; and all who would hear and obey that voice, should live. The commission of our Lord to his Apostles required that they should go into all the world, and preach the Gospel to every creature. I proceed, then, to consider,

II. The claim it has upon our attention. “It is a faithful saying, and worthy of all acceptation.”

1. “It is a faithful saying”—that is, a true saying; a fact resting on evidence which cannot be denied, and which meets us in every page of the Gospel. We find it in the doctrines which were taught, in the mighty works which were done, and in the testimony which was given, in the name and by the authority of God; and if we examine the records of the Old Testament, we have the evidence of patriarchs and prophets; for, even in the remotest ages, they looked forward to Christ and spoke of him. “It is a faithful saying,” as many have witnessed who have passed from the bondage of sin to the freedom of the Gospel, the Spirit itself bearing witness with their spirits that they are the sons

of God and heirs of eternal life. Many are even now able to rejoice in the persuasion that the Redeemer, in whom they have reposed their hope, is able to save to the uttermost all who come unto God by him; and that God, for his sake, is still faithful and just to forgive us our sins and cleanse us from all unrighteousness. And if we could open the gates of the invisible world, and hold converse with those who dwell in the paradise above, what countless multitudes would bear testimony to this faithful saying! But there is no need that heaven should be emptied of its hosts to establish the veracity of the word of God: if we believe not Moses and the prophets, neither should we be persuaded though one rose from the dead.

2. It is a saying "worthy of all acceptation;" or, as we have it in the version used in the Liturgy, "of all men to be received." On what ground, then, is it to be received? It is worthy to be received both on account of its authority and importance. It rests on the declaration of God. The great end for which the Son of God took upon him the likeness of man, has been revealed to us by Him who is the source of all wisdom, and knowledge, and truth. And can we doubt his veracity, or be inattentive to his word? And if this be indeed a faithful saying, it makes known the most wonderful and important fact which ever occurred in the history of mankind. For what does it promise? Exemption from some present evil, and the attainment of some future good? It is a deliverance from every evil, and gives the prospect of greater blessings than the tongue can utter or the heart conceive. If a nation were placed on the verge of ruin, and some wise counsellor should propose a method by which it might escape danger, and rise to an unexampled height of prosperity and greatness, would not his advice be worthy of acceptance?

How much more forcible is the argument, when we look upon a world lying in wickedness; when we reflect that we ourselves, in common with the whole human race, are by nature and practice sinners, and, as such, exposed to the wrath of God—under a sentence of everlasting destruction from his presence, and of banishment to that state in which the worm dieth not, and the fire is not quenched! How important, then, is the intelligence of redemption; of a Saviour who has interposed between the Majesty of Jehovah and his offending creatures, who has himself paid the forfeit and penalty of guilt, and made reconciliation for our sins! Who, that believes in the immortality of the soul, can be indifferent to its eternal state? Who, that considers how fearful a thing it is to fall into the hands of the living God, would reject the offer of salvation, and declare himself unwilling to accept of everlasting life? "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

1. Let us, then, receive this intelligence without delay or hesitation.—What man, who is in peril of his life, would put off the means of preserving it to a future day, if they were now in his power? And is it safer to trifle with eternal than with temporal pain? Would any rational being, who is awake to his real condition, and who has heard of a Saviour, defer to some season of leisure attention to this momentous concern? How can time be employed to any purpose more valuable than this? "Seek ye first the kingdom of God and his righteousness." Let all worldly objects be considered as subordinate to the things which accompany salvation.

2. Let us also receive this message with gratitude.—It is wonderful how prone we are to ingratitude with respect to God. Many, who would on no account be wanting in

expressions of due thankfulness to their fellow creatures, appear to be wholly insensible to the nobler blessings which descend from the Father of mercies. If our minds were under the influence of right feelings, we should find abundant reason of gratitude to God for the ordinary benefits of every day. But great as are these benefits, how far are they surpassed by the rich and abounding grace of our Lord and Saviour! If there be a subject calculated to kindle within us the feelings of gratitude and praise, surely it is the mercy of God in Christ Jesus. While we were yet enemies, he assumed our nature; and through all the contradiction of sinners, and all the agonies of his passion, he pursued the work of our redemption. The inhabitants of heaven are represented as pouring out in full measure their grateful adorations: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests."

3. We should, in the last place, receive this intelligence with entire submission to the wisdom of God.—If he has ordained this way of salvation, we should be content to follow it. It is not for beings like us to question the wisdom of his proceedings, or the propriety of his appointments. As for God, his way is perfect, and it is our best wisdom to acknowledge our ignorance, and to look to our Lord Jesus Christ as our wisdom, righteousness, sanctification, and redemption. If he has declared himself to be the Way, the Truth, and the Life, it is our duty to receive him as such. It may be mortifying to human reason that we cannot explore the wonders of redemption; it may be offensive to our pride, that without Christ we can do nothing, and that our hope of acceptance with God must rest entirely on the merits and mediation of his Son; yet, since this is the assurance of the word of

God, it is ours to submit, to reject all idea of desert in ourselves, and to rely wholly and exclusively on Him who came into the world to save sinners.

To conclude—In what manner has this saying been received by us? Surely, if we have any perception of the evil of our doings, any knowledge of the danger that awaits us, any thought of futurity, this is a saying which should meet with a ready and cordial reception. It carries the promise of pardon and peace even to the chief of sinners; and all who are weary and oppressed will find, in Jesus, the rest and salvation which their souls require. It is possible that the repetition of the intelligence may diminish its interest; and, although it involves all the happiness of this life, and all the blessings of the world to come, we may, by the mere force of habit, become indifferent to the subject, and turn from it as if we had no part nor lot in the matter. How many poor and ignorant heathens, who have received this saying when first proposed to them "with all acceptance," will rise up in judgment against numbers in this favoured land who bear the name of Christ, and condemn them! It were better for them never to have heard his invitations, never to have mixed with the assemblies of his people, than thus to do despite to the Spirit of Grace, and neglect the offers of salvation.

And as for those who have learnt duly to value this "faithful saying," and have received it into their hearts by faith, they may be assured that, however great the consolations which it now affords, the time is coming when its truth and importance will be still more fully felt. Our views of salvation are at present inadequate, as our knowledge of the future world is extremely confined; but when we come to know even as we are known; when we are called to the actual enjoyment of those things

which eye hath not seen, nor ear heard, nor imagination conceived; when we tread the pavement of heaven, and mingle with the company of the blessed; then we shall value as we ought the nature of salvation, and perceive how faithful, and how worthy of all men to be received, was the intelligence of a Saviour! Let this saying, then, be deeply impressed upon our hearts; let us cherish the impression by reading the Scriptures, meditation, and prayer, and by all the means of grace which remind us of the dying love of our Lord, and of the blessings which he has purchased for us; and let us live like those who know the stable foundation of their hope, and are looking for the coming of our Lord Jesus Christ, to perfect in glory the happiness of his saints, and to bestow eternal salvation on all them that believe! Amen.

To the Editor of the Christian Observer.

ALTHOUGH you have already published a systematic reply to Mr. Mant's Tracts, you perhaps may not object to the insertion of the following extract from the writings of a divine whose name will not be under any suspicion of Calvinism—I mean Bishop Burnet. It occurs in his Exposition of the 27th Article. His words are these:—"That does indeed belong to baptism, it makes us the visible members of that one body, into which we are baptized, or admitted by baptism; but that which saves us in it, which both deadens and quickens us, must be a thing of another nature. If baptism were only the receiving us into the society of Christians, there were no need of saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. It were more proper to say, I baptize

thee in the name, and by the authority of, the Church. Therefore these august words, that were dictated by our Lord himself, shew us that there is somewhat in it that is internal, which comes from God; that it is an admitting men into somewhat that depends only on God, and for the giving of which the authority can only be derived by Him. *But after all, this is not to be believed to be of the nature of a charm, as if the very act of baptism carried always with it an inward regeneration.* Here we must confess that very early some doctrines arose upon baptism that we cannot be determined by. The words of our Saviour to Nicodemus were expounded so as to import the absolute necessity of baptism in order to salvation; for it not being observed, that the dispensation of the Messiah was meant by the kingdom of God, but it being taken to signify eternal glory, that expression of our Saviour's was understood to import this, that no man could be saved unless he were baptized; so it was believed to be simply necessary to salvation."

After stating one consequence of this error, the Bishop proceeds to notice a second mistake resulting from the first. "Another opinion, that arose out of the former, was the mixing the outward and the inward effects of baptism: it being believed that every person that was born of the water, was also born of the Spirit; and that the renewing of the Holy Ghost did always accompany the washing of regeneration."

How far Mr. Mant, and those who concur with him, are liable to the imputation of holding the opinions which Bishop Burnet deems erroneous, I must leave to their own judgment to decide.

T.

MISCELLANEOUS.

To the Editor of the Christian Observer.
It being within the limits of your province, to circulate the knowledge of any plan which may advance the happiness of the community, or the well-being of the Established Church, I do not hesitate to send you the following account of an Association recently formed in this parish.

At an early period of the winter, 1815, the respectable Vicar suggested the plan of a Clothing Society, to be composed of honorary and benefit members; the contributions of the former being intended to encourage the economy of the latter. These, consisting of labouring persons, were invited to subscribe weekly one penny or two pence, as their circumstances might permit. The subscriptions were to be received by the clerk of the parish, paid over to the treasurer, and by him funded in the savings bank of the Prudent Man's Friend Society in Bristol, until the end of the year; when the amount should be employed in the purchase of the most useful articles of clothing and bedding, to be distributed among the benefit members, in exact proportion to their several contributions. This plan was zealously supported by the Curate, Churchwardens, and other inhabitants of the parish; and the result has been, that nearly 120*l.* have been received from about 200 subscribers. This sum, with the interest accruing from it, has been carefully laid out in blankets, sheeting, flannel, beaver for cloaks, calico, serge, &c.; all articles of prime necessity, and which have been distributed among the members.

The plan adopted for receiving subscriptions and distributing the articles, so as to avoid both trouble and confusion, was this:—numerical tickets were issued to sub-

scribers, who, on paying their weekly subscription either on *Saturday*, or on *Sunday after the morning service*, produced their number, and the clerk marked the corresponding number in his book of names; and when the time arrived for delivery, the holders of tickets from No. 1 to 100 were desired to attend the first day, the following numbers on the second day, and so forth.

The rules of the Society are few; one appointing a treasurer and committee—and another obliging members to punctuality in payment, which, if omitted for four weeks successively, subjects the party to the loss of the sum already paid, and to exclusion from all benefit for the current year. In case of death, the sum paid by the deceased is repaid, if required, to the friends of the subscriber.

This scheme has proved successful, and its success has produced universal satisfaction in the parish. The benevolent promoters and supporters of it have rejoiced to witness the great comfort which has resulted from it; and those who have benefited by it are grateful and also pleased to think that the comfort they enjoy is the fruit of their *own frugality*. A decisive proof of the prevalence of this feeling is given in the eagerness which the parishioners have shewn to enrol themselves as subscribers for the second year. So general is the impression in favour of the plan, that the subscription book is overflowing with additional names.

Such is a brief account of the origin and effect of this little plan, and which I am induced, by my anxiety for the amelioration of the condition of the labouring classes of society, to recommend to the imitation of others, and

especially of the clergy and constituted parochial authorities throughout the country. It seems generally admitted, that some radical alteration must soon take place in the poor laws. The growing difficulties and the exorbitant expense of their administration, the inadequate nature of the relief derived from them, and, above all, their demoralizing influence on the minds of the poor, prove the unsuitableness of the system to the present circumstances of our population, and loudly call for a change. The subject has engaged the attention of our best writers on political economy; and the attempts made in every session of Parliament, to counteract the evils arising from the existing poor laws, prove that they cannot long remain on their present footing. And surely it is not desirable that they should so remain. The poor laws, from their very nature, tend to the degradation of those who are the objects of their provisions, and generate or foster principles of the most pernicious indolence and improvidence. The evidence of this is so clear in the daily walk of life, that it seems wholly unnecessary to substantiate it by details.

To undermine, if possible, the deep foundations of this evil, and to raise a superstructure of fairer form and of firmer materials—the population, the rising population especially, of the kingdom should be excited, by all practicable means, to provide for themselves and their families by their own exertions. To effect this may be difficult, but not impracticable; and the duty of attempting it devolves on those who possess superior knowledge of the subject, as well as influence in society. If by small contributions, involving scarcely any sacrifice or privation, experiments may be made, which yield advantages, far beyond their cost, in the comfort they produce to the poor, it is surely, in this

view, important to make them. To enlighten the minds of the lower classes on the subject may be a work of time; but they have not perhaps hitherto had a fair trial on this point. The Benefit Societies, sanctioned by the Legislature, have produced much good, and much disappointment:—various abuses have arisen from them; and the hopes of good from them have been, in numerous instances, cruelly frustrated by the depravity and dishonesty of the projectors, trustees, or stewards. But I have no disposition to interfere with them, much less to supersede them in their beneficial operation. The savings bank system is an excellent one, and is making great progress: but the prospects it holds out seem adapted more especially for those whose habits are already steady, economical, and provident, rather than for that far more numerous class of persons who have no thoughts of averting the storms of life by any other means than such as are furnished by the poor laws.

I particularly recommend to the clergy, and the constituted parochial authorities, the adoption of such plans as I have detailed above, for this important reason among others—that the interests of the church cannot be better maintained than by the affections of the people, and because it affords its ministers an opportunity of being more eminently useful and influential. Reverence for the sacred character does not, in our days, attach to the mere title; but it will invariably spring from a strong conviction that that character is properly sustained, and that reverence merited, by a due discharge of the pastoral duties. The clergy, by our happy constitution, seem to be the natural guardians of their people. They may not only serve them in their spiritual functions by counsel, instruction, reproof, and example; but they may, with much advantage, take a lead in every

plan which is likely to promote the temporal interests of their flock; nor can they devise any means better calculated to give them access to the hearts and consciences of the people, than by taking a prominent interest in their secular concerns. When the labouring class (for it is of them I speak) see the clergyman taking active measures for their temporal comfort, they will not be so easily led astray by others in their spiritual concerns. The absence of such care as this has been one grand cause of defection from our Establishment. An earnest and unceasing attention to the object of raising them from their state of miserable dependence on parish pay, will be a benefit for which they will be grateful.

Another advantage, not trivial, which may be expected from such a plan, is—the increase of the congregation at church. How many among the poor excuse their non-attendance there, by alleging the want of clothes! Whereas, when decently clad, the desire of notice, low as it may be in the list of motives, will operate to draw them thither, and may thus prove the means of everlasting benefit.

It may be objected, that the scheme is scarcely practicable in some parishes, either from excess of population or from its being thinly scattered, from the indisposition of the people, their extreme poverty, or the want of respectable coadjutors. These objections may have force in some instances, but I cannot admit that they should, in any case, prevent the attempt. If the number of subscribers should be small in the commencement, the knowledge of the good resulting to the few will soon spread and augment the number, especially if the assistance of some honorary members is obtained; and let it be observed, that in proportion as the people feel the benefits arising from their own exertions, may such extraneous aid be dispensed with.

The establishment of such Associations as I have recommended, will prove also a bond of union in the political edifice. To separate the interests, and disunite the social relations, of the lower from those of the other classes of society is the grand aim of the apostles of sedition. To frustrate their mischievous purpose, let every effort be used to emancipate the labourer from his abject dependence on others, and to make him feel that he has a stake in society worth preserving. Let him be encouraged by every kind word and work to begin to help himself. And when he has experienced the sweets and comforts of his industry, frugality, and foresight, he will require no farther incentive to persevere in this new course.

In the present depressed state of our manufactories, a further important benefit would accrue from the extension of such schemes. Multiply the sum of 120*l.*, or half that sum, by one-eighth of the parishes in England, and see the mighty effect which such an accumulation of demand for our manufactures would produce. If it be asserted, that the sum thus husbanded would have been dispersed in a different channel, but in one equally advantageous to the revenue and the wealth of the country; I answer—If this were proved, yet no man who considers the moral bearings of the question could allow the account to be thus balanced.

Lastly, compare the benefits of such a plan as this with any scheme of a simply gratuitous kind. The mere giving of money, or of clothes, confers very little permanent benefit; and, instead of exciting gratitude and diligence, often produces very contrary effects;—whereas, by calling forth those dormant energies, which have hitherto been overwhelmed with rubbish, in the mind, an invaluable and permanent benefit is conferred. The man is raised to a higher state of existence; and he feels himself,

instead of an useless incumbrance, to be one of the links in the chain of society, mutually imparting and receiving strength, security, and advantage.

Henbury, Gloucestershire,
December, 1816.

To the Editor of the Christian Observer.

I AM very sorry to see, by a paper in your valuable miscellany for November last, that a countrywoman of mine has been cast by Providence into an embarrassing situation. After having, in the bosom of the Church of England, received "the truth in the love of it," and for two years offered the sacrifices of joy in her tabernacles, she has been recalled to her native place, where the preaching of the Episcopal clergyman affords no nourishment to her soul; while she can derive no benefit from the lifeless forms of Presbyterian worship, although the clergyman, like the son of consolation, is "a good man." She requests advice and direction. I shall receive peculiar delight if I shall be made instrumental in comforting the heart of a countrywoman. My qualifications for the office I have assumed arise simply from having been placed in a great degree in similar circumstances with herself. I too, Mr. Editor, "under the teaching of an English clergyman, in an English church, and in the use of the Church of England's prayers," obtained, I humbly hope, the same benefit of which she speaks; and, after two happy years, was called to remove to my native land. I left the admirable Liturgy of your church, and one of the most useful and admired preachers of the day, to fill a place in one of the Scotch churches, and to join in what my fair countrywoman has called its "dull and uninteresting mode of worship." So far our circumstances almost completely agree. With your permission, Mr. Editor, I shall proceed to state my further progress.

When I first attended public worship in Scotland, upon my return from England, I felt there was a considerable difference in the modes of worship of the respective churches. I believe, however, I was sincerely desirous of spiritual improvement, and therefore I humbly resolved to make the best use in my power of the public means of grace with which I was favoured. Accordingly, I was solicitous to be properly prepared for the duties of the house of God. I prayed to God in private for his blessing, and continued with humble hope to wait upon him in the ordinances which I believed were of his appointment. I waited not in vain; and let your fair correspondent listen to the word of a Christian brother, when I assure her, that in a very short time, I derived fully as much satisfaction and enjoyment by engaging in the simple forms of Presbyterian worship, as I once received from the more imposing service of the Church of England. And yet from engaging in the latter I have received a happiness which I would not exchange for all this world has to give. But, blessed be God, through the Church of Scotland there also run streams of living water. Blessed, be his Name, that I have drunk of them and been *satisfied*; and that when I look round on those with whom I take sweet counsel, and walk into the house of God in company, I see many who derive still greater delight from the ordinances of public worship; whose language is, "How amiable are thy tabernacles, O Lord of hosts! Our souls long, yea even faint for the courts of the Lord." This is no fanciful or highly coloured picture. It is drawn with the pencil of truth. And why may not my countrywoman partake of these joys? I know of no reason to prevent her. The fountain is opened, and she has only to "taste and see that the Lord is good." With every feeling of respect, and desire for her spiritual good, I

would humbly advise her to examine herself—to see if the error does not lie nearer her own breast than she has hitherto suspected. Those forms which she has termed dull and uninteresting have proved the comfort and joy of thousands in this vale of tears, who are now standing before the throne of God; and they constitute at this moment one of the chief joys of thousands who are treading in the same steps, and panting after the same glory. I have gone to the Church of England with those I loved; and while my own soul has been refreshed, I have been made happy by the fulness of their joy. But I see continually the simple service of our Church producing, through the blessing of God, the same gracious effects. The reason of this state of things is obvious: the two flocks feed in different pastures; but it is the same Shepherd that leads them, the same staff that comforts them.

I will not attempt to trace the causes which may have operated on the mind of your correspondent, to turn away from those green pastures in this Church, on the borders of which she must have trod, while she wandered over “other parts of Scotland,” or for neglecting, after so superficial a trial, that one which seems to be at her very door. This is not the object I have at present in view. I will, therefore, only repeat, that as those services which she despises constitute the delight of multitudes of Christ's flock, they are fitted to make “her heart burn,” not with “the recollection of past times,” but with the possession of present enjoyment. Let her, therefore, humbly and fervently seek God in the duties of the closet. Let her pray especially for a blessing on the public ordinances of worship. Let her there mingle with the people of God, and enter with them into his sanctuary, humbly expecting the gracious influences of the blessed Spirit. If she wait upon God in this manner, I think

I may say with confidence, she will soon find cause to adopt the language of the Patriarch, “Surely God is in this place, and I knew it not.”

But every one, Mr. Editor, who is at all acquainted with himself, or with the mind of man, must be powerfully struck by the lordly influence with which prejudice and preconceived opinion rule over us feeble worms of the dust. I have hitherto stated facts which I firmly believe to be true,—to the truth of which I could obtain thousands of subscriptions on earth, and with humble confidence I add, if we could pierce through the veil, in heaven too. But I know, if an opposite opinion has been previously rooted in the mind, the statement I have made will at best produce but a partial effect. It may be admitted to be true to a limited extent; but in the mean time the mind will hold fast, in a great measure, the opinions which have been formerly strongly impressed upon it. I should be particularly sorry if this should be the case, in so far as the individual is concerned for whose benefit I have taken up my pen.

With a view to obviate prejudice, allow me to observe, that the true Christian never, perhaps, experiences more satisfying and exalted enjoyment than in private communion with God. But in these exalted exercises forms are in general, I believe, never thought of. Our ever-blessed Lord seems to have prayed much in the open air. To descend at once to the creature, and our own times: Colonel Gardiner enjoyed much of his most intimate communion with God on horseback; and the late excellent Mr. Cecil held his chief intercourse with the Father of his spirit while pacing his room. Much formality, therefore, in our private approaches to God, will be accounted an hindrance, rather than an assistance, to the most endearing and elevated intercourse which man can enjoy on earth.

Again: how sweet is family reii-

gion! How useful, how affecting to join in the exercises of religious worship, with those who are bound to us by the dearest of earthly ties, as well as those which arise from being members of the body of Christ. But the forms used in family religious exercises are in general simple in the extreme. Among members of the Church of England, they are, as far as I have seen, almost exactly the same as with us. But is there any blank made by this absence of forms? Surely not; for if there were, their assistance would be immediately called in. In family worship, therefore, as well as in private devotion—in both of which exercises the vital Christian leaves the things of earth and enjoys the sweetest and most exalted intercourse with his Maker, and in many cases indulges in his feelings of love and joy to an extent which might not be proper in public worship—any forms besides those of the most simple character are thought unnecessary if not prejudicial. Can your correspondent, therefore, inform me, why devotion, which in private flourishes and grows exceedingly without a clothing of forms, should pile away in public if it is not warmed with them; especially when she considers, that in order to make public worship peculiarly animating and interesting to us, we enjoy the privileges of joining with a multitude of our fellow-creatures in the same work of prayer and praise, of hearing together the same word of life preached, of having our hearts expanded and comforted by the sight of so many children of our King travelling with us “on the way to God;”—while we are assured, moreover, of the peculiar presence of God; believing that He “loveth the gates of Zion more than all the dwellings of Jacob.”

Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray:
They talk of heaven, and learn the way.

I am very sorry that all this should be dull and uninteresting

to my poor countrywoman. Our forms of worship are indeed simple, as these lines I have quoted; but their simplicity, we think, forms their beauty and excellency. By laying aside all unnecessary forms, we think we reach sooner the spirit of devotion.

But, supposing your correspondent to be now sensible of the impropriety of applying to our simple forms of worship, the terms dull and uninteresting, she may continue to say that the prayers of the English Liturgy are incomparably *finer* than the generality of extemporaneous effusions. I am ready to admit this assertion to a certain extent. But do they speak more the language of the heart? Do they accommodate themselves better to the continually varying circumstances of society in general, and of each individual congregation, and member of that congregation, in particular? Are they more calculated to keep alive the devotional feeling, than the warm yet humble supplications uttered by the “good man,” who is loved as the pastor and friend of his flock; and who in his closet and family has been pouring out his soul to God for a blessing on his ministrations? In reply to these questions, I shall only say, I have not found them so. The devotions of the man of God in his closet are not conspicuous for the characters of sublimity of thought, elegance of expression, or beauty and melodiousness of sentences and periods;—yet if in the pulpit, he can embody the feelings of his heart, burning with similar devotional ardour, in appropriate and scriptural language—and I never knew the clergyman of the Church of Scotland who failed in this particular—I shall hold, so long as it is admitted that “as in water face answereth to face, so does the heart of man to man,” that no forms whatever will bring a people nearer to their God, or be found more reviving and edifying to the flock of Christ.

As your correspondent confesses, her devotion must have been of a low order indeed while in communion with the Independents; seeing she denominates the act of joining in extemporary prayer, "listening in mere passive acquiescence to prayers repeated." I am sure many members of the Church of England, as they read this sentence, would remember with gratitude the sacred joys of domestic and social religion, and thank God this had not been the character of the prayers they had offered up in these circumstances. Let me inform your correspondent, that the distinction she makes is more ideal than real; for when extemporary prayer is offered up with propriety, there is ample time afforded for the heart of every individual to lay hold on each petition, and present it with due ardour to the Throne of Grace.

Before I conclude, let me beg any of your readers, who may have it in view to visit this "land of mountains and floods," not to be terrified from their excursion by the fear of being deprived of their *spiritual* food, while feasting themselves with the beauties of *nature*. I have myself led some of your number this season to the banquet. They have all testified that it was sweet to their taste. Come, then, and see the goodness of God to your brethren on this northern shore. The sight will gladden your heart and refresh your souls; and when you return to the communion of your own church, to the enjoyment of the distinguished privileges you are blessed with within her ample domain, it will afford pleasure to your benevolent minds, that *that* country whose natural beauties have afforded you so much delight, is nourishing on her breast many sons and daughters who will shine, with yourselves, in the unfading beauties of an ever-during eternity.

A SCOTCHMAN.

Dec. 24, 1816.

To the Editor of the Christian Observer.

I WAS much struck with the remarks of "A Scotchwoman" in your Number for November, p. 712, being myself a Scotch Episcopalian, and under difficulties which I have been led to consider in a more serious light, from a probability of my being charged with the education of some young members of the Church of England. I was educated in Presbyterian principles; and had I been taught any catechism I have seen, except that of the Westminster Assembly, I should in all probability have continued a member of that Church in whose communion my forefathers lived and died. There has been much discussion on the subject of Calvinism in your valuable miscellany, but I do not recollect that you or your correspondents have fully considered the danger of presenting to the young and ignorant an inverted view of Divine truth. Granting to the Calvinist all he can ask, that personal predestination is clearly revealed in the New Testament, he will not say that it is among the first "principles of the doctrine of Christ." Is it not rather, even in his view of the subject, the top stone of the sacred edifice, which should not be laid till the walls have been raised and consolidated on the basis of elementary truth?

In a season of deep affliction, I became acquainted with the life and letters of Mr. Fletcher of Madely, and Mrs. More's writings. From these I learned, for the first time, that Christianity and Calvinism, although they might be consistent, were not inseparable: and the pleasure I felt in this discovery was followed by an aversion from the Church which had identified them by its authoritative decisions, and under whose tuition I seemed to have lost the most precious years of my life. I became a member of our Episcopal congregation, and fully agree with "A Scotchwoman," as to the tendency

of the English Liturgy. Did I then, in leaving a Calvinistic Church, become what is called an Arminian? No, Mr. Editor: I saw, and still see, nearly equal difficulties in deciding this question either way; and can listen, with equal pleasure and advantage, to the sober practical Calvinist and the devout Arminian. If our hearts were right with God, nothing which bears the stamp of his authority could, as we say in Scotland, come amiss to us. We should be satisfied with the degree of knowledge which he has been pleased to afford us, and repress every wish to anticipate those clearer discoveries which his wisdom has reserved for a higher stage of our existence. "Ce secret est celui de mon Pere: je ne dois l'apprendre que de lui." But is this state of mind natural to us; or do the generality of Christians attain to it suddenly or perfectly? The answer to such questions seems obviously to suggest the impropriety of introducing into a catechism doctrines which cannot be considered with safety or advantage, till the heart is subdued and established by Divine grace. Is it not dangerous, then, to give the whole Bible into the hands of the young and uninformed? The conclusion does not appear to follow. In the Bible, the truths of religion are presented to the mind with that degree of order or want of connection, that clearness or obscurity, which Infinite Wisdom saw fit. Man is not responsible for the consequences of the Divine arrangements, nor entitled to withhold from his fellow-men any part of the word of God from a short-sighted fear of consequences. But when he sets his ingenuity to work in framing systems, the case is altered or rather reversed.

I have long considered the Church of England as having attained that happy medium, in point of doctrine, which seems likeliest, in God's good time, to "reconcile all opinions," as well as to "unite all

hearts." But it appears doubtful whether the existence of an episcopal church in Scotland does not tend to retard rather than to hasten that most desirable event. The Episcopalians, holding it unlawful to dissent from a rightly constituted church, maintain the invalidity of Presbyterian ordinations.—It is painful to advert to the feeling of hostility which this must tend to keep alive in our Presbyterian brethren; and no less painful, to see this question disposed of by controversial theorists, without adverting to the plain fact—that, in dispensing his gifts and graces, God is no respecter of churches, any more than of persons. I trust, Mr. Editor, that many of your readers will rejoice to see all parties, by common consent, demolish their little enclosures, and employ the materials in strengthening the stakes of the Lord's vineyard. The time will surely come: and come when it may, your publication will have done much to hasten it, if I may judge from its effects upon my own mind.

Your limits admonish me to conclude by offering to your consideration, or that of your correspondents, the question for the sake of which I have troubled you with this communication: Does a member of the Church of England act most suitably to the spirit of charity and catholic union, by conforming, in Scotland, to the Established Church of Scotland, or by adhering to the communion of his own church wherever he goes? Or to put the question in another form, Might not a churchman of a peculiar cast of mind, or placed in peculiar circumstances, avail himself of the festivals, and other opportunities of communion which Episcopal chapels afford him, and, at the same time, communicate with his Presbyterian brethren, as an expression of charity, and an anticipation of that happy period when all who love our Lord Jesus Christ in sincerity shall meet a-

round his table in his kingdom? This question involves more than my own peace or comfort, and is submitted to your consideration by
Your much indebted

And constant Reader,
A MEMBER OF THE CATHOLIC
CHURCH.

To the Editor of the Christian Observer.

It is not unusual with Arian and Socinian writers, to call in question the orthodoxy of Newton and Locke. And the Edinburgh Reviewers have, in their last Number, endeavoured to fix this charge upon them, and thus both to cast a reflection upon these illustrious persons and to deprive orthodox religion of their support.

Now, although the charge might easily be disproved even by so incompetent an advocate as myself, you have so many correspondents whose knowledge and leisure are greater than my own, that I cannot but call upon them to furnish you and your readers with some information upon this not unimportant point.

C.

To the Editor of the Christian Observer.

In "A summary Account of the Proceedings of the British and Foreign Bible Society," which has recently been published, there is the following extract from the Report given by the Rev. Ebenezer Henderson, of his visit to Iceland, for the purpose of distributing Bibles among its interesting population*.

"Owing to my hurried departure from Reykiavik, and the indisposition of Bishop Vidalin, he deeply regretted that it was not in his power to have the letter of thanks ready, of which he intended to make me the bearer to the Society: but he assured me it should be forwarded by the first opportunity; and put into my hands a beautiful

* The Report is dated Copenhagen, Oct. 16. 1815.

poem, sealed with the episcopal seal, in which Iceland, personified, expresses her warm sense of gratitude for the benefit conferred upon her by the British and Foreign Bible Society. It is composed by the translator of Milton, the Rev. Jon. Thorlakson, of Bægisá, and is one of the finest specimens of Icelandic poetry extant. It unites the beauty both of the ancient and modern Scalds; being not only perfectly alliterated, but displaying the charms of a triple metre. A Latin translation by my friend, the learned Professor Finn Magnusson, of Iceland, shall accompany the original."

Your readers will probably dispense with the insertion in your pages, either of the original Icelandic poem, or of the Latin translation of it; but in the same pamphlet is contained an English imitation of this poem, which, if I may judge from my own feelings, they will read with no small pleasure.

B.

ICELAND TO THE BRITISH AND
FOREIGN BIBLE SOCIETY.

SOCIETY OF CHRIST! whose fame
The world shall raise o'er thy compeers—

Thou most deserving of such name,
Or in the past or present years—
Thy beam has shone more lovely bright
Than solar blaze or lunar ray;
Has shone, when all around was night,
And bade the darkness pass away.

When they, our unbelieving foes,
Would crush the hopes they could
not feel.

You, sons of England, then arose,
With hearts all love, and hands all
zeal.

You, bound by Charity's blest tie,
And fearless in defence of truth,
Spent in our aid unsparingly
Riches and pow'r, and age and youth.

And what! tho' near the Arctic pole,
And, like a heap of drifted snow,
The chilling north-winds round me roll,
The land of ice—call'd rightly so;
Tho' circled by the frigid zone,
An island in a frozen sea;

Yet I this charity have known: •
This Christian zeal has glow'd for me.

E

For see, the messengers of Peace,
From Albion new apostles come:
They, like the old, shall never cease
To quit their kindred and their home.
Like them, with canvass wide unfurl'd,
Careless of life, they tempt the gale,
And seek the limits of the world.
Ye friends to God and Iceland, hail!

One visits me—thou Great First Cause,
Inthron'd in majesty above;
'Tis here I recognize thy laws,
And feel how mindful is thy love.
And shall I, when thou deign'st to bless,
Forgetful sleep the years away;
And sunk in torpid listlessness,
Nor strike the lyre, nor raise the lay?

Th' unfeeling heart, the sordid hand,
Would mourn, perchance, the vast
expense,

With which on earth's remotest land
You spread the gifts of Providence.
The treasures of the word sublime
Go forth, where'er your banners wave,
In ev'ry language, ev'ry clime,
The mind to form, the soul to save.

What then can merit more of praise,
The mortal and immortal crown,
What better shall your honours raise,
And call the tide of blessings down;
Than pouring through this world of strife
The healing balm of sacred lore;
And minist'ring that Bread of Life,
Which, tasted once, man wants no
more!

Yet, what your ardent breasts could lead
These gifts to spread, these toils to
dare?

Could hopes of gain impel the deed?
Could thoughts of avarice be there?
No: 'twas the love of Him on high,
The safety of the poor on earth;
Hence rose your sun of Charity,
Hence has your star of Glory birth.

Society of CHRIST! most dear
To Heaven, to virtue, and to me!
For ever lives thy memory here:
While Iceland is, thy fame shall be.
The triumphs of the great and brave,
The trophies of the conquer'd field,
These cannot bloom beyond the grave:
To thee their honours all shall yield.

Thy fame, far more than earth can give,
Shall soar with daring wing sublime;
And wide, and still more wide, survive
The crush of worlds, the wreck of
time.

Thus Thule and her sons employ
Their hearts to pour the grateful song;
And long thy gifts may we enjoy,
And pour this grateful tribute long!

Aged and clad in snow-white pall,
I twine the wreath, and twine for thee,
Tho' mingled howls in Thule's hall,
The north-wind with our wailing,
These strains, tho' rigid as the stone,
Rude as the rocks—oh! scorn not these.
These strains, in Thule's elder time,
Kings have receiv'd—receive them
now.

Yet not the harp, and not the lay,
Can give the praise and blessing due;
May He whom heav'n and earth obey,
Ye Christian Fathers, prosper you!
May He, if pray'rs can aught avail,
No joys in life or death deny;
Crown you with fame that shall not fall,
With happiness that cannot die!

To the Editor of the Christian Observer.

HAVING so promptly inserted in
your last Number the verses which
I had the melancholy pleasure of
transcribing for your pages, I am
encouraged to send you two more
poems, the production of the same
distinguished and lamented indi-
vidual. The first is supposed to
be spoken in the person of our
blessed Saviour, and, from its date,
must have been written only a few
weeks before the author realized its
closing promise,

S.

December, 1814.

“CHILD of man, whose seed below
Must fulfil their race of woe;
Heir of want, and doubt, and pain,
Does thy fainting heart complain?
Oh! in thought one night recal,
The night of grief in Herod's hall:
Then I bore the vengeance due,
Freely bore it all for you.

“Child of dust, corruption's son,
By pride deceived, by pride undone,
Willing captive, yet be free;
Take my yoke, and learn of me.
I, of heaven and earth the LORD,
God with God, the Eternal WORD,
I forsook my FATHER'S side,
Toiled, and wept, and bled, and died.

“Child of doubt, does fear surprise,
Vexing thoughts within thee rise;
Wondering, murmuring, dost thou gaze
On evil men and evil days?
Oh! if darkness round thee lower,
Darker far my dying hour,
Which bade that fearful cry awake,
My God, my God, dost thou forsake?

“ Child of sin, by guilt oppressed,
 Heaves at last thy throbbing breast?
 Hast thou felt the mourner's part?
 Fear'st thou now thy failing heart?
 Hear thee on, beloved of God,
 Tread the path thy SAVIOUR trod:
 He the tempter's power hath known,
 He hath poured the garden groan.
 “ Child of Heaven, by me restored,
 Love thy SAVIOUR, serve thy LORD;
 Sealed with that mysterious Name,
 Bear the cross, and scorn the shame:
 Then, like me, thy conflict o'er,
 Thou shalt rise, to sleep no more;
 Partner of my purchased throne,
 One in joy—in glory one.”

THANKFULNESS.

SING to the LORD with cheerful voice:
 From realm to realm the notes shall
 sound,
 And heaven's exulting sons rejoice
 To bear the full Hosannah round.
 When starting from the shades of night
 At dread JEHOVAH's high behest,
 The sun arrayed his limbs in light,
 And earth her virgin beauty dressed;
 Thy praise transported Nature sung
 In pealing chorus wide and far;
 The echoing vault with rapture rung,
 And shouted every morning star.

When bending from his native sky,
 The LORD of life in mercy came,
 And laid his bright effulgence by,
 To bear on earth a human name;

The song by chernb voices raised,
 Rolled through the dark blue depths
 above,
 And Israel's shepherds heard amazed
 The seraph notes of peace and love.

And shall not man the concert join
 For whom the bright creation rose;
 For whom the fires of morning shine
 And eve's still lamps that woo repose?

And shall not he the chorus swell
 Whose form the incarnate Godhead
 wore;
 Whose guilt, whose fears, whose triumphs
 tell
 How deep the wounds his SAVIOUR
 bore?

Long as yon glittering arch shall bend
 Long as yon orbs in glory roll;
 Long as the streams of life descend
 To cheer with hope the fainting soul;

Thy praise shall fill each grateful voice,
 Shall bid the song of rapture sound;
 And heaven's exulting sons rejoice
 To bear the full Hosannah round.

REVIEW OF NEW PUBLICATIONS.

A Charge delivered to the Clergy of the Diocese of Carlisle. By SAMUEL, Lord Bishop of that Diocese, at his third Visitation, in June, 1816. Published at the Request of the Clergy. London: Rivington. 4to. pp. 24.

AMONG the many distinguished functions attached to the episcopal character, none is more important, or more venerable, than that of holding, from time to time, a solemn personal conference with the inferior orders of the clergy, and of addressing them in the words of serious pastoral monition. The privilege of granting holy orders, though prior (if we may so say) in time to this, does not appear superior in dignity. To select, indeed, and to consecrate those who

shall “ feed the church of God, which he hath bought with his own blood,” is no light or menial office. But it seems, if possible, an occasion of a still higher nature, when the existing body of clerical functionaries undergoes an official supervision from the established superiors of the church; when, assembled, as it were, between the porch and the altar, they are warned, exhorted, entreated, animated, to discharge their duty with fidelity and wisdom. Nor, in any part of his stated calling, does a prelate more immediately appear the vicergerent of the Supreme Ruler of the church, than when he thus summons his brethren to a solemn interview; when he labours to “ stir up their minds by way of remembrance;” when he examines if their

joins are girt and their lamps burning; when he exerts his parental influence to rouse or to edify, to relume faded ardour, or to regulate misdirected exertion.

In point of manner, the episcopal addresses delivered on such occasions admit of little variety. When they are grave, calm, earnest, pious, affectionate, they are all they should aim at; and, to say the truth, their excellence is of no common rank. With regard to matter, they are, perhaps, less restricted. Their essential character, indeed, and their ultimate object, must be the same; but their immediate topics will bear to be indefinitely diversified. They are employed, either in the refutation of prevalent errors, or in accrediting and establishing such truths as are doubted or forgotten. They borrow, therefore, their shape in a good degree from the actual state of opinions, that is, of the most volatile and capricious of all elements, and may be expected to vary with the varying phases of the Christian world.

In his general conception of the nature of such an address, the Bishop of Carlisle appears (if we may presume to judge on the subject) very accurate. He is, for the most part, mild, serious, unaffected, and conciliatory. He also justly considers it as a part of his office to repress the circulation of mistaken notions and the propagation of incorrect practice. Thus far all is well; but, in the application of this principle, persons of good intentions may differ. In the composition before us, the chief, or rather the exclusive, subject of episcopal objection is *the Bible Society*.

To be severe in criticizing productions of this sort, so far as respects mere style, would be very idle, if not somewhat arrogant. Deference is due to advanced age and high station; especially to station of an ecclesiastical kind. It is, therefore of little conse-

quence—perhaps it is worse than unnecessary—to inquire, whether such writings are lucidly reasoned and clearly worded on the one hand; or, on the other, are the distinct enunciation of confused sentiments. Much that is true, and much that is pious, may consist with a very moderate share of literary or logical merit. But, when the weight of an episcopal name is employed, with whatever purity or excellence of purpose, for the discouragement of that which is good, and the promotion of that which is evil, the right of free though respectful remonstrance immediately takes effect, however humble the quarter in which it is to be exercised. By those who deem the Bible Society one of the most efficacious instruments of religious knowledge in existence, the cause of that Society cannot possibly be surrendered, even to the most imperative considerations of deference for exalted rank or submission to constituted authority.

There is another distinction which may be noted in this place. When men once admit the excellence of any given benevolent institution, it little matters, perhaps, what precise rank they allot to it, in comparison with other charities of the same class. Two centuries ago, the great casuists were wont to agitate such questions as this: Of all the benevolent purposes to which a rich man may apply his fortune, which is the best? Such inquiries wise and conscientious men might answer very differently, and yet might differ very little after all. In the same manner, at the present day, some persons might rather choose to subscribe to the Bible Society, and others to the Society for promoting Christian Knowledge, while the great utility of each institution was fully conceded on both sides. The question would then be one of bare preference, and might be discussed amicably, and decided variously. If this were all, we know not that

we should be very anxious to embark in the controversy, and at any rate should embark in it with feelings perfectly tranquil. It is only when such a comparison is instituted for the purpose of passing a positive censure on the Bible Society—it is only when that Society is decried as absolutely useless or mischievous—it is only when, through the sides of that Society, the sufficiency of the sacred Scriptures themselves is virtually and in effect, though undesignedly, assailed, that we feel this to be a controversy of the widest possible extent and the deepest conceivable importance. Whether the Society in question is or is not the most useful charity on record (though our own opinion inclines to the affirmative) appears to be a point which needs raise no controversy: let but its positive and eminent merit be allowed, and we are content to adjourn the question of its exclusive supremacy.

It should be mentioned to the honour of the Bishop of Carlisle, that, in treating a subject which has proved but too fruitful of acrimonious invective, he maintains an uniform tone of good temper and equanimity. Nor is he only moderate in language, but, generally speaking, candid in sentiment also. If this last remark admits of any exception, it is this; that, throughout the Charge, there seems to run a tacit assumption that the true friends of the Church of England must of course be adverse to the Bible Society. On one occasion, which will be pointed out in the sequel, the assumption is made overtly. Meanwhile, it may be observed, that assumptions of such a nature are not the less injurious because not couched in broad or offensive terms.

It will now be our business to present the reader with some extracts from this Charge; and, that we may do no injustice, those extracts shall be copious. In subjoining to them a few strictures of our own, it shall be our endeavour to avoid

all unfairness and asperity, without any sacrifice of the freedom of opinion.

“The most prominent among the many institutions which have been formed, is that of the British and Foreign Bible Society. Under an idea of a general and simultaneous dispersion of the word of God throughout the whole world, and of combining all mankind in love and good-will towards each other, the fundamental rule of the Society was to distribute Bibles, and Bibles only, without note or comment: for it was taken for granted, that by thus intermeddling with none of the various interpretations put upon the words of Scripture by different discordant sects, this harmony was to be produced. Whether this idea be well founded; whether human nature can thus be moulded, and turned out of its usual course, as to the determined prosecution of its several aims and objects, is to be doubted; and the kingdom has been strangely divided upon it. Both the learned and the unlearned have taken their sides. So that the great object, which was at first depended upon, has totally failed of its effect: general union and universal harmony are quite out of the question.

“On thus entering upon the subject of the Bible Society, I am well aware how difficult, I might say how impossible, it is at this present time so to frame a discourse, or so to shape any argument, as not to be liable to reproach from some or other of the various supporters of that institution. For the very idea of distributing the word of God seems to have such natural force and propriety, that nothing can be so obvious as to represent every opposition to the design, however injudiciously the design may have been carried on, as a wish to debar mankind from their just liberty of judgment, or from obtaining a true knowledge of the way to eternal life. A subject of this kind is calculated to supply abundant matter of declamation, and to convey to many, notions of standing upon elevated ground, while they contend, in popular phrase, for the unbounded diffusion of the holy Scriptures, whereby alone we can become wise unto salvation.

“I would therefore here, in the very beginning, speaking in the mildest manner, so far obviate all such remarks, as to declare, that nothing can more readily coincide with the regular purposes, and

inclinations, and endeavours of the long life of which God in his great mercy hath favoured me, than to spread the word of God in every quarter, so that all, from the least to the greatest, 'may know God, and Jesus Christ whom he hath sent.' In a great measure, the matter is ill understood by many. Questions have been raised, as if the distribution of the Bible itself was reprobated. I trust, my brethren, that the whole tenour of our lives, yours as well as mine, has already proved that we have never entertained one thought of the kind. It is the mode of doing it, and the effects of it, which have been called in question. A thing may be right in the main view of its nature and purpose, but may become wrong and detrimental from the injudicious use which may be made of it. Here it is that well-disposed persons, not to mention others, often differ: so that it is difficult so to deliver one's sentiments, as not to awaken at least, if not to give, fresh point to the difference of opinion, which may have been formed.

"Still with this sense of difficulty before me, it would ill become me, holding so high a situation in the church, to suppress my thoughts, or to hesitate one moment about giving you my opinions upon this interesting subject. This I should have done at our last meeting, most fully, had I been aware that such a plan had been in agitation: but it was kept concealed from me, and from all those with whom I am accustomed to communicate upon the official business of the diocese, till just after our last meeting was closed. This, therefore, I would wish now to do, without being thought to point at any one amongst us, or to use one single word which might reasonably give offence or provocation. Indeed, I have already given my opinion in all the conversations, and at all the private opportunities which have been offered me. Without equivocation, therefore, or the least disguise, I feel it incumbent upon me now publicly to declare, that I cannot allow myself to join any of the Bible Societies which have been planted so numerously in the various parts of our kingdom: and that, for these plain reasons, among others:—because I do not think that they are calculated to introduce purer notions of religion, than we have at present; or to increase the understanding of the Scriptures, beyond what our present means will do; and, certainly, because I do not think

that they are calculated to promote our Ecclesiastical Establishment, or the quiet of it, both which we all profess to maintain.

"It is now needless to go into all the points which relate to the Bible Society, as though it were a new subject, upon which any fresh information of consequence could be given. The subject has been discussed in popular meetings, and various publications, throughout the whole kingdom; so that the Society, its great wealth, its plans, and modes of operation, are completely before the public; and it must have its course; and all ranks of people must satisfy themselves, with respect to all the observations which have been made upon it. I cannot consider it as the special and exclusive duty of the clergy, under all these circumstances, (for they may be better employed in cautionary measures), to labour to stop its progress: indeed, they could not if they would; for it is in a manner placed above our reach.

"But although we cannot do all that we could desire, and prevent the minds of our people from being disturbed by the introduction of this method of dispersing the word of God, what forbids that we should cautiously watch what is going forward; should observe the fears of many well-disposed persons who have taken an alarm; and should try to adopt such measures as we think likely to quiet any apprehensions; or to supply any thing which may be wanting; or to remedy any thing wrong which may have been introduced?

"The first thing which seemed unintelligible to the friends of the Establishment was, how the lower orders of our people, by merely possessing a Bible, could gain any understanding of the true scriptural meaning of various parts of the holy Scriptures, without having, at the same time, some guide or help by which they might obtain that knowledge which they sought. It is not the mere possession of a treasure, which makes a man rich, but the knowledge and spirit how to make use of it. It is evident, that when Christ introduced his Gospel, he thought it necessary to communicate to certain of his disciples, the true interpretation of the many abstruse prophecies which relate to himself, of which till that moment they had no conception at all. Thus, Lactantius speaks of this circumstance: 'Profecus ergo (Jesus) in Galilæam, discipulis iterum congregatis, Scripturæ Sanctæ literas; id est, Prophetarum arcana

patefecit, quæ antequam pateretur, perspicui nullo modo poterant, quia ipsum passionemque ejus annuntiabant.' Lactant. Insti. Lib. iiii. cap. xx. And afterwards, in the Apostolical Age, Philip is sent to the Ethiopian Eunuch, to shew him the spirituality of the Prophecies of Isaiah, and the general doctrine of the faith of Christ." pp. 8--12.

We here make our first pause; and request the reader's attention to the following observations.

The members of the Bible Society have been accustomed to regard the actual success of their undertaking as affording a strong presumption in its favour. Under every new attack, under every fresh prediction of evil, they have referred the objector to past experience for a reply. Of this anchor the Bishop of Carlisle would now deprive them; for such we presume to be the purport of the first paragraph of the foregoing extract. It is a paragraph, indeed, of which the general bearing is clearer than the exact construction. But the subject demands some notice, and may justify a moment's delay before we enter on the more direct arguments of the right reverend author. What may be the precise force of the expressions used in the paragraph referred to—what exactly is meant by the "object of an enterprise failing of its effect"—what that is, which has so strangely divided the kingdom—whether it be the idea of "combining all mankind in love and good-will," or the question about "moulding and turning human nature out of its course, as to the determined prosecution of its several aims and objects;"—these and such other points it is not necessary to agitate. All that seems important is, to state what we consider as the general scope of the passage in question;—and we read it thus: The great object proposed by the institution of the Bible Society was the promotion of mutual good-will and kindness among discordant sects of Christians;—and that object has utterly failed.

It certainly is not correct to represent the conciliation of discordant sects as "*the great object*" of the Bible Society. The *great object* (strictly speaking, it may be called the *only object*) of the Society, was and is the dispersion of Bibles and Testaments without note or comment. It is an object perfectly simple; and how far it has "failed of its effect" may be judged from this equally simple fact, that the number of Bibles and Testaments distributed by the Society, from the period of its institution up to September 1816, amounted to *one million, six hundred and eighty-six thousand, five hundred and ninety-one*.

An effect, however, of the institution, not perhaps definitely proposed at the outset, yet early and warmly anticipated, was that, by uniting Christians of various persuasions in a common pursuit of deep interest, it would soften down their mutual asperities of feeling, and promote the reciprocation of kindness and benevolence. A *collateral* object of the Society this may fairly be called; but, whatever it was, we are now given to understand that the design argued great ignorance of human nature, and that the event has not justified the expectations so fondly entertained. The controversy respecting the expediency of the institution has disturbed and divided the kingdom: learned and unlearned have all taken their sides; and "general union and universal harmony are quite out of the question."

The members of the Bible Society would probably have no objection to allow that the opposition which the plan has encountered was not foreseen at the commencement. Judging from ourselves, we should certainly say that it was not; nor should we hesitate to add, that the spectacle of such an opposition to such a cause has operated on us as a painful disappointment, and that it has excited

feelings far different from the complacency with which we should contemplate a scene of "general union and universal harmony." Yet the use made of this circumstance on the present occasion does strike us as somewhat singular. The case stands as follows:—The expediency of the Bible Society was questioned nearly as soon as the Society began to exist; and the opposition to it, for a time at least, continued in unabated strength. The "novel union and combination" of Churchmen and Dissenters, was peculiarly reprobated. It was treated as a principle inexpressibly mischievous. It was denounced also as chimerical, and as pregnant with the seeds of disunion. This fact the Bishop of Carlisle justly states; and he has at the same time evidently and deliberately adopted the views of those by whom such a denunciation was made. Meanwhile, the Society developed its extraordinary growth in perfect peace. Its influence expanded with the power and the silence of light. The novel union produced no trouble, nor issued in any explosion. And still the assailants spoke ominous things;—and still they spoke, only to be falsified by the event. No mischief took place, except the prediction of mischief; no discordant sound was heard, except the prophecy of discord. Then, precisely at this point, the adversaries turn short on the Society, and quote this very controversy of their own raising, as a realization of the evils which they had abortively foretold. They cite the baffled prophecy of contention as a triumphant proof that contention exists, and mistake their own violence for the quarrels which they foreboded!

This is really a new method of making prophecies fulfil themselves.

On this topic, it does not seem necessary to add any thing more, except the statement of our firm conviction that the evils attending the controversy on the Bible So-

ciety—and we sorrowfully admit them to be real and considerable evils—have, however, been compensated, and with an immense overbalance, by the benefits which that institution has produced even already.—But there is another subject on which we shall venture to detain the reader a moment, before we advance to the body of the right reverend author's objections. It will have been seen that, in diverting to the controversy in question, the Bishop uses the words, "the first point which seems strange to the friends of the Establishment"—thus directly appropriating this appellation to those members of the Church who have disapproved of the Bible Society. The expression, we are afraid, is used under too strong a profession of peculiar caution to be ascribed to inadvertence. Besides which (as we have already intimated) the Bishop treats the question, through a great part of the subsequent disquisition, as if it were entirely a question between the Church of England, especially the clergy, on the one hand, and the Bible Society on the other.

Would the Bishop of Carlisle, then, really exclude the members of the Bible Society in a body from the pale of the friends of the Establishment? Would he really maintain that, in the mouth of a subscriber to that Society, professions of ecclesiastical allegiance must necessarily, or, at least, very probably, be false? Is this the judgment he would pass on those lamented characters, Mr. Spencer Perceval, Bishop Porteus, and Dean Vincent? The numerous and honourable mitres which the Society reckons among its chief ornaments, would he consider these as stained with treason? The distinguished members of the laity who have stood forward in defence of the Society; as, for example, Lords Liverpool, Harrowby, Castlereagh, Hardwicke; would he regard these as secretly treacherous, or in-

different to that Establishment of which they are professed disciples, or constituted guardians? Insinuations of such a nature, against such persons, are really somewhat confounding. An eminent statesman of antiquity, on being informed that one of the most illustrious of his countrymen had been put to death on a charge of treason, is reported to have exclaimed, "If Parmenio was innocent, who then is safe? If Parmenio was guilty, who then is to be trusted?" So we may say; If the exalted* personages alluded to, and many others equally, or scarcely less, distinguished, are innocent of the disloyalty charged upon them, then where is the character, however elevated, which may not be vilified? If, on the contrary, they deserve the imputation, then what possible assurance can we have of the loyalty of any body else,—of the Bishop of Carlisle, for example, or the Bishop of Lincoln, or the new Bishop of Llandaff, or the learned and (we affix the epithet most sincerely) venerable Society at Bartlett's Buildings?

Let us now proceed to examine the substance of the right reverend author's reasoning; which is, in fact, no other than the familiar argument of the inexpediency and danger of distributing Bibles without note or comment. The lower orders of the community, it seems, cannot gain any understanding of the true scriptural meaning of various parts of the holy Scriptures, unless they are provided with some guide or help for the purpose. So far from this, the distribution of the unexplained Bible, the Bishop elsewhere tells us, will be too likely to "give encouragement to the wayward mind to wrest it to wrong ideas, perplexing doubts, and hurtful purposes."

The absolute necessity of Biblical commentaries, and the dangers to be apprehended from the circulation of the unexpounded text, have, as has just been ob-

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served, formed a familiar head of objection with the assailants of the Bible Society. Occasionally, indeed, the argument has been proposed in a shape so extravagant, as clearly to identify it with the old papal topic of the *nasus cercus*, the theme of the strongest reprobation of our reformers. With what feelings would the Riddleys and the Jewels have heard it maintained by a member of the English Church, that the true and unadulterated word of God, if given away by a Papist, will be productive of Popery; if by a Socinian, of Socinianism; if by a Calvinist, of Calvinism? Yet has this proposition been laid down in the broadest terms by a controvertist on the present subject. The work before us exhibits a greatly mitigated, and far more tolerable, form of the same argument. The Bishop of Carlisle is apprehensive that wayward minds may pervert the unexplained Bible to hurtful purposes. He cannot conceive how the lower classes should understand the holy Scriptures, or at least various parts of them, without assistance. But the argument does not appear to be supported by any new proofs or illustrations, excepting a passage from Lactantius, and an incident recorded in the Acts; both of which, so far as they apply at all, prove the contrary.

The passage from Lactantius, whatever be its force or meaning, does not refer to the scriptural books in general, but to the writings of the prophets, or, at the most, to the whole of the Old Testament*; which now constitutes

* The technical term *The Prophets*, has a greater latitude in the writings of the fathers, than among modern Christians. Moses, David, and Solomon, are included in it by Lactantius himself (Inst. lib. IV. cc. 5, 8.); and the word appears occasionally put for the Old Testament in general. The term was used with a different sort of latitude by the later Jews. See Christ. Observ. Vol. IV. pp. 765 et seq. This last method

but a part of the sacred canon. But what does the passage in fact mean? A very leading idea of the disquisition* from which it is extracted, is this; That the ancient prophecies were a sealed book before the coming and passion of Christ, but that, as they referred to these very events, therefore, when the events actually took place, the predictions became lucid and intelligible. In exact conformity with this idea, the extract in question states, that our Saviour, after his resurrection, explained the prophecies to his disciples, which prophecies could not be understood ("antequam patere-tur") before he suffered. It is true, the passage further implies

of using it is supposed to have been sanctioned by our Divine Saviour himself in the last chapter of St. Luke (cited above.) See Poole's Synops. in loco.

It is necessary to bear in mind the enlarged sense put on the term by the fathers, in order to conceive the full force of that passage in the *Te Deum*; "The glorious company of the Apostles—the goodly fellowship of the Prophets—praise thee." Indeed, we conceive the term *Apostles* also to be there used with a similar extension; and this idea too seems justified by several passages in the fathers. The reader will then perceive with what beauty of gradation the chorus of praise is arranged in that unrivalled composition. The Hallelujah is represented as beginning with the highest order of created beings, and as descending, through various orders of the blessed, to earth; while the angelic host of cherubim and seraphim,—the beatified ministers of the complete dispensation of Christ,—the beatified ministers of the prophetic dispensation of Moses,—the beatified martyrs of Christ who had sealed a good confession with their blood,—and the holy church throughout all the world,—successively bear a part in the harmony. This simple description is perhaps more really sublime than the splendid angelic hierarchy of the schools, with all their "thrones, dominations, principdoms, virtues, powers," even when distributed and quaternized by the admirable genius of Milton.

* Vide Instit. lib. IV. cc. 15, 20.

that, even then, those prophecies would not have been understood had not our Saviour himself condescended to expound them;—that is, they would not have been understood by the disciples:—but does this apply to us, whom these very disciples have furnished with the true solution of the prophetic mysteries, by largely relating the history of their Divine Master, and minutely illustrating it from the several predictions which it successively fulfilled? Do we, who are thus surrounded by the daylight of the New Testament, stand in the same position with the disciples under the circumstances supposed, rootedly prepossessed as they were with the notion of a temporal Messiah, stunned in all their hopes by the death of Christ, and scarcely able to trust their senses for the evidence of his resurrection?

We have thus joined issue very contentedly with the right reverend author, on the passage quoted from Lactantius; with what success the reader must judge;—but, having done so, let us be allowed to express our surprise, that, in citing an incident in the history of our Saviour, and citing it as the ground-work of an important argument, it should have been thought proper to state the fact rather in the words of an un-inspired father of the church, and that too so late a father as Lactantius, than in the language of the sacred Evangelist who records it. It is perfectly fair to give us the note and comment; but at least let us have the text also. St. Luke, who relates the incident in his last chapter, not only says much more fully what is said by Lactantius (and, so far, the remarks we have already made on Lactantius will apply), but he adds this capital circumstance, "Then opened he their understanding, that they might understand the Scriptures." Here was more than exposition; here was illumination

likewise; and it is *this* which makes the important feature of the story. For any thing that appears, it was hardness of heart and prejudice, which made the disciples so slow in comprehending the Prophets; not any inherent difficulty in applying the predictions which they had read to the occurrences which they had seen. At all events, the circumstance recorded by the Evangelist may suggest to us a serious doubt, whether the principal requisite for a profitable perusal of the Scriptures be not something beyond the power of notes and comments to supply.

The Bishop's second precedent is derived from the Acts of the Apostles. Philip, he observes, was "sent to the Ethiopian Eunuch, to shew him the spirituality of the prophecies of Isaiah, and the general doctrine of the faith of Christ." The intended inference is, that the Bible should not be entrusted to the common people, unless accompanied either by a teacher or by a commentary. It would hardly appear that the conclusiveness of this inference had been very deeply considered. For can it be seriously maintained, that even a child, with the New Testament—nay, with this very narrative—in his hands, resembles the noble Ethiopian, educated and stately resident in a heathen country, a recent visitor at Jerusalem, and in whose hearing our blessed Saviour had probably never been named except as a notorious and convicted impostor? The precedent little applies to those who, in the same page that relates the Ethiopian's doubts, find also recorded the decisive manner in which those doubts were resolved. In the case of such persons, the passage, far from proving the want of a commentary, does itself supply the commentary that was wanted, and thus enables them, even without a guide, to "understand what they read."

If, then, the two precedents that

have been just considered, are to be argued from in the unconditional manner of which he who has produced them sets the example,—they seem clearly to establish, that the sacred Books require *no* exposition whatever. For both of them lead us to this consideration, that the Scriptures as we now have them, that is, the Jewish and Christian Scriptures combined, give us, not only *doubts*, but *solutions*. The Bible, in this view, is itself both text and commentary, that which was commentary in the days of the Apostles having now become a part of the text. Therefore, arguing broadly and arbitrarily from these precedents, it would rather follow that all additional commentaries might be discarded, as being at the best superfluities.

But such inferences in the gross are little conducive to the interests of truth. There is no doubt that Scripture contains difficulties which a judicious expositor may often assist in dispelling: neither is there any doubt that a practical commentary may much contribute to edification; and, on both grounds, it is clearly incumbent on Christians, according to their several means and opportunities, to promote the use and circulation of such expositions and commentaries as they honestly judge to be the best and most scriptural. The note and the comment are important as well as the text; the office of circulating, so far as occasions serve, the one, is as obligatory as that of circulating, so far as occasions serve, the other. To this extent all are agreed. But, when we come to estimate the *relative* importance of these two objects, the *comparative* force of these two obligations, then it is that a deplorable difference of sentiment arises.

In the opinion of Dr. Wordsworth (for, in him, we have a right to assume that the expression is an accurate exponent of the thought,) the distribution of explanatory comments and devotional forms is of

almost equal dignity and importance with that of the sacred text itself. In our judgment, on the contrary, such language is rash, unscriptural, and untrue; for the former of those objects, is *very greatly* inferior in dignity and importance to the latter. Nor does this imply any inconsistency. The mathematician talks of his *infinities of different orders*, and with much more reason may the moralist talk of obligations unequal in their degree. It is not less the duty of a Christian to relieve the temporal necessities of his fellow-men, than to minister to their spiritual wants; but, if these duties were in any case to come into conflict, that man would be thought a very indifferent Christian who could hesitate between them a single moment.

To resume, however, our more immediate task—The Bishop of Carlisle repeatedly adverts to the *alarm* which the proceedings of the Bible Society have occasioned. In a passage which will hereafter be adduced, he even describes this apprehension as having extended to "*multitudes*." They dread, it seems, the effects which the indiscriminate perusal of the Bible may produce on the bulk of the people.

The intended inference for the Bible Society, we presume, is, *Multis terribilis, multos caveto*. But surely these multitudes might find some fitter subject for their fears. We believe it to be a very great mistake in point of fact, that persons of the lower orders, when put in possession of a Bible, are apt to be misled or injured by the more difficult or perplexing parts of holy writ. For it very beautifully happens—and it is an additional example of the *principle of compensation* in the works of Providence—that the same circumstances which in one view increase their danger as readers of the unexplained Scripture, do in another diminish it. This we shall attempt briefly to shew, not as a matter of curious observation, but as immediately

bearing on the great question of the circulation of the Bible without note or comment. In truth, having disposed, as we trust, of the precedents referred to by our author, it is natural that we should not directly address ourselves to the disproof of his leading position.

In the first place, if uneducated readers of the Bible are less acute than the learned, they are in the same proportion less fastidious. Their unsophisticated minds thrive on that plain fare which more delicate tastes find homely and unpleasing. They read the simple narrative of the Fall of Man, and they draw from it the obvious moral, without once thinking it necessary to allegorize it into modern philosophy. They peruse the history of Redemption, and they contemplate its mysteries in reverent attention, without once finding it expedient to resolve them into the *rational* religion of Socinianism. With them, the heart is more busy than the discursive faculty, and it teaches them gratefully to receive truths

From which our nicer optics turn away.

It cannot be necessary to quote authorities on so clear a point. That the great perverter of Scripture has been presumptuous or purblind learning, not humble and unsuspecting ignorance, is a truth now universally known, and always acknowledged,—always that is, except when it is to be acted upon. Yet, since Lactantius, as we have seen, has been appealed to in the work before us, it may not be uninteresting to shew how closely the opinion of that classical writer concurs with the general sentiment on the present subject. In a passage, of which an English translation may more easily represent the sense than the elegance, the Christian Cicero thus delivers himself: "One principal reason why the sacred Scripture finds so little credence with the wise and learned and mighty of the present age, is, that

the prophets employ a plain and familiar style, adapted to the intelligence of the common people. They are therefore held cheap by those who desire neither to read nor to hear any thing that is not recommended by polish and eloquence,—men, whose minds are incapable of being impressed, except by that which charms their ears with its harmony. Whatever appears low or mean, such persons reject as trifling, puerile, and vulgar. In a word, they regard nothing as true, but that which is agreeable; nothing as worthy of belief, but that which excites pleasurable sensations; and make embellishment, not truth, their standard of value*.

In the second place, it is true that the poor have neither leisure nor learning to understand the more abstruse or mysterious parts of Scripture; but then this want of leisure and learning *disinclines*, as well as *disqualifies* them, for the study. Their hours of reading are the hours of lassitude or of sickness. It is not in such seasons that men go laboriously wrong. The scholar and the sophist may read for the purposes of contention; but the humble read that they may be instructed, and the weary and heavy-laden that they may find rest. Their objects are repose, comfort, tranquillity; not vain exertations of reasoning, or oppositions of science falsely so called. To an uneducated man, the simplest portions of Scripture will naturally prove the

* "Nam hæc in primis causa est, cur apud sapientes et doctos et principes hujus sæculi Scriptura Sancta fide careat; quod Propheta communi ac simplici sermone, ut ad populum, sunt locuti. Contempnuntur itaque ab iis, qui nihil audire vel legere nisi expolitum ac disertum volunt; nec quicquam in hærerè animis eorum potest, nisi quod aures blandiori sono permulcet. Illa verò, quæ sordida videntur, anilia, inepta, vulgaria existimantur. Ad eò nihil verum putant, nisi quod auditu suave est; nihil credibile, nisi quod potest incutere voluptatem; nemo rem veritate poterat, sed ornata." Instit. Lib. V. § 1.

most engaging. Give him in his leisure moments a Bible, and observe the result. The plainer narratives of the Old Testament, such as the histories of Noah, of Job, or of Daniel—the Psalms, so remarkable for the truth and nature of their style—perhaps, the obviously evangelical passages of Isaiah,—these will be found to occupy his chief attention. But, even above these,

"Perhaps the Christian volume is his theme,

How Guiltless Blood for guilty man was shed;

How He who bore in heaven the Second Name

Had not on earth whereon to lay his head*."

The Cotter of Burns, indeed, does not altogether confine himself to easy reading; but the Cotter of Burns, it must be remembered, is a person of education.

Now if, in the perusal of these touching compositions, some feeling arises beyond a vague curiosity or a merely transient interest,—if a desire is excited to know more familiarly the mighty and impressive subjects spoken of,—if a sentiment of reverence grows up for the excellence of Revelation and the majesty of its Author,—if a perception, however indistinct or mysterious, is attained, of the powers of the world to come,—if an approach, however faint, is made to that Christian humility on which, as on some low valley, the dews of heaven love to descend,—why must it be supposed a probable consequence, that the mind, which is at one moment thus engaged and impressed, will, in the next, plunge into all the difficulties of sceptical or polemical speculation? Why must it, even on the ordinary principles of human nature, be imagined, that the humble student in question will desert that plain reading which has come home to his heart, for matters of doubtful or delusive disputation? Why must it be thought

* Cotter's Saturday-Night.

that he will not rather recede with instinctive reverence from the dark places of a Revelation which he has learned to respect? Why must it be believed that the impressions his untoured mind has received, may not operate as a preservative against snares which might prove perilous to hardier understandings? Above all, why must it be concluded that the aid of a super-human influence will be wanting, to cherish his faint piety, to give definition to his vague ideas, and to fortify him against the seductions of the tempter? There is surely no absurdity in trusting that such a person may experience the merciful guidance of that Spirit, who is described as ever present to human infirmity,—as knocking at the heart for admittance—as waiting to be gracious—as anxious (if the figure may be used) for occasions of infusing holy desires, suggesting good counsels, and prompting just works: for under such human images as these have the Scriptures been pleased to represent the magnitude, though not the nature, of perfect and passionless goodness.

If this is enthusiasm, it is the enthusiasm of Saint Chrysostom and the Homilies of the Church of England. "God receiveth the learned and unlearned, and casteth away none, but is indifferent unto all. And the Scripture is full, as well of low valleys, plain ways, and easy for every man to use and to walk in, as also of high hills and mountains, which few men can climb unto. And whosoever giveth his mind to holy Scriptures with diligent study and burning desire, it cannot be, saith Saint John Chrysostom, that he should be left without help. For either God Almighty will send him some godly doctor to teach him—as he did to instruct the Eunuch, a nobleman of Ethiopia, and treasurer to Queen Candace; who having a great affection to read the Scripture, although he understood it not, yet for the desire that he had unto God's word, God

sent his Apostle Philip to declare unto him the true sense of the Scripture that he read—or else, if we lack a learned man to instruct and teach us, yet God himself from above will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And, in another place, Chrysostom saith that man's human and worldly wisdom, or science, is not needful to the understanding of Scripture; but the revelation of the Holy Ghost, who inspireth the true meaning unto them that with humility and diligence do search therefor*."

Not the least observable circumstance in this extract, is the purpose for which it introduces the Ethiopian nobleman; a purpose so essentially different, not to say, diametrically opposite, from that to which the same history is turned in a passage already cited from the Charge before us. In the one case, the history is quoted to prove that the unaccompanied Scriptures cannot safely be studied by illiterate persons; for they will never be clear to them without a commentator. In the other, it is brought to prove that they may safely be studied by such persons; for a commentator, or what is better than a commentator, will never be wanting. Opinions are free on all subjects; but, for ourselves, we are much too old-fashioned to hesitate, on this occasion, whether we should side with the Charge or with the Homily,—with the Bishop of Carlisle, or with the united authority of Craumer, Ridley, and Latimer.

In answer to these positions, a line of argument may perhaps be adopted, which would by no means be new with the opponents of the Bible Society. All these good effects, it may be said, might indeed flow from the circulation of the Scriptures, even without note or comment; provided they were

* Book of Homilies, p. 6. Oxford Edition, 1802.

left to themselves. But, then, they will not be left to themselves. False teachers are abroad;—men, whose rank in life necessarily subjects the lower orders to their society and influence; men, ever eager to spread heresy or enthusiasm; men who, with that view, would anxiously avail themselves of any religious impression that might be produced on an uninformed mind by the perusal of the Scriptures, to insinuate pestilent opinions; who would misinterpret the sacred text, pervert the unguarded reader, and thus render the records of truth an instrument of dangerous error. Even total ignorance may be a less evil than a knowledge so capable of abuse. Or, at least, it may be better that the poor should run a somewhat greater risk of being without the Bible altogether, than that they should run the risks inseparable from a possession of the uninterpreted Bible, while surrounded by such interpreters.

“It must needs be (said the Highest of Authorities) that offences come.” That is, we humbly presume, not that they are the subjects of direct pre-ordination, or result from a fatal fitness in the constitution of things; but that they may be calculated upon, as the natural fruits of a corrupt world,—that they are founded in that moral necessity which is only the sad self-consistence of human nature. In the same manner, we may calculate upon the existence of false doctrine, heresy, and schism; they are, and they always have been, but too prevalent. In assigning, however, the actual amount of these evils at any given time, very different estimates may be formed; nor can we pretend to partake in that liveliness of alarm, as to their present prevalence, which is felt by some persons, and on which the objection we are considering proceeds. But that is a question which it may not be necessary to settle. For, granting the objector all he can

wish,—surrendering to him the premises of his argument in full,—it will still appear that we have not made the remotest approach to his conclusions.

False teachers, the argument says, are abroad; and therefore we must be cautious how we distribute the unexpounded Bible. Now, if the result of withholding the Bible were to withhold the false teacher also,—if, by restricting the circulation of the records of truth, we restrained at the same time the propagation of falsehood and error,—if the sending (as our present author and others have recommended) all our Bibles to foreign parts, had the effect of banishing all our heretics and enthusiasts to foreign parts also,—there might then be some meaning in this argument. For it might then be plausibly maintained that we should do better to expose our poorer brethren to the chance of perishing for lack of knowledge, than to the certainty of being seduced into an abuse of knowledge;—or, in other words, we should rather expose them to the chance of losing themselves in the dark, than to the certainty of being misled in broad day. But the misfortune is, that the argument proceeds on a supposition precisely contrary to all this. By the very supposition of the argument, the lower classes are surrounded by deceiving guides *whom we cannot remove from them*. By the very supposition of the argument, therefore, though the Bible is taken away, the false teacher is left behind. That is, we may withdraw the words of truth, but we leave behind the words of falsehood. These wily deluders,—these seducers with their thousand arts,—these apostles of mischief,—cannot be expected to lose their persuasive powers, because the poor lose their Bibles. Familiar as the argument represents them to be with the common people, and always having access to them, and

always on the alert, they must have innumerable modes of producing impression which would still remain unimpaired. What then would be gained by the absence of the Bible?

Magnify the obscurities and difficulties of that sacred volume as we will,—still it must have *some* tendency to enlighten the vulgar, *some* profitableness for the instruction of the ignorant and the reproof of the sinful, *some* power of making the foolish wise unto salvation. The poor man, whose eyes were on the Bible, while his ears were assailed by heretical deceptions, could not but sometimes feel the contrast between the text and the commentary. The misrepresenting teacher would not fare the better for being confronted with that which he misrepresented. What then, we repeat, would be gained by the absence of the Bible? *Gained?* What rather would not be *lost?* For, evidently, the question no longer is, whether the lower classes shall run the risk of losing their way in the dark or being deluded in broad day, but whether or not they shall be subjected to the double ruin of darkness and delusion at once.

It may materially strengthen this view of the subject, to reflect that no system we can adopt will take the Scriptures from the hands of these alleged false teachers, however we may succeed in withholding them from the persons who are to be taught. The heretic will still possess them; and, by dealing them out to his hearers in such portions as may suit his designs,—by exhibiting in a detached state passages justly intelligible only in their connection,—by tearing text from context, doctrine from practice, and feeling from doctrine,—will indeed be able to distort and dislocate the rule of life into an engine of destruction. This is not matter of surmise, but of experience. Before the Reformation, the most grievous errors corrupted the reli-

gion and morality of the Christian world. How did those errors originate, and how were they established? They were produced, and they were confirmed, mainly by this, that certain privileged persons had the Bible in their hands, while the bulk of the people had it not. The laity knew the Scriptures only from such partial views of them as the hierarchy were pleased to afford. The essence of the mischief, therefore, consisted, not in complete suppression, but in garbled disclosure. And how, on the other hand, was this unhappy system subverted? Not by contending against it with its own weapons, or arraying against it its own arts; not by rival garblings or a counter-monopoly; but by entire and unreserved and uncompromising publication; by giving truth a full and a fair field; by calling on all men to search the Scriptures; and by rendering the Scriptures intelligible to all, that they might be searched.

It was therefore justly said by Chillingworth, that THE BIBLE ONLY is the religion of Protestants; and this emphatic declaration has very naturally been appealed to by the advocates of the Bible Society. The Bishop of Carlisle, however, now assures his clergy, that the declaration of Chillingworth could never have been so appealed to, had it been properly understood; and, to prove this, he exhibits it with the context at large, and adds a *commentary* of his own. To avoid any imputation of unfairness, we will readily transcribe both text and commentary:—

“ You have heard much of a notable saying of the learned and acute Chillingworth, ‘ that the Bible only is the religion of Protestants.’ We all will readily join in the declaration: But this has been unwarrantably brought forward, occasionally in aid of the Bible Society, as if we would deny it, or explain it away, and as if Chillingworth was pleading for the distribution of

Bibles without note or comment, according to the present view of things. He had not an idea of it. He was contending against the practice of the Romish Church, in extolling the traditions which had been received, as of equal authority with the written word, and in thus adopting both a written and unwritten word of God, and in short making the doctrines of the Council of Trent, and not the Bible, the rule of faith. In this respect his argument was invincible, and sufficient too; as it obviated all the particulars of the case about which the dispute was held. But his great name, with regard to the use of the Bible without note or comment, ought not to have any farther application, than to this his expressly intended respect and reference.

“ Judge ye yourselves :

“ It is in the Sixth Book of Chillingworth's prudent and immortal work on the religion of Protestants, where he is particularly contending that Protestants are not heretics, that this notable saying of his is to be found. ‘ It remains now,’ saith he to his opponent, ‘ that I should shew, that many reasons of moment may be alleged for the justification of Protestants, which are dissembled by you, and not put into the balance. Know then, sir, that when I say, the religion of Protestants is in prudence to be preferred before yours; as on the one side, I do not understand by *your* religion, the doctrine of Bellarmine or Baronius, or any other private man amongst you, nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree, or profess to agree, *the doctrine of the Council of Trent*: so accordingly, on the other side, by *the religion of Protestants*, I do not understand the doctrine of Luther, or Calvin, or Melancthon, nor the Confession of Augusta, or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, nor the Harmony of the Protestant Confessions; but that wherein all agree, and which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, **THE BIBLE**. **THE BIBLE**, I say, **THE BIBLE ONLY** is the religion of Protestants. Whatsoever else they believe besides it, and the plain irrefragable indubitable consequences of it, well may they hold it as a matter of opinion; but as matter of faith and religion, neither can they with

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coherence to their own grounds, believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption.’ Chap. 6. Part i. Sect. 56.

“ And now what is the intent of the whole of this celebrated passage? To rebut Roman-Catholic arguments, and the upholding of the Council of Trent as a rule of faith: to oppose the Bible to tradition; the revelations of God to the decrees of men. But there was not an idea of the unexplained Bible's terminating any difference, which might have arisen between Bellarmine and the doctors of the Sorbonne, and the Jesuits or the Dominicans amongst themselves: nor any difference which may subsist between the various companies of Protestants one with another. The whole design is to place the Bible in contradistinction to the Romish authorities, to the doctrines of the Council of Trent,” pp. 12—14.

It must be conceded to the right reverend author, that Chillingworth was not, directly or specifically, recommending the system, in support of which he has been cited. The expediency of an associated distribution of the sacred text was not the question immediately in his view, when he wrote the celebrated passage under consideration. But neither was that the question immediately in the view of Lactantius, when he wrote a passage which the Bishop has elsewhere referred to as pointedly applicable to the subject. This example, then, proves that an eminent departed writer may very fairly be appealed to as an authority in a question of which “ *he had not an idea* ;” though certainly it does not prove that the appeal will necessarily be successful.

With what effect the learned prelate objects to the appeal now in question, will best be perceived by conceding the truth of all that he says respecting Chillingworth's sentiments. Chillingworth, it seems, did not mean to set up the unexpanded Bible as decisive of the questions in dispute among Protestants. Chillingworth, therefore, is not to be quoted as an authority

for the circulation of the unexpounded Bible with such a view. And, consequently, Chillingworth is not to be quoted as an authority for the Bible Society. Such is this argument;—founded most manifestly on the assumption that the great object of the Bible Society is the decision of the points disputed among Protestants. To which we answer, that, if any other than orthodox Protestants be meant—such as the old Anabaptists, or the modern Unitarians—then Chillingworth would undoubtedly have held the unexpounded Bible to be as conclusive against such persons, as against the Catholics; and consequently, the author's premises fail. But, if orthodox Protestants only be meant, then the decision of the disputes among such persons is not, nor ever was, nor ever was said to be, the leading object of the Bible Society; nor even one of its leading objects; nor even (properly speaking) an object with it at all; and consequently, the author is fighting against pure shadows.

It is not the *resolution of Protestant controversies*, but the *reconciliation of Protestant hearts*, which has formed (even collaterally) an object with the Bible Society. Our aim is not to *join* true Christians on the grounds where they differ, but to *bind* them on the grounds where they agree. This distinction was long since pointed out by Mr. Vansittart, in his admirable Letter on this subject, and is perfectly familiar to every thinking member of the Bible Society. Possibly, the determination of many controversial points will ultimately be the effect of the Society's labours in circulating the Scriptures. But the contemplation of such an effect has never entered as one among the *moving* causes of the undertaking; and the undertaking may be completely successful, though such an effect should never follow.

It is plain, therefore, that the objection of the learned author, on this occasion, can be sustained

only by misapprehending either Chillingworth or the Bible Society, or both. It follows that some more tenable ground of argument must be sought for, if the patronage of that eminent name is still to be denied to the Society; and, in the meanwhile, and till such argument is adduced, we shall continue to believe, and to maintain, that an institution which circulates *the Bible, and the Bible only*, can neither appeal to an authority more justificatory, nor adopt, a motto more appropriate, than the sentiment that *the Bible, and the Bible only, is the religion of Protestants*.

The topics, however, which this reference to Chillingworth has introduced, are such as we do not wish to dismiss with so slight a notice; and, fortunately for us, the course of the observations we shall have to offer on the passage next to be extracted from this Charge, will again bring them under consideration. Mean time, as we have already considered the *general* complaint of the difficulties attending the perusal of Scripture, we are not sorry to meet with the passage in question, which seems intended as some specification of the grounds of that complaint.

“At home, if we would oppose the Bible without note or comment, to any description of persons dissenting from our church, we could oppose it to one description of persons alone, even to that same description to which the great Chillingworth opposed it—the Roman Catholics. But in this diocese, who can say that that is at all necessary? Who, of all those who dissent from our Establishment, conduct themselves with such quietness as do those of the Romish Church? We hear by report, that some few of that persuasion are amongst us; but we know it not from any practical troublesomeness on their part, nor even from the slightest alarm that they are given to interfere with the consciences of our people. Truth obliges me to say thus much.

“But if we would introduce the Bible to the Protestant divisions, which to our sorrow do so acrimoniously prevail in these our days, of what profit are all

these labours, in distributing the Bible purposely unexplained? We do not introduce the name of God; for, surely, that is known to all. We do not introduce the law of God; for that is almost in every hand, at least has been sounded, in some degree, in every ear. In introducing the Bible to the divisions which prevail amongst Protestants in general, our chief wish is to teach them, in what sense the words of Scripture are most truly and most faithfully interpreted. But this is a point which has excited the apprehensions of multitudes throughout the kingdom. Their fear is, that Scripture will not be better understood, by the distribution of Bibles without note or comment: but, on the contrary, that encouragement may be given to the wayward mind to wrest it to wrong ideas, perplexing doubts, and hurtful purposes." pp. 15, 16.

It has already been observed, that this passage seems intended to be specific, but it is not very distinct. Writers do not always clear up their meaning by descending into particulars: on the contrary, the obscurity sometimes increases with their descent, and makes us long for the day-light of a few broad generalities. In the paragraphs just quoted, there are several things hard to explain. What sort of an objection it is to the home-proceedings of the Bible Society at large, that there are a few quiet Roman Catholics in the diocese of Carlisle;—why the quietness of Roman Catholics, even supposing them quiet throughout the world, should be any stronger argument against disseminating the Scriptures now, than it would have been before the Reformation, when all were Catholics and all were quiet;—what is meant by "*introducing*" the Bible to the Protestant divisions" now prevailing—which, by the way, soon turns out to be no introduction at all;—in what sense, or on what evidence, the law of God is asserted to be almost in every hand, at a time when such numbers of families are known to be destitute of copies of the Bible, and when it is in proof that, till the Bible Society arose, the desti-

tion was even immense;—what conceivable identity, affinity, or approximation there is between the two propositions, that "the law of God is almost in every hand," and that "it has been *sounded, in some degree, in every ear*;"—such are some of the questions which the Bishop's remarks suggest, and to which they surely do not afford a ready answer. The least that can be said is, that the passage, in its present state, appears considerably liable "to be wrested," according to its own phrase, "to wrong ideas, perplexing doubts, and hurtful purposes."

If we may freely express our opinion, the passage radically involves that misconception as to the conciliatory purposes of the Bible Society which has already been noticed. It assumes, that the great object of the Society is to reconcile the jarring sentiments of polemics on points of doubtful disputation. This, however, would not have sufficed; for the Society, though acting from an absurd motive, might in fact be answering some very good end. Therefore it was necessary further to assume, that the object before mentioned *could* be the only object of such a society, even at the best. Both assumptions being made accordingly, the argument became complete, and ran thus:—The proper object of circulating the Bible is to make Protestants agree; the unexplained Bible never will make them agree; therefore, the unexplained Bible ought not to be circulated.

In the very act, however, of developing these propositions, it appears to us that the fallacy which they imply partially betrayed itself to the good sense and piety of the author. To hold that the chief end of disseminating the Scriptures is to make Protestants agree, is necessarily to suppose that men are, in essential points, Protestants already; but this again implies, that the Scriptures are either already in

their possession; or so completely in their knowledge, as to make the possession safe; and, if so, the whole argument becomes as absurd as it is useless. In attempting to untwist the horns of this dilemma, which made it equally difficult to maintain that the bulk of the people *had* the Scriptures and that they had them *not*, it would seem that those hesitating positions were resorted to:—1st, The law of God is *almost* in every hand: and 2dly, *At least*, it has been sounded, *in some degree*, in every ear:—statements, however, which, even if they were as correct and as effective as the right reverend author supposes, would only prove that the Bible Society, in doing what has in fact been done already, is acting a part equally harmless and unnecessary.

But these statements suggest a remark which appears to us of far greater importance. The opponents of the Bible Society are apt very strongly to assert their reverence for the sacred Book itself; and we have no right to question, or even to suspect, their sincerity. Let us not, therefore, be understood to speak with any mental reservation, when we say, that it is possible for men to feel and intend excellently, who are yet betrayed by prejudice into a line of acting and of reasoning widely inconsistent with their feelings and intentions. We may be deceived; but it is our opinion that *all* the writers in question have fallen into this error, however undesignedly or unconsciously. Probe their reasoning; and, somewhere or other, it will clearly be found to imply postulates encroaching on the paramount authority of Revelation. Even in the respectable pages of Dr. Wordsworth, it seems to us that this flaw is never effectually covered from view by the “well-seeming and serious minuteness and pomp*” of his *Hookerian* periods; and, to escape

* Dr. Wordsworth's Reply, p. 68.

the same difficulty, Bishop Marsh vainly writhes in all the torture of dialectics. But, in the hands of plainer and less practised controversialists, the defect perhaps discovers itself more quickly. The Country Clergyman, for example, at once finds that the Bible is equally ready to speak Calvinism or Socinianism according to the creed of those by whom it is distributed; and an author to whom we listen with far greater deference, the Bishop of Carlisle, represents the “sounding of the Divine Law, *in some degree*, in men's ears” as nearly an equivalent for a ready access to the records of that law in all their fulness and purity.

In a passage we have before cited, the Bishop affirms, with a simplicity and a dignity well-fitting the episcopal character, that nothing could more readily coincide with the regular purposes and inclinations and endeavours of the long life with which God, in his great mercy, had favoured him, than to spread the word of God in every quarter; so that all, from the least to the greatest, might know God and Jesus Christ whom he hath sent. The words are solemn, and even affecting; and far from us be the presumptuous uncharitableness of doubting the perfect truth of a declaration which, so made and on such an occasion, must be considered as a humble but deliberate appeal to the Searcher of hearts. But the venerable authority of age and station ought not to screen from censure those errors which it only renders doubly dangerous: nor are such errors likely to be the less injurious, because they are committed inadvertently. We must be allowed, therefore, with respectful but with honest freedom, to protest against the unfounded and hazardous statement, that it makes but a slight shade of difference whether men have in their hands the Divine Law in its undivided entirety, or merely hear it, “*at least, in some*”

degree, sounded in their ears." It is an immense chasm which these slight words, "at least," "in some degree," are here employed to bridge over;—no less than the interval between the great Protestant principle of the importance of an integral Scripture, and the pretended sufficiency of that partial and uncertain sounding of truth, in which has originated almost all the corrupt Christianity since the days of the Gnostics.

Since, however, the chief ground of objection against the Bible Society, after all, is, that the circulation of the unexpounded Bible can produce no effect on the state of sects, we will endeavour to deliver our sentiments on this subject in a more expanded form than we have yet had the opportunity of doing. It will, of course, be understood that we mean to express only our own views and opinions, without presuming to answer for those of the Society at large. What we have to offer, may be couched in three very plain propositions:—

1. In disseminating the word of God, it is the object of the Society to oppose false doctrine and heresy, as well as vice and immorality, by whatever name covered, or in whatever denomination of Christians to be found.

Bishop Goodenough thinks that the only persuasion of Christians to whom the Bible, without note or comment, can be opposed with effect, is that of the Roman Catholics. From this opinion we beg leave totally to dissent; having the firmest conviction that the Sacred Volume plainly and broadly testifies against all such fallacy of doctrine as amounts to heterodoxy, and all such error of conduct as amounts to irreligion; and that these strongholds of corruption, in whatever sect they may be found, it is mighty to pull down. In the distribution of that volume, therefore, our opposition is not directed against any specific church or

creed, as such, but against all false churches and false creeds; against all impiety and atheism, speculative or practical; against Deism as a system of fatal defectiveness; against Antinomianism as a system of horrible perversion; against evil, both in its essence and in its effects; against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Surely, the anxiety of argument betrayed the right reverend prelate into an oversight, when he laid down so broad a proposition as that we have just disputed. With whatever obscurity the sacred Scriptures may be thought to express themselves respecting those minor points on which orthodox Christians differ, it can never be contended that they doubtfully, or only by circuitous inference, condemn those more important perversions of faith which are generally proscribed by the consent of the reformed creeds. Points of discipline, or forms of worship, are perhaps matters of elaborate deduction; but the great articles of faith and practice—those cardinal truths which the Socinian, the Pelagian, or the Antinomian, have vainly attempted, by means of their notes and comments, to explain away—he that runs may read. No expository learning is wanted to elicit the meaning of that simple statement, *The Word was God, and the Word was made flesh*. No voluminous commentary need be resorted to, for the elucidation of that plain negation, *Not of works, lest any man should boast*. No mighty mass of annotations is requisite to illustrate the force of that direct question, *If any man say that he hath faith, and have not works, can faith save him?*

Will it be urged as any argument against the clearness of Scripture on these great points, that there are those whom its declarations respecting them, however simple

or direct, have failed to convince? The fathers of the church have never considered the prevalence of scepticism, or false doctrine, as a proof of the difficulty or doubtfulness of Revelation. "Those things which are perspicuous in themselves, are hard to heretics; for how should wisdom find entrance into an ill-disposed mind?" Such are the sterling words of St. Cyril: they are therefore entitled to the greatest attention; nor, in the estimate of those who revere the authority of talent and piety, will they lose any of their weight from the circumstance of having been adopted by Bishop Jewell.

2. In supporting, therefore, the Bible Society, we admit it to be our object to oppose all capital or considerable perversions of Christian truth and morals. This is the first of our three positions. The second is, that it is *not* our object to oppose those minor errors which may consist with holding the essential articles of Revelation.

In the observance of this distinction, we humbly conceive ourselves to be acting in strict consonance with the principle which the Bishop of Carlisle himself cites from Chillingworth, and cites with the fullest approbation. It is our object to make known the *essence* of Christianity; and nothing seems to deserve that name but that which the Bible teaches, either by explicit statement, or by "plain, irrefragable, indubitable" inference. Nor is it of any moment in this place to determine what are, and what are not, the vital or cardinal parts of Revelation; so long as it is admitted that whatever is not revealed with sufficient clearness to strike the perception of a sincere and unperverted inquirer, is for that very reason *not* vital or cardinal, and, consequently, that the diffusion of the Bible will of itself secure to such inquirers the knowledge of truths really essential, and of those only.

3. But, thirdly, though the circulation of the Bible, without note or comment, may not *insure* the knowledge of minor truths, (and what is it that *will* insure such knowledge?)—and though the determination of non-essential questions is not our *object*,—yet this by no means precludes us from hoping that a more general acquaintance with the sacred books may ultimately produce the effect of clearing up many points, now disputed among equally sincere and, in essential matters, equally orthodox professors of Christianity.

To indulge in sanguine expectations of the establishment of a perfect catholic consent throughout Christendom, would be rash and unreasonable; unless indeed such expectations can be made to stand on a fair interpretation of that word of prophecy, which is itself a miracle, and to the fulfilment of which a miracle, if necessary, will never be wanting. But right reason does not pronounce it to be impossible that many controversies, which now divide the world, should one day be disposed of; and if on other subjects, why not with respect to points of theology? "Time (says Cicero), which effaces the fictions of opinion, enforces and confirms the conclusions of truth." In realizing this pleasing prospect, if it is ever to be realized, doubtless we may look for much to be accomplished by the arguments of learned and candid and pious expositors of Scripture: in other words, comments and notes may here be expected to prove very effective. But we may rely on it as the surest of all axioms, that the basis of a catholic consent, at whatever time and in whatever degree it shall take place, must be laid in a deep and universal knowledge of the Divine Volume itself, and can be laid in nothing else; and that there cannot be a more radical mistake than to suppose, that we shall reconcile opinions by fearing to allow them free scope,

or promote the adoption of a common scheme of exposition by shewing ourselves jealous of the text which is to be expounded.

These then are our three propositions:—It is an object with us to circulate essential and fundamental truths: it is *not* an absolute object with us, to circulate truths not essential: but we do not exclude the hope that this also may be an ultimate effect of our labours. In so speaking, we give only our own views; but it is certainly our belief that, on these grounds, we should be met by a great majority of the members of the Bible Society.

And this course of remark naturally conducts us to the only topic on which we have yet to trouble the reader. Why should the Bishop of Carlisle be apprehensive that the Bible Society will injure the interests of our national establishment? In his view, as in ours, the Church of England, both in essentials and in less important respects, is built on the foundation of the Apostles and Prophets. Is it possible, then, that the abundant dissemination of the apostolic and prophetic writings should impair the influence of that establishment? Or will a close inspection of the massy foundation, teach men to distrust the solidity of the lofty superstructure?

In the eyes of an impartial observer, the system of the Bible Society would probably appear peculiarly agreeable to the genius of the Church of England. That church has attached no comments inseparably to the sacred text; for the mischievous consequences of such a policy had been made sufficiently flagrant by history. Neither is it her principle to supply copies of the Bible for the individual use of the numerous population comprised within the sphere of her influence; for (among other objections) the provisions of funds for such an object would have been impracticable. But, neither supplying

such copies nor annexing such comments, she yet loudly and authoritatively enjoins on all her followers the private and domestic perusal of the holy Scriptures. Of course, all are bound to procure copies, who *can*; and, if they cannot, into what imagination could it enter, that they violate any duty, moral or ecclesiastical, by obtaining assistance for so excellent a purpose from the benevolence of their brethren?

It has, however, been contended that the Dissenters who have joined the Bible Society, must naturally indulge the expectation that the proceedings of that institution will operate, however silently and gradually, the supercession of the Church of England; and that this is good reason why a churchman should tremble. Even admitting, however, for the sake of argument, that such an expectation is entertained by the persons in question, on what grounds should a conscientious churchman adopt the same opinion? The Society is severely confined to the use of a single weapon—the holy Scriptures:—from such a weapon, what has a scriptural church to dread? The hopes and anticipations of the separatist may perhaps be very consistent;—possibly he believes that the Bible will be against the church, because he believes that the church is against the Bible. But why should *we*, who dissent from his belief on the one point, concur with it at the same moment on the other? Why should we commit the monstrous contradiction of pronouncing his hopes, to be well-founded, though we know the only foundation on which they rest to be sand? Or, in other words, while we flatly deny his premises, why should we obstinately embrace his conclusion?

Some distinguished advocates of the Bible Society have suggested a consideration on this subject which well merits the attention of the candid. If the coalition of Church-

men and Dissenters in the Bible Society imports any concession on either side, it is on that of the Dissenters; since it is only the authorised version of the Scriptures which the Society circulates in this country. The slightest reflection will shew the correctness of this remark. Our national translation, being the work of Churchmen, is naturally tinged with an ecclesiastical phraseology, which, with whatever propriety adopted, cannot be supposed altogether pleasing to a Non-conformist. Many of the Dissenters, perhaps, would be disposed to banish the word *bishop*, which so frequently occurs, and to substitute some term less forcibly conveying hierarchical associations. The Baptists contend that the Greek words rendered *baptize*, *baptism*, and *baptist*, should rather have been translated *immerse*, *immersion*, and *immerser*. These terms, they allege, would have been more critically exact; and it is plain that the familiar use of them in the English New Testament would have afforded a *prima facie* argument against baptism by sprinkling, which the adoption of the technical terms employed in their stead has the effect of excluding. It is no question with us, what may be the validity of such objections to the national Bible; but the members of the church will act only candidly in remembering that such objections are in fact *waved* by the separatists who subscribe to the Bible Society.

These remarks apply with peculiar force to one division of persons calling themselves Christians, who have, in a few instances, joined the Society, and whose junction with it, partial as it has been, has occasioned much discussion and animadversion. It is not necessary to inform our readers that, from all the distinctive tenets of the *Socinians*, the creed of the Christian Observer is completely "alien and abhorrent." The motives and the consciences of men must be left to

the judgment of a Higher Tribunal, but their avowed principles are matters of human cognizance. Concerning these we have formed a very decisive opinion in the case of the persons in question; and the result is, that no sect, religious or anti-religious, exists, with whom we hold so little communion of doctrine, or sympathy of sentiment;—"*Nulla nobis cum illis societas, sed potius summa distractio*;"—yet with this exception, that we feel no scruple in supporting warmly an institution to which a few of them contribute; for the truth is, that, in this truly "novel union and combination," the compromise of consistency is not on our part, but on theirs. The orthodox Christian no more surrenders his faith to Priestley or to Belsbam, by uniting his subscriptions for such a purpose with those of a Socinian; than, by uniting them with the donations of Jews and Mohammedans (both of which classes have occasionally contributed to the Bible Society), he professes to embrace the legends of the Talmud or the Koran. On the contrary, nothing can be clearer than that it is the Jew, the Socinian, and the Mohammedan, who make the concession in such a case, by assisting in the dissemination of a system of religious doctrine which all of them pronounce to be false and idolatrous.

The Bishop of Carlisle is pleased to declare, that the unexplained Bible cannot successfully be "opposed" to any division of English Dissenters, except the Roman Catholics. The Socinians, therefore, are not to be excepted. But, perhaps, the Socinians may themselves be the best judges on this subject; and, when it is remembered of the acknowledged leaders of that sect, that, not content with placing the sacred text under a heavy guard of notes, comments, and glosses of all descriptions, they deem it expedient to expunge one half of it, and to misconstrue the other, some idea may be formed what sort of an

"opponent" the Socinians have found in the unexplained Bible.

The "Country Clergyman," in his Address to Lord Teignmouth, is pleased to observe, that "the Socinian will make his Bible speak and spread Socinianism." Most truly he *will*—so far, at least, as the New Testament is concerned; the "Improved Version" of which affords a tolerable proof, both of the *willingness* of the Socinian for the purpose described, and also what sort of *making* the holy Scriptures will take, before they become proficient in talking Socinianism*.

Besides the injurious effects anticipated from the union and combination of Churchmen and Dissenters, there are certain other grounds on which the Bishop of Carlisle founds his conclusion of danger to the church from the Bible Society. At the meetings, public or private, of the Society, "many unwarrantable things are often said, reflecting upon our church or its ministers."

The complaint is not new; but

* The Socinian version of the New Testament has drawn many able advocates of the faith into the field. We have formerly noticed among these, the deeply learned and powerful publication of the Bishop of St. David's; than whom no prelate has deserved better of the church, or of the Bible Society. It has lately been our happiness to read the enlarged remarks of Dr. Magee, the Dean of Cork, on the same subject, as contained in the new edition of his work on the Scripture Doctrines of Atonement and Sacrifice. This masterly writer does indeed assail the enemy *ἔρχεται μετὰ μέγαλον καὶ χειρὶ παρὰ ἑνὸς*. His hand is as crushing as that of Horsley. We cannot help recommending to the learned and orthodox reader this specimen of victorious ratiocination. At the same time, a doubt may, perhaps, be entertained whether the author might not advantageously have tempered his truly Bentleian vigour of disquisition and argument with somewhat more forbearance of manner. It is, however, but fair to refer the reader to the author's own defence on this point. See Vol. II. part. i. p. 412.

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it is now, for the first time, adopted by a person who has any tolerable right to urge it. To former accusers we should only apply the words of the fabulist:—

"Sua quisque exempla debet æquo animo pati."

The Bible Society has been deliberately stigmatized as a conspiracy against the Church of England. The charge necessarily imputed the grossest wickedness and hypocrisy to one part of the subscribers, the most despicable folly and rashness to the rest. Between these alternatives, if the parties accused were, in any instance, betrayed into expressions of impatience or resentment, yet surely it did not exactly lie in the mouth of their accusers to rebuke them. It would be a little hard to fall on men with the heaviest criminations, and then blame them for crying out. The truth, however, is, that the assailants have had nothing to complain of, beyond the ordinary sharpness of polemical encounter, which, however deserving of repression, widely differs from a moral accusation. The forbearance, in particular, of the Dissenting members of the Society, under the rude attacks in question, has been beyond praise. The Bishop of Carlisle is pleased to assert, that, at the public meetings of the Society, unwarrantable reflections are often cast on the church and its ministers. In giving such accounts of scenes where, we regret to say, he has never been present, a little more caution might have been requisite. Of some of the ministers of the church—namely, of those ministers who have falsely accused the Society and *all* its members in a body—strong complaints may sometimes have been made; and we only wish they had been made unwarrantably. But, when it is asserted that reflections are habitually cast at those meetings on the church, or on its members as such, we positively deny the truth of the charge. We positively deny that such reflections

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have habitually, or frequently, or occasionally, or (we believe we might add) ever been made at those meetings; and, if the accusation is persisted in, let the evidence be produced.

Probably the right reverend prelate, whose language is not always the most precise, intended his complaint to apply, not to the meetings of the general society, but to those of minor associations. At one or two of these, an instance may possibly have occurred of sentiments indiscreetly expressed; but, considering the number of these associations, we are well persuaded that such instances have been extremely rare—so rare as to be in fact evanescent—and that the reports which have been circulated of them are shameful exaggerations. It is to be feared that the Bishop may have been misled by the writings of *one* conspicuous disputant on the subject of the Bible Society:—a person, whose disingenuous perseverance in charges confessedly founded on *anonymous* information, after the parties affected by such charges have flatly denied them, and have challenged him for his proofs, ought for ever to exclude him from the pale of honourable controversy. Why then should those, who would disdain to follow his example, condescend to rely on his authority?

In taking our leave of the Bishop of Carlisle on this occasion, we certainly cannot but admire the general good temper with which (mistaken as we deem him) his charge is composed; but must, at the same time, acknowledge that the satisfaction which the *manner* of his address afforded is much

more than compensated by our regret at the opinions it contains. We feel afresh afflicted by every new instance in which a prelate of the English Church commits the weight of his authority in opposition to such a cause; and sincerely should we rejoice, if the right reverend person, on whose work we have been animadverting, could be induced to re-consider and *re-cast* his sentiments on this most important subject. The Bishop speaks with much piety of the long life with which he has been favoured. No circumstance, we presume to think, would crown that life with a happier termination, than his concurrence, even yet, in the measures which he has so unhappily condemned. Not wholly declining to entertain this hope, may we be allowed, in conclusion, respectfully to set before him a striking declaration from one of the most venerable of his brethren, in the Episcopate of another communion, the Archbishop Metropolitan of the Russian Greek Church:—
“ It is extremely pleasing and gratifying to every Christian, and *particularly* TO EVERY CHRISTIAN BISHOP, to share in the sacred intentions of so beneficent a community: the object of which is, to spread among the people of the earth the salutary light of Divine Revelation; to illumine their understandings, not with earthly, but with heavenly and spiritual, wisdom; to form their hearts to the laws of God; and to extend and consolidate the kingdom of Jesus Christ*.”

* Owen's History of the British and Foreign Bible Society, Vol. II. p. 426.

REVIEW OF REVIEWS.

To the Editor of the *Christian Observer*.

Hawthorn Hill, Bracknell, Berks,
Dec. 13th, 1816.

SIR,—From the respect I enter-

tain for the professed objects of your publication, it is painful to me to *impute* unfairness to it on a subject closely connected with these

objects. If the Reviewer of my work in your last Number (which has just reached me) had stated the nature of my argument against Mr. Malthus with the same fairness as he has stated that of Mr. Malthus himself, I should have had no reason to complain, whatever the conclusion might have been. But when, after a clear and concise statement of Mr. Malthus's argument, he proceeds (I presume through inadvertence) to mistake and misrepresent mine, entirely avoiding the *real* and *obvious* point of difference between us; however I might be tempted to feel gratification as *an author*, I *do* feel much sorrow as a man, anxious only for the discovery of truth on a subject deeply affecting the temporal and eternal interests of mankind. In support of the imputation I have made, I think that I might refer to almost every page in the part of the Review yet published; but I will be satisfied with pointing out to you one instance only. In p. 736, I am asserted "to ADMIT DISTINCTLY the tendency of population to *increase indefinitely*, while the productive powers of the earth are limited!" And this assertion is supported by a quotation, beginning at the middle of a sentence in the 107th page of my work, and which, WHEN THUS TAKEN, appears to convey such an admission. But I beg you, as a fair and impartial man, to refer to that page of my work, and you will find the passage to be *no admission* on my part, but merely an hypothetical statement of an adversary's argument made at the outset of a chapter, which I immediately devote the whole of the same chapter to answer. Surely, sir, such a mode of making out a case is unworthy of a journal professing your principles. I must add, too, that it is the less excusable, inasmuch as, among the many imperfections of my work, it can scarcely be accused of not having shewn, very fully, that its OBJECT is almost exclusively to *disprove*

Mr. Malthus's assertion concerning the *indefinite increase of population*. To endeavour, therefore, to fix upon me a contradiction, by falsely stating that I FULLY ADMITTED *such increase*, is a course of criticism which I should scarcely have expected to discover in your journal. I wish I could say that the instance now pointed out is the only one of the same nature in the article to which I refer.

Having taken up my pen, I am induced to trouble you with a very few words concerning the *real* nature of my argument in opposition Mr. Malthus. I admit that his principles give (as your Reviewer expresses himself) "a clear and elementary view" of the subject, *as the author sees it*; and if his view were the *true one*, this would be a great advantage. But if it be *not true*, I apprehend that the philosophical and imposing manner in which it is advanced only renders it the more dangerous. Now I have ventured to deny its TRUTH, in one of its fundamental propositions—viz. that the *natural force* of the principle of population, if left perfectly free, is capable of doubling the actually existing numbers of people as rapidly in the advanced states of society as in the American Colonies;—and I have stated, that I believe, the gratuitous assumption of this *capability* to be the great deception advanced in Mr. Malthus's work. It necessarily leads his readers, and has in fact led many of them, to suppose that the *natural force* of the principle of population, as established by the Creator, is greater than in fact it is; and to despair of the efficacy of any moral means of ameliorating the condition of mankind in opposition to it, when the powers of the soil become contracted from full cultivation. The TRUTH or falsehood, however, of the proposition, and not its consequences, or the mode of enunciating it, is the real question. I have endeavoured to impeach its *truth*, by shewing that

THAT only can properly be said to be *natural* to a moral agent of which he is morally or physically capable;—that as society advances, *through all its gradations*, from the early stage observed in the American Colonies, man *does certainly* become physically and morally *less capable* of increasing his numbers, although left to the free operation of his own will; until at length, at a high point of civilization, the natural force of the principle of population *may probably* become incapable of further increasing the existing number of people. *Therefore*, I believe, that Mr. Malthus's assumption is *untrue*, that man continues “to the end of time” equally capable of doubling his numbers, so far as the *natural force of the principle of population is concerned*.

This, sir, is my STATEMENT in its elementary parts. I have endeavoured to prove it in a variety of ways, and to draw it out into consequences; most of them, I venture to hope, favourable to the *religion*, the *morals*, and the *happiness* of mankind, according to the plain and rational meaning of those terms. If my statement be *true*, it seems also to relieve the subject from one of the most appalling difficulties under which it previously laboured—viz. the alleged *extreme* disproportion between the *natural* power of the soil to produce further food on the one side, and the *natural* power of the principle of population on the other, as the former evidently becomes contracted in the advanced stages of society. I confess that my imagination fails in conceiving any *moral means* by which this *extreme natural disproportion* (as it is frequently asserted by Mr. Malthus) can possibly be reconciled, consistently with the revealed will of God to man.

I wish, sir, for nothing more than to see the question *fairly stated*, and *fairly met*: and I have unfeignedly rejoiced at seeing it lately

so treated by persons who in some respects dissent from my opinions.

Having now trespassed at great length upon your attention, I shall omit or defer many other observations which press upon my mind; and only add, that you are at liberty to print this letter in the next Number of your journal, or to throw it into the fire, as to your candour may seem best.

I have the honour to be, sir,

Your humble servant,

JOHN WEYLAND, jun,

P.S. I think it fair to state, that I retain a copy of this letter, which I consider myself entitled to hold at my own disposal, according to circumstances.

We confess ourselves to be not a little surprised at the tone of the preceding letter. We admit that we mistook, and therefore inadvertently mistated, Mr. Weyland's meaning in one passage, and we exceedingly regret the mistake. But surely no impartial reader will infer, from the general tenor of our Review of his work, that it was not our wish to treat Mr. Weyland with the respect to which he is most justly entitled, and which we really feel for his character and talents; or that we could have any view, in the part we have taken in this discussion, except, the promotion of sound knowledge on a very important question.

Mr. Weyland ought in fairness to have waited until he had seen the second as well as the first part of our Review, before he proceeded in a strain of so much irritation to animadvert upon it generally. He would, in that case, have found every essential part of his system brought forward, in a manner which *ought* to satisfy him, because it is done chiefly in his own language. We must in candour add, that nothing contained in his letter has in the slightest degree altered our sentiments on the questions at issue between him and Mr. Malthus, or led us to think, that, with the ex-

ception of the error already acknowledged, we have done him the slightest wrong. Mr. Weyland, indeed, insinuates that there are similar mistakes in every page of the first part of the Review. We think he must have been betrayed by the warmth of his feelings into

the sweeping generality of this intimation. But if otherwise, and that he will take the trouble to point out those other errors to which he alludes, and of which he professes to be satisfied with pointing out only one instance, we shall be very ready to correct them.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press:—Lay Sermons; by Mr. Coleridge, addressed to the Middle and Labouring Classes on the present Distresses of the Country;—Letters from the late Mrs. Carter, to the late Mrs. Montagu, in two volumes 8vo.;—Sermons by the Rev. John Martin, more than forty years Pastor of the Baptist Church in Keppel-street, in 2 volumes;—Biblical Criticisms on the Books of the Old Testament, and Translations of Sacred Songs, with Notes Critical and Explanatory, by the late Bishop Horsley;—A New Volume of Poems by Mr. Leigh Hunt;—Sermons on the Offices and Character of Jesus Christ, by the Rev. T. Bowdler, M. A.;—An Account of the Island of Jersey, by W. Plees, many years resident in the Island: with engravings;—A Tour through Belgium along the Rhine, and through the North of France, by James Mitchell, M. A.;—The Second Volume of Mr. Southey's History of Brazil;—No. II. of Stephens' Greek Thesaurus;—The First Volume of "The Annual Obituary," containing, 1. Memoirs of celebrated Men who have died within the year 1816. 2. Neglected Biography. 3. Analyses of recent Biographical Works. 4. An Alphabetical List of all the Persons who have died within the British Dominions;—A Volume of Sermons, by the late Rev. Dr. Vincent, Dean of Westminster; with an Account of his Life, by the Rev. Archdeacon Nares;—Female Scripture Biography, by the Rev. F. A. Cox, A. M. A Memoir of the Life of Dr. Claudius Buchanan, late Vice-Provost of the College of Fort William, and the well-known author of several valuable works on the Moral and Religious State of our Asiatic Dominions, has been prepared

from authentic documents by the Rev. Hugh Pearson, M. A. of Oxford, and is now printing in two volumes 8vo.

The first Number of a Work, called the Correspondent, which will be continued every two months, appeared on the 1st instant: its price is 5s. It consists of Letters, Moral, Political, and Literary, between eminent persons in France and England; and is designed, by presenting to each nation a faithful picture of the other, to enlighten both to their true interests, promote a mutual good understanding between them, and render peace the source of a common prosperity. They have been long kept in ignorance of each other's true characters and attainments. The revolutionary governments of France pursued a settled policy of animosity and rancour; and, by means of the interruption of communication, the absolute slavery of the continental press, and the regular employment of hired libellers, succeeded in misrepresenting the views and conduct of England. On our side, we have also been accustomed to view France with much prejudice; and what there has been to admire in her, has been thrown into the shade by the prominence of objects creating only horror or disgust. In short, ignorant travellers, factious journalists, the mistakes of the prejudiced, and the artifices of the malevolent, have left the two nations in a great degree blind to each other's real merits, mutually suspicious and mutually deceived. To correct these misconceptions, is the object of the Correspondent, which will contain about an equal proportion of the letters of French and English writers; the whole of which will appear in English at London, and in French at Paris. It is scarcely pos-

sible to enumerate all the subjects which such a work will embrace. Whatever is interesting in morals, in politics, or literature, will fall within the scope of its plan, provided it be drawn from authentic documents, or indisputable testimony. The English Editor is Dr. Stoddart, a name well known in both countries, as having already rendered essential service by his pen to the cause of truth, order, and rational liberty. The Number which has already appeared, gives a fair promise of future usefulness and success. The English articles, besides a very able introductory paper, consist of letters on the complaints of agricultural and commercial distress in England; on the municipal corporations of England, and on the corporation of London in particular; on the life of John Wesley, the founder of the English Methodists; on the political societies formed in Germany during the period of Bonaparte's despotism; on the affairs of Spain; on Junius. The French translated articles are, on the royalists of Brittany, and the marquis de la Rouerie; on the terms Liberal Ideas and Ultra-Royalists; on the electoral colleges and chamber of deputies; on the means of eradicating mendicity; on the state of parties in France; on the revision of the French code; on the proceedings of the present Chamber of Deputies and on Fouché's letter to the Duke of Wellington. These papers, in general, are distinguished by their ability and great extent of information. We were particularly struck with the life of John Wesley, and the letter on the affairs of Spain. In short, we have no hesitation in warmly recommending the work to all our readers who take an interest in the very momentous subjects which are here treated of, or who are anxious to aid the truly laudable and patriotic objects for which it has been set on foot; namely, the promotion between England and France of that spirit of union which is the true bond of national peace.

A Work has been regularly published, for some years past, at the beginning of each year, entitled, "Time's Telescope," comprising a great variety of miscellaneous and scientific information. The volume for the present year contains, a complete guide to the Almanack for the year; astronomical phenomena in every month; the Naturalist's Diary, explaining appearances in the animal and vegetable Kingdom; Sketches of com-

parative Chronology; the principles of Zoology, &c.

Since the opening of the trade to India, on the 14th April, 1814, to private individuals, upwards of 200 ships, of the burden of 350 tons and upwards, have procured licences.

RUSSIA.

Before the year 1811 the Constitution of Russia was an *absolute autocracy*; but at that period the Emperor Alexander declared that it should be in future a constitutional monarchy; and that the will of the sovereign should be regulated by a code of laws.—The government is composed of, 1. The Senate of the Empire, which in 1811 was composed of thirty-five members; 2. Of the Directing Senate, as the superior authority; 3. Of the Holy Directing Senate; and, 4. Of the High Ministers.—The revenues of the state in 1811 were 215,000,000 rubles. The expenses were the same year 274,000,000. The army in 1810 was 621,155 men; of which 110,000 were irregular troops. The navy in 1808 comprised 269 sail of different sizes, carrying 4348 guns; 32,046 sailors; 8,268 marines; and 4,000 gunners. The established religion is the Greek, which reckons four metropolitan churches; eleven archbishoprics; nineteen bishoprics; 26,747 churches, and a great number of convents.—In 1811 there were estimated of the following persuasions, 3,500,000 Catholics; 1,400,000 Lutherans; 3,300 Reformed Protestants; 9,000 of the Unitas Fratrum; or Moravians, 5,000 Memnonites; 60,000 Armenians; 3,000,000 Mohammedans; 300,000 worshippers of the Dabai Lama; 600,000 adorers of Fetiches, or idols, &c. &c.

CHINA.

The embassy to China, headed by Lord Amherst, arrived at Macao early in July last, whence, in a few days, he proceeded to Peking. His lordship had received a very favourable letter from the Emperor.

CEYLON.

The following is an extract of a letter from the Hon. Sir Alexander Johnston, the Chief Justice of Ceylon, to a friend in this country, dated Colombo, 22d July, 1816.

"I have, for the last ten years of my residence in Ceylon, been endeavouring, as I believe I have often mentioned to you, to get the principal proprietors of slaves on the island to fix a day after which all children born of their slaves

shall be considered as free. My endeavours have at last, as you will see by the enclosed papers, been attended with success. I wrote on the 10th of this month a letter (of which No. I. is a copy) upon the subject, to the principal proprietors of slaves at this place who are upon the list of the special jurymen for the province of Colombo, and who are therefore all personally known to me. By the letter of which No. II. is a copy, you will see that the proposal contained in my letter was well received by them; and that they, at a General Meeting, which they called to take the contents of that letter into consideration, unanimously came to the resolution, that all children born of their slaves after the 12th of August next should be free;—(the 12th of August was fixed upon by them at my suggestion, as a compliment to the Prince Regent). They afterwards appointed a committee, from among themselves, to frame certain resolutions (No. III.) for the purpose of carrying their benevolent intention into effect. The principal object of these resolutions is, as you will perceive, to secure that the children, born free after the 12th of August next, shall be provided for by the masters of their parents until the age of fourteen; it being supposed that after they have attained that age they will be able to provide for themselves.

“The Dutch special jurymen of this place consist of about 130 of the most respectable Dutch gentlemen of the place; in which number are contained almost all the Dutch who are large proprietors of slaves. Besides these gen-

tlemen, there are jurymen of all the different casts among the natives, such as Vellales, fishermen, men of the Malabadda or Cinnamon department, Chitties, and Mahomedans. The moment the jurymen of these casts heard of the resolution which had been come to by the Dutch special jurymen, they were so much struck with the example which they had set them, that they also immediately addressed me in the same manner as the Dutch had done; announcing their unanimous acquiescence in the measure which had been adopted by the Dutch, and their unanimous determination to consider as free all children that may be born of their slaves, after the 12th of August.

“No. IV. is a copy of the answer which I sent to the address which was presented to me on the occasion by the Dutch special jurymen; and No. V. a copy of that which I returned to the respective addresses which were sent me by all the jurymen of the different casts of Natives at Colombo.

“The example of the jurymen at Colombo, is, I understand, to be immediately followed by all the jurymen on the island. You will, I am sure, be delighted to hear of this event. The state of domestic slavery, which has prevailed in this island for three centuries, may now be considered at an end.”

It appears, from the accompanying documents referred to above, that this great change was brought about, in no small degree, by the effect produced on public opinion by the perusal of the Reports of the African Institution, particularly the Eighth and Ninth.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Fifty-seven Sermons, on the Gospels or Epistles of all the Sundays in the Year, Christmas-day, the Circumcision, and Good-Friday; for the use of families and country congregations: together with Observations on Public Religious Instruction; by the Rev. Richard Warner, Curate of St. James's, Bath. 2 vols. 12mo. 16s.

A Plea for Catholic Communion in the Church of God; by J. M. Mason, D. D. 8vo. 10s. 6d.

Sermons; by the late Rev. Charles Wesley, A. M. Student of Christ-Church, Oxford, with a Memoir of the Author. 12mo. 7s.

Sermons; by W. N. Darnell, B. D. Prebendary of Durham, and late Fellow of C. C. College, Oxford. 8vo. 9s.

A Lay Sermon, addressed to the Higher Classes of Society; by S. T. Coleridge, Esq. 12mo. 4s.

Annotations on the Epistles; being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders; by the Rev. James Slade, M. A. 2 vols. 8vo. 16s.

A Century of Christian Prayers, on Faith, Hope, and Charity; with a Morning and Evening Devotion, conducive to the Duties of Belief and Practice. 8vo. 8s.

The Doctrine of Regeneration in the Case of Infant Baptism, stated in Reply to the Dean of Gloucester's Apology, addressed to the Rev. G. S. Faber, B. D.; by George Stanley Faber, B. D. Rector of Long Newton. 2s. 6d.

Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvement; by the Rev. Robert Moonham. 8vo. 10s. 6d. vol. II.

The Consequence resulting from a Simplification of Public Creeds, a Sermon preached at the Triennial Visitation of the Bishop of Rochester, by Richard Lawrence, LL. D., &c. 1s.

Sermons on the Parables of our blessed Lord and Saviour Jesus Christ; by William Martin Trinder, L. B. at Oxford, and M. D. at Leyden. 8vo. 12s.

Meditations and Prayers selected from the Holy Scriptures, the Liturgy, and Pious Tracts, recommended to the Way-faring Man, the Invalid, the Soldier, and the Seaman, whosoever unavoidably precluded from the House of Prayer; by the Rev. J. Watts. 3s. 6d.

Sermons, preached at Welbeck Chapel, St. Mary-le-Bone, by the Rev. Thomas White, M.A. Minister of that Chapel. 8vo. 10s. 6d.

MISCELLANEOUS.

A Translation of the Six Books of Proclus on the Theology of Plato; also a Translation of Proclus's Elements of Theology; by Thomas Taylor. 2 vols. royal 4to. 250 copies only printed. 5l. 10s.

Encyclopedia Britannica.—Supplement, vol. II. part i. 1l. 6s.

Fragments on the Theory and Practice of Landscape Gardening; by H. Repton, Esq. assisted by his Son; illustrated by fifty-two plates of views. 6l. 6s.

Picturesque Rides and Walks round the Metropolis. No. 7.

The Identity of Junius with a Distinguished Living Character established. 8vo. 12s.

Provincial Letters, containing an Exposure of the Reasoning and Morals of the Jesuits; by Blaise Pascal. To which is added, a View of the History of the Jesuits, and the late Bull for the Revival of the Order; translated from the French. 8vo. 12s.

Evening Amusements; or, the Beauties of the Heavens displayed; in which the striking Appearances to be observed in various Evenings during the Year 1817 are described; by William Friend, Esq. M. A. Actuary of the Rock Life Assurance Company, and late Fellow of Jesus College, Cambridge. 12mo. 3s.

Jackson's New and Improved System of Mnemonics; or Two Hours' Study in the Art of Memory, applied to Figures, Chronology, Geography, Statistics, &c. &c. 12mo. 3s. 6d.

The Elgin Marbles, from the Temple of Minerva at Athens, engraved on sixty double plates. Imp. 4to. 5l. 5s.

An Essay on the Origin, Progress, and present State of Galvanism; honoured by the Royal Irish Academy with the prize; by Mr. Donovan. 8vo. 12s. 6d.

Further Observations on the State of

the Nation—Means of Employment of Labour—Sinking Fund, and its Application—Pauperism—Protection requisite to the Landed and Agricultural Interests, &c.; by R. Preston, Esq. M.P. 2s.

Speech of Thomas Fowell Buxton, Esq. at the Mansion-house, London, Nov. 26, 1816, on the dreadful Distresses in Spitalfields. 6d.

An Inquiry into the Principle of Population; including an exposition of the causes and advantages of a tendency to exuberance of numbers in society, a defence of poor laws, and a critical and historical view of the doctrines and projects of the most celebrated legislators and writers, relative to population, the poor, and charitable establishments; by James Grahame, Esq.

A Map of Scriptural and Classical Geography, with an explanatory Treatise; by T. Heming, of Magd. Hall, Oxon. 1l. 1s.—on canvas 1l. 6s.

The Inquisition Unmasked; being a historical and philosophical account of that tremendous tribunal; founded on authentic documents, and exhibiting the necessity of its suppression, as the means of reform and regeneration; written and published at the time when the national congress of Spain was about to deliberate on this important measure; by D. Antonio Puigblanch. Translated from the author's enlarged copy, by William Walton, Esq. 2 vols. 8vo. 1l. 10s.

The History of Ceylon, from the earliest Period to the year 1815, with characteristic details of the religion, laws, and manners of the people, and a collection of their moral maxims and ancient proverbs; by Philalethes, A. M. Oxon. 4to. 2l. 12s. 6d.

A History of the Jesuits; to which is prefixed a Reply to Mr. Dallas's Defence of the Order. 2 vols. 8vo. 1l. 4s.

Narrative of a Residence in Ireland during the Years 1814 and 1815; by Anne Plumtre. 1 vol. 4to.

Memorandums of a Residence in France in the Winter of 1815-16; including remarks on French society and manners, with a description of the Catacombs, and notices of some other objects of curiosity and works of art, not hitherto described. 8vo. 12s.

Travels in Belochistan and Sindh; by Lieut. Henry Pottinger, of the Hon. East India Company's Service. 4to. 2l. 5s.

Theoretic Arithmetic, in three books; by Thomas Taylor. 8vo. 14s.

The whole Works of the late William Cowper, Esq. consisting of Poems, Letters, and a Translation of Homer. 10 vols. foolscap 8vo. 3l. 11s.

Travels above the Cataracts of Egypt; by Thomas Legh, Esq. M.P. With a map. 4to. 1l. 1s.

The Private Correspondence of Benjamin Franklin, LL. D. F.R.S. &c.; comprehending a Series of familiar, literary

and political Letters written between the years 1763 and 1790. 1 vol. 4to.

The Life of Raphael of Urbino; by the Author of the Life of Michael Angelo. Crown 8vo. 8s. 6d.

Speeches, Memoirs, and Portrait of Sheridan; by a Constitutional Friend. 5 vols. 8vo. 3l.

Memoirs of the Right Hon. Richard Brinsley Sheridan; drawn from authentic Documents, and illustrated by original Correspondence, and a Variety of

interesting Anecdotes; to which is prefixed, a Biographical Account of his Family; by John Watkins, LL. D. 4to. 1l. 11s. 6d.

The Lives of Dr. Edw. Pocock, the celebrated Orientalist, by Dr. Twells; of Dr. Zachary Pearce, Bishop of Rochester, and of Dr. Newton, Bishop of Bristol, by themselves; and of the Rev. Philip Skelton, by Mr. Burdy. 2 vols. 8vo. 1l.

An elementary Treatise on Astronomy; by the Rev. A. Mylne, A. M. 8vo. 9s.

RELIGIOUS INTELLIGENCE.

SUNDAY-SCHOOL SOCIETY FOR IRELAND.

THIS Society was formerly called the Hibernian Sunday-School Society, and by that name its proceedings already stand recorded in our pages (vol. for 1814, p. 845, and vol. for 1815, p. 865). Its Sixth Report, for the year ending April 1816, has recently reached us, and it conveys the gratifying intelligence of increasing prosperity and extended usefulness. Its funds have been aided by various other societies. From the British and Foreign Bible Society it has received 5000 Testaments and 500 Bibles, at half the cost price; and from two sermons preached in Dublin, one by the Rev. Robert M'Ghee, the other by the Rev. James Dunn, it received 462l. The Committee have printed 20,000 Alphabets and 20,000 Spelling-books No. 1, in the course of the year. They expect to be under the necessity of printing an edition of 30,000 Spelling-books No. 2. At the beginning of the year, the number of schools deriving aid from the Society was 252, containing 28,598 children. At the close of the year the number is 335 schools, containing 37,500 children. The Committee, in recording, in appropriate terms, their obligations, and the obligations of Ireland, to the conductors and teachers of these schools, who have had many difficulties to contend with, observe—

“There are upwards of 2000 individuals, who, anxious to promote the happiness of their poor neighbours, devote a part of their valuable time on Sundays to their instruction; and do so without any other reward than that heart-felt satisfaction which ever attends benevolent exertions. Your Committee cannot avoid considering this gratuitous instruction as one of the peculiar advantages of the Sunday-school system,

and one of the causes which renders its effects so very beneficial. Such teachers feel a parental affection to the children; and this is returned by a filial affection from the children: a strong and beneficial union is thus formed between the orders of society. Thus are provided a number of sincere friends, who will protect the children in after-life; by whose advice they may be directed; by whose assistance they may be guarded against many evils; whose good opinion they will be anxious to retain, and will be restrained from faults to which those are exposed, who have not so strong an inducement to maintain their character. Nor is it only the children who are benefited by this connexion; the teachers themselves learn how to teach; they become acquainted with the dispositions of children; they acquire a facility of interesting and instructing them, and become more qualified to educate their own families.

“Your Committee cannot but exult in the progress of a work so fraught with blessings to all engaged in it, so calculated to remedy many of those evils which affect Ireland, and to impart to her peasantry the principles of social order, domestic happiness, and true religion. While under the conviction that this success of your Society has been the result of a concurrence of several independent causes; of the desire of the people for instruction; of the zeal and energy of those who have undertaken to instruct them, and of the patronage and assistance of the public; your Committee would fervently and gratefully ascribe their prosperity to His blessing, from whom all good counsels and just works do proceed; and would, with humble confidence, commit their cause to His care, trusting that He will perfect the same to His own

glory, and the happiness of many of the rising generation of our countrymen."

The Appendix contains no less than seventy-six different letters from the teachers of Sunday Schools to the Committee. Many of them are highly interesting, as marking the progress of instruction, and its beneficial effects. We can only give a few very brief extracts.

1. *Derrygonnelly*.—"I inclose for the consideration of the Sunday-school Committee, a Report of a school lately established in this parish. It gives a proof that the poor are ready to hear and receive instruction, if there can be any found to concern themselves for them. The harvest is great, and labourers are few.

"The neighbourhood of Derrygonnelly, proverbially devoted to every species of folly and idleness on the Lord's day, will now, through the Divine blessing, hear the feeble voice sounding its Maker's praise, and thus correct the grey head of iniquity. No religious distinction has yet prevented the attendance of the teachers and scholars: all co-operate in the same blessed cause; all pray that you may be their successful advocate in obtaining a small grant for building a school-house."

2. *Killyscoltan*.—"I have been much interested in the fate of one boy who came to us in 1812: he was then sixteen years old, and had never learned his letters. He continued to attend very regularly, (although he lived more than three miles from the school,) both winter and summer, until last month, when he died, after a short illness, brought on, I fear, by over fatigue. He had read through the Testament, and shewed considerable knowledge of the essential truths of the Gospel. He was the oldest of a large and very poor family, and was remarkable for his industry and good conduct, as much as for his strong desire of improvement. Such was Robert R.; and if we may without presumption trust that this school was made a blessing to him, how thankful should we be to that Providence who has made us instrumental to so serious a benefit!"

3. *Cookstown*.—"It appears, from our weekly register for the last year, that we have taught 8197 children, and we expect to exceed this number in the present, if spared to see it concluded; and we, with heartfelt gratitude, behold that the good that has arisen from our labour of love has, and is producing much more than merely to learn the

scholars their letters, to spell, and read; for we see them increasing in cleanliness and order, and they may add, in the fear of the Lord; and from these views and feelings our work has been held up thus far. We believe to work to be of God, and to him, we look for the blessing."

4. *Dromedy*.—"It is upwards of nine years since I collected a few children, chiefly to shew them the evil of profaning the Lord's day, without any view of either order or discipline. In taking a retrospective view of that period, I have cause to thank Almighty God that I engaged in such a work. Many who came to the Dromedy Sunday School since that time, ignorant of God and his word, do make it now the rule of their faith and practice. To God be all the glory given! Our school has been in a thriving state, in every sense, this year; and, although we labour under many inconveniencies, which other schools are relieved from that are more warmly patronized by men of affluence and ability, yet God's word is read, and partly understood, by our scholars; and we hope that our public labours will not prove abortive."

5. *Coolkerno*.—"On the whole, I humbly trust, that the work of God is prospering among the poor; and though one might reasonably conclude, that the effects of your exertions would be rather remote in their operation, and that their fruits would not be fully apparent for another generation, yet even now I think you have great reason to be grateful to Him who giveth the increase, that he has already ripened some of your fruits to maturity. I have seen some comfortable testimonies of sick and dying children, that through the means of Sunday-school instruction they have been able to cast anchor within the veil; and some of them, whose parents have been negligent in attending Divine service, have reminded me of my own duty, by requesting that I would speak to their father and mother."

6. *Maryborough*.—"It is ten years since the school was first opened. Some of our first scholars have arrived to the age of twenty, and twenty-one: they are now some of our best teachers: some of them are scattered through the kingdom; and we have reason to be thankful that they evidence, by their attachment to the Sunday-school institution, that they have not been taught in vain. We have sent from this institution, at different times, teachers to

the different parts of the kingdom; and we are thankful that their moral conduct has not been a reproach to the Gospel of Christ. They are useful members of society; and this we can affirm, that most of the boys taught in our school, who have grown to man's estate, give evidence in their life that they fear and love God. This is the Lord's work, and he shall have all the glory. Our wish is for the spread and increase of such institutions, because ignorance and darkness flee before them."

7. *Bangor.*—"The improvement of the children in morals, learning, and appearance, has been rapidly progressive; and it is very apparent the utility of the institution is become so evident, that many contribute to its support now, that at first refused that assistance. There is also reason to believe, that the example of the children has had a good effect on the conduct of their parents; as in six months I had no occasion to take a single examination against any inhabitant of Bangor. Formerly they were numerous. It is possible I may err as to the cause (as there are several institutions in Bangor calculated to promote industry and good conduct), but such is the fact; and while other parts of the country suffer nocturnal outrages, this parish is, at present, blessed with peace and tranquillity."

"I find that thirteen pence a year for each scholar is, on an average, fully sufficient (the teachers acting gratuitously) to supply them with books, and to pay all other expenses."

ANTIGUA.

In the year 1809, the late Bishop Porteus addressed to West-India proprietors and planters, a letter, recommending that the young slaves should be taught to read, and be instructed in the principles of religion.

A printed copy of this letter was sent to Mr. Gilbert, resident at English Harbour, by the Rev. Mr. Curtin. Mrs. Gilbert having been engaged, some years before, in instructing young Negroes, when resident upon her father's estate, felt a strong desire to recommence a practice which appeared to her to promise much for the rising generation: but was discouraged from the attempt, by the consideration that some of the proprietors or their attorneys considered teaching slaves to read as an impolitic measure; and it was therefore rather to be expected, that whoever attempted it would be viewed in an unfavourable

light. On this account she hesitated; till, one day, the Rev. Mr. Light, a missionary of the United Brethren, calling upon her, and observing that there was a great field for the instruction of children in English Harbour and its vicinity, his remark kindled in her a fresh desire to attempt their instruction. She accordingly made a beginning, in Oct. 1809, aided by her sister Mrs. Thwaites, formerly her coadjutress in the like undertaking in the country, and by another female friend.

The number of children gradually increased; and, in 1812, they amounted to twenty-eight slaves, thirty free Black and Coloured, and four White. A weekly meeting was then commenced, for the religious instruction of the children, by explaining the Church Catechism, and by other methods suited to their capacities and situation. This meeting is conducted by the Superintendent of the Girls' School, and two other female teachers, and is now held on Wednesday mornings.

In the year 1812, a very seasonable supply of Bibles and Testaments, sent out by the Hon. Mrs. (now Lady) Grey, was presented to the schools, and, since that time, her Ladyship has felt much interest in the success of this institution, which she has furnished with books and lessons. That lady's benevolence has also been exercised in raising a sum of money for the purpose of erecting a school-house; but some circumstances have occurred, which have hitherto frustrated her Ladyship's kind intentions.

The number of children at present belonging to the Girls' School, is, thirty slaves, one hundred and fifteen free Black and Coloured, and two White. The country schools belonging to the English-harbour School Society were instituted by Mr. Thwaites, and comprise children from twenty estates, five hundred in number. The Boys' School at English Harbour consists of seventy-two boys, superintended by Mr. Mead. In the Girls' School are twelve Teachers; in the Boys' School, four; and in the Country Schools, twelve.

The situation of the children at English Harbour, especially the females, excites much interest and compassion in those who are engaged for their good. The greater part of them are the illegitimate offspring of White men, principally in the Navy and Army, who have been from time to time on this station. One of these girls is a natural daughter

of the late Lord Falkland, and is still a slave, and likely to suffer all the disadvantages arising from that state, to persons of her description: she is among those whose hearts appear to be touched by Divine Grace, and feels sensibly the evils of her condition. The greater number of these girls live with their mothers; who are, for the most part, sunk in sin, poverty, and wretchedness; and they daily witness scenes, the most improper and shocking that can well be conceived. Some of them are as white as the fairest Europeans; and, enfeebled by hunger and the heat of the climate, are not able to engage in laborious employments. Were they, indeed, ever so willing to work, they would find it difficult, or impossible, to obtain employment, as the system of slavery shuts the door against their being employed as household-servants. A white girl, who belonged to the Sunday School, has, however, obtained a place, and is gone to service.

If these girls determine on leading a virtuous life, they have therefore no other prospect than great poverty and contempt: while a life of unchastity, to which they have constant solicitations after the age of fourteen or fifteen years, holds out to them the advantages of a liberal supply of all their wants. If they are slaves, it opens to them the prospect of emancipation for themselves, and sometimes for their mothers; and, if they are already free, it promises them the accumulation of a small property, and the possession of a handsome wardrobe, together with a flattering degree of respect from their associates. These advantages on the side of vice are often realized, though their duration is always precarious, and in this part of the island peculiarly so; but they almost universally terminate with the decay of personal appearance, or the incumbrance of children.

Notwithstanding the powerful temptations to vice which this striking contrast affords, it is a most encouraging circumstance that seven of the girls in the English-harbour Sunday School, from the age of fourteen to twenty years, have determined "to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season."

There are some orphans in the school who live with their relations; and, being free Black and Coloured people, they are not allowed any parochial relief. These relations are wholly dependent upon

their own exertions, which, after all, often prove insufficient for their own support in health: but when sickness occurs, with its attendant increase of expenses and incapacity for labor, some of them are reduced to the greatest possible distress. Unless these people have a strong principle of faith in God, it cannot therefore be expected that they should resist the temptation which surrounds them, to dispose of those orphans, according to the prevailing custom of the country, as concubines to men who are able to provide them with food and raiment, and to put it in their power to relieve their distressed relations.

Sunday, Oct. 1st, 1815, being the Sixth Anniversary of the English-harbour Sunday Schools, was celebrated as a day of thanksgiving. Notice of the design having been given by the Superintendent, more than 200 children and young persons assembled, between two and three o'clock in the afternoon, attended by their teachers. As president of the institution, Mr. Dawes addressed the children in an affectionate manner; and particularly called their attention to the great blessing vouchsafed them, in the establishment of a Sunday School in a neighborhood where vice and ignorance had so long and so mightily prevailed. He commended several young women who were among the first objects which it embraced; and who, having derived benefit from it themselves, were desirous of imparting it to others, and with this view had become teachers in the school. He expressed a hope that their example would stimulate others—pointed out those things which he thought likely to be injurious to them, and to defeat the good effect of the exertions made in their behalf—strongly recommended reading the Scriptures with prayer, obedience to parents, and to all the precepts inculcated in the Bible, with the practice of industry, frugality, and chastity. The address was followed by a hymn; after which tickets were distributed. Four Field Negroes received the highest tokens of approbation; and several children under six years of age were rewarded with inferior tickets. A little girl just turned of six received one of the first class. She is a very interesting child, reads prettily in the Bible, and was so anxious to have one of her own, that she eagerly brought to the Superintendent, for the purpose of purchasing one, various small sums obtain-

ed from her friends at different times. A Bible Association is formed in the school; and the collection, in one month, amounted to 28s. The number of tickets distributed among the girls on this occasion exceeded sixty: the boys had only seventeen among them, they having for some time declined greatly in attendance; though, latterly, they had become more regular. The 100th Psalm was sung after the distribution of the tickets, and the meeting closed with prayer. A plain cake and an orange were given to each child at going away; and, excepting the disappointment experienced by some who had not received tickets, great and general satisfaction seemed to be inspired by this observance of the day.

On the day after the anniversary, a girl, about ten years of age, who is the illegitimate daughter of an officer in the army by a very depraved woman, came to Mrs. Thwaites, earnestly entreating to be permitted to live with her. Her grandmother, mother, and two sisters, are sunk into the lowest depths of disease, poverty, and wretchedness; though two of them are under twenty years of age. She had not even decent clothes to attend the school in. She was so urgent with her mother to give her up, that the unhappy woman came to Mrs. Thwaites, and professed her willingness to do so.

Another girl, much about the same age, is both fatherless and motherless; and lives with an aunt, who is experiencing in her own person such wretched effects of a life of prostitution, that she is desirous of having her niece brought up in habits of chastity and industry; and for this purpose, wished to board her with one of the teachers in the Sunday School. As the poor woman, however, had not the means of paying for the girl's board, or even schooling, and the teacher herself is in indigent circumstances, the girl must be abandoned to the miseries which surround her, if she be not rescued by means of the institution.

These two instances are selected out of many others, as most recent and striking.

From a communication just received from Mr. Dawes, by the Committee of the Church Missionary Society, it appears that the schools continue to prosper. The males amount to about 100; the females to 165, although twenty-one of these have left the school with credit within the last six months, several of whom are at service in respectable and

creditable families. Three have been rescued from situations of great moral danger, at their own and their friends' earnest entreaty; and are placed with young women of good character, where they are learning to get a creditable subsistence by the needle. These three are now under the protection of a Female Society, lately formed, called the "Female Refuge."

A paper, describing the nature and purposes of that society, was to be sent to every family in the island which has female inmates; for no male subscriber is to be admitted.

A similar institution was formed in St. John's, on the 25th of September last. The proposal originated with a few pious young women of Colour; and was so favourably received by other respectable women of the same class, that thirty-two were present at the formation, and subscribed liberally. The number has since increased considerably: and the Society promises to be the instrument of much good. It is called "The Distressed Females' Friend."

Mr. Dawes having recommended the appointment of Mr. James Bates, as assistant catechist and school-master, his recommendation has been adopted. This worthy man has been long a zealous promoter of the schools, and of every plan which tended to advance the glory of God. His pity was awakened by the many poor Black and Coloured children of his neighbourhood, who could not procure even a rag to cover their nakedness, and who consequently could not be admitted into the school, though some of them were extremely anxious to learn: it was some time since discovered that he had been in the habit of quietly and privately getting into his house a few of these children at a time, and teaching them to read. Having been discharged, in consequence of the reduction of the establishments, from his office as one of the Store-porters in the Dock-yard, he was about to quit the neighbourhood, but will now be retained in the service of the Society.

Beside the Sunday School which Mr. Dawes found established before his arrival at English Harbour, he has opened an early school, at six o'clock on Sunday morning, for the religious instruction of men and youths—a Monday evening school, for catechising men and youths; and for teaching reading, writing, and arithmetic—and a Thursday evening school, for men only, in which they are catechised, and taught to read.

Mrs. Dawes has also opened a Thursday evening school, for the instruction of females.

The Church Missionary Society, beside the appointment of Mr. Bates as assistant to Mr. Dawes, have placed 100*l.* at Mr. Dawes's disposal, in furtherance of the education of the poor children around him; and will continue or modify this grant annually, according to circumstances.

The above account of the English-harbour Schools (which we have taken from the Missionary Register, it appears from the same work) has awakened much interest in several benevolent persons in different quarters, to render some assistance to the poor females whose case is so affectingly described. Presents of clothing, adapted to the climate and to the situation of these poor girls, would, doubtless, be very acceptable. Books suitable for female children and youth might be added. Any presents of this nature, made up in packages, and addressed to the care of Mr. William Dawes, Antigua, if sent to the Church Missionary House, Salisbury-square, would be forwarded by the first opportunity.

A letter from Mr. Dawes, dated Jan. 18, 1816, states, "that the Country Schools present a most interesting scene to those who advocate the moral and religious improvement of this degraded portion of mankind. Several of the scholars now read the Testament well, and many others have improved beyond reasonable expectation; but their progress would doubtless have been much greater, had it not been impeded by the want of teachers. Some of those who, of necessity, have been appointed teachers can only read three or four syllables; and one, who is the most zealous and efficient of all, does not know his letters! This man, having several children who can read, assembles a number in his hut, and provides candle; and, while his children actually teach, preserves order, and stimulates the scholars to exertion.

"The importance of promoting these schools struck me so forcibly, that I determined on visiting them every Sunday, when not prevented by some insuperable impediment.

"The good effect of the schools is now acknowledged by many of the planters, although at first much opposition was excited. Three young women have been put to creditable service within a month past (now five in all) from the English-harbour School; and three have been

regularly married from it within the last three years, and live creditably. Prior to 1803, such a circumstance as a Black or Coloured young woman in the neighbourhood marrying had, I believe, never occurred; but now there are twenty-one of this description, all living creditably, and some respectably, and exhibiting a striking contrast in the comfort and regularity which prevail in their families, to the misery and wretchedness so common among those of the opposite character. From the Country Schools seven young women have already been regularly married, and, with only one exception (in which case a degree of compulsion was exercised by the girl's parents), do credit to the state."

In another letter, of March 25th last, Mr. Dawes observes—

"It is only the deficiency of Country Visitors which prevents our erecting another school, on or near an estate called Jefferson's; and, in fact, had we a prospect of sufficient European Visitors, several more schools might be immediately founded in various parts of the island; the slaves thirsting ardently for the instruction of their children, and many of the planters favouring it, from a conviction of the benefits resulting from it to themselves and their people.

"If the Committee of the Church Missionary Society should think fit to turn their attention this way, I think they could hardly serve the cause of Truth more effectually than by sending hither one or two pairs of assistant catechists, married people, of genuine piety, adequate zeal, and sober chastised tempers; who, though strongly attached to the Church of England from principle, could endure to see Moravians and Methodists earnestly and successfully labouring in the same grand cause with themselves.

"These assistant catechists must be of our own country. The Negroes cannot at all understand English spoken with a foreign accent. Besides, these catechists will have to teach the Negroes to read English; and their own present barbarous pronunciation is a sufficient impediment to that important work.

"It would be well if the man were acquainted with some useful trade. His wife should, at least, be a good housewife and needle-woman; and if a plain wau-tua-maker, so much the better. I have also possessed the qualification of a good tender sympathizing nurse, and this greatly attach the female Negroes to her."

VIEW OF PUBLIC AFFAIRS.

The distress caused by the deficiency of the last harvest appears to be still more severely felt throughout a great part of the Continent, and particularly in France, the Netherlands, and Savoy, than in this country. The difficulties, arising partly from this source, which France has experienced both in victualling the foreign armies quartered in that country, and in furnishing the stipulated pecuniary contributions to the allies, are said to have induced the latter to consent to a considerable reduction in the number of their troops. The French government has also been reduced to the necessity of negotiating a loan of about twelve millions in foreign countries; and it is confidently reported that the houses of Barings of London and Hoopes of Amsterdam have agreed to furnish this large sum by instalments, and on terms which will make the annual interest upon it equal to about 11 per cent. In consequence of the general credit given to this report, the French funds have risen about 7 or 8 per cent. This seems to indicate a growing confidence in the stability of the existing government. — That government is supported by a decided majority in both the legislative houses, who have acquiesced in the measures of finance proposed by ministers, and have adopted also their plan for the future regulation of the elections of the members of the chamber of deputies. By this plan the elective franchise is vested exclusively in persons paying taxes to the amount of 300 francs or about 12 $\frac{1}{2}$ sterling annually, and who have attained the age of thirty. If it be true that the number of electors under this new law will not exceed 100,000 for all France, the qualification may perhaps be considered as too high. — A law has likewise been passed, legalizing, under certain circumstances, voluntary endowments for the support of ecclesiastical establishments.

On the 4th of December, the Congress of the United States commenced its session at Washington. The Message of the President enters at considerable length into the various relations foreign and domestic, of the American Government. The produce of the harvest had been scanty, but still sufficient for their wants,

and the year had been healthy. In the midst of the advantages of returning peace, a depression is experienced in some branches of manufactures, and by a portion of their navigation; the latter arising from their exclusion from the colonial possessions of Great Britain; and he suggests the adoption of such countervailing measures as may be consistent with a regard to the friendly relations of the two countries and the interests of the United States. The United States are in amity with foreign powers. Occurrences have taken place in the Gulph of Mexico, which have made it necessary to demand explanations from the Spanish Government, which it is hoped will prove satisfactory. The Indian tribes are disposed to remain at peace. The re-organization of the militia, the fixing of one uniform standard of weights and measures, the establishment of an university at Washington, and a comprehensive system of roads and canals, are strongly recommended to the attention of Congress. The President expresses much satisfaction in the concurrent efforts made by other nations to suppress the slave trade; and he invites Congress to adopt measures to give fuller efficacy to their own regulations on that subject, and to prevent unworthy citizens from mingling in the slave trade under foreign flags, and from collusively importing slaves into the United States. He recommends also a revision of the judiciary establishment. The revenue is stated to exceed the current demands: at the close of 1816 the surplus is expected to be nine millions of dollars. A currency, however, of equal value, credit, and use, is wanted for the interests of the community, and measures should be taken to provide one. The Bank of the United States has been organized under favourable circumstances. He concludes with announcing his intention of retiring from the public service.

It is expected that Mr. Munro will be elected President.

An African seminary has been lately established in New York, for the purpose of qualifying young men of Colour to become the teachers of their countrymen, and to be employed as missionaries in Africa. "With the aid of these men," it is observed, that "on the Niger, as on

the Thames, temples will at length arise to the living God."

A Portuguese force has taken possession of Monte Video, evidently with a view to prosecute thence hostile measures against the newly established Republic of Buenos Ayres. This step we have no doubt has been taken in perfect concurrence with the Spanish Government. In the northern provinces of South America the Independent cause is said to be gaining ground.

In Jamaica, and also in Barbadoes, bills, have, it seems, passed the legislatures for the Registration of their Slaves. How far they will prove efficacious to the end will be seen hereafter. In the mean time, it is clear that these proceedings furnish a valid answer to all the allegations of danger from a Registry of Slaves, which have been so clamorously urged by West-Indians against its adoption.

Parliament is to meet this day (28th January); and it is expected that from the very first ministers will have to encounter a powerful opposition. We

shall not speculate respecting the particular grounds on which that opposition will be instituted, as so much light is on the point of being thrown on the whole subject. We very sincerely pray that party animosity may be placed, at the present crisis, to an earnest and concurrent desire for the public good; and that the deliberations of Parliament may, under the Divine blessing, have the effect of alleviating the prevailing distress, and promoting the permanent peace and prosperity of the country. It is a time when all who have those objects at heart ought cordially to unite their efforts, to preserve their country from the threatened evils of anarchy on the one hand, and on the other to relieve its burdens by every means of practicable retrenchment and judicious reform. The state of our revenue, as compared with our expenditure, it must be admitted, is very discouraging; but we cannot entertain a doubt that it only requires patience, combined with steady exertion, and anxious economy, to raise the country from its present depression, and to disappoint the hopes of the turbulent and disaffected.

ANSWERS TO CORRESPONDENTS.

A LAYMAN; H. R.; T. B. P.; C. P.; G. P. R. L.; C. I.; ELIZA; B.; KENDALIENSIS; E—S; A LAYMAN, have been received, and will be considered.

A NORTHERN VICAR has strangely assumed that a paper on Novel Reading which appeared in our last Number expresses our own sentiments. No assumption can be more unfounded or unjust. The Northern Vicar regards novel reading as a great evil. He will not deny, however, that that evil prevails to a very considerable extent even in what may be called the religious world. Persons of whom he himself thinks well, not only read, but write novels. How is this evil to be met but by a full and fair discussion? Will an *ex-parte* argument convince those persons? Can they be convinced in any way but by combating the strength of their case? If every syllable contained in the letter of our correspondent were correct, we should say that he of all men should desire such a discussion of the subject as has been commenced in our pages. One writer attacks novel reading indiscriminately; we readily admit his communication. Another writer attempts a qualified defence of it; and he is permitted also to speak for himself. Now, let the Northern Vicar take up his pen and refute the arguments of this writer, and he will much more effectually serve the cause of truth, than by the useless act of throwing the paper which contains them into the fire, or by heaping reproaches on the Christian Observer. In that paper are many things from which we dissent; but he must know that it is not our habit to interrupt the course of discussion between correspondents, by remarks of our own. This would scarcely be fair either to them or to ourselves. Instead of writing such a letter as we have received, the Northern Vicar would have better employed his time in calmly and dispassionately pointing out the abuse to which the practice in question is liable, and the guards, restraints, and limitations under which works of fiction, if permitted at all, should be read.

We will endeavour to find an early place for Mr. JEEB'S Reply to Almas.

Our good-humoured FRIEND ought to have read with more attention. We did not that the Egin Marbles were open to the public, but that they would be. See Christian Observer for December, p. 819.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF THE REV. DAVID BROWN, LATE SENIOR CHAPLAIN OF THE EAST INDIA COMPANY, AND PROVOST OF THE COLLEGE OF FORT-WILLIAM.

(Concluded from p. 6.)

FROM the year 1788, to the year 1800; a period of twelve years, Mr. Brown was indefatigably occupied in the various duties of his ministry in Calcutta. In the latter year, he was appointed Provost of the College of Fort-William—a situation he continued to hold till the college was reduced. The following extract from a letter written in the latter year, to his early and revered friend the Rev. William Jesse, will afford a brief but pleasing view of his employments, and of his success, during that period.

“About three years ago, I renewed my acquaintance with you in a most unexpected manner. Among some old books, sold by a native, I found your Parochialia. I was delighted with the doctrines which I had heard drop from your lips, more than twenty-five years ago, and which then distilled as the dew into my ears. The foundation, and the God which you laid in me, and upon which the beloved man of God, Joseph Milner, of blessed memory, built, has never been shaken. Jesus Christ, and him crucified, has been my almost only theme since I entered the ministry; and I have witnessed the power of the name of Jesus on the hearts of several in this coun-

try, some of whom sleep in him. The doctrine of the atonement has ever been the great object of my zeal; and, through the grace of God, I still go on to teach and preach Jesus Christ.”

“It has pleased God to shew me great troubles and great mercies; to carry me through evil report and through good report; and it is because his mercies fail not, that I am not consumed. Since I arrived in this country (more than fourteen years ago), I have been constantly employed in preaching three or four times every week. I have for some years been first chaplain at this presidency, and for above ten years have had a Sunday-evening and weekly lecture at the old mission church, at which I commenced my labours in Calcutta, soon after my arrival in the country. I have a full church, and several of the first rank in this settlement attend. Some of them know the truth as it is in Jesus, and feel the power of his resurrection on their hearts. God has given me to find favour in the eyes of our Governor General, Marquis Cornwallis, Lord Teignmouth, and Marquis Wellesley: the last has lately founded a college at Fort William, of which he has been pleased to appoint me the Provost; and my friend, Mr. Buchanan, (a man of eminent learning, and an able minister of the New Testament,) the Vice-provost. It is to be my peculiar office to teach the Christian religion to the junior servants of the Company who are to

* He was appointed to the Presidency Church, by Lord Teignmouth, in 1794.

enter the college. I rejoice at this wonderful call, and pray that I may have grace and wisdom to declare the whole counsel of God; and I entreat your prayers, my dear reverend sir, that I may be found faithful—*faithful* unto death.”

Mr. Brown's first wife died in July, 1794, leaving only one daughter behind her. Three sons had died in their infancy under inoculation for the small pox. After two years of widowhood, in July, 1796, he married Miss Cowley, who survives, with nine children, to lament his loss, and to cherish a grateful remembrance of his piety and affection.

In the year 1805, Mr. Brown prepared a Memorial on the progress and state of religion in Calcutta, for the Society for promoting Christian Knowledge, which gives a modest, but comprehensive, view of the good effects produced by his labours during the preceding years of his residence at Calcutta, aided as they had been, in the earlier years, by the Rev. John Owen (now chaplain-general), and afterwards by the Rev. Claudius Buchanan, who, “since his settlement in Calcutta, had regularly shared with him all the duties of the mission congregation.”

“It will be satisfactory,” he adds, “to the Society to be informed, that our united efforts have not been without success. We have seen the congregation continually increasing in numbers, respectability, and seriousness.

“Through the pious zeal and liberality of individuals, the church has been now *again* considerably enlarged, entirely new furnished, and the premises extended, at the cost of about four thousand pounds: and the public utility of the church has obtained for it the favourable notice of Government, which has now extended to it the same protection and aid it affords to the settlement church, and has granted an annual amount to defray the current expense of organist, servants, lights, &c. besides the sum

of rather more than eighteen hundred pounds to pay off all arrears incurred by needful repairs &c.

“The zeal of the mission congregation has been further manifested by raising a fund for the maintenance of a minister whenever he shall arrive. The fund goes on increasing by monthly contributions, and affords a reasonable prospect of support and comfort to future missionaries; a circumstance which cannot fail to engage the Society to renew their efforts on behalf of their Calcutta mission.

“The above brief view of past and present circumstances will be acceptable to the Society for promoting Christian Knowledge, by whose countenance I have been encouraged to proceed hitherto. I think also I owe it to the Society to add a few words respecting the state of religion in Bengal, having witnessed its progress from the first arrival of Lord Cornwallis in India, in 1786, to the present period; during which term of years there has been a growing attention to religious principles, and an observable improvement in religious practice; and a remarkable change has been effected on the public mind and morals of this community.

“The awful history of the French Revolution prepared the minds of our countrymen to support the principles of religion and loyalty, which our late Governor General (Lord Teignmouth) “considered it his most sacred duty to uphold with the weight of his authority. He resolved, to use his own words to me, ‘to make it be seen that the Christian religion was the religion of the state;’ and therefore at different times he appeared in his place as chief representative of the British Nation, attended to church by all the officers of Government, to give the Christian religion the most public marked respect of the governor of the country. These solemn acts, and the public thanksgivings which took place for the first time under

Marquis Wellesley's government, awakened a religious sense of things in many; and led to an open and general acknowledgment of the Divine Providence, which has been highly beneficial to the interests of true religion and virtue.

"Nor ought I to neglect to mention the services which religion and morality have derived from the institution of the College of Fort-William for the civil servants of the Company; who under this means have been delivered from the bondage of sloth and sensuality, and from the still worse yoke of the natives' influence. This large and respectable part of the community have imbibed a spirit of virtuous emulation and literary research, which bids fair to extend religion and science throughout the Company's vast dominions.

"The natives themselves, it is to be presumed, will derive invaluable benefits from this institution, if duly supported; and I think we are authorized to hope that the knowledge of the Gospel among the heathen, will, by the Divine blessing, be promoted by the success of this institution."

It is observed, by the writer of the Memorial Sketches, the widow of this excellent minister, that, "to speak in the mildest manner, Mr. Brown found on his arrival at Calcutta, in 1786, that a deep ignorance on religious subjects, and a careless indifference to Christian duties, were but too generally prevalent there. Living witnesses can testify, that the Lord's day, that distinguishing badge of a Christian people, was nearly as little regarded by the British as by the natives; the most noted distinction being hardly more than the waving of the flag at head-quarters; excepting as it was the well-known signal for fresh accessions of dissipation. In short, it would hardly be believed in Calcutta now, how the Sunday was openly neglected then."

"It was frequently urged, that

there could be no use in keeping holy the Seventh day, in a heathen country; since the common people not being, as in England, Christians, the example was not needed." "In truth, no business (any more than pleasure) whether public or private, was discontinued on the Lord's day."

In ten years, the change was so remarkable, that the church-yard, and even streets adjoining the church where Mr. Brown officiated, were regularly thronged with palanquins and other equipages, where, but a few years before, scarcely half a dozen had usually appeared; and the number of communicants was greatly multiplied.

"Strangers from Europe, and the sister presidencies of India, have expressed themselves struck at the superior tone of the religious advantages of Calcutta; and have freely admitted that they had not witnessed, elsewhere, more eager attendance, and devout observance of the ordinances of religion. That a church has been built up of living stones; that a godly people, loving holiness, have risen up in India; is then a fact, that may be safely credited. And assuredly, in having accomplished this, he may well be considered as having been made eminently useful. Whatever moral or political changes our Asiatic states have in the course of this period undergone, his warning and encouraging voice was uninterruptedly heard in the churches of Calcutta for twenty-five years."

The secret of his success will be found in the following extracts.

Though Mr. Brown had not the slightest pretension to be what is called a popular preacher, "yet he was remarkable for a deeply serious and impressive manner in preaching, which had perhaps a greater force than his words: of this a sensible hearer once observed, soon after he was appointed to the Presidency Church; 'Whoever may not believe as Mr. Brown preaches, he makes it impossible

to suspect he does not believe so himself: for which reason alone, we could not but be attentive hearers, when we see him evidently so much in earnest."

"He has acknowledged he felt the habitual persuasion on his mind, that in the congregation he had to address, there might be one, who for the first time would hear Christ preached; or perhaps one, who for the last time might listen to the Gospel sound. Such feelings kept alive in him a solemn earnestness both in composition and delivery." "He at all times alike felt, in common with many pious ministers of the Church of England, that the urgent importance of religion will scarcely produce its due effect, unless it is combined with comprehensive views of the general scheme of Revelation. The foundations of the Christian character can be laid only in a deep sense of the ruined condition of mankind; in a present impression of the unspeakable perfections of the Supreme Being; in awful views of the extent and obligation of the law and commandment of God; in painfully strong convictions of the exceeding sinfulness of sin; in a living recollection of the great love wherewith our Master and only Saviour, Jesus Christ, hath loved us; in an intimate persuasion of the value of his atonement and intercession; and an entire renunciation of all dependence on our own merits, as entitling us to the Divine favour; in a profound and humiliating sense of the corruption and deceitfulness of our own hearts, and a filial reliance on the aid of the Holy Spirit to quicken our moral perception and purify our carnal affections, to infuse into us all holy desires, succour us in all holy exercises, and fortify us in all Christian virtue."

"On his appointment in 1800 to the Provostship of the College of Fort William, he saw a new sphere of religious usefulness open to him; and superintended with renewed

alacrity, the heavy duties necessarily attendant on the first formation and arrangement of a collegiate establishment. He looked forward to the recompense of reward which he desired to obtain, in winning souls to the paths of serious piety, from among the youth brought, by this institution, under his especial observation: and it is undeniably true, that a striking improvement took place in the moral deportment of the students of the college. Among other means for attaining this advantage, they were induced by its rules to become regular in attendance on the ordinances of religion; which in some of them laid the groundwork of a serious and consistent profession of the Christian faith."

When, in consequence of the reduction of the scale of the College of Fort William in 1806, the offices of provost and vice-provost were ordered to be discontinued, Mr. Brown, in the absence of Dr. Buchanan, who was then on the coast of Malabar, proposed, with his characteristic disinterestedness, to continue his services without any salary, "from a conviction that he could not devote his time and attention more usefully in the service of the Company than by promoting the success of the college." The Governor-General, Sir George Barlow, professed himself deeply struck with Mr. Brown's conduct on this occasion, but his offer was not accepted.

Soon after this period a new sphere of active usefulness was opened to him, by the operations of the Bible and Church Mission Societies in Asia.

"He was the first whom they invited to be their secretary in those regions. And he exerted for them the same ardour of spirit which had ever characterized him in the cause of the Christian faith, and his labour for them was as indefatigable and gratuitous."

"He considered the rising of the Bible Society in Britain

forming a grand era in the history of Christianity. The Bible he entitled, 'The Great Missionary, which should speak in all tongues the wonderful works of God.' All his hopes of the extension of Christianity centered in this one point, that God would magnify his Word above all his Name, and that by the gift of the Scriptures of Truth to all people a second, more widely extended, pentecostal influence would be produced, and a remedy be fully provided for the judicial sentence inflicted on mankind at Babel."

And when he was relieved of his charge of the mission church, by the appointment of the Rev. Mr. Thomason, and it might be supposed he would have availed himself of such a moment to secede from the field of his labours, as Secretary to the Bible Society, he found himself linked anew to that country. In the service of that Society from the moment that he became connected with it, he lent himself, with all the zeal of his ardent youth, to assist in the great work of effecting the diffusion of the Christian Scriptures over the whole East. He made it, he said, "the dream of his night and the thought of his day," to devise every kind of plan for prosecuting this important, and, as it proved, this closing purpose of his life.

He even applied with his sons to the pursuit of the Hebrew, Syriac, Arabic, and Armenian languages, with a view to the translation and circulation of the Scriptures, and the promotion of the objects of the Bible and Church Mission Societies. In such efforts was Mr. Brown engaged to the closing period of his life, and even during his last illness. The following are extracts from his latest papers on these subjects written only a few months before his death. "You have planted," he says, in a letter to the Rev. Mr. Owen, one of the Secretary's of the British and Foreign Bible Society: "You

have planted a root in India, which will flourish to eternity. Who can appreciate the gift of the Bible in all languages! Its price is above rubies; it is life from the dead.

"This year, the most important in my whole life, has given birth to a Bible Society at Calcutta—the scene of my sorrows and my labours, (whatever they may be). We began with zeal, moderated by prudence and circumspection, and have proceeded with caution, knowing what tender ground we had to tread upon in India. The Lord, to him be the glory, hath prospered us in all things. The respectable phalanx of our Committee has protected us from scoffers, and *terrorists*, who are yet more dangerous. All stand firm to the original purpose, of giving the Bible, and the Bible alone; thus forming no party, and interfering with no prejudices which are not directly anti-Christian. We have much to do. Java has opened an almost boundless scene of usefulness. Hundreds of thousands of nominal Christians need the Bible; and it will be wanted through the whole extent of the Indian Archipelago. Ceylon alone presents a most extensive field. It is a thirsty land, and demands of us 'living water.'

"The books for your library at Calcutta are arrived in most perfect condition. They are well chosen, highly useful, and most necessary to our present operations. You have heard of the self-propagating Banyan tree, letting down its roots from its highest branches, and multiplying itself far and wide; but perhaps you have not heard that two trees go by that name, and that both are generally planted by the natives of India close together and grow up entwined. They are called the Butt and the Peepel. You have planted the butt—the Bible; and you have placed 'learning,' by this gift of a library, beside it, which will grow up together with it. Thus, united, may

the Banyan flourish—while we sleep in dust, waiting for Him who is the resurrection and the life.

“I am now digesting a plan for reading publicly the Scriptures. The Church Mission Society will aid this object. Next to the silent operation of the Bible Society, I expect the greatest good (if it please God to prosper the work of our hands) from this undertaking.

“‘The time is short,’ at least my time, and I wish to see the word of God, and the word of God alone, sent forth and circulated, and even heard, under, as it were, every green tree.”

He observes in another letter, addressed to a member of the Committee of the Church Missionary Society—“Next to the reading of the Scriptures, the hearing of them read must be the greatest benefit and blessing to mankind. The Bible Society has provided for the one, and yours has begun to provide for the other. They send forth the Scriptures, and you make them vocal, in all lands. Both will accomplish a glorious work, and contribute above all other means (except the conversion of the Jews) towards filling the earth with the knowledge of the Lord. May the Lord of heaven and earth prosper your Society, and give his blessing to the operations of both in the East!”

Early in 1812, he was attacked by the severe illness which terminated his eminently useful life on the 14th of June in that year, and in the 49th year of his age. “To increasing bodily weakness he gave no other heed, than to make it a spur to him to labour the more exceedingly.” It pleased God “that the crowning labour of his life in the Christian ministry should be the publication of the First Report of the Calcutta Auxiliary Bible Society.” During the whole course of his illness, “his holy habit of unreserved submission to the will of God, as marked by his providences, shone forth. He never

uttered a repining sound, that his reluctant and painful effort” an attempted voyage to sea “had been made in vain; but sincerely thought and declared that all was well: as much as if the plan had succeeded, according to the wishes and expectations of his anxious friends, for the restoration of his health and usefulness.

“His last morning was particularly calm, collected, and resigned; and his last breath spoke thankfulness for the merciful consolations showered down upon him, and the great kindnesses that had been shewn him on every hand, and his confidence in the gracious purposes of his God.

“While in the act of thus expressing his humble gratitude to God and man, he closed his eyes, and raised his feeble hands and still moved his lips in inward worship—but his voice was heard no more!

“A funeral sermon was preached at each of the churches; and the mission church was hung in black on the mournful occasion, in honour of his revered memory, and in respectful deference to the deep feeling of sorrow in the congregation on their lamented bereavement.

“The reverence in which the character and memory of Mr. Brown were held, in the community among which he had so long ministered, was testified in some touching and uncommon instances, which ought to be recorded to their mutual honour.”

These the limits I have assigned to myself will not permit me to transcribe, although they are singularly gratifying, and reflect credit in a high degree not only on the character of Mr. Brown, but on that of the community among whom he had so long laboured. I must refer the reader for them to the work itself, which is replete with interesting details and most important instruction. My object, indeed, in extracting from a work

of 500 pages so brief and imperfect a sketch of the life and labours of this distinguished minister of Christ, is to draw the public attention to a volume which deserves and will abundantly reward their attention, and which his surviving fellow-labourers in the vineyard of Christ will find well calculated to kindle their zeal and animate their exertions.

The twelve Sermons which close this volume, are valuable specimens of that plain, practical, unassuming and yet influential style of preaching, which, in the case of Mr. Brown, God was pleased to honour by making it the means of gradually and silently producing such remarkable effects on his congregation.

I cannot better conclude this sketch, than by quoting a part of the closing passage of Mrs. Brown's excellent *Mémoire*. "It will probably surprise the attentive reader in England, to have placed before him sketches of a pious and conscientious ministry at Calcutta, which has been in lively exercise throughout a period of twenty-six years."

"The silence of Mr. Brown and his associates, on the diligence and success of their ministerial labours, was accordant to their own humble views of themselves; which inclined them to lay their hand on their mouth, and their mouth in the dust, rather than speak with boastful lips. It would have been doing violence to themselves to utter more than, 'We are unprofitable servants.'"

"But as there is a time to keep silence, so is there a time to speak; and that which is secret shall be made known. The long-glimmering light seems spreading high and wide on the Indian horizon; the grain has sprung up, and even here and there a spot is found white already to harvest. It may therefore be acknowledged unto the Church of England, now these labourers have been called to their rest, that her ministers, Brown,

Buchanan, and Martyn, faithfully cultivated her eastern field: silent and unobserved they laboured, and others have entered into their labours.

"It remains to pray, that God may abundantly give the increase; and that the great Lord of the harvest may be pleased to send forth more labourers into his vineyard of Asia; and when he giveth the word, that great may be the company of the preachers, and the number of them that hear be multiplied."

S.

To the Editor of the Christian Observer.

"THE Appendix to Mr. Jebb's Sermons," though quite uncontroverted in its purpose, has already provoked the animadversions of two writers in the *Christian Observer*. To the former of those writers, your pages contain a reply, bearing the signature of AMICUS, which, in my judgment, completely frees me from the necessity of making a single observation upon the strictures of N—E. In remarking on the letter of my second opponent, I am well aware how much ought to be done. ALBIUS is indeed no ordinary writer: but that very circumstance renders it the more imperious duty to discard all selfish timidity, in defending a cause thus powerfully opposed; and indeed, in these days of fierce polemical contention, (*plus quam civilia bella*), there is something refreshing in the very attitude of friendly discussion with a writer who almost wins us to forget, what he eminently possesses, the skill and power of a subtle disputant, in the courtesy of a gentleman, and the charity of a Christian.

ALBIUS divides the subject of discussion into two parts: the one, referring to the great body of Protestant churches; the other, to the Church of England. In his letter, he confines himself to the former topic: in his postscript, he gives some faint hopes that he may here-

after discuss the latter. As, however, his animadversions have been for some months before the public, and as the completion of his original plan may be still very remote, I think it right, with your permission, to offer some reply to what has been already said; confining myself for the present, after the example of ALBIUS, to the subject of continental Protestantism.

ALBIUS commences his strictures with an examination and defence of the principle maintained in the celebrated PROTEST of Spire: namely, that *Scripture is to be interpreted by Scripture alone; the obscurer parts of Scripture, by those which are more clear*; and, in the first place, he supposes, that "Mr. Jebb would not object to this rule, if it were confined within narrow bounds, and employed only as one among other maxims of explanation." The supposition would be strictly just, were not the limitation somewhat equivocal. I not only do not object to the rule, when properly understood; I most cordially embrace it. But I go further still; and to the utmost power of a very private and humble individual, I would resist the confinement of this rule within closer bounds, or its association with other maxims, than those which our church has unequivocally sanctioned, and our best and wisest churchmen have zealously maintained.

Still, however, I must avow myself unsatisfied with the principle of self-interpretation, as maintained in the Protest of Spire. Licence there is claimed, for each individual teacher, and, by obvious implication, for each individual learner, to deduce, for himself, the doctrine of the Divine word, from the Divine word alone, without any regard had to the doctrine of the church. And herein, to my apprehension, consists the grand distinction between Church-of-England Catholicity, and foreign Protestantism. Our church, indeed,

asserts the interpretation of Scripture, primarily deduced from Scripture itself, respecting the great Catholic verities: but she asserts it, as deduced by the consent of the Catholic Church, especially in the first four councils. To this interpretation she adheres; and while she encourages all her capable members to study the Scriptures for themselves, explaining Scripture by Scripture, it is always under the express provision, that they never so interpret that Scripture, as, in matters of faith, to contradict this ancient and established interpretation drawn from catholic consent. And if it be said, that, in their subsequent confessions, (subsequent, I mean, to the Protest of Spire,) the Foreign Churches profess a certain qualified respect for that consent, it must be observed, that such professions are strongly at variance both with the letter and the spirit of that Protest; and it may as well be intimated here, that, in my next letter, the value of those professions will be called in question. Nor can greater weight be allowed to the probable argument, that the Protestant Churches claimed and exercised the power of defining articles of faith, and prescribing terms of communion. Ecclesiastical history, and living facts, which will one day become the subject of ecclesiastical history, afford but too melancholy, though, at the sametime, most instructive evidence, how possible it is to infringe such articles of faith, and evade such terms of communion; a natural consequence indeed, where the churches began the inquiry for themselves; and where individuals were taught to institute a similar inquiry, according to the doctrine of the Protest, not without consulting the sense of antiquity, but, as it would seem, not the very least, in contradiction to the duty or the usefulness of such consultation.

The objection urged in the appendix against the rule, as

edly maintained in the Protest of Spire, ALBIUS resolves into two heads: — 1. It leaves individuals to their own guidance, in the interpretation of Scripture, unassisted by the results of antecedent investigation. 2. By making plainer passages a standard of construction for the more obscure, it would despoil Revelation of all its specific richness, and leave it nothing beyond its simpler and ordinary elements. I accept this abridged form, as very competently expressive of my meaning; and, on each of these heads, I will endeavour to meet the observations of your able correspondent.

ALBIUS conceives, that the rule neither is, nor can be, liable to the first objection; inasmuch as, “to make room for this objection, every individual must not only study Scripture for himself, comparing one part of it with another, but he must work purely alone, discarding all commentary, all exposition, all annotation, all discourse, either written or spoken, ancient or modern.” It is most willingly conceded, that, to make room for the cited objection against naked self-interpretation, not as a principle, but as a practice, this monstrous practical absurdity would be an indispensable pre-requisite. It will be recollected, however, that, in the Appendix, the objection is brought, not against the practice, but against the principle. The words there employed are the following: “Supposing it once established, that holy Scripture is to be interpreted exclusively from itself, what, in the nature of things, is to follow, but that the inquirer of the nineteenth century is to begin and end, where the inquirer of the first century began and ended?” This I did mean to represent; and this I am still obliged to think would be the necessary consequence, if each individual were immediately to derive his religion from the Bible alone. And that this consequence has not followed

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must be traced, not to any prophylactic virtue in the rule itself, but to a provision in the constitution, both of human nature and human society, which renders the strict and exclusive observance of such a rule absolutely impossible. No man ever did, or ever could, come to the study of Scripture, without previous notions, imbibed from external sources; which previous notions, more or less palpably, must become to him principles of interpretation: and no man deliberately perseveres in the study of Scripture, unmoved by impulses more or less consciously received from a system of external agency; from the society in which he lives, from the books which he reads, from the religious teacher whom he hears, or from the religious community to which he belongs. And hence, it is tolerably clear, that, in the course of individual study, Scripture never can be strictly and exclusively interpreted by Scripture alone. This moral impracticability, however, of close adherence to the rule of naked self-interpretation, does not preclude us from examining the natural consequences of that rule, could it be carried into effect*;

* To combat an *impracticable* rule, may seem akin to fencing with a shadow. Let it, however, be remembered, that the attempt to carry this rule into practice has been fraught with the most deadly consequences. In the kingdom of Grace, we are exhorted to aim continually after unattainable perfection: *Be ye therefore perfect, EVEN AS your Father which is in heaven is perfect.* It might be worth considering, whether, in the antagonist empire, there may not also be a continual reaching after unattainable perversity. SOCINUS once boasted, that, in a particular controversy, “he had no teacher but God, and the Scriptures;” *Deum tantummodo præceptorum habuit, Sacrasque Literas.* He would then willingly have added, that, “in the universal range of theology,” *universâ ipsâ divinarum rerum scientiâ,* he had “no master whatever,” *nullum prorsus magistrum.* But truth wrenches from him the mortifying avowal, *that he*

and the fact, that its legitimate consequences are practically unattainable, might furnish its opponent with an additional argument, not widely differing from the *argumentum ad absurdum*.

It is, most truly, not in a spirit either of subtlety or trifling, that I have advanced these last observations. Two paths lay before the writer of the Appendix: either to deny the possibility of exclusive self-interpretation; or, for discussion sake, admitting the possibility, to expose its mischievous effects: the latter path was preferred, as well because it leads him who chooses to grapple with the subject, more completely into its moral fastnesses, as because it seemed most likely to bring rigid self-interpretationists within full view of the deformity of their own system.

The remaining matter connected with the first objection to naked self-interpretation, may be disposed of in a very few words. ALBIUS, quoting by way of sanction, the authorities of the Confession of Wirtemberg, and of Bishop Jewel*,

had a master; that he had profited, both by the oral instruction and the written commentaries of his uncle LETIUS. See his Epistle to *M. Squarterlupus*; *Oper. tom. i. p. 362*. It is curious to observe, how elaborately, and yet how unsuccessfully, *Doctor Tomline*, in his *Life of Socinus*, pp. 156, 157, endeavours to diminish the theological obligations of the nephew to the uncle. He is abundantly careful to keep out of view the decisive quotation just referred to.

* I will confess myself unable to discover that either of these authorities are much to ALBIUS's purpose. In the Confession of Wirtemberg, students are directed, not to commentators at large, but to those who, "excited by the Divine Spirit, interpret Scripture by Scripture." A vague direction, however, in despite of its studious limitation: for what student may presume to decide, that the commentator to whom he applies was really excited by the Divine Spirit?—unless, indeed, it be taken for granted, that ALL who profess

contends, that, "considering this as the chief, or even as the cardinal, rule of scriptural interpretation, that Scripture is to be explained by Scripture, still we may and should employ *all* the helps from human intellect *that we can find*." The passage thus abridged, it is hoped, with all fairness to your correspondent's meaning, demands a little weighed reflection. To the

to interpret Scripture by Scripture are so excited: in which case, it is obvious, we shall have the Divine Spirit interpreting the same Scripture-passages, not only in different senses, but in senses diametrically opposite. The passage of Bishop Jewel seems still less in point. It is by no means to all the helps from human intellect that we can find, it is certainly not to an indefinite extent, that the good Bishop would have us wander for instruction. He directs us, on the contrary, to "THE DISCRETION AND WISDOM OF LEARNED FATHERS." And who these wise, discreet, and learned fathers are, we learn from his context, in the very chapter and division to which ALBIUS refers. "You know right well, we despise not the authority of the holy fathers, but rather, in this self-same place, have alleged together S. Augustine, S. Hierome, and S. Ambrose, three of the most ancient and approved fathers: and throughout the whole discourse of this apology, in the defence of the catholic truth of our religion, next unto God's holy word have used no proof or authority so much, as the expositions and judgements of the holy fathers. We despise them not therefore, but rather give God thanks in their behalf, for that it hath pleased him to provide so worthy instruments for his church, and therefore, we justly reprove you [the Papists] for that so unadvisedly, and without cause, ye have forsaken the steps of so holy fathers." Shortly after follows the passage cited by ALBIUS. It might be added from this context, and division, as well as from the divisions of the same chapter, that, throughout this whole position in view, than the fathers of the church. *Apol. part I. ch. ix. div. I.* Whether such a context be favourable to the doctrine of ALBIUS, or to that of the APPENDIX, it remains to readers to determine.

union, of the most sedulous and respectful scripture conference and collation, with the most enlarged and liberal use of the accumulated and progressive stores of sacred literature, there can assuredly be opposed not even the shadow of objection. But, even supposing the best and purest intentions in the biblical student, I conceive that something more is needful to his preservation from dangerous, perhaps from fatal, error. The want of this additional something is scarcely supplied by the succeeding words of ALBIUS:—"Without at all sacrificing the principle of self-interpretation as our cardinal guide, we may profit, *even to an indefinite extent*, from the antecedent or concurrent investigation of the wise, the learned, the studious and the pious." I will own myself somewhat jealous of this "indefinitely extended profit, from all the helps that we can find."* I will confess my fears, that among the weighty volumes of the wise, the learned, the studious, and the pious, and among the lighter essays of those for whom it might not be difficult to find more appropriate epithets—(a class of writings, this last, which I am sure ALBIUS would reprobate, but which, I am equally sure, his unrestricted rule would multiply)—I will confess my fears, that, amidst such a miscellaneous gathering of commentators, the honest, but defenceless, student might be hurried far beyond the precincts of our holy faith. To the rule, therefore, that *Scripture is to be interpreted by Scripture*, I can wish to see, invariably substituted another rule,—*quod semper, quod ubique, quod ab omnibus*;—a rule, subordinate, indeed, and subsidiary, to the paramount authority of Scripture; but which, if wisely studied, and faithfully applied, will protect us alike from the wanderings of private fancy, and from the deceptions of those who will entice us into various la-

byrinihs of "erroneous and strange doctrine".

The next point to be re-examined is the *second* objection to the self-interpreting rule of the Protest of Spires; namely, that by making plainer passages a standard of construction for the more obscure, it would despoil Revelation of all its specific richness, and leave it nothing beyond its simpler and ordinary elements.

In considering this branch of the subject, some misconception may possibly be removed, and some embarrassment avoided, by inviting attention to the following particulars:—That objection was made to the rule, as announced in the Protest, without qualification or restriction, and, at the least, in contradistinction to church authority; that objection was made to the rule, not as it may and ought to be applied, in combination with "a reverent attention to catholic consent,†" but, as it might be

* "The perfection of Scripture is a point allowed, and is no part of the question between us: the main question is, how we may be sure of reaping the full benefits of that perfection; whether with the light of antiquity before us, or without it.—It might be shewn, that those who have least indulged their own fancies, but have adhered *strictly* to antiquity in the prime things, have done most honour to the perfection of Scripture, and have kept *the rule of faith* entire." WATERLAND *on the importance of the Trinity*, pp. 395—397. Cited by Doctor VAN MILDERT. *Bampt. Lect.* p. 342. The whole context of Dr. W. which it was unnecessary for Dr. V. M. to adduce, may be consulted with advantage.

† See Jebb's Appendix, p. 367. It is with peculiar gratification, that I find this language sanctioned by the following weighty authority: nor can I refrain from expressing my fervent hope, that such doctrine may long characterize the divinity chair of OXFORD. "But, while our church is thus careful not to set up her authority as an unerring standard of truth, she omits not to testify her deference to the judgment of the church

abused, and has been abused, in a manner foreign from the practice of all orthodox antiquity; and lastly, that objection was made to the rule, not only as announced in the Protest, but as since unhappily elucidated, by the practical commentary of Ultra-Socinian heresies inculcated from the chairs of foreign professors, and the pulpits of foreign theologians. These particulars may not, indeed, have been precisely laid down in the Appendix; but, with very slight attention, they may be collected from it: and, with these particulars in view, it was thought not merely allowable or expedient, but a bounden duty, to set forth the extreme danger of the unrestricted rule, by an exhibition of its worst consequences; consequences, assuredly, not theoretic; and which it is my purpose hereafter to exemplify, by references to the most popular works of the modern continental school.

Having submitted this explanatory statement, I proceed to consider the further animadversions of ALBIUS. He conceives, that "the second objection involves two propositions, neither of which it is very easy implicitly to adopt: *first*, it implies that a clear passage can properly be employed to explain the doctrine contained in an obscure one, only when both treat of the same thing, and mean to propound the same, or nearly the same, truth: *secondly*, it implies, that an identity of subject-matter between a plain and an obscure passage does seldom or never take place, and therefore cannot be assumed to exist, without leading to error."

After the most careful scrutiny, I can venture to pronounce, that

catholic, when it can be duly obtained. She every where shews her readiness to abide by that judgment, and to reverence it, in proportion to the evidence of its antiquity, and its uninterrupted continuance."—VAN MILDERT. *Bampton Lect.* p. 278.

the former of these propositions is not either expressed or implied throughout the whole Appendix. So deeply, indeed, is this my conviction, that I am willing to adopt a proposition nearly its converse, almost in the precise words of my opponent; namely: "That a difficult passage may often be explained by means of a simpler one, when both passages do not contain the same doctrine, and even when the plainer, [I will add, even when the obscurer passage] does not contain any doctrine at all." The cases truly are innumerable, and the classes of circumstances could not easily be reckoned, in which passages either totally or partially differing in their subject-matter may give and receive mutual elucidation. A few of those classes, however, may be intimated, were it only for the purpose of removing any misconception which may have arisen on this head respecting the views of the Appendix, and its writer. The meaning, then, of words and phrases may be settled, difficulties in grammatical construction may be removed, figurative language may be elucidated, historical allusions may be opened and verified, by the careful and judicious collation of texts, which, in their leading purpose, have little or no similarity or relationship to each other. This admission might, with perfect consistency, have been made in the Appendix; but surely its absence may be pardoned, on the simple ground that no man of common sense, or common information, even slightly versed in the study of Scripture, could be supposed so ignorant as not to know, or so extravagant as not to apply, these first principles of hermeneutical theology. The truth is, that, however imperfect in its execution, the Appendix aimed at higher matters; and, in the branch of it now under consideration, the aim was to guard against the unqualified, irregular, and licentious application

of a rule which requires much caution, even in its most legitimate use*, to cases almost, if not altogether, beyond its lawful sphere of operation.

The *second* proposition deduced by ALBIUS from the second objection urged in the Appendix, against the rule of naked self-interpretation, now remains to be considered. The objection, it will be recollected, was, that by making plainer passages a standard of construction for the more obscure, this unrestricted rule would despoil Revelation of all its specific richness, and leave it nothing beyond its simpler and ordinary elements. The remaining proposition deduced by ALBIUS from this objection, as urged in the Appendix, is, "That an identity of subject-matter between a plain and an obscure passage does seldom or never take place, and therefore cannot be assumed to exist, without leading to error."

From the maintenance of this proposition, I do not shrink; and the office of maintaining it, for the present is both brief and easy, since your able correspondent has brought forward no example, and, to my apprehension, no argument in favour of the strict identity between clearer and obscurer passages of Scripture. The words used in the Appendix are the following: "It is obvious, that, in the sacred word, different degrees of clearness and obscurity, can have arisen only from the various nature of the subject-matter." The truth of this position may be supported in the following manner: an obscure passage occurs to me, for example, in the writings of St. Paul. I recollect a plainer passage, apparently of a similar character. The obscure passage,

* For a most wise, temperate, and impressive description and enforcement of this necessary caution, I beg leave to refer to Dr. Van Mildert's Sixth Sermon, *Bun pt. Lect.* pp. 115, 116, with the note upon that passage, pp. 354, 365.

and the plain passage, must present, at least, a verbal difference; otherwise, they would be identically the same, and must consequently be equally clear, or equally obscure. A verbal difference, then, being granted, it is certain, that either the obscure passage must contain some expression not included in the clear passage, or the clear passage must contain some expression not included in the obscure one. But, as the sacred writers never express themselves at random, never write without a clear conception of what they mean, and, at least, a competent power to do justice to their meaning, it follows that each expression must have its value; that is, must be the representative of some portion of subject-matter; and consequently, between these two passages, one of which does contain and one of which does not contain a certain expression, there must exist a difference of subject-matter.

The generic subject, indeed, may be the same, but the specific subject must be diverse. This reasoning, I apprehend, may be justly and safely generalised; and, in the vast majority of profound passages, it will probably appear, that the specific differences, far from being subordinate and trivial, constitute, in fact, the grand and leading features. Nor, let it be said, that the difference may be purely verbal; that, in the obscure passage, an obscure expression may occur, while, in the plain passage, an equivalent though plainer expression may be given. On close inspection, I am persuaded it will be found, that, almost invariably, the obscurity lies, not in *words*, but in *things*; and that, by accepting the plainer term as an equivalent for the more obscure, we should sacrifice the profound and peculiar truth, thus profoundly and peculiarly expressed, not from an arbitrary selection of obscure terms, but because no other terms could do justice to the meaning. It will

be recollected, that when St. Peter makes cautionary mention of the *δυσνοητα* of St. Paul, he refers the obscurity not, in any degree, to the language of the writer, but altogether to the intrinsic difficulty of the subject-matters*. In all such cases, then, I must still protest against reducing difficult texts to the level of plain ones. And, thus protesting, may I be permitted to sketch what I would recommend as a more safe and legitimate procedure? Let the serious student, in the first place, recommend himself to that Divine assistance, without which all human labour must be unavailing; then, let him study, with every grammatical aid, the words of the text itself; next, let him examine, with all imaginable diligence, the immediate context; afterward, let him collate both text and context with parallel passages, rather with a view to the discovery of specific differences, than for the purpose of melting down such differences in a vague, superficial, common-place agreement. These prime labours being finished, commentators may be usefully consulted; and lastly, the conclusion drawn should be most scrupulously brought to the test, not only of the analogy of Scripture, but of catholic orthodoxy, as established by catholic consent; in order, that, if needful, it may be re-considered and revised. Whoever thus examines difficult passages of Scripture, may occasionally and subordinately fall into error; but it is next to impossible, that, in any material point, he should err against the faith or the morality of Scripture and the church of Christ.

This defence, I would hope,

* Καθως και ο αγαπητος ημων αδελφος Παυλος, κατα την αυτω δοξεισαν σοφian, εγραψεν ημιν, ως και εν πασαις ταις επιστολαις, λαλων εν αυταις περι ΤΟΥΤΩΝ, εν ΟΙΣ εσι δυσνοητα τινα, α δι αμαρτιας και ασηρικτοι σρεβλεσιν, ως καθ'ης λοιπας γραφας, προς την ιδιαν αυτων απωλειαν.

2 Pet. iii. 15, 16.

may not prove altogether unsatisfactory; and, viewed in the light of the principles just laid down. I would also hope, that both ALBIUS and others of your readers may be induced to re-examine and re-judge a passage, which I will take the liberty of extracting from the Appendix.

“The clearer passages of Scripture will, in general, be those, which recognise principles deducible from Nature and Providence, without the aid of Revelation; and, by parity of reason, the obscurer passages will commonly be those in which pure matter of revelation is promulgated. If, therefore, it be adopted as the leading principle of interpretation, that the sense of the latter class of passages should be settled or limited by the sense of the former class, it may be reckoned upon, that, through the continual application of this rule, the appropriate and peculiar truths of Revelation will gradually be absorbed in mere natural verities. This result appears inevitable. For so long as there are any plainer passages to be resorted to, these, according to the rule, must be the standard for explaining any that are less plain: consequently, those passages, than which nothing can be plainer, must eventually be regarded as the virtual compendium of all: that is, in other words, the lowest level which is to be found, is, as much as possible, to be made the level of the whole.”—*Appendix to Jebb's Sermons*, pp. 366, 367.

These consequences, it was stated, might naturally have been expected from the adoption of this levelling principle. It may now be added, that the apprehension will appear the more reasonable, when we consider the known tendency of human pride and vanity to reject every thing mysterious; every thing above the level of human discovery or invention. The actual realization of these consequences was also inferred from the general approximation of foreign Protest-

antism towards a licence worse than Socinian. This fact must be the subject of future consideration: mean time, the inference may, perhaps, be strengthened by the indubitable circumstance, that the earliest writers of the Socinian confraternity with Faustus Socinus at their head, put forward as their leading principle, the rule of naked self-interpretation. A fact so notorious, need not be elaborately proved. It will be sufficient to extract two brief passages; one from SOCINUS, the other from SLICHTINGIUS. "We should be most diligent," says the former, "in reading and weighing the books of the Old and New Testament; especially the latter; in which, if we discover any thing which is *every where* attested in the *clearest words*, and not merely in *one or two places*, nor in *words which may have some obscurity*, THAT we are to receive, without any the least doubt of its supreme truth; *whatever we may read to have been constituted or received, in what may have been called the universal church of Christ**." "Towards the avoiding, therefore, of heresies," says the latter, "the single remedy is, to embrace those doctrines ALONE which can be confirmed by clear and open testimonies of Scripture; to reject whatever are not agreeable to them; and to interpret the more obscure passages of Scripture from the plain ones; not to involve the latter in darkness from the former†."

* "Nostrum est. libros Veteris et Novi Testamenti, non modo constantissime retinere, sed etiam in illis præcipue vero in Novi Testamenti libris legendis et pensandis diligentissimos esse. In quibus, si quid, non uno tantum aut altero in loco, neque iis verbis quæ obscuritate aliquam habere possint, sed ubique clarissimis verbis contestatum deprehendimus, nihil prorsus est nobis dubitandum, quin id verissimum sit, quicquid, in universali, quæ dicta fuerit Christi ecclesia, constitutum aut receptum fuisse legamus."—SOCIN. *Tract. de Eccles. opp.* tom. I. p. 333.

† "Ad evitandas igitur hæreses, uni-

The principles thus explicitly laid down have since been abundantly followed up, and improved upon: it were devoutly to be wished, that their deleterious influence had been confined to Socinians professedly so called. And if, either in the Appendix, or in this imperfect paper, any counteractive principles may have been suggested or recommended, it is my sole regret, that the task has not been better executed; and my single wish, that more able and successful advocates may arise and plead the cause of our Catholic and Apostolic Faith.

And now, sir, for the present I will take my leave: relying upon your equity and candour that this defence will find a place in your pages; and that you will permit me, in another letter, to conclude my examination of the strictures of ALBIUS; an adversary so kind and courteous, that I cannot regard this discussion at all in the light of a controversy.

I am, Sir,
Your very obedient,
humble servant,

Abington Glebe, Jan. 6, 1817.

J. J.

FAMILY SERMONS.—No. XCVIII.

Psalm lxxiii. 28.—*It is good for me to draw near to God.*

THE writer of this Psalm was a man of inquiry and observation. He knew that a Divine Providence governed the world; but he found it difficult to reconcile his knowledge with his experience. He saw many things which perplexed him; and some occurrences there were which harassed his mind with anxious and painful reflections. But a further insight into the ways of God convinced him that his im-

cum remedium est ea tantum dogmata quæ claris et apertis Scripturæ Sacræ testimoniis confirmari possunt, rejicere illis non consentanea, et obscuriora Scripturæ loca ex dilucidis interpretari non his ex illis tenebras offundere."—SLICHTING. in 2 *Pet.* ii. opp. p. 356.

pressions, thus hastily formed, were vague and erroneous; and that those who consider the dispensations of Heaven as unjust or unequal, are blinded by their own ignorance. The Psalmist was taught to look far beyond the little incidents which had formerly so much disturbed him: he perceived that there is a God who governs the world; that the inequalities of his government exist only in appearance; and however prosperous may seem the lot of the wicked, and however afflicting the depression of the just, yet that the way of righteousness is the way of wisdom, and that the upright alone are the truly blessed. He gives it in the end as the deliberate conviction of his mind, "It is good for me to draw near to God."

In examining this passage, we may consider,

I. What is meant by drawing near to God; and,

II. The benefits which result from it.

There is a sense in which all persons may be said to be near to God; for "in him we live, and move, and have our being: he is about our bed and about our path, and spieth out all our ways." But the words of the text shew that there is something peculiar in the intention of the Psalmist; and that, in making this declaration, he proposed to himself to follow a path which is not universally trod. The expression is figurative; and the simple interpretation of the passage will best be deduced from attending to the figure. We are said to draw near to a person when we enter into his presence, or come into more immediate intercourse with him than we had hitherto possessed. Hence the propriety of this mode of speaking in relation to God. As there was one place where he condescended in an especial and peculiar manner to abide, so that the token of his presence was visibly seen, men were said to

draw near to him when they approached the habitation where his honour dwelt; and the priest who offered at the altar, or passed into the holy place, in this sense drew near to the Lord. The words, therefore, are naturally transferred in use to the adoration which he received, and to the requests of his worshippers. In the New Testament the phrase is adopted in a more extensive sense; and in this way it is used by the Psalmist as shewing a disposition to hold converse with his Maker, and, in the full meaning of the words, to walk with God.

Now in what way was this purpose to be effected, and what do the words imply?

They imply, 1st, That he would draw near to God in the service of devotion.

It does not appear that this Psalm was written by David; but there can be no question that the author of it was under the influence of the same Spirit which was found in the Singer of Israel. And who that reads the songs of that sacred penman can be ignorant of the zeal and ardour with which he gave himself to the service of the Lord? His whole heart was engaged in the duty. How many times did the solemnity of night bear witness to his devotion! How often did he raise his voice before the dawning of the day, and repeat his sentiments of praise in the evening, in the morning, and at noon! Thus did he draw near to God when none observed him, and in the retirement of his own chamber hold communion with the Lord. And with what alacrity did he go into his courts! How anxious was he to meet his God in the assemblies of his people, and to unite with all that loved and feared him in approaching to his footstool!

Some there are in every age, who draw near to God with their lips, while their heart is far from him: but what was the disposition of the Psalmist? When David

approached him, it was with integrity of heart. Under the teaching of the Holy Spirit, he had learnt to come before the Lord with an acceptable worship. He was conscious that he had entered into the presence of Him who is the Searcher of hearts; and his earnest prayer was, that he might be cleansed from every evil way. He came in the spirit of deep humility; for he felt and knew that the God whom he approached was glorious in majesty, and fearful in holiness; and that he was himself a sinful and guilty creature. He approached with filial fear, being persuaded that, like as a father pitieth his children, so the Lord pitieth them that fear him. He looked up to him with a feeling of hope, being assured that though he is high, yet hath he respect unto the lowly; and that he will hear the cry of his people, and will not reject their prayer. He lifted up his hands with cheerful dependence to the God whom he served, as the Author of his life, and the God of his salvation; whose will had called him into being, whose Providence had protected him, whose gracious promise was pledged to his support. Many there are who bend the knee, while the spirit is unbroken: they can make melody with their voice, when there is no melody in their hearts: they profess to praise God with unfeigned lips: they appear devoutly to solicit his protection and to entreat his forgiveness:—but how little in such cases is the mind affected; and how distinct from those feelings of hope, and love, and gratitude, which kindled the devotour of the Psalmist, are the dispositions of worshippers like these! It is the offering of the heart which God requires of all them that approach him; and unless the soul is engaged in his service, it is to little purpose that we profess to draw nigh to Him, for he will not draw nigh to us: by such prayers he will not be entreated.

2. It is further implied in the expression of the text, “to draw near to God,” that we live continually in the sense of his presence, and in habitual dependence upon him.

The truth of this observation will appear by considering the general scope and object of the Psalm. The Psalmist had been considering the state of several persons, who lived according to the desires of their own minds, in utter ignorance of Divine things, and without any regard to the will of their Creator. They appeared to have set their affections upon the things of this life, and to have given themselves no concern about the Author of all their mercies. The whole of their conduct afforded evidence that they were habitually living in a state of alienation from God: they discarded him from their thoughts and seemed almost to forget his existence. The writer, on beholding their conduct, appears to reason thus: “I now see the characters of these men, and I perceive how utterly worthless are their pursuits. Let them follow their devices; let such as have no desire for better things accumulate earthly possessions, and forsake their God. It is good for me to draw near to him. As for me, I will serve the Lord: my hope and my trust shall be reposed in Jehovah: I will live in the constant recollection of his presence, and in the conviction of his faithfulness.” This was the rule which he determined to follow through life. He knew that he was in no respect exempted from the afflictions of mortality, nor the temptations incident to the righteous. But the principle of faith implanted in his mind, was a triumphant principle: and as often as his heart might be depressed and his spirits ready to sink within him, we may still be assured that he cherished the reflection, “It is good for me to draw near to God. In him alone will I place my dependence: and

whatever be the dangers or calamities of life, under the shadow of his wings will I hide me, till this tyranny be overpast." "I have set the Lord always before me." Such was the disposition of the Psalmist, and such also was the practice of St. Paul. "The life which I now live, I live by the faith of the Son of God, who loved me and gave himself for me." He stood upon holy ground, and all the circumstances of his eventful course were unable to shake his confidence.

II. The Psalmist not only expresses his intention thus to draw near to God in the service of devotional worship, and in the daily habits of his life, but he declares, that it was good for him to do so. We proceed, therefore, in the second place, to consider the benefits which result from it.

First, It is a service of delight.

What other subject has given rise to so many and such lofty testimonies of heart-felt exultation as the service of the Lord? Whenever he turns to this topic, the sacred writer seems almost to be carried beyond his own powers of description. We have only to open the Book of Psalms, and we shall find evidence of his delight in every page. "I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God. Blessed are they that dwell in thy house; they will still be praising thee!" "A day in thy courts is better than a thousand: I had rather be a door keeper in the house of my God, than dwell in the tents of ungodliness." "Lord, what love have I unto thy law! all the day long is my study in it." "Thy testimonies are my delight and my

counsellors: thy law is my delight." We do not cite these passages as descriptive of the character of the Psalmist alone; wherever there is a mind rightly disposed toward God, wherever there is a heart which habitually draws near to him, that mind will also rejoice in his service, that heart will be glad in his salvation. We find the same spirit in the Apostles of Christ: we discover it in those that followed them: and if we have no experience of a similar nature in the sacrifice of prayer and thanksgiving, or while meditating on the word of the Lord, it is too plain an indication that, as we want the spirit of these holy men, so we are destitute of their principles: we are far from God. The Psalmist did not make his feelings the test of his religion; but he walked in the society of his God, and rejoiced in this communion; his disposition was suited to the service: he drew near to God; and he was glad to do it. Nor did he delight only in the service of praise: he delighted also in the statutes and commandments of the Lord.

It is good to draw near to him, in the *second* place, because it is a service of profit.

It has its benefits in relation to both worlds: it is valuable for the present life, and it leads to eternal glory.

In the beginning of the Psalm the writer describes himself as being much surprised at the prosperity of the wicked. He saw that they had health and strength, and abundance of the comforts of life, while many of the righteous were overwhelmed with trouble. He was ready to exclaim, "Verily I have cleansed my heart in vain, and washed my hands in innocency: for all the day long have I been plagued and chastened every morning:" but when he went into the sanctuary of God, then he understood the end of these men. He found that all their riches and prosperity were of no real service:

for "lo! they that are far from thee shall perish. But it is good for me to draw near to God." I find that this is the way to lasting prosperity; I see, that by these means I shall have the benefit of the wisdom which is withheld from the wicked, "for he shall guide me by his counsel:" and I shall receive of that God whose service I have chosen, durable riches and righteousness.

If we should demand, what are the *immediate benefits* of this intercourse with Heaven: they are to be seen in all the communications of the Holy Spirit; not merely in external guidance, but in that devotion of the heart, in that purity of principle, in that elevation of character, which distinguish the people of God. If it be good to derive strength from the Lord; to be furnished with all might in the inner man, so as to be victorious in the day of trial; this is the privilege of them that draw near to him: "they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

If it be good to have an abiding sense of the Divine presence, to behold by the eye of faith Him that is invisible, to dwell upon the perfections of his nature, to catch some resemblance of his image, and to be animated by those hopes and expectations which serve to raise this mortal creature above the regions of mortality; these also are the blessings and benefits bestowed upon them that draw near to God. Let us draw nigh to him, and he will draw nigh to us. And if God draw nigh to us, it is a pledge that he will give to us every blessing of which we stand in need, and that no good thing will be withheld from us.

The Psalmist points out, in two important particulars, the benefits resulting from this communion with God; one with relation to

the present life, and one with reference to the future.

If there be a period when consolation is more especially needed, and the presence of Jehovah is most peculiarly to be desired, it is in the solemn hour when this earthly tabernacle is dissolving, and the spirit is upon the verge of the eternal world. How valuable at such a moment is the favour of God! how welcome at that hour must be the light of his countenance to the departing soul! It is upon that moment that the Psalmist fixes, as offering the best and brightest evidence of the happiness of those who draw near unto God. He speaks with the devotional elevation of one whose energies were all absorbed in the love of his Divine Protector; who felt that heaven itself would cease to be a place of happiness, if that countenance should be withdrawn which enlightens the chamber of death! "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." With the last struggles of mortality he connects the entrance into life: his heart is strengthened, in the decay of nature, by that God who is waiting to receive him to the arms of his mercy and to be his everlasting portion.

And is it not good, then, to draw near to God? Is it an object of desire to be relieved from misery and pain, to be delivered for ever from the touch of evil, and to be blessed in eternal felicity? Is it the wish of our minds, to be released from the fear of death, to finish our course with joy, and to have an abundant entrance into the kingdom of our Father—to walk in his heavenly courts, and to dwell in his glorious presence? This is the sure reward of them that seek him: this is the portion of those that draw near to God: he will bless them in time, he will bless them to all eternity.

This subject may be made useful to us by leading us to examine the state of our souls, and the nature of our religious services. Does He who searcheth the heart and trieth the reins, discover in us those principles, and that sincerity of devotion, which the Psalmist possessed? Would not many blush with shame if the thoughts and inclinations which distract their minds, even in the hour of solemn worship, were exposed to the view of each other? In what light, then, will our service appear to the Searcher of hearts, to whom all desires are known, and from whom no secrets are hid? Consider the qualifications required by the Apostles of Christ, in those that draw near to the Lord. They are to approach him with a lively faith in the Saviour of sinners, with deep humility and contrition of soul; they are to humble themselves in his sight, that he may lift them up; and they are to be sincere and upright before him. If we come in a right spirit, we have every encouragement to approach the Throne of Grace. A new and living way has been consecrated for us by the death of our Saviour, so that we may have boldness to enter into the holiest by the blood of Jesus. Let us draw near, then, by that living way, with a true heart, in full assurance of faith. It is by Jesus Christ alone that we have access to the Father; by that Saviour to whom the Psalmist looked forward as the propitiation for sin, and in whom he believed as the Way, the Truth, and the Life. By nature and practice we are all afar off from salvation: but we are brought nigh by the blood of Christ; by his death, and passion, and mediation; and through faith in his name may we now be reconciled to God, and God to us.—Thus only can we be enabled to meet him in his ordinances, and to walk with him in the way of his commandments.

To such, then, as are strangers to

the grace of God and to the manifestations of his Spirit, we would say, Seek ye the Lord while he may be found: seek him through the intercession of his Son: it is good to draw near to him; but it is a fearful thing to continue strangers to his love: to such he will declare, on the last day, "I never knew you: depart from me, ye workers of iniquity."

And to them that are travelling under the guidance of their Lord, and in the way of his appointments, I would address the exhortation, "See that ye walk circumspectly." Many circumstances will arise to tempt you back to the world, and to shake the steadfastness of your minds. This every Christian has found. The service on which you have entered requires you to be vigilant, and to persevere: but to do this, in all cases it is necessary to draw near unto God. If we could inquire of those holy men, who stood in the first ranks of the army of Christ, and had trial of bonds and imprisonment, and the extreme violence of bodily suffering, they would tell us, that although these things are in themselves not joyous but grievous, yet are they compensated even now by nearness of intercourse with God. His Spirit helps our infirmities: his love comforts our hearts; and we rejoice to know that nothing shall separate us from his favour. And if, like some of the disciples of old, any of you should incline to walk no more with him, think what dangers you incur, and what privileges you abandon; how great and precious are the promises which you slight, and the blessings that you relinquish! The ways of Wisdom are ways of pleasantness, and all her paths her peace: she gives the promise of the life that now is, and of that which is to come;—the promise of all that can make life desirable, of all that can afford tranquillity in death, and happiness beyond the grave. Continue then to walk in the truth:

stand fast in the liberty wherewith Christ hath made you free: and then that gracious God whom you serve will vouchsafe to you his presence, will guide you by his counsel, and receive you to his glory. "Blessed is the people whose hope is in God: they shall walk, O Lord, in the light of thy countenance: in thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."

To the Editor of the Christian Observer.

THE ambiguity of language is a common cause of controversy; and a due attention to that ambiguity may often prove a cure for it. Thus the English word, "witness," signifies properly one who bears testimony in a court of justice. But, since the English law allows no one to attest what he has not seen, the verb, "to witness," soon came to acquire the sense of seeing; and it has at length even monopolized that meaning, while we express the idea of attesting by the phrase not of *witnessing*, but of *bearing witness*. The Greek word *μάρτυρ*,

however, seems to be liable to no such ambiguity, but signifies uniformly, not one who sees or looks on upon any thing, but one who bears testimony to it. Yet, because he is best qualified to bear testimony who has seen the thing which he attests, it can seldom happen that the words, *μάρτυρ* or *μαρτυρεω*, should occur, where the idea of seeing, or being, as we say, an eye-witness, may not be connected with it. In all the passages cited by your correspondent VERAX, it would seem to me (and I am supported in this interpretation by all lexicographers), that men are called *μαρτυρες*, simply because they are or may be required to bear testimony, although they are qualified to be called so by having seen the things which they testify; and in Heb. xii. 1, the controverted word can only refer, in this view of its meaning, to those persons whose history and experience have qualified them to attest the truth of those unseen and to us distant realities which are made present to our minds by faith.

C. C.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE following extract is taken from an Account of the Life of the Founder of the English Methodists, contained in the First Number of the Correspondent, a work announced in your Literary Intelligence of last month. The facts recorded in it may be as new to many of your readers as they were to me; but even those to whom they were previously known will not object to seeing them in your pages.

I am, &c. S.

"No man was ever more suitably mated than the elder Wesley. The wife whom he chose was, like himself, the child of a man eminent

among the Non-conformists; and like himself, in early youth she had chosen her own path: she had examined the controversy, between the Dissenters and the Church of England, with the utmost diligence, and satisfied herself that the schismatics were in the wrong. The dispute, it must be remembered, related wholly to discipline: but her inquiries had not stopt here; and she had reasoned herself into Socinianism, from which she was reclaimed by her husband. She was an admirable woman, of a highly improved mind, and of a strong and masculine understanding; an obedient wife, an exemplary mother, a fervent Christian. Her

husband soon attracted notice, by his learning and ability. Talents found their way, in that age, less readily into public, than at present; and therefore, when they appeared, they obtained attention the sooner. He was thought capable of forwarding the plans of James II. with regard to religion; and preferment was promised him, if he would preach in behalf of the king's measures. But instead of reading the king's Declaration, as he was required, and though surrounded with courtiers, soldiers, and informers, he preached boldly against the designs of the Court; taking, for his text, the pointed language of the prophet Daniel, 'If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king! But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.' When the Revolution was effected, Mr. Wesley was the first who wrote in its defence. This work he dedicated to Queen Mary, and was rewarded for it with the living of Epworth, in Lincolnshire. It was a large parish, containing about 2000 souls; but he found them in a profligate state; and the zeal with which he discharged his duty, in admonishing them of their sins, excited a spirit of diabolical hatred in those whom it failed to reclaim. Here, on the 17th of June, 1703, his second son John, the subject of my present letter, was born.

"The wretches who hated their pastor had twice attempted, without success, to set his house on fire: they succeeded in a third attempt. At midnight, some burning pieces of wood fell upon one of his daughters, and awoke her. At the same time Mr. Wesley, hearing a cry of 'Fire!' from the street, started. His wife was very ill at the time, and therefore slept in another room. Bidding her and the two

eldest girls go shift for themselves, he burst open the nursery-door, where the maid lay with five children: she snatched up the youngest, and bade the rest follow her: the three elder did; but John, who was at this time six years old, was not awakened by all this; and in the alarm, he was forgotten. By the time they reached the hall, the flames were all round them, and Mr. Wesley then found that the keys of the door were above stairs. He ran, and recovered them, a minute before the staircase took fire. When the door was opened, a strong north-east wind drove in the flames with such violence, that none could stand against them. Some of the children, however, got through the windows, others through a little door, into the garden. Unable to do either, owing to the state in which she then was, Mrs. Wesley, after three times attempting it in vain, rushed through the flames, into the street, naked as she was, and escaped with some slight scorching of the head and face. At this time, the child was heard to cry in the nursery: until that moment he had not been remembered. The father ran to the stairs; but they were then so nearly consumed, that they could not bear his weight; and being utterly in despair, he fell on his knees, in the hall, and in agony recommended the soul of the child to God. John, mean time, who had been awakened by the light, ran to the door, and finding it impossible to escape there, climbed up upon a chest that stood near the window. He was seen from the yard: there was no time to fetch a ladder; but it was happily a low house: one man was hoisted up upon the shoulders of another, and was then able to take him out at the window; a moment later, and it would have been too late: the whole roof fell in; but it fell inward, or they must have all been crushed together. When the child was carried into the house where his parents were,

the father cried out, 'Come, neighbours, let us keel down, let us give thanks to God! He has given me all my eight children; let the house go; I am rich enough!' This providential escape was ever remembered by John Wesley, through life, with the deepest gratitude. Under one of his portraits, there is the representation of a house in flames, with this motto: 'Is not this a brand plucked out of the burning?'"

ligious instruction—and are generally obliged, from the nature of their employment, to neglect public worship. How important, therefore, is it that they should be furnished with an opportunity of reading the holy Scriptures! But I leave the matter to wiser heads, and am,

Sir, yours,

J. A. C.

To the Editor of the Christian Observer.

To the Editor of the Christian Observer.

I AM an old man, and have lived to see great things; things which have been the joy and rejoicing of my heart. All the religious institutions which have fallen under my notice, tend to promote the glory of God, and the salvation of men; and to most of them have I been a contributor. It is not my intention, sir, to institute any comparison of their relative excellency: but certainly the British and Foreign Bible Society is one of the most important; and perhaps no society has met with such general acceptance, both at home and abroad. Nor is this matter of surprise, when we consider the simplicity of its plan, the magnitude of its object, and the blessings it has imparted to the poor as well as to the rich; to the captive as well as to him who is at liberty; to persons in workhouses, hospitals, and other mansions of sorrow and pain. There is, however, one department in which I suspect the want of Bibles is great: I mean, in inns, hotels, &c. &c. This first struck me when I was at a large inn in the West of England, between four and five years ago; and again, with still more force, when lately at an hotel and inn in London. I most devoutly wish that some plan were adopted for supplying these places with Bibles, for the use of the servants. Every one knows they are exposed to great temptations—have very few means of re-

It will be found, on the fullest inquiry which can be given to the subject, that the ROMAN CATHOLICS at large, and the JESUITS in particular, are merely parts of the same great aggregate. The head of the Catholic Church is, as it were, the centre of a system, round which those Catholics who are *not* Jesuits revolve in more regular orbits; while those who *are* Jesuits (like the comets of the solar system) describe more eccentric courses. The Jesuits, however, still derive all their heat and influence from the same source out of which the other members of the Catholic hierarchy are supplied in common with themselves. If the Jesuits, like the fiery stars of our system, occasionally cross the path of the Catholics, and threaten them with injury or destruction, it is not the less certain that both the Jesuits and the Catholics at large are constituent parts of one comprehensive circle, whose centre is at *Rome*, and whose circumference is *every where*. It is therefore to be expected that *until the Papal Church can cordially tolerate a Protestant state*, the JESUITS will still continue to be, what they have been from their origin, *the most active and formidable* of her agents, to whom she will look with confidence for the destruction or humiliation of those who either condemn her religious errors or oppose her political pretensions. No two descriptions of men could be more opposite to each other, in

principles and conduct, than the Pharisees and Sadducees of old; yet they were alike enemies to real Christianity and its Divine Founder. In like manner, the Catholics proper, and the Jesuits, although in many things of very opposite sentiments and feelings, are yet pledged to one common hostility with Protestants of every name; because they are equally agreed in asserting and maintaining such fundamental errors, both in religion and policy, as Protestants can never fail to protest against, so long as they retain any more than their name.

It will, perhaps, therefore, appear that, until POPERY shall lose her intolerant character (in which case she must cease to be Popery), JESUITISM will have lost none of her PECULIAR DANGER.

The restoration of the order of Jesuits took place on the 7th of August, 1814, by a bull of the present Pope, Pius VII., which is well worth consulting: it sets forth the duty of the Pope "to employ all his power to relieve the spiritual wants of the Catholic world,"—recites the revival of the order in Russia in 1801, on the prayer of the EMPEROR PAUL, and in Sicily, in 1804, on that of KING FERDINAND: it then states, that the Pope would "deem himself guilty of a great crime towards God, if, amidst the dangers of the Christian Republic, he should neglect to employ the aids which the special Providence of God had put in his power; and if, placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ the vigorous and experienced powers who volunteer their services." It then declares, that the Pope, "in virtue of the plenitude of apostolic power, and with perpetual validity, had decreed that the concessions made to the Jesuits in Russia and Sicily should extend to all his ecclesiastical states, and to all other states." All necessary powers are then granted to the present General of the So-

ciety, "in order that the said states may freely receive all who desire to be, or shall be, admitted into the order; and power is granted to the members to apply themselves to "the education of youth, to direct colleges and seminaries, to hear confessions, to preach, and administer the sacraments." The several colleges, houses, and members of the order, and all who shall join it, are then taken under the protection of the holy see, which "reserves the power of prescribing and directing all that may be necessary to consolidate the Society more and more; to render it stronger, and to purge it of abuses, SHOULD THEY EVER CREEP IN." The Society and all its members are then recommended strongly "to temporal princes and lords, to archbishops and bishops, and to all persons in authority, who are exhorted and conjured, not only to suffer them to remain unmolested, but to see that they are treated with all kindness and charity." The apostolic constitutions of the founder of the order, Pope Paul III., and others, are revived in favour of the Jesuits; and, in short, they are placed in the same condition of privilege and power as they anciently enjoyed. The bull is directed to be inviolably "observed in all future time, and that it shall never be submitted to the judgment or revision of any judge, with whatever power he may be clothed; declaring null and void any encroachment on those regulations either knowingly or from ignorance." The bull of Pope Clement XIV. who abolished the order, is then expressly abrogated! *fallible head of the church*—*fallible head of the church*—it is lastly stated, that "if any shall attempt, by an audacious merit, to infringe or oppose part of this ordinance, he shall thereby incur the indignation of Almighty God, and of the Apostles!!!"

The publication of this bull was followed by an act ordaining the *restitution of the funds which were the patrimony of the Jesuits, and making compensation for their confiscated property.*

The order of the Jesuits was founded by Pope Paul III., who by his bull, dated March, 1545, permits them to alter, annul, or revive, at pleasure, as times, places, and circumstances may require, their constitutions made, or to be made: and, in another bull, dated November, 1549, he sanctions the *despotism of the General*, by giving him *complete jurisdiction over the members*, and power over the funds of the Society, together with the privilege of sending any individual of the order *wherever he may please.*

The above statement is taken from the introduction to the "History of the Jesuits," lately published in 2 vols. 8vo. by Baldwin and Co.

C. J.

To the Editor of the Christian Observer.

THOUGH your pages are devoted chiefly to religious subjects, I trust you will not think a small part of them ill occupied by an attempt to call the attention of your readers to the practice of cleansing chimnies, by means of climbing boys. This practice seems to involve so much sin on one side, and so much misery on the other, that it seems impossible that any persons of common humanity, above all, that any "who call themselves Christians," should not rejoice in the opportunity of diminishing, and finally doing away the evil, by using and by recommending the new plan of sweeping chimnies by means of a machine. Were I not fearful of taking up too much space in your publication, I would mention some of the evils we inflict on friendless infants, and some of the crimes we encourage, by a continuance of the present system; but such of your

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readers as are unacquainted with them, may find them detailed, in fearful array, in a short "Report of the Society for superseding climbing Boys*;" where they will also find the names and addresses of many chimney-sweepers in and about London who use the machine.

Very active exertions are now making by some great and good men, to promote the object of this Society; and there can be no doubt of their being crowned with success; but as publicity is of great importance, the introduction of the subject in your magazine may tend in no small degree to hasten the period when this reproach shall be wiped away: for such an appeal as this can hardly be so well directed as to the readers of the Christian Observer; to each of whom I would humbly and affectionately recal our blessed Saviour's declaration, "Forasmuch as ye did it to one of these little ones, ye did it unto me."

I am, &c.

A CHURCHMAN.

For the Christian Observer.

LINES WRITTEN IN SICKNESS,

ON PS. XXX. 4, 5.

"Sing unto the Lord, O ye saints of his; and give thanks at the remembrance of his holiness. For his anger endureth but a moment: in his favour is life. Weeping may endure for a night, but joy cometh in the morning."

WHAT thanks I owe thee, Heav'nly LORD,
For all the wonders of thy word!
In ev'ry pang, in ev'ry fear,
I find the treasur'd comfort here.
Thy chast'ning anger soon is past;
Thy healing mercies ever last,
And with reviving influence shed
Eternal blessings on my head!

When penitence, in trembling mood,
Uplifts my streaming eyes to God;
And sins of ev'ry name and age
By turns my mournful thoughts engage;

* Sold by Baldwin, Paternoster-row; Hatchard, Piccadilly; Colburn, Conduit-street; and Wilson, Royal Exchange. Price 6d.

N

Fall soon awake, with cheering light,
Thy pard'ning mercies on my sight;
And the REDEEMER's name bestows
A "double" peace for all my woes.
When mov'd by sin, or cold neglect,
Thy stern rebukes my soul correct;
And, sore dismay'd, afflicted, tost,
I mourn thy secret presence lost:
Thou mark'st—thou "bow'st thy heav'n's
most high,"

And in "the darkness of the sky"
Reveal'st thy awful soothing voice,
And bid'st my sinking heart rejoice.

When deep affliction deals the blow,
And dries each source of bliss below;
No parent left, no offspring nigh,
To cheer or to partake the sigh:
Not long I mourn—The FRIEND above
Soon shews a more than parents' love;
Dispels the momentary night—
He speaks the word, and "there is
light."

When fever'd pain or anguish'd smart
In vain explores each healing art;
By night invokes the dawn, and then
Still restless woos the night again:
Yet on that dark, that ling'ring hour
Oft beams the Star of saving pow'r;
And soon, Thy deep intentions clear,
Health, youth, and gladness re-appear.

But when that stroke is nearer felt
For man's revolt by Justice dealt;
When, hanging on the faded cheek,
Chill dews the night of death bespeak:
O! then Thou bidst to faith arise
A purer Sun in brighter skies;
Life springs immortal from the tomb,
And morning wakes in endless bloom.

C. J. H.

To the Editor of the Christian Observer.

PERMIT me to offer you a few more of the poetical effusions of the same lamented friend, some of whose posthumous lines have appeared in your two last Numbers: they cannot fail to be acceptable to your readers.

I am, &c.

S.

CANZONETTE.

'Tis sweet, when in the glowing West
The sun's bright wheels their course
are leaving,
Upon the azure Ocean's breast,
To watch the dark wave slowly heaving.

And oh! at glimpse of early morn,
When holy monks their beads are
telling,

'Tis sweet to hear the hunter's horn
From glen to mountain wildly swelling.

And it is sweet, at mid-day hour,
Beneath the forest oak reclining,
To hear the driving tempest pour,
Each sense to fairy dreams resigning.

'Tis sweet, where nodding rocks around
The nightshade dark is wildly wreath-
ing,

To listen to some solemn sound
From harp or lyre divinely breathing..

And sweeter yet the genuine glow
Of youthful Friendship's high devo-
tion;

Responsive to the voice of woe,
When heaves the heart with strong
emotion.

And Youth is sweet with many a joy,
That frolick by in artless measure;
And Age is sweet, with less alloy,
In tranquil thought and silent pleasure.

For He who gave the life we share,
With every charm His gift adorning;
Bade Eve her pearly dew-drops wear,
And drest in smiles the blush of
Morning.

TRANSLATION OF AN ITALIAN SONNET

(WRITTEN UPON THE SUMMIT OF FLIN-
LIDMON, A MOUNTAIN IN WALES,
BY JOHN SARGENT, ESQUIRE.)

WITH pensive heart and trembling steps
I tread

These savage heights, with Alpine
horrors crown'd;

While eagles scream around their stormy
head,

And the hoarse torrents pour a solemn
sound.

'Tis awful! here no growelling thought
can dwell,

Where all is vast, magnificent, and
high;

I feel, I feel the ascending spirit swell,
Though faint the foot, and wearied
be the eye.

Ah! treacherous heart by earth-born
cares depress'd,

Why rove thy thoughts amid the sordid
throng,

Where sensual pleasures clog each vul-
gar breast,

And gold and glory trail their pomp
along?

Oh! mount at length to Heaven on
 rapid wing,
 There on thy native empyrean glow;
 And blest with peace, and bright in end-
 less spring,
 Smile at the clouds that shade a world
 below.

Ah! why, by passing clouds oppress'd
 Should vexing thoughts distract thy
 breast?
 Turn, turn to Him, in every pain,
 Whom never suppliant sought in vain;
 Thy strength, in joy's extatic day;
 Thy hope, when joy has pass'd away.

PSALM XXIV. PARAPHRASE.

Jehovah's throne is fixed above,
 And bright through all the courts of love
 His Cherub Choirs appear:
 Ah! how shall man ascend so high,
 A feeble race condemn'd to die,
 The heirs of guilt and fear!
 Shall towering strength, or eagle flight,
 Essay to win the sacred height
 By Saint and Seraph trod?
 That living light, that holiest air,
 The guileless heart alone shall share,
 The pure behold their God.

Yet think not that with fruitless pain,
 One tear shall drop, one sigh in vain
 Repentant swell thy breast;
 See, see the great REDEEMER come
 To bear his exiled children home,
 Triumphant to their rest.

Even now from Earth's remotest end
 Ten thousand thousand voices blend
 To bless the SAVIOUR'S power:
 Within thy temple, LORD, we stand
 With willing heart a pilgrim band,
 And wait the promis'd hour.

Then high your golden portals raise,
 Ye everlasting gates of praise;
 Ye heavens, the triumph share:
 MESSIAH comes, with all his train;
 He comes to claim his purchas'd reign,
 And rest for ever there!

PSALM XLII. PARAPHRASE.

PART I.

As panting in the sultry beam
 The hart desires the cooling stream,
 So to thy presence, LORD, I flee,
 So longs my soul, O God! for thee,
 Athirst to taste thy living grace,
 And see thy glory face to face.

But rising griefs distress my soul,
 And tears on tears successive roll:
 For many an evil voice is near
 To chide my woe, and mock my fear,
 And silent memory weeps alone,
 O'er hours of peace and gladness flown.

For I have walk'd the happy round,
 That circles Zion's holy ground,
 And gladly swell'd the choral lays
 That hymn'd my great REDEEMER'S praise
 What time the hallow'd arch along
 Responsive swell'd the solemn song.

PART II.

O God! my heart within me faints,
 And pours in sighs her deep complaints;
 Yet many a thought shall linger still
 By Carmel's height and Tabor's rill,
 The Olive Mount my SAVIOUR trod,
 The rocks that saw and own'd their God.

The morning beam that wakes the skies,
 Shall see my matin incense rise;
 The evening Seraphs as they rove,
 Shall catch the notes of joy and love,
 And sullen night, with drowsy ear,
 The still repeated anthem hear.

My soul shall cry to thee, O LORD,
 To thee, supreme incarnate WORD,
 My Rock and Fortress, Shield and Friend,
 Creator, Saviour, Source, and End;
 And thou wilt hear thy servant's prayer,
 Tho' death and darkness speak despair.

Ah! why, by passing clouds oppress'd,
 Should vexing thoughts distract thy
 breast?
 Turn, turn to Him, in every pain,
 Whom never suppliant sought in vain;
 Thy strength, in joy's extatic day
 Thy hope, when joy has passed away.

PSALM CXLI. PARAPHRASE.

LORD, before thy throne we bend,
 LORD, to thee our eyes ascend;
 Servants to our Master true,
 Lo, we yield the homage due;
 Children, to our Sire we fly,
 Abba, Father, hear our cry!

To the dust our knees we bow;
 We are weak, but mighty Thou;
 Sore distress'd, yet suppliant still
 We await thy holy will:
 Bound to earth, and rooted here,
 Till our SAVIOUR God appear.

From the Heavens, thy dwelling place,
 Shed, O shed, thy pardoning grace,
 Turn to save us:—none below
 Pause to hear our silent woe;
 Pleased or sad, a thoughtless throng,
 Still they gaze and pass along.

Leave us not beneath the power
 Of temptation's darkest hour;
 Swift to seal their captive's doom
 See our foes exulting come:
 Jesus, SAVIOUR, yet be nigh,
 Lord of Life and Victory!

REVIEW OF NEW PUBLICATIONS.

A popular Survey of the Reformation and fundamental Doctrines of the Church of England. By GEORGE CUSTANCE, Author of A concise View of the Constitution of England. Longman and Co. 8vo. pp. 571. Price 12s.

EVERY work connected with the "reformation" of religion, at home or abroad, derives, from its mere subject, considerable importance in our eyes. However indifferently executed, it at least directs the mind to a topic on which it can scarcely employ itself without advantage. It introduces us into a mine of incalculable riches, however ill calculated it may be to become our guide through all the depths and windings of it. If, therefore, the work of Mr. Custance had not, from its execution, any title to our respect and attention, still its subject would at least be a strong inducement to examine and to report upon it. We should, at the worst, give him the degree of credit which belong to every author who turns aside from the frivolities of literature to its more solid and productive occupations—from its parterre of useless flowers, to its fields and storehouses of wealth and profit. But the fact is, that Mr. Custance has considerable intrinsic claims upon our attention. In the first place, the spirit in which he writes is excellent. He views this important subject with the depth and liveliness of feeling which belong to it. Whereas many modern writers, who have either professedly written on the subject, or whose history embraces this interesting period, have been able to take their survey of it with all the coldness of those who had neither part nor lot in the matter. Mr. Custance is alive to its importance—treats of it as,

perhaps with the exception of one, the grandest revolution which has ever taken place in the circumstances of man—as that moral force which is gradually, under a higher influence, regenerating the state of the world—as, in the language of the schools, that plastic soul which is silently moulding and quickening the dead mass of Popery and superstition into form and life. But it may be as well to let the author speak for himself, as to his design in the composition of this work; only assuring our readers, that he has completely redeemed the pledge given in this extract to the public.

"Notwithstanding the great variety of publications, in almost every department of knowledge, there still appears to be wanting a View of the Reformation and Doctrines of the Established Church, so compressed as to be suited to young persons and others, who have neither opportunity nor leisure for reading very elaborate works.

"A great book has always been considered so great an evil, that comparatively very few have had the courage to encounter the folios of Bishop Burnett; and even the Abridgment of his History of the Reformation is so prolix, and contains so many exceptionable passages, as to render it very unfit for juvenile reading.

"The present work having been written with a direct reference to the information of *youth*, on a very important part of our ecclesiastical history, the anxious parent may safely put it into the hands of his children of both sexes; as the author has carefully avoided the least allusion to any of those disgusting circumstances that were connected with the first stage of the Reformation. He has, however, endeavoured to select as many of the most interesting facts as may give the reader a general idea of the rise, progress, and final settlement of our present Protestant establishment.

"It happens, as it always will, that many of those who hold communion with the religion of the state, are totally ignorant both of the nature and princi-

ples of the church to which they feel a sort of hereditary attachment; but can assign no better reason for belonging to it, than its being the religion which their fathers professed. The author has, therefore, taken a brief view of the lawfulness, expediency, doctrines, spirit, and utility of the Established Church, for the instruction of those who cannot consult more learned treatises on these different subjects. In doing which he has steered as widely as possible of controversy, and flatters himself that he has uniformly given his own opinions with a just regard to the right of private judgment in others.

“He begs to assure the reader, that he has stated *no facts* but what rest on the authority of Burnett, Hume, Milner, Gisborne, or other writers of equal credit.” pp. 3—5.

To this account given by Mr. C. of his own work, we think it right to add, that it is written in a plain and unambitious style—that a calm and moderate spirit pervades its pages—that the work is not rendered unfit for the age for which it is chiefly designed by any perplexing or remote disquisitions—and that it is calculated, as it ought, to leave on the mind a very favourable impression of the authors of the Reformation, and of the church built by their labours and cemented by their blood in our own country. Indeed, by carefully ascertaining and developing the real spirit and doctrines of our Establishment, and by displaying the catholic temper, the mild wisdom, the calm energy, and the spirit of cautious discrimination by which its first fathers and the authors of its formularies were animated, it is likely to prepossess the young mind with the deepest veneration for it. If the Establishment be, as we unfeignedly think it is, worth retaining, it is desirable that it should be exhibited not merely through the cold and distorting medium of modern divinity, but surrounded by the glory of its earlier years. In comparing it, at the present moment, with other religious institutions, men are apt to make the comparison between these

institutions in their infant state, or administered by a few simple, zealous men, and the Establishment in her maturer years, and as become the religion of the multitude, and soiled by all the accessions and deposits of time, and circumstance, and human interest, and corruption. Now this comparison is obviously unfair. The rule may not be true, in its full extent, that “whatever is best administered is best;”—because some systems may be so radically corrupt that good administration may merely call into action the most mischievous energies—energies which were harmless only while inactive. It may merely rouse the sleeping lion. But this is certainly true, that the careful administration of a very imperfect system of manners and morals, by a few hands peculiarly interested in its preservation and integrity, may invest it with an undue pre-eminence over a nobler and purer system. A *small* congregation of separatists may be purer, for instance, than a whole community of churchmen, and yet the system of the latter be, on the whole, preferable for the support of national morals and the extension of national religion. The little pond in a man's own garden is usually kept neater in its banks, and clearer from weeds, than the mighty river which rolls through the adjoining meadows. And then also, as to the influence of *time* upon institutions: “Time (says Lord Bacon) is the greatest of all innovators.” And certain it is, that the best human system, unless carefully inspected and diligently cleansed, gradually throws out many warts and excrescencies on its surface. Whoever, therefore, compares any thing that is new with any thing that is old, is tempted, upon a hasty survey, to prefer the former. But the more accurate examiner will often discover, that the splendour of the first is a mere Birmingham polish, and the dulness of the last the mere dust of neglect, veiling the

most intrinsic riches, and removable by the slightest care. It is on grounds such as these, and we have rather hinted at the subject than examined it, that we conceive it to be highly important to carry the young backwards in their examination of the religious system of our country—to lead them to the source, instead of fixing them on the wide and somewhat neglected banks of the descending stream. And such is the tendency of this production of Mr. Custance. The great work of Bishop Burnet, whose name and whose labours will always be precious to the lovers of candour, independence, and truth, is too bulky for the busy, the indolent, and the young. Not, indeed, that we would fall into the modern error of substituting abridgments for original and more copious works; because we believe that both our habits of labour and our progress in truth are endangered by the exchange. But many will have to do with nothing but essences. They will read nothing, if they do not read abridgments. And such persons will read with pleasure and benefit the work before us. We have certainly risen from it more grateful to Providence for the Reformation in general; and for that church in particular, which the Reformers have, as it were, hewn out of our native rocks, and have established on pillars, we trust, never to be shaken, amidst the mountains and valleys of our beloved country. We seem to ourselves to discover some flaws in the spirit and genius of the Reformers, and of the Reformation. We discover also some defects in that particular church which they have planted among ourselves. But, on the whole, we are disposed rather to admire than to complain; rather to thank the great Author of our blessings for what we have, than to allow ourselves in a restless, querulous, and ungrateful pursuit of unattainable good.

We shall now give our readers a single extract, taken at random, from the work of Mr. Custance; but sufficient, although but a part of his argument on the subject, to afford a specimen of his general style and temper. He asks,

“What are the *temporal* advantages for which we are indebted to the establishment of the Christian religion?”

From his reply to this question we select two particulars.

“*Civil liberty* is, doubtless, one, which Englishmen enjoy above all other nations, and which they have derived from their national religion. Whilst Popery enslaved the minds, it fettered also the bodies of men; and no one who is competent to take an enlarged survey of the subject, can deny that civil liberty has gradually increased in proportion as pure Protestant Christianity has been diffused. Previously to the Reformation, the royal prerogative was a principle so vague and undefined as to be a most dangerous weapon in the hands of a violent and capricious monarch; whilst the liberties of the subject were so circumscribed and obscurely ascertained, as to produce, during the reigns of many of our sovereigns, a collision between the prince and the people, which at length brought upon the nation the horrors of a civil war. But as the Scriptures became more generally understood, the unreasonable pretensions of rulers were discovered, and the natural rights of subjects more clearly perceived. The undisguised efforts, therefore, of James II. to re-establish a superstitious religion and a tyrannical government were soon found, by that misguided and arbitrary prince, to be ruinous to his authority. And the memory of the seven *bishops*, who, with such zeal, integrity, and firmness, refused to be the instruments of his insidious policy, ought to be had in grateful remembrance by every Protestant in the land. At the Revolution, principles were asserted and sanctioned by the whole *Protestant* Legislature, which placed our civil and religious liberties upon a basis which we trust, with the Divine blessing, will never be removed. And the same benevolent sentiments which obtained for ourselves the civil privileges we enjoy, have at length triumphed over all the works of the

flesh, and constrained the British Parliament to 'proclaim liberty' to our poor African brethren." pp. 527, 528.

"Again, the national religion raises the tone of public opinion. Wherever the Romans carried their victorious arms, they left the religion of the conquered pagan nations undisturbed, and contented themselves with making their enemies tributary to them. But whence this apparently tolerant forbearance? It arose entirely from this circumstance; that the idolatry of those whom they had subdued did not interfere with their own. It mattered not who were the gods of the countries they vanquished, provided they did not molest the Roman deities and worship. But very different was the conduct of these restless and ambitious people, when they became masters of *Jerusalem*. There the inhabitants were treated with every possible cruelty; there the temple was profaned, and laid in ruins; there the God of the Jews was insulted and blasphemed. Why? Because the worship of Jehovah allowed of no homage to any other deity; because an acknowledgment of the God of the Jews must have overthrown all the altars of the empire of the world.—Now this is precisely the case with Christianity. It strikes at the pride of man, and lays him in the dust. All the natural powers of his mind, therefore, are opposed to it. So that the establishment of it by law gives it a countenance, which at least obtains for it a hearing by thousands, who would otherwise think it an insult to their understandings to be entreated to listen to its melodious accents. Thus the rich and noble, thinking it no disgrace to attend on the worship of the state, are thereby brought under the sound of the Gospel, and made acquainted with those important truths of which they might otherwise never have heard." pp. 531, 532.

Having thus endeavoured to do justice to the respectable work of Mr. Custance, we trust we shall be pardoned if we touch upon a few topics connected with the Reformation, in general of great interest to ourselves, and to which the late aggressions of a pretty large class of writers have particularly directed our attention.

It might have been expected that the immeasurable benefits en-

tailed upon society by the Reformation would have, in some measure, disposed every member of a Protestant community to judge with kindness the character and proceedings of the Reformers. It might have been thought that no man could survey the rapid progress of liberty, literature, and freedom of opinion, during the three last centuries, without doing homage to the individuals who, under God, imparted to all of them this new and mighty impulse. But the fact has been otherwise. The religious zeal of the Reformers has cancelled in some eyes all their other excellencies. And those who would have been canonized by some of these high priests of literature, as the reformers of letters and of national and political law, are depreciated or slandered as the credulous and bigoted constructors of formularies and creeds. Among the foremost in this host of assailants, is a certain celebrated Northern Journal. Its last Number contains an article of this kind, which it is not, however, our intention to examine. Happily the eyes of the public are now, generally speaking, opened on the religious character of that work. We shall, therefore, prefer noting down a few capital errors, or rather vices, in treating on the subject of the Reformation which appear to prevail in modern writers, and especially among the soi-disant philosophical school on both sides of the Tweed.

In the first place, then, we observe a most unmanly desire to depreciate the motives of Luther, and to underrate his services to the great cause of the Reformation. Some of our readers, who are not extensively read in this controversy, may not be unwilling to inspect a brief collection of the imputations which have, at various times, been brought against the father of the Reformation. We give it as drawn up by a most accurate and impartial hand. Luther, then, has been

charged with having struggled for ten years with his conscience, and at last become an Atheist—with having frequently declared, that he would surrender his share in Paradise, if only he might live a hundred years delightfully in the world—with denying the immortality of the soul—with entertaining mean and carnal ideas about heaven—with having composed hymns in favour of drunkenness, to which vice he was greatly addicted—with having caused Amadis to be put into elegant French, in hopes of giving the people a distaste to the holy Scriptures—with not believing a word of what he preached—with having at his death desired to have Divine honours paid to his body. And that the scenes of his death might harmonize with those of his life, it is added, that when his grave was examined a few days after his decease, the body had vanished, and there issued from the tomb a sulphurous stench fatal to the bystanders.—Now we have inserted this catalogue to shew the modern traducers of this great and good man, that if they need the raw material for slander, there exist, as yet, unwrought masses of it which may be wrought up into a vesture as black and flaming as those of the Inquisition itself. Let them only dig deep enough, and they will find poisons as deadly as they can wish, without the trouble of any original combinations. The only possible means by which it is attempted to justify any of these, or indeed most of the modern imputations upon Luther, is by extracts from a little work published by one of his extravagant admirers, called the “*Colloquia Mensalia*,” or “*Table Talk*.” Now, even if some of those best informed on the subject had not denied the authenticity of this work, ought the idle report of some absurd guest at a dinner table to be set against the deliberate statements, the principles, and life of the author himself? There is a single quotation, to which, if

indeed it is unknown to him, we should have been glad to call the attention of Professor Stewart, when deciding on the authority of the *Colloquia Mensalia*. “*Impigit Lutherò quod Jobi etiam libro Divinam auctoritatem detraxerit, argumento è convivalibus ejus sermonibus deprompto, at ludicro plane et calumnioso; cum neque libri illius autor unquam fuerit Lutherus, neque eo vivente vel approbante editus sit.*” (*Selden in Otiiis Theolog.* p. 489.) But to pass, from the source of these charges, to the charges themselves: one of the most frequent imputations against Luther is that of intolerance—and intolerance not merely of temper (for there we should not feel disposed to enter the lists in defence of some of our Reformers) but of principle. The charge is, that he denied to all others that liberty of opinion which he claimed for himself. Now, if a foundation for this charge is sought in his conduct to the Anabaptists, let it be remembered, that he was, perhaps, the mildest of the more eminent Reformers towards that body; and, moreover, that in this particular case, religious and political opinions were so intimately blended that the blow aimed at the spirit of anarchy and bloodshed may be easily mistaken for an assault upon the freedom of religious belief. The Anabaptists were, in the strongest sense, revolutionists and anarchists: and neither church nor state, neither religion nor government, could have survived their final triumph. This, perhaps, is the strongest ground of attack upon the tolerance of Luther. And if nothing more decisive can be alleged against his conduct, surely it is but fair to take into consideration his sentiments on these points as expressed in his familiar letters. “*I am backward*,” said he, to Lincùs, who had questioned him on this point (heresy), “*to pass a sentence of death, let the demerits be ever so apparent.*” On this

ground I am decidedly against capital punishment in such cases, and think it enough that mischievous teachers of religion should be removed from their places."—The opinion of the Dean of Carlisle will not be deemed of slight value upon this question, and it is thus delivered. (Vol. V. p. 498, Hist. of Church.) "At the same time, he took occasion to reprobate the cruel sufferings inflicted on the poor wretches by the persecutions of the ecclesiastical rulers, insisting on that grand distinction, of which this reformer never lost sight—that errors in articles of faith were not to be suppressed or extirpated by fire or sword, but confuted by the word of God; and that recourse ought never to be had to capital punishment except in cases of sedition and tumult. The blindness and darkness in which men are often left are in themselves (said Luther) a sufficient punishment;" (Com. de Luther, II. xl. 12.)

In endeavouring to ascertain the causes of enmity in a certain class of writers, we discover one point in his conduct, which may, perhaps, serve to irritate such of them as adhere to a peculiar school in politics, too much, to allow them impartially to survey his excellences; we mean, his spirit of non resistance, except in the last extreme, to established authorities. No fact of the history of this great man places him, in our judgment, on a higher pedestal of glory, than his conduct in this respect upon a particular occasion. When the vehemence of the Landgrave had nearly borne down the objections of John of Saxony to take arms against the head of the empire; when an army of twenty thousand men was raised to fight for the cause the reformer loved so dearly; when his affairs, without war, appeared to be almost desperate, and when many circumstances promised a successful war; Luther sacrificed at once his hopes, his desires, his anxiety for the Protestant cause, his interests with the

Landgrave—to his love of peace, and loyalty, and good order. After urging many reasons why the elector should not take arms against the emperor, he heroically says, "I must repeat the protestation which I lately made before your highness at Altenburg, that we must quit this part of the country rather than be partakers of the infamy which will infallibly attach to your highness in the prosecution of unlawful hostilities." Such language may be ungrateful to some ears; but it harmonizes with the voice of Scripture, and of true magnanimity. Luther disdained to be found, where no Christian was discovered in the first ages of the Gospel, in the ranks of rebellion against lawful authorities.

On the whole, we have no hesitation in commending to our readers the example of one of the professed and most active enemies of Luther, in preference to that of some of his avowed friends. It is well known, that when the imperial army took possession of Wittenberg, the soldiery rushed forward, with the most indecent ardour to tear up the grave of Luther and disperse his bones. The emperor checked them with these words, "I war not with the dead." Perhaps, at that period, that better light of religion had begun to communicate itself to the mind of this ambitious monarch, which at a later period mingled with the shades of his superstition, and shed a sort of milder lustre over the last days of his turbulent life. At all events, may our contemporaries also remember that men of candour and honour "war not with the dead." Let them reason from facts, and not on hypothesis—and where the act is good, impute no unworthy motive to the agent who is not himself in circumstances to repel the charge. But we must turn from this ample field, to notice a second transgression of many of the writers on the Reformation.

The error to which we allude

is that of ascribing the effects manifestly wrought by the Reformation to other causes. Nothing, for instance, is more common than the assertion, that without the Reformation, or any change originating in religious motives, the "progress of knowledge" would "necessarily" have produced some such revolution in the opinions and habits of mankind. Nor are statements of this kind confined to the open or even the disguised enemies of religion. They are found in the mouths of its avowed friends. Not merely sciolists in philosophy, but distinguished philosophers, have fallen into this error. How surprising is it, for instance, to find in the pages of such a writer as Mr. Dugald Stewart, the following statement! "The Protestant Reformation, which followed immediately after, was itself one of the *natural consequences* of the revival of letters, and of the invention of printing."

Now although it is our intention, at no very distant period, to enter into an extended investigation of the highly important work from which this sentiment is quoted, we may, perhaps, be permitted to anticipate our future labours by asking, whether Mr. Stewart can really conceive that the Reformation is the natural offspring of the progress of human knowledge. These three propositions are perfectly obvious to ourselves;—that the Reformation was the work of religious principle—that nothing but religious principle was competent to effect a change as extensive as that accomplished by the Reformation—that the progress of the Reformation was not *materially* assisted by men of mere science or literature. Let us dwell for a moment on each of these points.

The first position—that the Reformation was the work of religious principle—appears to us to need little proof. We know that the most mercenary and even impure motives have been imputed to the

chief authors of the Reformation. Mr. Hume, for instance, tells us, that the Austin friars had usually been employed in Saxony to preach indulgences, and, from this trust, had derived both profit and consideration; that Arcemboldi gave this occupation to the Dominicans; that Martin Luther, an Austin friar, *resenting the affront put upon his order*, began to preach against indulgences, &c.—But it is enough to reply, first, that the sale of indulgences had not been "usually" confined to the Austin friars, for, till the year 1229, the Dominicans had exclusively sold them; that for fifty years before Luther, only the name of one Austin friar occurs as a vender of them; that, moreover, the sale of them was become, at the opening of the 16th century, too odious and unpopular for Luther to covet such an employment for his order; that such motives were never imputed to Luther, even by his inveterate enemies, Cajetan, Emser, Hogstrat, and Tetzel. Even this reply, however, is superfluous. Let any one seriously canvass the writings of the early Reformers, and they will at once perceive, that with them every other object was subordinate to religion; that literature and politics were mainly regarded in their bearing upon the interests of the Gospel; and that especially the grand fundamental doctrine of "justification by faith alone" was that around which they rallied—their "*articulum stantæ aut cadentis ecclesiæ*"—the truth, in whose cause they were prepared to live and to die. The Reformers were doubtless eminent scholars—Luther especially (for Melancthon adhered to the Peripatetic school) made the first formidable assault on the philosophy of the schools, and thus paved the way for the future triumphs of reason and truth in moral and metaphysical inquiries;—but it cannot be questioned that religion prompted them to act, as well as guided them in action;

that they followed not the dim and perishable light of human science, but the star which conducted them to the presence of their Saviour. The counsel of Luther to Spalatinus, when the latter desired his advice as to the best method of study, agrees with this statement. "Read" (said he) "certain parts of Jerome, Ambrose, Augustin;" but "always begin with serious prayer, for there is no interpreter of the Divine word but its own Author. ... Read the Bible in order, from beginning to end."

But next let us turn to the second proposition—that nothing except religious principle could have accomplished the mighty changes effected by the Reformation. If any other principle would have been sufficiently strong, steady, and universal, what was that principle? Not the love of liberty, for the mere lovers of liberty sought it by a momentary burst of passion and tumult, and were heard of no more. Not the love of philosophy, for the self-called philosophers of those days were too busy with substances and accidents to think of reform. Not the love of letters, for the lovers of letters, with Erasmus at their head, preferred the repose or the laurels of the Vatican to the perils of the Protestant camp. And the fact is, that no other principle, but that which pursues its object in another state of being, could prepare men to sacrifice every thing in this. No principle, but that which is as intelligible and efficient with the low as the high, with the illiterate as the learned, was sufficiently vast, and vital, and energetic to quicken the whole mass of society, and to raise up, out of the dead stones of Popery, children of virtue and of truth. If historians and critics would, instead of speculating upon the character and views of the Reformers, study their spirit and genius in their own recorded sentiments, it would be seen, that religion, and religion alone, struck the rock, and poured

forth the streams of health and life upon the moral wilderness of European society.

But, once more, we have affirmed that men of mere science and literature cannot be considered as primary agents in this moral revolution. It cannot be questioned that the early works of Erasmus did much to expose the absurdities and corruptions of Popery. It was said, and justly said, that he laid the egg which Luther hatched. But let it be remembered, that no sooner had the incubation begun, than Erasmus repented of his temerity; and that his latter years were spent in cancelling his past benefits, in exposing the friends of the Reformation, in raking up every minute delinquency of his former associates, and displaying them to the world through the magnifying and distorting medium of satire and ridicule. Such was the nature of the service too commonly rendered by men of letters to the Reformation. They began by carrying a torch to detect the errors of Popery, and ended by thrusting it into the face of the Reformers. They loved reform while the reform was not to be extended to themselves. They promoted it while it promised them the patronage of the mighty. But when kings and popes erected their hostile banners, mere learning, like the Grecian orator, took refuge among the baggage waggons of the contending forces. Erasmus frequently sums up his reasons for not joining the Reformers with a sentence of this kind—"above all, I fear for learning." That fear, it is to be apprehended, swallowed up every higher principle.

But it is time that we should close this already extended article, by making a very few observations on a third point to which we have adverted; namely, that there is much disposition in a certain class of writers to undervalue the actual benefits of the Reformation. They admit, perhaps, that the Reforma-

tion originated mainly in religious principle; and that nothing except religion can work any great revolution in the minds of men;—but they seem disposed to deny any such extensive benefits, as its advocates pretend, to have resulted from Protestantism. Few works could be more interesting than one which should trace the Reformation into all its consequences. We shall not, however, attempt to condense that into a few obscure pages which would easily occupy several volumes. At the same time, we cannot forbear to warn our readers against that limited view of the benefits of this great revolution which many modern writers are pleased to take of it. Let them first, for instance, survey its influence upon *religion*—in ridding us of idolatry, of Ave Marias, of masses, of auricular confession, of holy water, of saints and saintesses, of racks, and screws, and faggots, and Jesuits, and inquisitions, and works of supererogation, and penances, and flagellations, and works which justify us, and angels who pray for us—and in presenting us, instead of these, with a simple ritual, with the doctrine of justification by faith alone, and with the fountain of all true doctrine, the library of Heaven, the grand depository of truth and wisdom, mercy and holiness, the charter of our hopes and joys, the Book which the Lamb died to unseal, the very mind of God himself, the pure, the unsophisticated, the un-commented *word of God*—and, in it, with all that teaches the ignorant, cheers the miserable, strengthens the weak, and saves the guilty. —Let the examiner next survey the regions of *philosophy*, and behold the Reformation carrying to their funeral pile all the musty, foggy, immeasurable, innumerable folios of the schools, and substituting for them Bacon, and Locke, and their distinguished disciples. Let him next measure the influence of the Reformation in the depart-

ment of *politics*—and he will see the people, who, till now, had ranked with the beasts around them, raised, wherever pure Protestantism prevails, to the rank of immortal creatures; of creatures who can judge, and have a right to judge, of their rights and of their interests. Let him survey them not as once enlisted under the secret banner of a foreign potentate to thwart the designs of their lawful sovereign, or as exposed to the combined cruelty and extortion of both their own monarch and the pope—but as confederated with their sovereign for their common interest, and for the national good. Let the examiner remember, moreover, that these political benefits have not been confined to a change of principles, but to a change of political circumstances, in the nations of Europe, inferior, in importance only to the former change. It was the Reformation, for instance, that reduced the enormous power of Austria, and created, and to a certain extent perpetuated, a balance of power amongst the various kingdoms of Europe. Since that period also, through every Protestant nation, sound principles of legislation, of commerce, of government, have begun rapidly to diffuse themselves; and a guarantee is obtained, under the blessing of God, for the future happiness of the world, by the wider extension of those principles on which its happiness depends. Let our examiner, after this, trace the effects of the Reformation on *knowledge*. Let him listen at one period, to the faculty of theology at Paris, declaring “that religion was undone if the study of Greek and Latin were permitted,” to Conrad of Heresbach recording the declaration of a monk, “that the new language called ‘Greek’ is the mother of all heresy—and that all who learn Hebrew instantly become Jews”—and contrast with this the many splendid gifts laid on the altars of literature by our English divines. Let him contrast with

Galileo in prison, our Newton and Barrow and Cotes and Maclaurin and Kepler and Halle and Milner. Let him call to mind that even the Jesuits, in their splendid edition of Newton, dared not assert the truth of propositions, the truth of which they themselves had unanswerably demonstrated, because the Pope denied them, and could only maintain that such *would* be the demonstrations if the Pope could possibly be mistaken; and compare, with this, the tolerant, generous, and most free spirit of Protestantism, the full and glorious immunities enjoyed by the meanest subject in the empire of science. Let him consider the almost universal proscription of the best books by papal interdicts—that Leo X. for example, prohibited all books translated from the Greek, Hebrew, or Arabic, whilst he threatened any one who should impugn the blasphemous poems of Ariosto; that even within a short time, and possibly up to the present moment, “Robertson’s Charles the Vth,” and “Smith’s Wealth of Nations,” have been interdicted in Spain—and contrast with this the freedom of the press in our own country. These, and to these a thousand such instances might be added, may serve to convince a candid inquirer that it is difficult to exceed the proper limits in displaying the benefits of the Reformation.

But we feel ourselves compelled to stop, and will only venture to state, in addition, our anxious hope and prayer, that the Reformation may not exist in name only among ourselves—that the great master principles of this mighty revolution may be steadily kept in view—that whilst we regard the Papists themselves with the eye of tolerance and charity, we may preserve the most unabated detestation of many of their tenets—that the spirit of religion may more and more animate and vivify our otherwise dead and useless forms—that no vagrant Papist, no hooded nuncio from the

Vatican, may be found among ourselves to dig up from its grave and restore to its lost honours a single papistical error—and that, if such should be found, there never may be wanting Luthers and Melancthons, to huddle these ghosts of Popery into their graves again, to exalt the standard of the Reformation, which is the banner of the Cross; and to perpetuate by their courage, and faith, and love, and zeal, those principles for which our ancestors burnt on the funeral pile, or bled under the axe of the executioner. To all this what true Protestant will not say—Amen?

An Essay on the Existence of a Supreme Creator, possessed of infinite Power, Wisdom, and Goodness, containing also the Refutation, from Reason and Revelation, of the Objections urged against his Wisdom and Goodness, and deducing from the whole Subject the most important practical Inferences. By WILLIAM LAURENCE BROWN, D. D. Principal of Marischal College and University of Aberdeen, &c. &c. 2 vols. 8vo. Aberdeen: Chalmers and Co. London: Hamilton. 1816. pp. iv. xvii. 342 and 363.

A Treatise on the Records of the Creation, and on the Moral Attributes of the Creator, with particular Reference to the Jewish History, and to the Consistency of the Principle of Population with the Wisdom and Goodness of the Deity. By JOHN BIRD SUMNER, M. A. 2 vols. 8vo. London: Hatchard. 1816. pp. xxvi. 326 and 392.

THERE are two opposite errors, into which the world is prone to fall, in regard to the evidences of religion. Some persons are apt to rest upon them, as though they constituted the religion, which they only prove; while others, who know more of religion, who have been educated in its principles and feel its practical importance, are liable

to undervalue the evidences of those truths which form the basis of their dependence and hope. Yet no reflecting person can doubt the infinite value of settling clearly the evidences on which his faith and his hope are founded. It was the confession of the pious and excellent Baxter, at the close of a long life, devoted sincerely and zealously to the service of God, that, while he had never felt much inclination to those sensual enjoyments which are the snare of thousands, he had sometimes been tempted to a total relinquishment of his faith, and to utter apostacy: and this he attributed to a deficiency of fundamental instruction in the plain evidences of Christianity. The necessity for such instruction seems to have been overlooked in his religious education; and the danger, to which so eminent a servant of our common Master was exposed in consequence of that omission, though happily he was preserved from its effects, ought to be a warning to all parents and guardians to lay the foundations of religion deep in the hearts of the rising generation, and to secure them well, lest the whole building should hereafter form an universal wreck through the intemperate haste of the builders.

Nor is it to be doubted, that other highly important advantages arise from a frequent study of the evidences of Christianity, provided we do not rest there. It is impossible to have the mind intently engaged in that occupation without enlarging its view of the wonders of creation and the beneficence of the Creator; which must necessarily be productive of some degree of awe and love, and tend to cherish those right affections in the heart which the business and bustle of the world, even of the religious world, are too apt to exclude or impair.

For these reasons, we gladly hail the appearance of the two works of which we intend now to give

an account. The proposal of a prize for such undertakings would seem to be particularly judicious; because few persons, and especially few of those who are most competent to the task, would naturally be led to such a work without a stimulus. Men's minds are more naturally occupied with those parts of a subject on which opinion is not settled, than with those on which their judgment has been formed. In proportion, therefore, as men have penetrated deeper into the heart of Christianity, they are less concerned with its evidences, and seem to be withdrawn from the consideration of them in the same degree in which they are competent to discuss them. Happy it is indeed, when a man, who, like Dr. Watts, has acquainted himself with every part of the Gospel, directs his talents to the assistance of tender youth in its first essays on the same journey. But the number of such men is so scanty, that we rejoice to see any means adopted which promise to augment it but more especially when two such productions as those now before us are the result.

These valuable publications were written in consequence of the will of Mr. Burnett, who left a sum of money in the hands of trustees for the purpose of instituting two prizes; the one of twelve hundred pounds, the other of four hundred; for the best essays on the evidences of a Deity and the refutation of objections to his wisdom and goodness—as often as the funds, bequeathed for that purpose, should accumulate to a sufficient amount for the payment of the sums required.

As a Memoir of that extraordinary and benevolent character, is prefixed to one of these publications, we hasten, in the first instance, to give our readers an insight into it; and in doing this we shall avail ourselves of the sensible and interesting language of Dr. Brown.

“John Burnett, of Dens, Esq. was

born in Aberdeen, in the year 1729. The month and day of his birth have not been ascertained. His father was an eminent merchant in that city, and gave his son a liberal education, in the place of his nativity. In the year 1750, the son entered into business, on his own account, without any other fortune but that which, though a young man, he seems to have possessed in a distinguished degree—the *esteem, confidence, and support* of friends. For about that time his father had failed in his circumstances: not from any imprudence or misconduct on his part, but from a sudden, unusual, and, to him, most unfortunate decline in the prices of the articles of merchandize in which he dealt, while he himself was obliged, by contract, for a number of years, to purchase these articles from others at fixed and higher rates.

“This circumstance principally arose from the war in which this country had been engaged. It is, hence, evident that, if *war* produces, to some, temporary advantages, it is, at last, productive of equal evils, even to that class who have profited by it. Let our own times proclaim this awful truth. It is just, it is salutary, that this should be the case, in order to impress, even on those whose object is gain, a detestation of war, one of the greatest scourges of humanity.

“The business of the younger Burnett was that of a general merchant; but he was chiefly engaged in *fisheries and manufactures*. In the former of these, his father had also been much concerned, and from this circumstance his misfortunes chiefly arose. The son profited by the experience which he had acquired from his father's case. His success in business was certainly considerable; but exceeded not those expectations which might have been naturally entertained, when his application, prudence, and caution, in the conduct of his affairs, were considered.

“His parents were of the *episcopal communion*, in which it is most probable that he was educated, as far as related to his religious instruction. In his younger days, it is certain that he attended Divine worship in St. Paul's Chapel, of Aberdeen, which is connected with the Church of England, and whose clergymen are in the orders of that church. On some religious points, however, as commonly professed by most Christian communities, he enter-

tained, in more advanced years, certain doubts and scruples; nor could he fully assent to the public standards of any particular communion. For this reason, during many years before his death, he ceased to attend public worship, because he supposed that such attendance implied an unqualified and complete assent to every tenet which was professed by the religious community in whose worship he joined; and he could never bear the idea of assuming the appearance of a *profession*, the reality of which was not sanctioned by his *understanding* and his *heart*. In this notion, he seems to have resembled *Milton*, who abstained from public worship on account of his conceptions of Christianity, which he found realized in no Christian community, or church, existing in his days. Perhaps *pure, primitive, vital* Christianity is to be found only in the sacred Scriptures; and no small degree of purification must probably take place, before its genuine form, with all its celestial features, can be restored to this earth.

“Although this circumstance does infinite credit to Mr. Burnett's *integrity*, his *understanding* seems, on this point, to have been misinformed. He appears not, at this period of his life, to have reflected on the general obligation, resting upon all men, to worship their Creator, both in *public* and in *private*, nor to have rightly distinguished between the *fundamental articles of Christianity*, and those points which are of *subordinate importance*.” pp. x—xiv.

“While he entertained this erroneous opinion, which was certainly, on his part, most *sincere*, he seems to have fallen into one of those inconsistencies incident to the human character, even in its most amiable forms. He would not allow his servants to be absent from church, on any occasion, although he interfered not with their general adherence to any religious profession. Now, while he himself abstained from attendance on public worship, because he could not assent to all the tenets of any church or sect whatever, it seems not to have occurred to him, that any of his servants might, on the ground of conscientious scruples, have urged the same plea for his non-attendance. The celebrated Mr. Howard was a strict *Predestinarian*. He had been threatened with the *Bastille*, if he ever ventured again to pass through France. He had resolved, for a certain object, which he

judged to be of the first importance, to traverse the whole extent of that country. When I strongly urged on him the danger to which he exposed himself, he asserted his firm belief in *Predestination*, as a ground for his proceeding. He said, however, that he would not expose his *servant* to the same danger; sent him round by Italy; and, as he himself was resolved to go to *Toulon*, ordered him to meet his master at *Nice*. The *servant* was just as much secured by *Predestination* as his *master*; yet *Mr. Howard* would not venture to apply the doctrine to the *poor fellow*. The master, nevertheless, escaped all danger, accomplished the object of his journey, and afterwards related to me the wonderful particulars of his perilous adventure. Such are the inconsistencies to which the most vigorous and noblest minds are sometimes liable.

“Mr. Burnett called his servants together, regularly, every *Sunday evening*, and read prayers to them. Although, on some points, he had peculiar doubts, he was far from being a *sceptic*, in regard to the *grand doctrines* of the Christian religion. By diligent reading, accurate examination, and serious reflection, he endeavoured to acquire that information which he deemed to be of the highest importance to his present comfort, and to his eternal happiness. Nor were his pains unsuccessful. Some time before his death, he had obtained clearer and more satisfactory views of those doctrines, in regard to which he had experienced the greatest difficulties. If his life had been prolonged, he would, in all probability, have again joined in public worship. He was remarkable for his scrupulous observance of the *Lord's day*.” pp. xviii—xxi.

“*Punctuality and integrity*, in all his dealings, were prominent features of his character. He was, indeed, considered as difficult and hard in making bargains. When, however, they produced greater advantage than he expected, or than he deemed to be fair and just profit, he returned to his correspondents, as a *gratuity*, the surplusage of his honest computation. In this manner, during the course of his mercantile career, some thousand pounds were restored. When the question was put to him, if he thought that his correspondents would have treated him in the same manner, had the bargain been equally unfavourable as it had been favourable to him; and when the seve-

nty which his father had experienced was brought to his recollection; his reply uniformly was—‘With the *conduct* of others I have nothing to do. It is my duty to regulate my own by the rules of equity, as they appear to me.’” pp. xxi. xxii.

“His affection for his relatives was also warm and constant. His humanity was expansive and vigorous, and particularly interested in the wants of the poor. During many years, he appropriated one or two hours, every day, to the hearing of their cases, and to their relief. In this manner, he applied more than 300*l.* yearly.

“On the return of his brother, James, from India, about the year 1773, they resolved to discharge their father's debts, each of them paying one half. The only exceptions which they made were in the case of one or two creditors, who had been, in the first instance, chiefly instrumental in ruining their father's credit, and then, after his failure was accomplished, treated him with the greatest harshness and severity. This important fact, so honourable both to the subject of this memoir and to his brother, proves that strict integrity and honour were inherent in the family. As family-likenesses are exhibited in the *countenance*, so we often find them in the *moral and intellectual* character. Those two brothers thus paid, on their father's account, about 7000*l.* or 8000*l.* This sum, which, compared with modern failures, may appear insignificant, was, when the failure of Mr. Burnett, senior, happened, and even at the time his debts were paid by his conscientious sons, considered as of no trivial magnitude.

“The younger Burnett was never married, and, at the age of 55 years, died on the 9th of November, 1784.

“He possessed a small landed estate, lying in Buchan, in Aberdeenshire, and situated about 25 miles northward of Aberdeen, which he inherited from his mother. In this property, he was succeeded by a brother, a clergyman in the Church of England, who died without issue. It devolved to a nephew, son of another brother of Mr. Burnett, who now possesses it. With the exception of this property, and of moderate legacies and annuities to various relatives, the residue of his fortune was appointed by him to be applied to charitable purposes.

“Since his death, these charitable

destinations have increased in value, and may now produce altogether about 700*l.* of annual income." pp. xxiii.—xxvi.

Our readers are already aware of the purpose to which some portion of this munificent benefaction was applied. The remainder was appropriated in various ways to the benefit of the poor of Aberdeenshire.

We cannot suffer the narrative of such a life to pass without one observation on the honest and scrupulous nature of its morality. The peculiar equity and honour of repaying to a party, in a closed bargain, whatever had been received more than a just computation would have assigned, furnishes an useful lesson to the Christian merchant and tradesman. It brings to our recollection a similar anecdote, equally to the honour of Mr. Parkhurst, the lexicographer, in his intercourse with one of his tenants. "This man falling behind hand in the payment of his rent, which was five hundred pounds per annum, it was represented to his landlord, that it was owing to his being over-rented. This being believed to be the case, a new valuation was made. It was then agreed, that for the future the rent should not be more than four hundred and fifty pounds. Justly inferring, moreover, that, if the farm was then too dear, it must necessarily have been always too dear, unasked, and of his own accord, he immediately struck off fifty pounds from the commencement of the lease, and instantly refunded all that he had received more than four hundred and fifty pounds per annum."

Nor was this, or any other peculiarity in Mr. Burnett's character, assumed or ostentatious. Even his dying bequests he had designed to be anonymous; and it was only the extent of his benefactions that frustrated his plan of secrecy, and made a faithful memoir necessary to supersede the inaccurate reports of curiosity.

We feel it our duty, however, to notice in some degree the peculiar nature of his scruples and religious conduct, as well as a few of those sentiments, expressed on the occasion by the memorialist, to which we find any difficulty in assenting. The author has indeed incorporated rather an unnecessary portion of general reasoning with his detail of private life; though an air of pleasing and amiable simplicity, which pervades it, easily reconciles the reader to what a fastidious taste might censure as out of place.

Mr. Burnett's habitual absence from public worship would indicate, that his religion, though honest and scrupulous, was cold and cautious, resting upon too nice a sense of particular differences with too weak an apprehension of common duties. At the same time, we imagine, it could have been no slight difference of opinion that occasioned this long-continued retirement of so conscientious a person from the assemblies of Christians. Whatever it was, it is probable that he gradually saw reason to adopt more catholic views as he advanced in life; and the proposal of these prizes may possibly be regarded as the fruit of a desire to impress others with a sense of those important truths, some of which were successively presented to his own mind with growing and at length irresistible conviction. To us he appears to exhibit a striking example of a person who, beginning with obscure views and a conscientious pursuit of clearer, had light after light vouchsafed to him, till at last, perhaps, he was permitted to discern the bright and pure day of the Gospel. We are not inclined, therefore, to accede to the author's conclusion, that Mr. Burnett's temporary scruples must have related to points comparatively indifferent; though perhaps one reason of our differing from him in this particular may be the different conceptions which we appear to entertain upon the great

question, what it is that is essential to Christianity, and what a matter of indifference. The author's sentiments on this subject are contained in the following passage:—

“As the *fundamentals* of Christianity seem to be preserved among all Protestants, with the exception of such as exclude from *salvation* those who differ from them in the most minute article of *order* or *worship*, there appears to be no solid reason for withdrawing from any *Protestant communion* in which a person has been educated, and refusing to join with any other, on this sole ground, that assent cannot be given to every individual tenet which its members may profess.” pp. xvi, xvii.

This (we acknowledge) is very far from being our ground of attachment to the Church of England. In regard to the general question, it would seem that, in our author's idea, the only tenet held by any set of Protestants, which militates against the fundamentals of Christianity, is that which would exclude from *salvation* those who differ in the most minute article of order or worship from themselves. We presume that, in making this statement, the author did not mean to include Unitarians under the general denomination of Protestants; and with this understanding we are not unwilling to admit his position, that the fundamentals of Christianity seem to be preserved among all Protestants: for they all maintain, at least in their public documents, the doctrines of the Trinity, of original sin, of the atonement, and of justification by faith only. Our only doubt would relate to the Quakers, who deny the sacraments. But, certainly, we cannot allow intolerance or illiberality to be a test of fundamental doctrines or a tenet of any church: for fundamental doctrines may be held with intolerance, as well as anti-Christian ones liberally. Nor would we encourage the notion, which is here supported, that it is safe for a person to remain in communion with

a church, while he differs from its public formularies in some important doctrine, provided it be not a fundamental one. Surely the worship of God ought to be kept pure from every thing which looks like hypocrisy or double-mindedness; and, though we agree with our author, that, unless there were a disposition in each man to concede something to his neighbour, there could be hardly any society among men, there is yet (we apprehend) a wide difference between compromising important truths and overlooking light shades of opinion; while at the same time, if ever a person finds himself stand alone and unable to join any body of worshippers sincerely, such singularity ought immediately to make him suspect the soundness of his own opinions, and lead him to examine them with seriousness.

Again we should say, that the moral strictness of Mr. Burnett is no adequate proof to us, as Dr. Brown conceives it to be (p. xxii), of the strength of his religious principles; because the same degree of moral strictness has been sometimes produced by the pride of independence or the love of character, by a stoical sense of human dignity or a studied admission of the fitness of virtue. Such moral strictness would in a great degree have appeared in the conduct of Cato or Seneca, without flowing from a principle which can in any sense be called religious. At the same time, we would earnestly hold out the conduct of Mr. Burnett, as an example that might well shame others, whose religious principles have been from their earliest education clearer, purer, and more evangelical than Mr. Burnett can be supposed to have acquired till the very close of his life—at least if his biographer has done them justice, where he says of him, that

“he raised his views to heaven, and as the best preparation for its happiness, practised those virtues, in the

completion of which this happiness must chiefly consist." p. xlvi.

We propose to close our strictures on this narrative by a few remarks, on the summary view of Mr. Burnett's religious creed and practice contained in this short sentence. Whether they are correctly represented in it, we have no means of judging. Our observations relate only to the description itself, and to the view of Christian faith and duty which would seem to be countenanced in this and one or two other passages of the Memoir.

Although it be true, that the happiness of heaven must chiefly consist in, or be derived from, the completion of the moral virtues; if by that term be understood the whole of our duty to God and to all his creatures; and although consequently the practice of those virtues on right principles be the best preparation for that happiness, we hold it not safe to represent, that man can by any moral virtues prepare his soul for heaven. If he attempt them in his own strength, it is to be feared that it will have a quite contrary effect, and teach him, by going about to establish his own righteousness, not to submit unto the righteousness of God. It is only when justified by faith in an atoning Saviour, that we begin to purify ourselves in his strength, and to have some adequate, though still infinitely imperfect, conception of what is meant by purifying ourselves even as He is pure. Till we apprehend this, we shall be in danger of taking up an imperfect standard and contenting ourselves with such moral virtues as are founded in a sense of human expediency; and thus shall not make any proficiency in that heavenly mindedness, that prevailing love of God and distrust of ourselves, and those humbling and self-denying virtues, which adorn the walk of the Christian virtues, of which heathen philosophy could not discern the

beauty, or stoical dignity enforce the performance: and therefore we would wish to be on our guard, and to place others on their guard, against the seduction of such passages as might be calculated to leave an impression behind them, that it is possible for any but those who have themselves, in the language of Saint Paul, been justified by faith without the works of the law, to perform such works or virtues as a justifying faith would dictate.

These remarks on the eminent life of Mr. Burnett have detained us longer than we had intended from the two valuable works in which he, being dead, yet speaketh. On the general subject of these works, we would first quote the pertinent observation of Mr. Sumner.

"It was a sound and excellent judgment which directed that the attributes of the Deity should be treated of, in the first place, from considerations independent of written Revelation; and in the second place, from the Revelation of Jesus Christ. Natural reason conducts us to the doors of the temple; but he, who would penetrate farther, and behold in their just proportions the greatness and majesty of the Deity within, must consent to be led by Revelation." p. xvii.

Accordingly, he lays out the general scheme for the conduct of his future argument in the following manner:—

"I have not ventured to take the Christian Revelation as the groundwork of my argument; because, that being granted, any treatise upon the Divine attributes would be superfluous: at the same time I should consider it equally absurd and unprofitable to argue in this age, and in this country, as if we were really as much in the dark respecting the counsels of God, or the object of man's existence, as Socrates or Cicero. The experiment of vindicating the moral administration of the universe without the help of a future state, has been sufficiently tried. The necessity of general laws, or the imperfection of matter, or the inevitable consequences of human liberty, or the degrees of perfection of

possible worlds, may serve by turns to exercise, or amuse, or perplex the reasoning powers of a few philosophers. But something more satisfactory must confute the sceptic; something more consolatory must soothe the afflicted; something more irresistible must arm the moralist." pp. xiv, xv.

This decision we conceive to be conformable to the dictates of common sense. The existence and primary attributes of a Supreme Creator we judge to lie within the province of natural religion: for "the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead." It is fit, therefore, that every Christian should be taught to see those evidences which the Deity has stamped upon the face of nature concerning himself, as well as those which he has furnished in the page of Revelation. But in the conduct of this inquiry, while we endeavour to gather all the light which Nature can furnish to us, it would seem to be a preposterous adherence to system to refuse studiously (for we are persuaded it is not possible to refuse altogether) the collateral light which the risen sun of Revelation has thrown over the same prospect.

To us, indeed, it would appear, that the existence of the Inspired Volume affords of itself a distinct and incontrovertible evidence of the existence and providence of God, perfectly independent of that which may be collected from other sources. We cannot, therefore, in any sense, accede to the consequence drawn by Dr. Brown on this subject.

"His existence is presupposed by Revelation, is the foundation of Revelation, and cannot consequently be proved, in the first instance, by Revelation." p. xiv.

Surely, of all proofs of the existence of any thing, a revelation of its existence is the most convincing. This was, probably, the

first proof which Adam enjoyed of the existence of his Creator. It was the proof afforded to the Israelites on Mount Sinai. It was the proof of the resurrection of our Saviour, granted to the Apostles. And it is itself a proof of such a nature, that, when vouchsafed, it must render all proofs, collected from his works or from any other quarters, superfluous. Indeed, all our knowledge of God is in some way derived from Revelation. Even of the ancient heathens, if it is said that that which may be known of God is manifest in them, the reason assigned is—"for God hath shewed it unto them." All discoveries of the Divine nature are revelations, more or less perfect. The world itself, when studied rightly, is a revelation of his works: for "the heavens declare the glory of God, and the firmament sheweth his handywork." History is a revelation of his providence: for in that also "he left not himself without witness;" in that it shews him to have done good continually, and given us "rain from heaven and fruitful seasons, filling our hearts with food and gladness." The Scriptures are a revelation of his will: for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But above all these revelations, will be the revelation hereafter to be made to the pure in heart; "for they," said our blessed Saviour, "shall see God." Other revelations we find denied and controverted. Even the revelation of the glory of God in the face of Jesus Christ is denied, perverted, and vilified; and even many, who receive the testimony of the Gospel, are yet assailed with harrassing doubts in moments of temptation and distress. But those who shall hereafter be permitted to see God, who shall see him as he is, and, holding perpetual communion with his Majesty, shall ever be with the Lord,

can never know doubt or unbelief more. The revelation of him will be to them perfect. It will be such a proof as will make all their former knowledge, from whatever sources derived, shew like ignorance: for we shall then know, even as also we are known.

We are so far, therefore, from admitting, that the existence of God cannot be proved in the first instance by Revelation, that we look upon the very existence of that Book which conveys a revelation of him to mankind as one of the most palpable proofs of his existence. That Book may be proved by a series of citations from it, made in every successive age, to have come into being, part by part, immediately after the several facts which it records. Those facts are of such a nature, that no imposture, which depended upon a forgery of such facts as its basis, could possibly have succeeded at the time of their occurrence; while the whole volume, comprising a train of prophecies, with a history of their accomplishment, is a monument, the existence of which can in no way be adequately accounted for without involving the existence and the highest attributes, such attributes as Nature alone can never unfold, of a Deity.

At the same time, we by no means undervalue those proofs of his being and character which he has mercifully scattered up and down in every part of creation. They are pearls in our path, which we are both bound and privileged to pick up: and accordingly, we proceed now to exhibit those two strings of them which our authors have put together. The unlikeness of the two compilations to each other may well illustrate the harmonious variety of those evidences with which the Almighty has interspersed our walk, and which the Atheist perpetually overlooks.

The first thing to be demonstrated is the simple fact of the being of a God. To this object,

the first of the three books, of which Dr. Brown's Essay consists, is exclusively devoted: and it is, with some exceptions, a clear, plain, and simple abstract of those arguments which have, in all ages, been advanced in proof of this momentous fact, both from the necessity of a First Cause, from the manifestation of design through the whole of creation, from the constitution and faculties of the human mind, from the general consent of mankind, from the evidences in the world itself of a recent origin, from tradition, and, lastly, from Scripture. Whoever wishes to see a short epitome of these several lines of argument, may be gratified here. Mr. Sumner, on the other hand, disposes of the whole of this part of his subject in twenty-seven pages, in which he disproves very clearly, though in a compressed form, the theories which would represent the universe as having subsisted from eternity, or as having had its origin in chance, and then draws the irresistible conclusion, that it must have proceeded from an intelligent Creator; and he closes his summary argument with the following apology for its brevity:—

“If this chapter had been intended as anything more than a brief statement of the nature of the argument from final causes, it would have been necessary of course to detail the chief marks of contrivance which the world exhibits, which have here been only alluded to incidentally. But, in addition to the numerous volumes upon this subject, the recent and popular work of Dr. Paley seems to render any fresh enumeration of those instances quite superfluous. I do not mean to say that the subject is exhausted; nor indeed can it be, till every part of the universe is laid open to our inquiry. But perhaps there is some justice in the remark, that it already labours under disadvantage from its unlimited extent. A single example seems altogether as conclusive as a thousand; and he that cannot discover any traces of contrivance in the formation of an eye, will probably retain his atheism at the end

of a whole system of physiology." Sumner, vol. I. p. 27.

Indeed, we think, that in the arrangement and execution of Mr. Sumner's Treatise, there is something more comprehensive and original, than in Dr. Brown's Essay. He reserves the chief strength of his reasoning for that exhibition of the traits of Divine wisdom and goodness which the world furnishes, and the evolution of which requires all that acuteness and discrimination, as well as extensive and accurate research, which he has bestowed upon it; while he leaves the beaten path, in which no one who wants a guide can be at a loss, in the hands of others, who have gone before or may follow him. We do not mean by this remark to impeach, in the slightest degree, the judgment of those highly qualified and respectable persons who have assigned the priority to Dr. Brown. The question before them was not simply which was the most masterly and able performance, but which exhibited, in the clearest light, all the proofs by which the existence, the power, the wisdom, and the goodness of the Deity are established, and the principal arguments by which objections to those truths may be refuted: and the methodical simplicity of Dr. Brown, who has bestowed an equal degree of attention upon every part of the question, may be thought to have met more exactly the design of the founder than the more independent decision of Mr. Sumner, who has planted his standard wherever he thought his forces stood most in need of support.

We do not propose to dwell long on this part of the subject in either writer. The reasonings of Dr. Brown are generally perspicuous and simple, even where the argument is of a metaphysical kind: for he proceeds straight forward to his object, and does not perplex his readers with the intricacies which lie around him. At the

same time, for a work avowedly designed to be popular, we do not know if he has not given it too repulsive an air at the outset, by devoting the first chapter to an abstract disquisition on necessary existence, and the nature of causes and effects, although the doctrines contained in it are generally as plain as the subject will admit, and the following passage, on the connexion between causality and mind; and the application of it to the great question at issue, is forcible and convincing:—

"The muscles are the chief instruments of motion in animal bodies, and these we denominate the *causes* of that motion. But the muscles themselves are moved by the volition of the animal to whom they belong, though the manner in which this volition sets them in motion, or the channel of communication between the living principle and the immediate mover, is an impenetrable mystery. There seems, however, to be a disposition in the human mind to assign the character of *cause*, in a distinguished manner, to that which has its origin in *intention, design, and spirituality*, and never to acquiesce in that *causality* which is limited to *material substance*. Wherever there are manifest appearances of *arrangement, contrivance, of adaptation of means to ends, and of ends uniformly pursued and attained*, the mind cannot exclude the idea of a *contriver, of intelligence* to conceive, and of *power* to execute, the purpose or object accomplished. The notions both of *intelligence* and *power* are suggested to us by the use of our own *faculties and operations*, seem interwoven with our most early conceptions, and obtrude themselves on the whole course of our lives. In every instance, where *intelligence* and *power* are manifestly not *original*, and not necessarily inherent in the subjects to which they belong, the human mind will, by an irresistible propensity, which is, in reality, the source and spring of all philosophical inquiry, constantly employed in discovering *causes*, and in accounting for *effects*, refer such *intelligence* and *power* to an original source, from which these must have been derived, and without which they could not have existed. No sophistry, no specious delusion, no ingenuity of system, will ever banish those conceptions

And again—

"From the idea of a first, original cause, the ideas of *intelligence* and *power* seem to be inseparable; and, till the mind is able to discover this, in some form, or substance, suited at least to the extent of its faculties, it seems never completely to acquiesce in any solution of the *phenomena*, or appearances of nature, or of the laws by which they are regulated. To *mind* only can the strict and proper notion of *causation* be referred." *Ib.* vol. I. p. 39.

An objection likewise arises to his continual use of logical terms and distinctions; with which, in these days, the popular reader can hardly be supposed to be well acquainted, as in the passage—

"Materialists have, certainly, attempted to place *mind* and *matter* in the same category; that is, to maintain that no *spiritual* substance exists, and that all the operations of our minds are the effects of *material* combinations and properties." *Ib.* vol. I. pp. 63, 64.

There is also an occasional repetition of the same argument in different parts of this book, which gives an air of weakness to the discussion, especially of so grave a subject. A remarkable instance of this occurs in the thirty-third and ninety-eighth pages, in regard to the propensity in children to ask a cause for every thing.

On arguments of such variety, and so briefly exhibited, it can hardly be doubted that occasional difference of judgment must arise. We cannot stop now to mention any trifling instances, where we differ from the author in the conduct of his reasoning in these chapters, which are among the best in the *Essay*; while we are anxious to notice, with peculiar approbation, the high reverence which he uniformly manifests for the language of Scripture, and to observe the delightful solemnity with which an extract from the inspired volume always strikes the ear at the close of any uninspired disquisition. He has

given us continual occasion to feel this; and it always reminds us of the effect of which the multitude were conscious, when they heard our gracious Lord's Sermon on the Mount: "The people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes." The author brings the whole book to a close as follows:—

"The inherent force of the multiplied evidence in support of the existence of *Deity*; and the natural feelings of the human heart, have, generally, secured the *speculative*, belief of this fundamental doctrine, although its influence on *practice* has not been adequate to the *intellectual* conviction which it is calculated to produce, and has, in reality, operated.

"It appears, however, that it is possible to resist the clearest and strongest evidence, and, at the same time, that this occasional resistance is no argument against its validity. The blindness of individuals can never be alleged as a proof that *sight* is not one of the human senses, or that *light* is an imaginary term.

"The heavens, then, declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech, nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world!

"On all subjects connected with religion, how feeble is language, merely human, compared with that which *Inspiration* dictates!" *Ib.* vol. I. pp. 178, 179.

Mr. Sumner, having concluded his short metaphysical argument for the being of a God, is thence led to inquire, whether some authentic record of the work of creation ascribed to him has not been left for the instruction of the world: whether some explicit declaration of his will has not been bequeathed to his creatures: and the disquisition which then follows, on the existence and authenticity of the Mosaic history, and the consequences deducible from it, concludes the first volume in a way which seems to leave no alternative, but that of admitting

its truth. It would be unfair to abridge so complete and extended a discussion; yet we cannot omit to extract the following admirable and original reasoning of the author on the superior theology of Moses above that of the ancient philosophers, and on the manner in which it is to be accounted for, the rather because part of it will be found to elucidate an argument into which Mr. Heber's view of the religion and virtues of the heathen induced us to enter in our last volume, p. 594.

“Should it be still urged, that, allowing the founders of the Greek philosophy not to have made the proper conclusion from the arguments which prove the existence and unity of the Creator, yet there are arguments which demonstrate it, which might have occurred to Moses, though they did not occur in the same force to them: it may be farther shewn; in reply, that this is no less untrue in fact than improbable in appearance. There are no arguments which can ascertain the existence of a Creator, which may not be referred either to the necessity of a First Cause, which is the method Clarke has followed; or to the appearances of design in the construction of the world, irresistibly indicating a Contriver, which is the ground which Paley, after a multitude of predecessors, has so ably taken and maintained.”

“I. Neither of these trains of reasoning were unperceived by the Grecian masters of philosophy. The very process pursued by Socrates is detailed at large. To his solid understanding, says Xenophon, it appeared contradictory and absurd to honour the painter and the statuary, because their senseless and inert imitations resemble the form of man, and not to honour the unseen Maker of man himself, endued with sense and motion. It seemed contradictory to admit design in the works of human art, which are seen to correspond with their intended use, and at the same time to suppose that the sensitive faculties of man proceed from chance; to allow to the mind of man the power of governing the body, and to deny to the Mind of the universe the power of ruling the world.

“By these and similar steps of analogy, to the force of which even the reasoners of these latter times have

made little addition except that arising from cumulative evidence, Socrates persuaded his hearers of the intelligence, the constant presence, and the superintendence of the gods; and seems to have stood alone among the ancients, as was before observed, in applying his speculative belief to the practical purpose of regulating the lives and conduct of his disciples. Yet did he arrive at a distinct conclusion, or inculcate a simple belief of the unity, like Moses? To say nothing invidiously upon the obscurity which hung over his own mind, and which many of his habits betray (‘for he was constant in sacrificing both in private, and at the public altars, and often applied to divination’); Xenophon, even whilst he is relating the successful arguments of Socrates, speaks commonly of a plurality of gods; and we find it openly asserted by his illustrious disciple Plato, in a strain the most opposite to that of Moses, that ‘to discover the Artificer and Father of the universe, is indeed difficult; and that, when found, it is impossible to reveal him through the medium of discourse to mankind at large.’ Accordingly, in an oration supposed to be held in public, we find Plato reasoning to the people with every appearance of seriousness on the certainty of their having sprung from the soil of their own country.

“II. The other course of argument, viz. the necessary existence of an Eternal Being as the prime mover of the material part of the creation, was first insisted on, as far as I am aware, by Aristotle. The following passage, however, is sufficient to prove that it was well understood by that philosopher: ‘I affirm,’ he says, ‘that the Deity is an animate Being, immortal, excellent; since life and an uninterrupted eternity belong to God; for this is God. But they are in error who think, with the Pythagoreans and Spensippus, that what is most excellent and perfect is not the original; reasoning in this way, that the causes of plants and animals exist first in their seeds, from whence afterwards their perfection proceeds. For the seed of which they speak, comes itself from others that were before perfect; and the real original is not the seed, but the perfect plant or animal. It is plain, therefore, that there is some Being eternal and unchangeable, and separate from the objects of our senses.’

"Here we seem to have discovered the truth for which we are searching; and might expect that the author of the sentences above cited, had established a system of pure theism. Yet in the same treatise which contains this sublime argument, we find, to the humiliation of reason, that this first moving Deity was incorporated by Aristotle with the world, which is supposed equally eternal and incorruptible with himself. So that it has even been a question, whether he who first saw the metaphysical necessity of a First Cause, ought not to be reckoned among the atheistical philosophers.

"Had there not been preserved to us passages of this nature, enabling us to judge of the effect produced by analogical and demonstrative argument, upon the mind which has no other instruction; it might not have been safe to deny that Moses could have been led by the mere force of such reasoning to assert the existence of one God, the Creator of heaven and earth. But knowing, as we thus do, the insufficient result both of analogical proof and systematic demonstration, we surely are bound to believe that some more sensible evidence lay before the writer, who, without stopping to argue, seizes the conclusion at which argument painfully arrives, with an effect which mere argument has never attained. For, even if we were to affirm that a train of reasoning, like those we have considered, was present to the mind of Moses, of which he published only the conclusion; that he declared the theorem, but withheld the steps of demonstration which led to it: what justice could there be in imagining that its effect would have proved more general than that of Socrates, or produced a system less embarrassed and inconclusive than we have found in Plato or Aristotle? Can it be contended that the Jews, in the time of Moses, were in such a state of improvement, as to see intuitively the process of argument which ended in the inference proposed to them? It may rather be affirmed, that no man could have proposed such an inference so nakedly and gratuitously, unless it were supported in the minds of his hearers, by familiar and indisputable testimony." Sumner, vol. I. pp. 203—208.

We quit this part of the subject with the clear and able statement
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of the author on the nature of the proofs which it exhibits.

"If the existence of an immaterial Creator is not a subject of mere speculation, but a fact upon which a certain course of action, and peculiar duties, depend; it is undoubtedly material to inquire what degree of evidence might justly be supposed to influence mankind, and bind them to the performance of those duties. The highest degrees of evidence are generally acknowledged to be intuition and demonstration. But intuitive evidence only acquaints us with *our own existence*: if, therefore, we admit this species of evidence alone, we confine our knowledge, and limit our actions, to the deductions from this single fact. If we expect demonstrative evidence, the only truth relating to this subject, which cannot be denied without involving a contradiction, is the naked proposition, *something has existed from eternity*. Can it be reasonably argued, that we are to extend our belief no farther, and that no actions are binding upon us, that do not result from one of these acknowledged facts?

"If common sense revolts against such a conclusion, and if it is inconsistent with the nature of things, that intuitive or demonstrative evidence should reach all the various truths about which the human mind is conversant; it becomes an interesting object of inquiry, what species of evidence ought to be deemed binding upon mankind; and whether, in the view of moral obligation, there is any just ground for that distinction between the degrees of evidence which has been commonly acquiesced in.

"If we consider the circumstances in which mankind are placed, it appears that the several kinds of evidence, that derived from intuition, from demonstration, from the senses, from moral reasoning and from human testimony, have each their respective provinces, and, if complete in themselves, carry with them an equal degree of assurance. Our own existence we infer from consciousness. The existence of other things we perceive by sensation. Abstract truths we learn from demonstration. But the use of moral evidence, and of that derived from human testimony, is far more general; and upon these we depend, and must depend, not only in matters relating to the ad-

vancement of science and learning; but in almost every thing which concerns our conduct and directs the management of our lives.

“ Any attempt to exalt one of these species of evidence to the depreciation of the rest, is scarcely less unphilosophical than to misapply them. Des Cartes has been justly ridiculed for taking the pains to prove his own existence by demonstration, which he learnt from consciousness. But it is, in fact, a similar absurdity to require demonstrative proof of that which we know by sensation, as the existence of external things; or to demand sensitive proof, or demonstrative proof, or intuitive conviction, of that which is in its own nature incapable of any other than what is called probable evidence, viz. the existence of such or such a person, or the occurrence of any particular fact, at a thousand miles distance, or a thousand years ago.

“ If it be argued, that this evidence is liable to error, and may mislead us; I answer, that there is no evidence in which we may not be mistaken; and that it is our business to examine into it, and to take care that we are not deceived. We may be deceived even by trusting implicitly to intuitive evidence; by which it has been commonly asserted, that we immediately acquire the knowledge of our own existence. But Mr. Stewart has acutely observed, that it is not *our own existence* which we learn from consciousness, but the existence of *the sensation*, from which the understanding infers the existence of the sentient being.

“ Berkeley and Hume argue, that the senses may be deceived, and therefore require other and farther proof of the existence of a material world. But so may reason be deceived. How grossly was the reason of the greatest philosophers, from the age of Aristotle to that of Reid, mistaken, in supposing that the ideas we possess of external objects were resemblances of those objects! It is no doubt true, that we cannot be mistaken as to the notions of our own minds; but we may be mistaken as to their relation to other notions, in which mode alone can they furnish us with demonstrative knowledge. Even with respect to mathematical truths, the proper field of demonstration; can any thing, except imagination or theory, persuade a mathematician, that he is more certain of the equality or inequality of

certain angles, which he proves by demonstration, than of the real existence of the pen with which he describes his diagram, which he learns by sensation?

“ The object of these remarks is by no means to throw a doubt over the certainty of all evidence, but to question the propriety of allowing the justice of the distinction commonly made between the several species of evidence. In conducting the affairs of life, undoubtedly, the proper inquiry is, not whether a particular fact or proposition is supported by the highest degree of evidence, but, whether the evidence on which it rests is of the proper sort, and complete, according to the matter about which it is conversant. The world is so constituted, that we must sometimes depend upon consciousness, and sometimes upon our senses; that in some cases we must be guided by reasoning, whether demonstrative or analogical, and in others by human testimony: the force therefore of each species of evidence is equal, and in their peculiar province the power of each is paramount; and all that we can require is, to know the truth according to the most infallible certainty which the nature of the particular case can yield.

“ Indeed, if it were not just and reasonable to place effectual reliance on what is termed *probable* evidence, the business of the world would soon stand still. Human testimony is the mainspring of all that is planned or done at the bar, in the forum, or in the senate. Moral probability is all that we attain, or seek to attain, in politics or jurisprudence, or even in most of the sciences. Nor is it too much to affirm, that every individual risks without hesitation his health, or his life, or his fortune, or reputation, daily in some way or other, on the strength of evidence which, if it came to be narrowly examined, would not appear to have half the certainty which we may arrive at, respecting the miraculous deliverance of the Israelites from Egypt, and the veracity of the Mosaic record. The word *probable*, when applied to evidence of this nature, does not imply any *deficiency* in the proof, but only marks the particular nature of that proof, as contradistinguished from other species of evidence. It is opposed not to what is certain, but to what admits of being demonstrated after the manner of mathematicians.”

“The consideration as to what sort of evidence mankind are at liberty to refuse, or bound to receive, when applied to the being of a Creator, is not one of speculative inquiry, but of important and awful responsibility. No

fallacious theory, no hypothetical distinction between the several species of evidence, will be available on that day, ‘when the last account betwixt heaven and earth is to be made.’” Sumner, vol. I. pp. 251—259.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

Ἐ. Ἐ.

GREAT BRITAIN.

In the press:—A System of Mechanical Philosophy, by the late Dr. John Robinson, of Edinburgh, edited by Dr. Brewster, comprising the most recent Discoveries, in 4 vols. 8vo.;—a History of Mohammedanism, by Mr. C. Mills;—an Inquiry into the Effects of Spirituous Liquors on the Physical and Moral Faculties of Man;—An Examination of the Prophecies, with a View to passing Events, by Mr. Bicheno;—A Course of Lectures on the Church Catechism, for every Sunday in the Year, by the Rev. Sir Adam Gordon, Bart.;—Serious Warnings, by the Rev. J. Thornton, in 1 vol. 12mo.;—and some detached Portions of an Epic Poem, with a Poem in Greek Hexameters, by Mr. Bayley, formerly of Merton College.

Preparing for publication:—Two Volumes of Practical Sermons, by the late Dr. W. Bell;—Description of the Remains of Antiquity on the South Coast of Asia Minor, by Capt. Beaufort;—Outlines of Geology, by Mr. Brande, of the Royal Institution;—A Journey through Asia Minor, Armenia, and Koor-distan, in 1813 and 1814, by J. M. Kinneir.

A new weekly paper has lately appeared, called The Philanthropic Gazette, announced as particularly adapted for the use of schools, families, and benevolent societies.

Oxford.

The following are the subjects for the Chancellor's Prizes for the year 1817. For Latin verses, “Regnum Persicum à Cyro fundatum.” For an English Essay, “On the Union of Classical with Mathematical Studies.” For a Latin Essay, “Quam vim habeat ad informandos Juvenum Animos Poëtarum Lectio?” For Sir Roger Newdigate's Prize, “The Farnese Hercules.”

Cambridge.

The Hulsean Prize for 1816 is ad-

judged to H. C. Bontflower, scholar of St. John's, for his Essay on the following subject: “The Doctrine of the Atonement is agreeable to Reason.”

The subject of the Hulsean Prize Dissertation for the present year, is “The probable Causes of the apparent Neglect with which some celebrated Writers of Antiquity treated the Christian Religion.”

The Seatonian Prize for 1816 is adjudged to the Rev. C. H. Terrot, M. A. of Trinity College, Cambridge, for his Poem on “Hezekiah and Sennacherib.”

The subject of the Norrissian Prize Essay for the present year is, “The internal Evidence of the Genuineness and Authenticity of the Gospels.”

The subjects of the Members' Prizes for the present year are: For *Senior Bachelors*, “Utrum Sibyllina Oracula è sacris Judæorum libris compilata fuerint.” *Middle Bachelors*, “Utrum rectè judicaverit Cicero, omnia Romanos aut invenisse per se sapientius, quam Græcos, aut accepta ab illis, fecisse meliora.”

—The subjects for Sir William Browne's three gold medals are, for the Greek Ode, τὰ πάντα, ἴδου ὅτι κατὰ Νίαν (Gen. i. 31.) For the Latin Ode, “Iol Debelata.” For the Epigrams, Αἱ δευτέραι φερριδῆς σοφώτεραι

The Chancellor's third gold medal is to be given this year to the best English poem; the subject “Jerusalem.”

Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in Mathematics and Natural History amongst the commencing Bachelors of Arts, are this year adjudged to Mr. John Thomas Austen, of St. John's College, and Mr. Temple Chevallier, of Pembroke Hall, the first and second Wranglers.

The general bill of christenings and burials in London, including the 97 parishes within, and the 17 parishes

without the walls: the 23 out-parishes in Middlesex and Surrey, and the ten parishes in the city and liberties of Westminster, is as follows:—Christened, 12,132 males, 11,449 females; in all, 23,581. Buried, 10,105 males, 10,211 females; in all, 20,216.

It is affirmed, that frosted potatoes may recover their qualities and flavour by being soaked for three hours in cold water (not freezing), to be changed every hour. They may also be converted into starch.

A French brig, laden with wines, we are sorry to say, was lately wrecked on the Penbryn Sands, in Wales, when she was shamefully pillaged by the neighbouring peasantry. The Bishop of St. David's, with that humanity and patriotism which belong to him, has addressed a circular letter to his clergy, reproaching the disgraceful transaction, conveying to them his warmest wish and injunction to lose no time in representing to their congregations, in terms "sharper than any two-edged sword," the cruel and un-Christian enormity of plundering wrecks; and recommending it to them to preach on this subject at least twice in every year, pressing on the consciences of the people the flagrant criminality of the practice.

A working smith and farrier, of the name of Thomas, at Newport, in Monmouthshire, is said to have invented and completed a clock, upon an entirely new principle. It goes for the space of 384 days by once winding up; it has a pendant, and vibrating seconds; the plates and wheels are of brass, and the pinions are of cast steel; the dial plate shews the minutes and seconds. This ingenious piece of mechanism has hitherto performed its operations with the utmost correctness.

We formerly alluded to the new engine for printing by means of steam. Its capabilities have lately been much improved. With the aid of two or three boys, it perfects about one thousand sheets an hour; while a common press, wrought by two men, requires eight hours for the same result. The operation of the new engine somewhat resembles that of the rolling press of copper-plate printers.

Sir H. Davy's wire-gauze safe-lamp has now been in general use in almost all the northern mines infested with fire damp, for about eight months, without a failure.

The following is a brief view of the

comparative state of the revenue of this country, in the years ending 5th January, 1816, and 5th January, 1817:—

	Jan. 5, 1816.	Jan. 5, 1817.
Customs	10,487,522	8,380,721
Excise	26,562,432	22,868,196
Stamps	5,865,413	5,969,721
Post-office	1,548,000	1,426,000
Assessed Taxes.	6,214,987	5,783,322
Property Tax	14,318,572	11,559,590
Land Taxes	1,079,993	1,127,929
Miscellaneous	366,883	245,215
	66,443,802	57,360,694

The repeal of the Property and Malt Taxes, in the last year, will of course greatly reduce the lowest of these aggregates in future quarters. The arrears to be now called in are probably very small.

The well-known individual who, during some of the last eventful years, is generally understood to have conducted the political department of the newspaper called *The Times*, having withdrawn from his connection with that journal, has undertaken the entire management of a daily morning newspaper formerly called *The Day*, but which is now called *The Day and New Times*, and which he announces his intention of conducting on the same independent and patriotic principles which have hitherto guided his pen. "From those party attachments and connections," he observes, "which might warp his judgment, he is well known to be free. His characteristic is independence; but he is no less averse to encouraging mobs, and riots, and convulsions in the state by a timid vacillating half-censure, than by open and undisguised approbation. When the constitution is assailed, the government, as a part of the constitution, ought to be supported with heart and hand, with sure exertion, and with fixed confidence." It is a part of his plan to furnish a regular weekly Antidote to the poison disseminated by Mr. Cobbett, in his two-penny weekly Political Register. The first Number of the Anti-Cobbett, or weekly *Patriotic Register*, appeared on Saturday the 15th instant, the day on which *The New Times* commenced its career, and it affords a good promise of future efficiency. It contains a pointed exposure of the effrontery and tergiversation of Mr. Cobbett. This new journal, therefore, prefers a strong claim, especially at the present crisis, to the patronage of all who are attached to our

admirable constitution, and who wish to preserve it from the extravagance and folly of annual parliaments and universal suffrage, with all their necessary results of proscription, pillage, and blood. But The New Times presents, if possible, a still stronger claim to the countenance and support of our readers. We have long lamented the polluted state of the daily press; and all fathers and mothers of families, who place any value in the purity of their sons and daughters, must have sympathized with us. Happily the conductor of The New Times participates in this feeling, and promises to supply, as far as a vigilant superintendence can avail, that which has so long been a desideratum, such a paper as may be "openly read in every family without raising a blush on the most modest cheek, or giving a shock to the purest heart." It is part of his plan, that "no indecency should pollute the page, that no private scandal should be promoted, nor any immoral institution advocated." If this pledge should be redeemed, it will become the duty of all heads of families, of all indeed who have at heart the moral interests of the rising generation, to patronize this attempt to purify the daily press; especially as the known talents and experience of the conductor afford an assurance that his paper will not fall below any of the others in respect to the discussion of public questions, or the communication of political intelligence. We feel it at least to be our duty to bring the consideration of the subject before our readers.

INDIA.

The Hindoo College, at Calcutta, is in a state of progress. Its president is Sir Edward East, and its vice-president

J. Harrington, Esq. Its primary object is the tuition of the sons of respectable Hindoos in the English and Indian languages, and in the literature and science of Europe. Only 60,000 rupees had been subscribed for the erection of the college on the 6th June last. The number of students contemplated was two hundred.

The reports of the examinations at the College of Fort William, in the last year (1816), have been more favourable than usual. Out of 36 students who entered the hall to be examined, and who formed the whole body under instruction, 25 were reported qualified for the public service, by a competent proficiency in two of the languages taught.

AFRICA.

We are much concerned to announce to our readers the disastrous termination of the expedition to explore the river Congo or Zaire. The vessel having ascended the river as far as the first rapids, and its farther progress being there arrested, Captain Tuckey determined on prosecuting his researches by land. The attempt proved fatal to him and about fourteen or fifteen of his associates, who fell the victims of disease, induced by excessive fatigue and exposure, in a climate very uncongenial to European constitutions. Among the deaths are numbered Captain Tuckey, the commander; Lieut. Hawkey; Mr. Smith, the botanist; Mr. Tudor, the comparative anatomist; Mr. Cranch, the natural historian; Mr. Eyre, the purser, and Mr. Galway. The journals of the captain and the different scientific gentlemen have been preserved, and will be given, we understand, to the public, by Mr. Barrow, of the Admiralty.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon, preached in the Church of St. George's, Hanover-square, on Sunday 29th December, by the very Rev. the Dean of Chester, in behalf of the Subscription for the Relief of the Poor of that Parish. 1s. 6d.

Scriptural Essays, adapted to the Holydays of the Church of England, with Meditations on the prescribed Services; by Mrs. West, author of Letters to a Young Man, &c. &c. 2 vols. 12mo. 12s.

Sermons preached at Welbeck Cha-

pel, St. Mary-le-bone; by the Rev. T. White, M. A. Minister of that Chapel and late Vicar of Feckenham, Worcester. 8vo. 10s. 6d.

Sermons on important Subjects; by the Rev. Charles Coleman, A. M. M. R. I. A., late Curate of Grange, in the parish of Armagh, diocese of Armagh. 8vo. 10s. 6d.

A Sermon, delivered in the Cathedral Church of Lincoln, October 13, 1816; by the Rev. Wm. Hett, M. A. 1s.

Practical Reflections on the Ordination Services for Deacons and Priests,

in the United Church of England and Ireland: for the Use of Candidates for Orders, respectfully proposed as a Manual for Ministers of all Ages. To which are added, Appropriate Prayers for Clergymen, selected and original; by John Brewster, M. A. Rector of Egglecliffe, and Vicar of Greatham, in the County of Durham. 8vo. 8s.

Gethsemane, or Thoughts on the Sufferings of Christ; by the author of the Refuge 5s.

MISCELLANEOUS.

On the Supply of Employment and Subsistence for the Labouring Classes, in Fisheries, Manufactures, and the Cultivation of Waste Lands, with Remarks on the Operation of the Salt Duties, and a Proposal for their Repeal; by Sir Thomas Bernard, Bart. 8vo. 3s.

An Explanation of the Principles and Proceedings of the Provident Institution at Bath, for Savings. 8vo. 5s.

The National Debt in its True Colours, with Plans for its Extinction by Honest Means; by William Friend, Esq. M. A. Actuary of the Rock Life Assurance Company. 1s. 6d.

The Village System, being a Scheme for the gradual Abolition of Pauperism, and immediate Employment and Provisioning of the People; by Robert Gourlay. 1s.

Letters on the Evils of Impressment, with the Outline of a Plan for doing them away; by Thomas Urquhart. 8vo. 5s.

A Reply to a Letter from a Rector to his Curate, on the Subject of the Bible Society; by a Deacon of the Church of England. 2s. 6d.

Tracts relative to the Island of St. Helena; written during a Residence of five Years; by Major-General Alexander Beatson, late Governor, &c. 1 vol. 4to. 2l. 12s. 6d.

A Tour through Belgium, Holland, along the Rhine, and through the North of France, in the Summer of 1816: by James Mitchell. 8vo. 12s.

Narrative of a Residence in Belgium, during the Campaign of 1815, and of a Visit to the Field of Waterloo; by an English-woman. 8vo. 10s. 6d.

An Account of the singular Habits and Circumstances of the People of the Tonga Islands, in the South Pacific Ocean; by William Mariner, of the Port au Prince, private ship-of-war; the greater part of whose Crew was massacred by the Natives of Lefooga. To which is added, a Grammar and copious Vocabulary of the Language. 2 vols. 8vo. with a portrait, 1l. 4s.

Merridew's Catalogue for 1817, Part I.; comprising a choice Collection of ancient, curious, and rare Books. 8vo. 6d.

Bohn's Catalogue of an extensive

Collection of Books, in the Greek, Latin, Oriental, Northern, French, Italian, Spanish, Dutch, German, and English Languages; by John Bohn, 31, Frith-street, Soho. 2s.

Lowndes' Catalogue for the Year 1817, of Second-hand Books, in many Languages. 1s.

A general Catalogue of a very extensive Collection of Old Books, in the ancient and modern Languages, and in various Classes of Literature comprising several valuable Libraries, and numerous articles of great rarity recently purchased. To be sold at the prices affixed to each, by Longman, Hurst, Rees, Orme, and Brown, Paternoster-row, London; in a large 8vo. volume of 650 pages. 6s.

Setchell and Son's Catalogue for 1817. 1s. 6d.

Narratives of the Lives of the more eminent Fathers of the First Three Centuries, interspersed with copious Quotations from their Writings, familiar Observations on their Characters and Opinions, and occasional References to the most remarkable Events and Persons of the Times in which they lived; by the Rev. Robert Cox, A. M. Perpetual Curate of St. Leonard's, Bridgnorth. 8vo. 10s. 6d.

The third and last Volume of Village Conversations; by Miss Renou: containing an Inquiry into the Elements of Political Science, and the Principles of Human Actions. 12mo. 6s. 6d.

An historical Account of the Battle of Waterloo: written from the first Authority; by W. Mudford, Esq. and accompanied by a series of 27 splendidly coloured engravings, plans, &c. from drawings taken on the spot; by James Rouse, Esq. Third Part. 1l. 11s. 6d.

An Elementary Treatise on the Differential and Integral Calculates; by S. F. Lacroix. Translated from the French, with an Appendix and Notes, octavo, with plates. 18s.

Statements respecting the East-India College; with an Appeal to Facts in Refutation of the Charges lately brought against it in the Court of Proprietors; by the Rev. T. R. Malthus, Professor of History and Political Economy in the East-India College, Hertfordshire, and late Fellow of Jesus College, Cambridge. 8vo. 3s. 6d.

The Picture of London, for 1817; being a correct Guide to all the curiosities, amusements, exhibitions, public establishments, and remarkable objects, in and near London; with a collection of appropriate tables, a large map of London, another of the environs, and various engravings, 6s. 6d.; the seventeenth edition, revised and corrected throughout.

A Picturesque Voyage round Great Britain; by William Daniell, A.R.A. No. 30. 10s. 6d.

The simple Equation of Tythes, prepared for the Consideration of the Members of Parliament, previous to any Parliamentary Enactment for leasing the same; by James Mills. 1817. 5s.

Letters from the Earl of Chesterfield to Arthur Charles Stanhope, Esq. relative to the education of his godson, the late Earl of Chesterfield. 12mo. 7s.

A Catalogue of Books, in different Departments, of Literature, on sale by J. Noble, Boston, price 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

SOME fresh extracts from the correspondence of the Society have recently appeared, from which we shall proceed to transcribe a few passages.

1. Extract of a letter from Prince Galitzin, President of the Russian Bible Society, to Lord Teignmouth, dated St. Petersburg, Oct. 18, 1816.

"The constant and sincere participation which unites the British and Foreign and Russian Bible Societies, causes me to feel a most particular pleasure in fulfilling the request of the members of our Committee, by communicating to your Lordship some circumstances regarding the cause of the Bible Society in Russia.

"I esteem it therefore my first duty to notice the new grant of 2000*l.* made by your Society, for the purpose of providing stereotype plates for the Lettish and Esthonian Bible; as also the fount of Turkish types for the use of the Scottish Missionaries in Astrachan, in order to enable them to print, on our account, an edition of the New Testament in the Tartar language. Our Committee feel, in all its extent, the high worth of that Christian charity which actuates the members of the London Committee, inducing them to furnish with the words of eternal life the inhabitants of regions so remote, and to them entirely strange; but upon whom, regarding them as their brethren, they wish to shower down the same blessings, which they endeavour in the most abundant measure to impart to their own countrymen. This holy impulse is evidently the fruit produced by the power of the same word which the Bible Society seeks to propagate every where. The Committee of the Russian Bible Society accept of this new aid from an institution, animated by the same spirit with our own, with feelings of the most

lively gratitude, and feel themselves inflamed thereby to repay your generosity by their labours in the same work, for the benefit of our fellow-men, who stand in need of that volume which contains the words of salvation to mankind. By such mutual co-operation, when each, according to his ability and opportunities, promotes the common cause; when one offers the means, and the other, from his peculiar situation, has it in his power to employ them; the object of the Bible Society is attained in the most advantageous manner. May we not in this instance apply the words of the Apostle Paul! 'Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.'

"It is truly pleasing to observe, how rapidly a most earnest desire to read the words of eternal life spreads in our country. Copies of Bibles and Testaments in different languages, are demanded by thousands; and, notwithstanding our utmost exertions to prepare many different editions, the Committee are unable to comply with the greatest part of these demands, not only in the Slavonian, but even in the German, Finnish, Esthonian, Lettish, and various other languages. On the one hand, it pains the members of the Committee, to be unable to provide, with this spiritual nourishment, every one who is hungering for the bread of life; and therefore they hasten, as much as possible, to multiply copies of that book which contains it; but, on the other hand, they rejoice in seeing that their labours are not in vain in the Lord, and that, by assistance from on High, they are enabled to excite and to satisfy this hunger at the same time; and this spurs them on to still greater exertions. The

expenses of the Society, in publishing different editions of the holy Scriptures, increase exceedingly. Our monthly expenses, at present, far exceed the whole expenses of our first year."

His Excellency then enters into details, into which we cannot now follow him, respecting the particular measures in actual progress for the translation, and dissemination throughout the Russian dominions and the parts adjacent, of the pure word of God.

2. Extract of a letter from Count Rosenblad, President of the Swedish Bible Society, dated Stockholm, August 19, 1816.

"The Society has with great satisfaction beheld the friends of holy writ daily increase. Those who heretofore were in want of this Divine book, are now enabled to make daily use of it. Many who formerly neither acknowledged the real value of this blessed volume, nor experienced its sanctifying influence, have been enlightened by the Spirit of God, and look upon the holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed, as to the doctrines of Revelation, has considerably given way to a more serious and devout attention to their important contents. The Most High, having begun a good work, will also wisely and graciously bring the same to its consummation."

3. An admirable Address of the Archbishop of Upsala, to the Clergy of his diocese, dated Upsala, September 2, 1816, loudly calls upon them to participate in this establishment for glorifying the name of Jesus, and entreats that they will, each within his own sphere, in a judicious and zealous manner, animate their hearers, particularly the more wealthy part, of whatever rank and sex they may be, to contribute, according to their means and opportunities, towards this important object, viz. the establishment of a Bible Society for the province of Upsala.

4. Extract of a letter from his Royal Highness the Crown Prince of Denmark, to the Right Honourable Lord Teignmouth, dated Copenhagen, October 25, 1816.

"I feel great satisfaction in requesting the British and Foreign Bible Society to accept my particular thanks for its handsome present of some editions of the holy Scriptures, published under its auspices. It will remind me of the attention shewn by that most meritorious

Society to those endeavours, which, although limited to a narrow sphere of operation, conduce to the same great and beneficent purpose. Nor do I feel less pleasure in availing myself of this opportunity to express my high regard for the Society, and the good wishes I shall never fail to entertain for the successful progress of an institution, on which I pray the blessings of Divine Providence may ever rest."

5. Extract of a letter from the Rev. Professor Leander Von Ess, dated Marburg, August 29, 1816.

"I am solicited by multitudes who hunger and thirst after the Word of God. I could easily dispose of above 30,000 copies of my New Testament among Catholics, and of several thousands of Luther's Bible, among Protestants, particularly those with a large print. I have no more Bibles of Luther's version left: all the store in hand consists of a few hundred New Testaments; and I am truly concerned for the people who crowd around my house for Bibles, as well as for those who overwhelm me with written applications. My heart is almost broken at being obliged to send them away empty."

6. Extract of a letter from a Catholic gentleman in Swabia, dated December 18, 1816.

"A desire after the heavenly book of the New Testament shews itself among all classes, and is continually increasing. A great number of the clergy in this diocese are actively engaged in promoting a more universal knowledge of it. The moral effects, likely to be produced, are incalculable. I have been enabled to distribute, in the course of this year, 9,436 copies of the Testament."

7. Extract of a letter from the Bishop of Janina, of the Greek Church, dated Janina, January 10, 1816.

"As soon as I arrived in this place from Cyprus, I undertook, with renewed courage, to distribute the Modern Greek New Testament among my beloved people; and, I assure you, that at Candia, Cyprus, Rhodes, and wherever I was, I met with a great disposition to receive the Scriptures, and many applications from a distance. We are ardently desirous to have in our hands the whole Scriptures in modern Greek; and it never happens, when we meet together on the Sabbath-day, in our place of worship, that we are not excited to pray for the welfare of the British and Foreign Bible Society, that

it may extend its labours of love, and give plenty of Bibles in the vernacular Greek and Arabic languages."

8. In Serampore, it appears, that in the course of the past year, the Pentateuch has been printed off in the *Orissa* language. Thus the whole of the Sacred Oracles are now published in two of the languages of India—the *Bengalee* and the *Orissa*. In the *Sanskrit*, the New Testament, the Pentateuch, and the Historical Books, are published. The same progress has been made in the *Hindee* and *Mahratta* languages. In the *Chinese*, the Pentateuch is put to press. The translation of the Old Testament is advanced nearly to the end of the Prophet Ezekiel. In the *Telinga* language, the New Testament is more than half through the press. In the *Bruij*, also, the New Testament is printed nearly to the end of the Epistle to the Romans. Three of the four Gospels are finished in the *Pushtoo* or *Affghan* language, the *Bulochee*, and the *Assamese*. Those in which St. Matthew is either finished, or nearly so, are, the *Kurnata*, the *Kuacuna*, the *Mooltancee*, the *Sindhce*, the *Kashmeer*; the *Bikaneer*, the *Nepal*, the *Ooduyppore*, the *Marawar*, the *Juyppore*, the *Khasse*, and the *Burman* languages.

9. A letter from the Rev. R. Morrison, dated Canton, China, June 8, 1816, acknowledges the Society's grant of 1000*l*.

10. Extract of a letter from the Rev. J. C. Supper, Secretary to the Java Auxiliary Bible Society, dated Batavia, August 12, 1816.

"The Chinese New Testaments, which the zealous Missionary, Mr. Milne (who is now in Malacca) distributed among the Chinese in this neighbourhood, and those which I had the means of distributing, have been visibly attended with blessed effects."

"I sold, lately, two more copies of the Arabic Bible to a Mohammedan priest of the first class, and another to one of the governors of a district in the interior; each for five rix-dollars.

"One of my pupils reads the holy Scriptures with Mohammedans three times a week, converses with them upon what they have read, and they join in prayer in his own house afterwards. One of the upper servants of a Mohammedan mosque told him the other day, 'I have served many years in our temple; but have never yet heard so many agreeable truths from the

priests, as are contained in your Christian Koran. I look upon the Christian worship as the best and most intelligible; and, since you have taught me to pray, I always feel a peculiarly agreeable repose to my mind, when I have prayed in a morning or evening, such as I never experienced before.'"

11. Extract from the Second Report of the Louisiana Bible Society.

"The Catholics, even the strictest of them, are willing, with scarcely an exception, to receive and read the Bible.

"The Spanish inhabitants have been remarkably pleased, on obtaining the New Testament in their native language: they have received it with great demonstrations of joy. The expressions used by some, on being presented with a New Testament, deserve notice: one observed, 'This book contains the pure truth, and nothing but the truth;' another, on reading the title-page of the New Testament, as soon as he came to the words 'Jesus Christ,' stopped and said, with much earnestness, 'This is my King and my God—he is my all.' Another, on being asked if the Spaniards were satisfied with their New Testament, observed that 'they could not be Christians who were not.'"

N. B. The Society is under engagements for various money grants, to promote the object of the institution in foreign parts; for returns of Bibles and Testaments to Auxiliary Societies, and for Bibles and Testaments and printing paper ordered; to the extent of nearly 36,000*l*.

METHODIST MISSIONS IN THE WEST INDIES.

A pamphlet of 160 pages has made its appearance in the course of the present month, entitled, "A Defence of the Wesleyan Methodist Missions in the West Indies, including a Refutation of the Charges in Mr. Marryat's Thoughts on the Abolition of the Slave Trade, &c. and in other Publications; with Facts and Anecdotes, illustrative of the moral State of the Slaves, and of the Operation of Missions: by Richard Watson, one of the Secretaries to the Committee for the Management of the Wesleyan Methodist Missions*." Its motto is very appropriate: "And they laid

* It is sold by Blanchard, 14, City Road, and Butterworth and Son, Fleet Street.

many and grievous complaints against Paul, which they could not prove." We have introduced the notice of it here, because we are desirous that it should become known to our readers before the lapse of another month; for we have seldom met with a work which appears to us to be more deserving of their attention. The style in which it is written, is very creditable to the literary acquirements and taste of its author; and the large and statesman-like views which he occasionally takes of questions of general policy prove him to possess a mind of no ordinary capacity. All considerations of this description, however, will be merged, to the view of the Christian reader, in the melancholy importance of the statements which he exhibits, respecting the moral condition of our Negro fellow-subjects in the West Indies; and of the overwhelming evidence by which these statements are supported. It is not our intention to follow Mr. Watson in his general views of West-Indian policy, but merely to refer to his very able work, as confirming those which we ourselves have been in the habit of laying before our readers. One extract to this effect we shall be excused for giving; and we would gladly see every line of it imprinted deep in the conscience of every individual in the British empire.

"It is indeed surprising," observes Mr. Watson, "that, after repeated expressions of public sentiment on the subject of the slave trade had induced the legislature of this country to adopt the great measure of Abolition, the slaves, already in bondage in our colonies, should be discharged from the recollection and cares of that very people, whose humanity and Christian principles had prompted them to persevere, through *evil report and good report*, to the attainment of their object; and that, with the exception of a few, whose ever-wakeful eyes were directed to the condition of the Negro, it should appear sufficient to have destroyed the traffic in slaves on the coast of Africa, to have swept from the ocean every slave ship bearing the British flag, and to project means for inducing other powers to follow the example. It seemed enough that Africa was relieved; but her children in the West Indies were, in a great degree, forgotten.

"Was it, that after so much toil, the agents in the struggle sought repose? That the glory of the triumph seemed

to demand a respite from enterprise, that they might have leisure to enjoy the contemplation of its magnitude, and the difficulties it had surmounted? Or was it that the *moral* condition of the colonial slave population had never been fully displayed? The last was probably the true cause. The desolation which the Slave Trade inflicted on the shores of Africa; the horrors of the Middle Passage; the cruelties which had been exercised in different parts of the colonies; were all brought before the world. Sober narrative, the appeals of a generous indignation, painting, and poetry were employed to state affecting facts, and rouse the strongest feelings of justice or of shame as to the bodily wrongs inflicted upon the Negro race: but it has never, with equal warmth and energy, been pressed upon the attention of the British public, that considerably more than half a million of Blacks and Coloured People held as slaves in the British colonies, live and die, not only without personal liberty, and the enjoyment of many important civil rights, for which, in truth, they are not, in every case, prepared; but without any religious instruction, except such as is offered by voluntary charity; without education of the lowest kind; without any attempt to civilize or moralize them; without even the forms of marriage; and, of course, without the domestic relations: being left to vegetate and die on the soil, without ever feeling the powers of immortal man, except in those misdirections which give ferocity to their resentments, cunning to their fraud, and impetuosity to their appetites. Such, however, is the condition, *at this moment*, of by far the greater part of the slave population of our colonies; and, in this condition, have lived and died the successive millions, who, from the commencement of the slave trade, have passed through the life of toil and injury our laws or our practice had assigned them, to depose before the bar of Eternal Justice, the general neglect of a Christian people, to promote, in any efficient degree, their moral happiness.

"Did such neglect exist in an English county, it would be contemplated with horror, and immediately relieved: all the difference, however, lies between the breadth of a river, and that of a sea. The West Indies are, not less than our counties, portions of the Bri-

ish empire; their inhabitants not less its subjects; the duty of a Christian government to provide for their religious instruction, or to protect those from insult and injury who would instruct them, the same: and whatever local and accidental reasons may exist against affording them the full participation of our civil rights, none can exist for refusing them the benefits of our religion. If this be pleaded, then indeed it would lay the strongest ground possible for denouncing the state of Negro servitude in the West Indies, so unnatural and shocking a position of a part of society, that such an internal interference of the parent government with the internal regulations of the colonies, as the colonial writers so loudly protest against, would be a measure of absolute necessity to save the country from deep disgrace, and from a responsibility too fearful to be contemplated by any who seriously believe that *there is a God who judges the earth.*"

It is not our intention to enter at all into an examination of the particular facts at issue between Mr. Watson and his opponents; but merely to state that to our apprehension he has most satisfactorily refuted their calumnies, and exposed the false and delusive statements by which a temporary currency was given to them. We shall content ourselves with producing a few of his facts and illustrations. One fact is (see p. 29), that "marriage does not exist among the slaves not instructed by Missionaries." This, says our author, is indeed a dark trait in the condition of the Negro of the West Indies. It "appears more forcibly to the heart than would a volume of descriptive degradation." In the course of his able discussion of this subject, Mr. Watson introduces the following harrowing incident. It is related by Mr. Gilgrass, a Missionary in Jamaica, and is as follows:—

"A master of slaves, who lived near us in Kingston, Jamaica, exercised his barbarities on a Sabbath morning, while we were worshipping God in the chapel; and the cries of the female sufferers have frequently interrupted us in our devotions. But there was no redress for them or for us.—This man wanted money, and one of the female slaves having two fine children, he sold one of them, and the child was torn from her maternal affection. In the agony of her feelings, she made a hide-

ous howling; and for that crime was flogged. Soon after he sold her other child. This 'turned her heart within her,' and impelled her into a kind of madness. She howled night and day in the yard, tore her hair, ran up and down the streets and the parade, rending the heavens with her cries, and literally watering the earth with her tears. Her constant cry was, '*Da wicked Massa Jew, he sell me children. Will no Buckra Massa pity Nega? What me do? Me no have one child.*' As she stood before my window she said, '*My Massa, (lifting up her hands towards heaven), do, me Massa Minister, pity me? Me heart do so (shaking herself violently), me heart do so, because me have no child. Me go in Massa house, in Massa yard, and in me hut, and me no see'em.*' and then her cry went up—to God. I durst not be seen looking at her."

The following is Mr. Watson's picture of a Sunday in the British West-India Islands:—"The slave is at his toil under the lash of his driver: he is working his ground for maintenance, or employed in carrying its fruits to market; where, after he has disposed of them, he spends the remainder of the day, if he be not too far from home, in dancing, drinking, and every kind of riot, in company with his fellow-savages."

"The Sabbaths," says Mr. Gilgrass, speaking of Jamaica, "are spent generally as follows:—The slaves turn out to pick grass for the horses, mules, oxen, sheep, &c. There is no hay made in the islands: the grass they pick any where upon the estate, both morning and night throughout the year. After breakfast, a driver, with an overseer, accompanies the slaves to the Negro grounds, given to them *in lieu* of allowance from the master: here they spend the blessed Sabbath toiling hard all day. This is their *rest*. The second Sabbath, these slaves carry to market their provisions to sell, &c. In Jamaica, some of them travel with heavy loads upon their heads, five, ten, fifteen, or twenty miles. To accomplish this journey in time to pick grass on the Sabbath night, they travelled all the preceding Saturday night; if they were not in time to pick the grass, no

* "That wicked Jew Master has sold my children. Will no White Master pity Negro? What shall I do? I have no child."

allowance was made, but many stripes were laid upon them: Those that neither work, nor go to market, will sleep, smook segars, and dance to a tomtom. The most pious slaves in the islands have to do the same work on the Sabbath as the others, when the master will not give the Saturday to do it in for that purpose. The slaves come to market in the forenoon, and from thence to the chapel; frequently the chapel yard was covered with market baskets whilst the slaves were at Divine worship. The Sabbath is the chief market-day in all the islands."

"A letter from Mr. Warrenner, an aged Methodist Missionary, contains the following anecdote. 'When I was in Antigua, one of the managers said to one of our Black members, who was a slave, "Ben, go down to the boat, and catch me some fish: I am going to have company to-day (Sunday), and I will pay you for your trouble." Ben said, "Massa, if you order me to go, I must go; but me take noting for what me forced to do on a Sunday." To the credit of the manager, he did not oblige him to go.'

One of the Missionaries, Mr. Brownell, speaking of the oppressive treatment to which they were sometimes exposed in the West Indies, relates the following circumstance. In a letter, written from Tortola, to the Committee of Missions at home, he had remarked; "I find religion has made a great alteration for the better among the Blacks; but among the Whites, fornication, adultery, and neglect of all religion are reigning sins." This letter having been published in the Methodist Magazine, a Devonshire clergyman extracted the above passage, and sent it to his son, who was a magistrate in Tortola; in consequence of which, this magistrate and two others fell upon Mr. B. in the open street, beat him unmercifully, and laid open his head with the butt end of a whip. "They would certainly have killed me," observes Mr. B. "but Providence by a little circumstance preserved me; and I carried my life in my hand for many weeks after. I brought this cause regularly before the court of grand sessions; but, though it was done in the street in the open day, yet the grand jury could find no bill, and I was obliged to pay half the costs, for bringing a matter frivolous and vexatious before the court. But they asked and obtained leave of the judge to present me; and

although they had no other evidence than an extract of a written letter, they soon found a bill, and I was put to the bar, and tried for writing a libel on the community. The facts were acknowledged to be true, but then, they said truth was a libel. Not being ready for trial they endeavoured to postpone it, and to throw me into prison until the next sessions; but this being overruled, the indictment was quashed. Such was the injustice and oppression I experienced, that A. Hodge, Esq. who was afterwards executed for cruelty to his Negroes, offered to stand my security, and the magistrate who assaulted me sat on the bench. The effects of this persecution were to unfit me for the work of the mission, and in all probability caused the death of my wife."

"The persecution in Jamaica in 1807, obliged us," says Mr. Gilgrass, "to put away 500 innocent slaves from our society, for we were liable to a fine of 20l. for each Negro we instructed, and they to punishment for attending. The chapels and meeting-houses were shut while I and my wife were in the common goal of Kingston; and when I came out, and began preaching on the restricted plan, I was obliged to appoint six door-keepers to prevent the slaves from entering the chapel, and violating the law. They would, however, come in their leisure time, and stand on the outside. "They would not," to use their own words, "make massa again to go to goal; me no go in a chapel, but me hear at door and window." We beheld them and wept, but could say nothing."

The following extract is of a more ludicrous nature. It furnishes an amusing instance of the proneness of some of the colonists to start at shadows, and of that strangeness of construction which fear and jealousy may put on the most harmless matter. It is a Jamaica Common Council Minute, containing questions put to Mr. Bradnack, a Methodist Missionary, with his answers.

"In Common Council, Dec. 14, 1807.

"Question 6: Are you aware of a resolution of the society of Wesleyan Methodists, entered into at the last Annual Conference, to this effect; "That no person shall be permitted to retain any official situation, who holds opinions contrary to the total depravity of human nature;" if so, answer whether the term: "official situation," does not include you as a preacher? and what, to the best of your knowledge and belief,

is alluded to by the words, "total depravity of human nature?"

"Answer. Does not know of such a resolution being enacted lately, but thinks it proper. Supposes the term official applies to his office among others. Thinks the words total depravity alludes to our fallen nature.

"Question 7. Do you conscientiously think that the resolution before mentioned purports, that no person should hold an official situation, who has opinions against the fallen nature of man, as being born in sin, and that it has no allusion whatever to the state of bondage, as it exists in this country, being the total depravity of human nature! !

"Answer. Answers particularly in the affirmative.

"There were, it seems, some subtle divines in the Common Council in those days, and admirably fitted to judge the doctrines taught by the Missionaries."

We conclude this article with a striking and admirable passage, with which Mr. Watson closes his pamphlet.

"If the object of this party (the West-Indian Anti-mission party), so zealous in the cause they have espoused, as to pit every periodical work and newspaper they can influence into requisition, to convey their charges and insinuations against those who are employed in instructing and christianising the slave population of the colonies, be also to influence the British Parliament in favour of some restrictive measure they may intend to propose; this attempt is still bolder than the incitement of the colonists, and implies a very indecent reflection upon a legislature, which of late has been more than usually active in directing its attention, to the improvement of the education and morals of the lower classes; and which is not more distinguished for the talents of its members, than for a general and established character of religious liberality. To suppose it even possible for the British Parliament to adopt the jealous feelings, the intolerance, and the total disregard to the religious interests of the Negro slaves, by which they have distinguished themselves; can only be accounted for by the proneness of men to measure others by their own standard. The presumption, however, cannot be so high, nor the real character of Parliament so little known, as to embolden them to make this attempt directly. We shall doubtless hear again, as formerly, of their anxiety for the instruc-

tion of the Negroes, their wish that a better provision may be made for that purpose by the Church of England; and then (which is the key to the whole), of the necessity of discountenancing the efforts of all other missionary societies. But with the evidence which has already been presented of the real state of the Negroes; the acknowledged impracticability of providing adequate religious instruction for them, by other means than are now in operation; the good which has already been effected; the important moral influence which is in present activity; and the extensive benefits, both civil and moral, which are every year developing themselves, the cause of the African may be left without anxiety in the hands of the British Parliament, and to the opinion of the British public, notwithstanding the active means of misrepresentation, and the calumnies which have been employed, to bring into discredit missions of the first order in point of civil importance, and of the greatest magnitude in respect of success. But there are deeper interests involved in them, and which cannot appeal to the heart in vain whilst our Christianity is any thing more than a name, and our professed respect for religion better than a hollow pretence. Are they considerations of no weight with the public, in an age of generous philanthropy and enlightened zeal for the progress of the truth of God, that for so many years thousands of neglected slaves have been sought out and instructed by Missionaries of different denominations, when none beside cared for them? That thousands in that period have passed into a happy immortality, having been previously prepared for it by the hallowing influence of religion? That a system of instruction has been commenced, which, if unchecked in its operation, will prepare an ignorant and abject class of men to read with advantage those holy Scriptures, which it is now the noble ambition of so large and respectable a class of society at home to furnish to every nation under Heaven; and which will extend all those blessings through the West Indies which are so justly considered as attached to the preaching of the Gospel, and to the possession of the sacred oracles? Is it a powerless appeal made to human and religious feeling, that crimes have been diminished among the slaves wherever the influence of the Gospel has been permitted freely to

exert itself? That punishments have been proportionably mitigated? That the moral standard, however low it may yet be, has been greatly raised in many of the islands? That so many cheering spectacles of happy and orderly Negro families are exhibited? That the Negro hut resounds with the praises of Christ; and the infant children of Ethiopia, under the care of their converted mothers, are taught to stretch out their hands unto God? Such have been the effects, more or less strikingly displayed, wherever the Missionaries have laboured. *The wilderness and the solitary place have been glad for them.* And is this fair prospect, at once the effect of moral cultivation and the demonstration of its efficiency, to be broken in upon and trampled down at the call of men, by whose exertions a ray of light was never conveyed into the mind of a slave, nor any of his vices corrected; who can survey, without a sigh, his mind in ruins, the habitation of those prowling passions, which are the objects of their dread, and the instruments of his misery; content only if he continues to crouch under the whip, and to yield his appointed quantum of labour; and indignant, not at their own neglect, and his vices; but at the men who have expended health and life in *his* cause and in *theirs*? A work of so much mercy cannot be placed under the protection of the public sentiment of the people of this country in vain; nor will the Parliament of Great Britain allow undertakings so dear to humanity and piety to be obstructed by calumny and clamour. The appeal, which, when the bodily wrongs only of the sons of Africa were in question, roused every feeling of humane interest in the Parliament and people of Great Britain, will not be less powerful, when connected with the

immortal interests of the mind, and the solemnities of eternity;—*‘Am I not a man, and a brother?’*

“In fine, Mr. Marryat, and the anti-mission party, whether at home or in the colonies, may be assured, that as far as the Methodist Missionaries are concerned they are not to be deterred by calumnies, nor even menaces from the prosecution of their work. Conscious of the pureness of their motives, encouraged by success, secure of the countenance of candid men, even in the islands, they will relinquish no station, nor hesitate to embrace every new opportunity which may present itself, for instructing and reforming the ignorant and neglected objects of their mission. In the work they have undertaken, they have endured contempt, and can still endure it; they have suffered bonds, and can again suffer them; should Mr. Marryat and his coadjutors succeed in exciting new persecutions. They have more than once lived down old calumnies, and they will live and act down new ones. Satisfied if they make *full proof of their ministry* before God and unprejudiced men, and be able to present as their best *epistles of recommendation* thousands of once pagan Africans, living under every kind of vicious habit, now enlightened in the great principles of Christian doctrine, and adorning it in the morality of their lives, and the meekness of their spirits. The aspersions with which they have been assailed, have never produced in their minds a consciousness of disgrace, nor will they now produce it. There are calumnies without point, and reproaches without shame—there is a cause which converts censure into praise, and brightens obloquy into glory.”

VIEW OF PUBLIC AFFAIRS.

THE present month has produced little foreign intelligence of any kind, and certainly none which is calculated to diminish the fearful interest excited by our domestic occurrences. Neither the loan of eight millions, which the French government have succeeded in obtaining from foreign merchants; nor the dreadful fire which took place at Port Louis in the Isle of France; nor the ac-

cession of Denmark and Switzerland to the holy alliance; nor the partial advantages which the patriots of South America are reported to have gained; and we recollect no other foreign event of the slightest importance; are of a character to detain us from the consideration of what has been taking place among ourselves.

On the 28th of February, parliament

was opened by a speech from the prince regent in person; in which, after alluding to the continued indisposition of the king; the amicable state of our relations with foreign powers; the splendid achievements of the fleet sent against Algiers, with the result of its success, so interesting to humanity; and the happy issue of the Nepal war; he states, that the estimates for the current year have been formed with an anxious desire to make every reduction in our establishments which sound policy will allow, and he recommends the state of the public revenue to the early attention of parliament. The deficiency in the produce of the revenue in the last year, he trusts, may be ascribed to temporary causes; and he has the consolation of believing that the services of the year may be provided for without adding to the public burdens, or adopting any measure injurious to the established system by which the public credit has been hitherto sustained. The new silver coinage having been completed will speedily be issued, and he trusts will be productive of advantage. The speech then adverts to the distresses which the termination of a war of such extent and duration has brought on all the nations of Europe, and which have been aggravated by the unfavourable state of the season. The prince regent deeply laments the pressure of these evils on this country, but observes with peculiar satisfaction the fortitude with which privations have been borne; and the active benevolence employed to mitigate them; and he is persuaded that the great sources of national prosperity are unimpaired, and that the energy of the country will soon surmount all our difficulties. He lastly directs the attention of parliament to the attempts which have been made to take advantage of the distresses of the country for the purpose of exciting sedition and violence. Though well convinced of the loyalty and good sense of the great body of the people, he is determined to omit no precautions for preserving the public peace and counteracting the designs of the disaffected, and he relies on the cordial support of parliament in upholding a system of law and government, productive of inestimable advantages, and which has been felt by ourselves, and acknowledged by other nations, to be the most perfect that has ever fallen to the lot of any people.

The debates on the address, proposed

in answer to the speech, in both houses, were interrupted by the formal announcement of an attempt having been made on the person of the prince regent, as he was passing through the park on his return from the house of lords. From the evidence, it appeared that an immense crowd had followed and surrounded the state carriage, uttering the most seditious and even ferocious and sanguinary expressions against his royal highness and his guards. Many stones were thrown at the carriage, and one of the windows of it was broken in pieces. A bullet was supposed to have previously penetrated it; but the bullet not having been found, this point is not equally certain. It required the utmost exertions of the guards, and of the magistrates and constables who were present, to prevent the populace from perpetrating still more fatal outrages, and to conduct the prince safely to St. James's palace. These proceedings justly excited a strong feeling of indignation and horror both in and out of parliament; and although it has not been found possible to fix on the actual perpetrators of the outrage, yet so strong an impression was produced on the public mind of its directly emanating from the doctrines lately promulgated at public meetings, and circulated in inflammatory tracts and handbills; that a general desire was excited of seeing some legislative measures adopted for guarding the public peace, and obviating the recurrence of similar atrocities. Few persons, indeed, entertained any idea of the extent to which the evil was afterwards found to have proceeded, or of the formidable nature of the designs subsequently developed in the reports of the secret committees of both houses of parliament; but still enough was known to render all who were concerned for the peace and well-being of the country, anxious for the adoption of vigorous measures to repress tumult and disorder, and to prevent the fatal consequences to be apprehended from the unwearied and persevering efforts of certain demagogues to disturb and agitate the minds of the labouring classes. The whole subject was judiciously referred to the consideration of a secret committee of each house of parliament, composed of members taken from all parties, who, after a protracted investigation of evidence, have unanimously concurred in reports certainly of very fearful import, and deeply affecting

every individual in the community. The committee of the house of lords consisted of Lords Liverpool, Sidmouth, Fitzwilliam, Grenville, Harrowby, Eldon, Holland, &c. &c.; and that of the house of commons, of Lords Milton, Lascelles, and Castlereagh, Sirs John Nicholl, W. Curtis, and A. Pigott, the Attorney and Solicitor-General, Messrs. Ponsonby, Egerton, W. Elliott, B. Bathurst, Lamb, Robinson, Canning, Yorke, Wilbraham, Wilberforce, Dundas, Rose, and Frank. It is difficult to conceive that the persons whom we have named could have been induced to pronounce a clear opinion on any but adequate grounds: and exercised, as their minds have been for years, in the discussion of great questions, and in the examination of evidence, and especially accustomed, as some of them have been, to regard with a wakeful jealousy the purposes of the existing government, it cannot be admitted, for a moment, that they would have joined, without a dissenting voice, in a statement of facts such as we have now to detail, or in the expression of the general opinion, of which these facts are made the basis, unless the evidence had been decisive.

The following is the substance of the report of the committee of secrecy of the house of commons:—From the documents referred to them, it appears that attempts have been made, both in the metropolis and various parts of the country, to take advantage of the existing distress to induce the labouring classes to look for relief, not only from annual parliaments and universal suffrage, but from the overthrow of existing establishments, the extinction of the public funds, and the division of land. The active promoters of these views of spoliation have been societies, called Spencean; a name derived from a visionary writer of the name of Spence, who published a tract on the subject about twenty years ago. In the discussions which took place in these societies, it was maintained that even parliamentary reform was a half measure, and that nothing short of the land of the country would avail them; and that both landholders and fundholders were monsters to be hunted down; and that the latter especially were rapacious wretches, who took 15d. out of every quarter loaf. The most blasphemous doctrines were advanced and the most blasphemous language used: songs of the most treasonable kind, as well as pro-

fane and indecent parodies of the liturgy and the Scriptures, were also sung. The operations of these societies appear to have been directed by a conservative committee, and their doctrines have been systematically and industriously diffused among discharged soldiers, and sailors, and labourers of all descriptions, by inflammatory speeches, and by cheap or gratuitous publications circulated with incredible assiduity. An executive committee of these societies planned and endeavoured to effect an insurrection, so formidable from its numbers as to overpower all resistance. With this view the members of the committee endeavoured to foment the prevailing discontent in the metropolis, and to frame lists of those who might be relied on for daring enterprise. The design was, by a sudden rising in the dead of the night, to overpower the soldiers in the different barracks, which were to be set on fire; to seize the artillery, seize or destroy the bridges, and take possession of the Bank and the Tower; and a machine was projected for clearing the streets of cavalry. This design was, however, relinquished shortly before the time fixed for its execution. It was determined first to ascertain their force, by means of meetings convened ostensibly for legal objects. Spa-fields was selected for these meetings, on account of its vicinity to the Bank and the Tower. Accordingly, inflammatory placards were circulated, calling on the people to arm, and to break open gunsmiths' shops in order to procure arms: "run;" they add, "all constables who touch a man of us; no rise of bread, no Regent, no Castlereagh—off with their heads! no placemen, tithes, or enclosures; no taxes; no bishops, only useless lumber! Stand true, or be slaves for ever." A committee of public safety was now agreed upon after the manner of the French Revolution; and a tri-coloured flag and cockades were prepared and even displayed at the first meeting on the 15th November. Acts of violence, though a few were committed, were discouraged on that day; and the meeting was adjourned to the 2d of December, when it was hoped the means of insurrection would be matured. The meeting was industriously advertised throughout the country, means used to obtain subscriptions; the expense of emissaries, &c. having hitherto been defrayed chiefly by one individual; and active measures

were adopted for seducing the soldiers. The barracks were again reconnoitred with a view to attack; the manufacture of tri-coloured ribbon was encouraged; the distressed districts were assiduously visited; warehouses containing arms, combustibles, and clothing, were marked; and pains taken to engage the sailors on the river on their side. Arms were provided for some of the more active insurgents; and they trusted soon to procure an adequate supply from the gunsmiths' shops. A large quantity of pike-heads was ordered, and 250 were actually made and delivered. The prisoners in the gaols were to be liberated and armed; and they were previously apprised of this intention, and invited to rally round the tri-coloured standard, which would be erected on the 2d December. A waggon was hired, in which the flags and some ammunition were conveyed to the place of meeting. From this waggon the most inflammatory speeches were made, concluding with a call to redress their own grievances. The tri-coloured cockades were then assumed, and a tri-coloured flag was displayed, which a number of persons followed out of the field. A body proceeded to the Tower, and tried to induce the soldiers to open the gates; but their numbers did not appear sufficiently strong to force them. An attack was made on the city magistrates in the Royal Exchange, which failed. In the way to these places, the gunsmiths' shops were broken open and plundered of arms. The committee are fully persuaded that, however improbable might be the success of such a plan, it was not the ebullition of the moment, but the result of a deliberate plan of men who calculated on the defection of the soldiery, and the general support of the distressed; and that notwithstanding the failure of these expectations on the 2d of December, the same designs are still pursued with sanguine hopes of success. In various parts of the country there is a widely diffused and increasing ramification of clubs, called Hampden Clubs, connected with one of the same name in London, which have associated professedly for parliamentary reform, on the basis of universal suffrage and annual elections. These clubs, intended to include every village in the kingdom, are active in circulating publications to promote their object, and procuring signatures to petitions sent from London. Delegates from the country clubs

have assembled in London, and are expected again to assemble in March. If not in all, yet in far the greater number of these clubs, and especially in those of Lancashire, Leicestershire, Nottinghamshire, and Derbyshire, the committee are satisfied that nothing short of a revolution is the object expected and avowed. The doctrines of the Spencean Societies have also been widely diffused throughout the country, by the formation of similar societies; or by missionaries employed to propagate them, who are paid by means of a small weekly subscription of the members, which also serves to buy seditious tracts. Some of these tracts inculcate, in an artful manner, the necessity of overturning the privileged class, as distinguished from the people, declare a new order of things to be the will of the people, justify rebellion, and disavow all religion as well as loyalty: In answer to the question, "Would you live without gods or kings?" They answer, "We abjure tyranny of every kind." In short, a part of the system is to undermine, not only the habits of subordination, but the principles of morality and religion. The proceedings and speeches in the societies are generally pointed to actual insurrection; and an idea seems to prevail that some early day is to be fixed for a general rising. London is looked to for the signal; and it is a proof of the existing connection, that in Manchester, and other places the greatest hopes were entertained from the meeting of the 2d of December, and the seizure of the Bank and Tower were confidently anticipated. The news of the result was impatiently expected; crowds waited on the roads during the night for the arrival of the mail coach; and the disappointment was manifest when the failure of the plot was known. The disaffected represent the numbers enrolled as amounting to several hundred thousand, and still increasing. They also keep a "black book," with a list of those who refuse to join, and who are marked for vengeance. In one county, where almost every village has its Hampden Club, they profess to regard themselves as of no use but to be ready to act when called upon. The secret card of admission contains the words, "Be ready; be steady." The habits of these persons seem changed. They already calculate on the division of the land, and the destruction of the churches. Preparations are making for procuring

arms: all depôts of arms are noted, and the facility of converting implements of husbandry into weapons of offence has been suggested. Similar associations have been extended to the manufacturing population of Glasgow and other towns of Scotland, which act in concert with those in England, and have even made some provision of weapons. The committee, however, observe, that notwithstanding the alarming progress of this system of disaffection, its success has hitherto been confined to the principal manufacturing districts, where the distress is more prevalent, and numbers are more easily collected; that even in many of these privations have been borne with exemplary patience, and the attempts of the disaffected frustrated; and that few, if any, of the higher and middle classes, and scarcely any of the agricultural population, have lent themselves to the more violent of these projects. Great allowance must be made for those who, under the pressure of distress, have been led to listen to demagogues holding out the expectation of immediate relief; and it is to be hoped that many of them, whose moral principles have not been extinguished or perverted, would withdraw themselves before those projects were pushed to actual insurrection. But, with all these allowances, the committee cannot contemplate the activity and arts of the leaders; the numbers already seduced; the oaths by which many are bound; the means suggested and prepared for forcibly attaining their ends, which are the overthrow of all the political institutions of the kingdom, and such a subversion of the rights of property as must lead to general pillage and bloodshed; without submitting to the serious attention of the house the dangers of the crisis, and which the utmost vigilance of the government, under the existing laws, has been found inadequate to prevent.

The report of the secret committee of the house of lords agrees substantially with that of the house of commons. It states, that had the riot of the 2d of December been more successful, it would have been the signal for a more general rising in other parts of the country; but that now it appears the prevailing impression among the leading malcontents, that it is expedient to wait till the whole kingdom shall be completely organized and ripe for action. Intimidation is stated to be a powerful

means of augmenting their numbers; and to secure secrecy, besides the use of atrocious oaths, care is taken to communicate as little as possible by writing, but chiefly by delegates. The late attack on the prince regent appears, to the lords' committee, to have resulted from the systematic efforts that have been made to destroy all reverence for authority, and all sense of moral obligation. This report closes also with an opinion, that further provisions are necessary for preserving the public peace, and protecting the interests and happiness of every class of the community alike.

It is impossible to peruse these reports without a feeling of lively gratitude to the Giver of all good, whose providential interference has averted the tremendous calamities which were about to burst over our heads, and afforded us an opportunity of thus tranquilly taking a retrospect of our perils, in all their magnitude and extent, and also of deliberating on the measures which it may be expedient to pursue, with a view to obviate the still existing dangers. With respect to these measures, we would rely on the wisdom and firmness of parliament; being well persuaded that no restraint, which the public safety may evidently require to be imposed on seditious meetings, nor any fresh power with which it may prove necessary for a time to arm the executive government, will not be hailed by the respectable and loyal part of the nation as a benefit, inasmuch as it will afford an additional security against the extravagances of jacobinical reform; and the evils of proscription, pillage, and blood, with which we have been, or still are, threatened.—We need hardly observe how incumbent an obligation the circumstances of the times impose on all Christians to exert themselves in opposition to the mischievous arts of those enemies, both of our present peace and future happiness, who are employing themselves with such activity, by their emissaries and their writings, not only in inflaming the public mind to acts of treason and violence, but in undermining all those great and sacred principles of religion and morals, and all those social and civil charities, by which the very frame and structure of society are upheld, the corruptions of mankind are rectified, and their miseries alleviated. We rejoice to perceive that this call has been anticipated. The governing body

of the Wesleyan Methodists have come forward with a prompt and manly declaration of their abhorrence of the late proceedings, and with the most pointed injunctions to all under their influence to maintain their loyalty unimpaired. We anticipate the best effects from this step, which, we trust, will be imitated by other religious bodies. A spirited tract has also appeared from the pen of the Rev. Melville Horne, entitled "A Word for my Country," (published by Mr. Hatchard), which cannot be too extensively circulated. It is sold for 5s. a dozen. A paper, entitled *Anti-Cobbett*, extracted from the pages of the newspaper, called "*The Day or New Times*," has also been widely disseminated, and similar efforts will doubtless be made in other quarters. And while such efforts are unremittingly made to counteract the spirit of revolt and insurrection, let our attention to the wants of the poor be increased, and no labours nor sacrifices be omitted which may contribute to their temporal relief, or to the diffusion among them of scriptural knowledge and sound religious principles. It is on these we must mainly rely for the maintenance of the throne and the altar—and we may read, in the inveterate hostility of our demagogues to religion, its best and highest commendation as the safeguard of all that is sacred among us—of our public institutions, of our private rights, of our domestic comforts, of our present security, and of our future hopes.

In consequence of the light which has been thrown on the designs of the disaffected, various individuals (six or seven) have been arrested, and have undergone examinations before the privy council. Four or five of these have been committed to the Tower, on a charge of high treason; and among them Watson and Hooper, who had been already tried at the Old Bailey, for taking part in the riot on the 2d of December, and acquitted; and Preston the Secretary of the Spencean Society who had been previously discharged for want of proof.

The table of the house of commons has been loaded with petitions for parliamentary reform, most of them claiming, as the right of the people, annual elections and the universal extension of the elective franchise. Many petitions, having been drawn up in terms of studied insult towards the house of commons, were rejected; but of those which have been received the signatures are said to

exceed a million. They are the fruit of the great exertions made by the Hampden Clubs already spoken of. The discussions to which these petitions have given birth have served to develop the views entertained on this important subject, by many of the leading characters in parliament, and have produced schisms among those who have been in the habit of advocating the cause of reform. It was indeed to have been expected, that the extravagances and absurdities of many of the petitioners, and of those who, either from the press or in parliament, supported similar views, combined with the disorderly and seditious spirit which had been manifested at some public meetings, would not only alarm timid men, but would tend to moderate the ardour of all, however bold and fearless, who preferred our present state of enjoyment and security, with its anomalies and imperfections, to the dissolution of all the bonds of society, which must follow the adoption of the wild and anarchical principles of late become so popular. Lord Grey, with that manliness of character which belongs to him, and which does him so much honour, has avowed a great change in his views of this subject, since he brought it before parliament in 1793; and though still decidedly favourable to measures of reform, he is by no means disposed to go the same lengths he would have done at an age when his hope was more sanguine, and innovation was less dreaded. Mr. Brougham, Mr. Brand, and others, in the house of commons likewise disclaimed any participation in the wild and visionary projects which form the main burden of the late petitions—annual parliaments, and universal suffrage; and are disposed to limit their views to the correction of palpable abuses, and not to extend them to the dangerous expedient of recasting the very frame of parliament. The subject is likely soon to undergo a very full discussion; but it is to be presumed that, in the state of feeling naturally excited by recent occurrences, there will be a prevalent disinclination to entertain any propositions for parliamentary reform, however modified.

In consequence of the recommendation on the subject of retrenchment, contained in the speech from the throne, a committee has been appointed by the house of commons, to consider the public income and expenditure, and the reductions of which the latter is suscep-

tible. In moving for this committee, Lord Castlereagh observed, that it was intended by government to propose the reduction of the army from 99,000 to 81,000 men, exclusive of the military force in France and India, which was not paid by this country. The diminution of expense in this department, including the ordnance, would be 1,784,000*l.* In the naval service, the reduction of the expense would be 3,717,000*l.* and in the miscellaneous services about a million. The total of the charge for these various services in the present year, would be about 18,373,000*l.* He announced the generous intention of the prince regent to relinquish 50,000*l.* of his income, in consideration of the heavy pressure which weighed on the country generally at the present moment; and of his official servants to give up a tenth part of their salaries. On a subsequent occasion, he intimated that Lord Camden had voluntarily proposed to limit the large emoluments of his office of teller of the exchequer, to the sum of 2,500*l.* a year, probably not more than a tenth of what it has lately yielded. Various other official retrenchments have also been notified as either already accomplished, or about to be carried into effect, amounting to upwards of 50,000*l.* a year:—and these first fruits of a general system of economy will doubtless prove only the prelude to farther reductions. In short, there appears, both in government and in parliament, a sincere desire to lighten, as far as may be consistent with the public safety and with justice to individuals, the burdens which press upon the community.

The following Form of Prayer and Thanksgiving, for the Preservation of

the Prince Regent, was ordered to be used at Morning and Evening Service, after the General Thanksgiving, in all churches and chapels in London, on the 9th instant, and in all others on the Sunday after received:—

“Merciful God, who, in compassion to a sinful nation, hast defeated the designs of desperate men, and hast protected from the base and barbarous assaults of a lawless multitude the Regent of this United Kingdom, accept our praise and thanksgiving; continue, we implore thee, thy protection of his royal person. Shield him from the arrow that flieth by day, and from the pestilence that walketh in darkness; from the secret designs of treason, and from the address of the people.

“And whilst we pray for thy mercy and protection, give us grace, O God, to perceive and loathe what things we ought to do; lest, impatient of present evils, and unmindful of thy manifold goodness, we seek relief where relief cannot be found, and abandon those never-failing sources of national prosperity and happiness—obedience to thy commandments, and the fear of thy holy Name.

“These prayers and praises we humbly offer to thy Divine Majesty, in the name and through the mediation of our Lord and Saviour Jesus Christ. Amen.”

In our volume for 1812, p. 638, and in that for 1814, p. 774, we have inserted some remarks on the style and character of our occasional state prayers and thanksgivings, many of which appear to us to apply to the above composition. It is not our purpose, however, to enlarge on this topic; but merely to express our regret that some less general expression than that of “the people,” had not been employed to designate those whose madness and folly might lead them to entertain designs hostile to the person of the prince regent. It would imply a far wider prevalence of a disloyal spirit than we believe to exist among us.

ANSWERS TO CORRESPONDENTS.

We regret the disappointment which many authors must experience from their works not being announced; but we beg to repeat, that the notices, in order to be inserted, should be in our hands before the 20th day of each month.

A. C.; LAICUS; I. N. C.; T. SCOTT; N. T.; I. W.; ***; G. C. G.; E. P. S.; H. S. and PAULINUS; will appear.

S.; C. C. G.; A.; CANDIDUS; ANGELA; and TRADESMAN; are under consideration.

We should have willingly complied with Mr. Weyland's request to insert his second letter, had we admitted, as in the former instance, the justice of the complaint contained in it; but as we should feel it necessary to dispute his positions, and that at some length, we must decline its insertion. He complains of the delay in publishing his former letter. In truth, we were simple enough to think that we were doing him a kindness by the delay; and we expected that, when he had read the whole review, he would have wished at least to modify his criticisms. So widely different are the views of authors and reviewers!

We still think we have reason to regard the communication of the NORTHERN AFRICAN as both unfair and uncandid. We willingly acquit him, at the same time, of any other than a friendly intention. If it will be any satisfaction to him, we repeat, that the sentiments of Candidus on the subject of Novel Reading are not our sentiments.

We beg a SINCERE FRIEND to believe that we can cheerfully endure persecution, for the truth's sake.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THERE is no duty more frequently urged upon young divines, by their elder friends and brethren, than that of avoiding the fear of man. I fully admit the great necessity and propriety of the advice, and have to regret only that a somewhat more distinct specification of the evils to be shunned does not accompany the injunction.

When a young clergyman, upon entering a scene of important ministerial labours, is told, that "the fear of man bringeth a snare," what, sir, is usually intended by his friend, and understood by himself, to be the full purport of the observation? Why, evidently, that he is not to shrink from a conscientious promulgation of his theological principles; that he is boldly to rebuke vice; that he is not to connive at formality or fashionable error; that he is to dispense to his parishioners "the whole counsel of God" with faithfulness, and zeal, and simplicity; that he is to make no sacrifice to the world, or to expediency, or to personal interest; but is to persist in a firm and frank avowal of Christian truth, not excepting the most unpopular and painful topics of his responsible vocation.

Now, sir, all this advice is excellent as far as it extends: but it is not sufficiently specific to meet some of the peculiar exigencies of the present times. The adviser evidently takes for granted, that all the danger to a young divine of piety, is in the quarter of worldliness and irreligion. Upon entering a parish where the preceding mi-

nister, from whatever cause, has not been faithful in preaching the Gospel in its full meaning and extent, this may sometimes be the case; but in a parish differently circumstanced, and where the profession of religion is more common, the advice by no means assumes a province sufficiently extensive. The dangers of a pious minister ostensibly begin with his enemies, but they frequently end with his friends; and in every view of the subject, the fear of man is as often likely to bring a snare in the latter case as in the former. I thus deduce the proposition:

Imagine a country town or village in which religion, if attended to at all, is evidently little more than "a name to live while men are dead," a "form of godliness without the power." A minister of active piety, we will suppose, undertakes a cure of this description, impressed as he ought to be with the importance of the above-mentioned maxim, and determined by the grace of God to put it into practice. In such a case, sir, I fully acknowledge that much religious firmness, and a strong and permanent sense of the power and presence of God, and the responsibility of his own sacred vocation, are requisite to keep him fixed in this arduous resolution. I readily admit, while I deeply regret, that the temptations of the world, and the desire, perhaps, of being acceptable to many of his respectable, though not religious, parishioners, may have an influence on his mind which it will require no small share of Divine grace and self-denial to

overcome. I freely allow that to be, like Milton's angel, faithful where all around are unfaithful, is no easy task; and that in the case under consideration there is much, very much, to cause an unholy fear of man, and to render a constant recurrence to the above advice highly desirable and salutary.

Yet, on the other hand, all these difficulties will usually meet with a counterpoise. Setting aside, for a moment, the powerful influence of genuine piety, in raising a minister above the fear of irreligious men; the natural ardour of the human mind in pursuit of a favourite object, and sometimes, perhaps, a sort of controversial pertinacity blending itself with really religious zeal, will prevent our young divine from going over to the enemy. There is a conscious feeling of dignity and manliness in speaking one's mind, which, added to a desire of obtaining the approbation of religious friends, will often add an unwonted stimulus even to a wavering character. To many minds also, there is a pleasure in being known and spoken of, even though the notice be accompanied with considerable marks of wonder and disapprobation. In addition to these dubious motives, others of a better description will often combine to check the fear of man in the inculcation of religious truth. A love for the Gospel, a real desire for the salvation of men, a hatred to the sins and vanities of the world, a dread of being found unfaithful at the last day, a dependence upon the Spirit of God for strength and assistance, will all tend to prevent the fear of irreligious men assuming much influence over the mind of a deeply pious young minister. Indeed, it is rather more usual, upon the whole, to observe persons of this description somewhat unadvised or unseasonable in their language and conduct, than absolutely shrinking from that portion of the reproach of the Cross of Christ which origi-

nates in the formal and worldly part of their parishioners.

But the fear of what is called "the religious world" is oftentimes a principle far more dangerous and delusive. It is much easier to stem irreligious hostility, than to guard against the wish of pleasing those who, though pious, are indiscreet, and would unintentionally lead their minister to peculiarities and excesses of doctrine and conduct by no means consistent with his own personal sentiments and feelings. The persecution of the world usually braces the mind, and urges the sufferer to repose upon the bosom of his Omnipotent Saviour for protection; but the fear of displeasing a really religious, though somewhat hot-headed and ill-judging friend, enervates the soul of a minister, and renders him doubly susceptible of the attacks of our spiritual enemy.

Let us again imagine, for the sake of example, that a devout clergyman, after a few years residence in such a parish as was before described, begins to find that opposition to the peculiarities of the Gospel has nearly subsided, and that it has even become a respectable thing to profess a somewhat high tone of religion. Here, then, the snare against which the young divine was more immediately guarded, has ceased to operate; and he, perhaps, even gains credit and popularity by his plainness of speech and manliness of conduct. In the course of his ministerial labours he has, probably, become gradually encircled with a number of religious friends, who cherish and animate him in proportion to his faithfulness and zeal, and who would be the first to observe and reprehend any degree of worldly concession either in his principles or conduct. Thus surrounded and supported, it is not very probable that he should willingly embitter his own peace, and wound the minds of his friends, from fear of those with whom he has compar-

tively little intercourse, and whose good opinion would, perhaps, rather injure than raise his character in the eyes of the religious world.

But, on the contrary, if a temptation arose from the other side, as might easily happen, would there not be danger of indiscreet compliance? Suppose, for example, that by any means some of his most affectionate, but least judicious friends, should be drawn off from that soberness of religious views which he had inculcated, to a somewhat overstated and ill-balanced system of doctrines. Imagine that a whisper should begin to prevail, that the minister to whose labours, under the Divine blessing, the whole parish were indebted for their religious knowledge and piety, was by no means duly acquainted with the higher mysteries of the Gospel; and that although a sincere Christian himself, his preaching was fit only for "babes," and did not furnish nutriment sufficient for the more advanced believer. Here, sir, is a case in which the fear of man is especially likely to bring a snare—a case, however, not always taken into the account of those who warn the young minister against improper compliances. A clergyman of piety can submit to be censured by the irreligious; he can forgive the sneers of the formal; he does not feel inclined to recede a single step for the persecutions of the profane;—but to be told by his own children in the faith, and to whom he looked as his "crown of rejoicing," that he has withheld from them the riches of the Gospel and been unfaithful to his trust, merely because he has not entered into some unhallowed speculations which may have seduced a part of his flock, is a charge so painful and severe, as to require no small share of wisdom and fortitude, as well as of Christian meekness, to enable him to endure its weight. To find some even of his more advanced converts entering on a new system, and pitying him for not doing the same, is

an acute trial to the constancy of the most steady pastor. It is no easy thing so far to overcome the fear of man as to yield nothing to mistaken piety, to the most tender reproaches, and the most conscientious but mistaken solicitations.

I fully believe that it is a fear of what is usually called the religious world, far more than a paramount feeling of duty, that has induced many pious young ministers of the present age to adopt a style of preaching and conversation, which, though not perhaps substantially false, yet greatly transgresses the sobriety of scriptural instruction. A minister whom the fear of one class of men could not render pharisaical or legal in his preaching, may, by the fear of another class, be driven to the very verge of Antinomianism. If once the dread of his fellow-creatures prevails, he has lost his independence of character, and must be content in future to veer about with every "wind of doctrine" that happens to prevail among his people.

I would not wish, sir, to have the tenor of these remarks so far mistaken as to imply a supposition that the world has, in this or any other age, ceased to oppose scriptural views in religion; and that, therefore, a young divine has to guard only, or even chiefly, against the excesses of its professed friends. I believe both dangers to exist in undiminished energy, but that the latter is, in many places, really on the increase. I might, indeed, have said the former also, notwithstanding all the increasing piety which exists among us. Indeed, that very extension of piety which has been just mentioned, may, perhaps, be the cause of this; for when religion was scarcely to be seen, except at a distance, men did not think enough of it actively to hate it, and even treated it with a sort of awful veneration and respect. But in proportion as the subject is brought nearer home, and men are forced, as it were, by the

conduct and example of others, to make a choice, religion, if it do not win their affections, will almost inevitably alienate them. The courtesies of society, and the increased liberality and indifference of the age, may render such persons silent and apparently neutral; but in their hearts they will still remain positively and vehemently hostile.

Far, therefore, from thinking that the "Cross of Christ" is less disliked by the world than in former days, I imagine that in many cases the odium attached to it may really have increased. We do not, indeed, hear of open persecution; but this does not exactly decide the point, since much of the obloquy attached to certain religious individuals of the last century was adventitious and not necessary, arising full as often from circumstances which I am not anxious to mention, as from simple and unaffected piety. It is true that genuine religion, under all its modifications, has to oppose the constant aggressions of a sinful world; but in former days this opposition appears to have been excited chiefly by unpopular modifications and adventitious adjuncts; whereas now, if I mistake not, it takes fire at religion itself. An hypothesis will, perhaps, convey my idea better than an abstract proposition.

Suppose then, sir, that in the middle of the last century, or at any previous period, a minister of earnest piety and devotional habits had entered upon a cure of souls, and begun, as of course he would, to exert himself for the spiritual welfare of his parishioners, what would probably have been the mode in which his labours would be received? I am not so ignorant of Scripture or the human heart, as to suppose that he would immediately have effected a general change of character among his hearers; but I imagine that, provided he was free from an innovating or controversial spirit, he would have secured veneration and esteem even from

those who were least benefited by his pious exertions. His piety, as piety, and unconnected with peculiarities in doctrine or manner, would have been an object of respect rather than suspicion. The presumption would at least have been in his favour; and his parishioners, witnessing his holiness of conduct, would have been heard to inform their neighbours "what a good man had come amongst them;" and as long as he adhered stedfastly to the doctrines and discipline of his church, neither his brethren nor his flock would have thought of insinuating more to his prejudice than that he was too much of a saint for the present evil world.

But, I would beg leave to ask, whether this is the case at present? Does a really zealous and pious minister, characterised as he may be both by prudence and affection, enter a parish under the same favourable auspices? I fear not: every sign of activity and devotion in his profession is, in the eyes of the world, a presumption rather against him than for him. An earnest mode of preaching, and a serious feeling of responsibility in his awful vocation, will be more likely to invalidate than confirm his character for orthodoxy and Church-of-England principles. To speak plainly, an idea has become current, that although an overtly profligate minister is bad; yet a Methodist (if you will allow me to use this stupidly-applied term) is infinitely worse; and a Methodist almost every minister must at present be content to be considered, who exhibits any peculiar degree of anxiety for the spiritual welfare of his parishioners. Piety and Methodism having been thus injuriously identified, the appearance of the former is almost sure to meet with that opposition which, in former days, was applied exclusively to the latter.

In reply to these remarks, I shall probably be told, that my suppo-

sition, both with respect to the present and the past, is equally inconsistent with facts. I shall be pointed, on the one hand, to a hundred narratives and anecdotes of the sufferings and persecutions of individuals during the last century; and shall, on the other, be triumphantly informed of the universal liberty which persons of all persuasions at present so happily enjoy. But, sir, all this proves nothing to the purpose, unless it can be shewn that these persecutions were *entirely* "for righteousness sake;" and that the absence of them, at the present moment, arises *solely* from the increased regard to true religion: neither of which I conceive to be strictly true.

I should, perhaps, have expressed my meaning most clearly if I had said that, amongst clergymen of equal piety, some will meet with more and some with less opposition now than in former times. The man who mixes up a considerable portion of justly offensive matter with his religion, will find his condition in society more tolerable now than in the last century; whilst another of equal piety, combined with moderation and good sense and urbanity and a freedom from all peculiarities of manner and of language, will be relatively worse. It is true, that the former will still meet with more positive odium than the latter, but *comparatively* the quantity will be less. The reason of each of these effects is evident. The dislike to the actual piety of each class, remains much the same as it was before; but the superadded dislike attached to the exceptionable peculiarities of the one, is too often uncandidly divided between both, and thus the former balance is destroyed. The hot or eccentric partizan is less assailed now than formerly;—partly, because the diffusion of religion amongst a large class of the community has disposed them to forgive and even encourage individuals who, with all their faults,

are still right at heart, and are actively concerned for the salvation of men; and partly because those who have no conscientious feeling of this kind, are legally prevented from interfering in a hostile manner on the subject;—to which it might be added, that the more frequent recurrence of the fact prevents its exciting that degree of notice which is necessary to public opposition. But, on the contrary, the humble, faithful, unostentatious, peaceful minister of Christ usually meets with a degree of suspicion from the world which, in former times, would not have fallen to his lot. He has to bear, not only the natural dislike which multitudes always feel towards genuine piety, even when accompanied with the most pleasing and amiable associations, but also the peculiar opprobrium which has been accidentally or malignantly connected with it. He is punished for the faults of others as well as his own. An associated feeling in the public mind has sophisticated the judgment, and raised suspicions where there was not the least ground for their entertainment. Methodism, so called, being considered by a large party as the great object to be avoided, the first fear excited at the entrance of a young minister into a parish is, lest he should prove to be a person of that description. Even impiety is sometimes, I fear, considered as a good exchange for Methodism.

I really, sir, dislike exceptionable peculiarities in a theologian as much as you or any other man can do; but, in the present day, and amongst a certain class of persons, one knows not what may or may not be construed into Methodism. I never could have suspected, *a priori*, that to distribute the Scriptures without note or comment was methodistic, yet such I now find to be considered the fact. I have known a clergyman suspected for a Methodist because he made a remark in public company which any conscientious Deist would have been

ready to admit. A lady of my acquaintance was advised to refrain from attending the daily public prayers of a neighbouring church, because such a proceeding might procure her the appellation of a Methodist. On reading several of the titles to the tracts of the Society for promoting Christian Knowledge to different persons, I have been instantly and promptly told they were methodistic; and upon explaining the respectable source from which they were derived, have received for answer—"Things are now altered: churchmen must not use the same language now which they did formerly, because the people are disposed to Methodism." Half a century ago, an earnest and affectionate sermon procured approbation even where it was not followed by conviction and amendment. Men took for granted that the minister was right and orthodox in making the appeal, even though they might not feel inclined to attend to it. In such cases, they did not suspect their clergyman, but themselves. But now it is considered, especially in the upper classes, a respectable way of silencing one's conscience, to charge the bearer of all ungrateful tidings of a religious kind with being a Sectary or Methodist, and every thing uttered from the pulpit, that is calculated to arouse and affect the hearers, as being methodistic.

The drift, sir, of these remarks, you will perceive, is to prove, that the offence of the Cross has by no means ceased; and that, consequently, there is still as much need as ever to guard the young divine against the fear of man in the ordinary acceptance of the term. But having urged this, we must not forget that there is also, as before-mentioned, a danger from another class of persons; so that the advice, in order to be effectual for his guidance, ought to assume the most extensive range. It is not in one case only, but in every case, that "the fear of man bringeth a

snare." A minister must neither be too high in doctrine because his friends are too high, nor too low because they are too low; but acting from a humble sense of duty, and a dependence upon the Divine protection and instruction, must firmly persist in living above either the frowns or smiles of man, remembering that "one is our Master, even Christ."

To the Editor of the Christian Observer.

WHEN I wrote the Note on Acts viii. 15—17, quoted by your correspondent, OLD CHURCH, (No. for January, p. 7), I most decidedly thought, that the Samaritans spoken of were regenerated *before they were baptized*, and not at their baptism: and after all that has been since written on the subject, I still think so; because the profession made or implied in baptism, was such, that unregenerate persons could not make it with *sincerity*; they could not "have the answer of a good conscience towards God" in this important transaction. I suppose that Philip administered baptism as *rightly* to Simon Magus as to the other Samaritans: did he then, as a believer, partake of the regenerating, and sanctifying, and comforting influences of the Holy Spirit?

Even Hooker allows, that "sacraments contain in themselves no vital force or efficacy: they are not *physical* but *moral* instruments of salvation, duties of service and worship, which unless we perform as the Author of Grace requireth, they are unprofitable." (5 B. Sect. 57. Ecc. Polity.)

Bishop Burnet also says; "We look on all sacramental actions as acceptable to God, only with regard to the temper and the inward acts of the person to whom they are applied; and cannot consider them as medicines or charms, which work by a virtue of their own, whether the person to whom they are

applied co-operates with them or not." (Art. xxv.) I cannot but be of opinion, that if your correspondent would prove this point from church writers, he must go back beyond the time of the Reformation, to the church which was older than that era, but not so old as the days of the Apostles.

I am, &c.

T. SCOTT.

To the Editor of the Christian Observer.

I HAVE been a member of the Society for promoting Christian Knowledge about eight years, but my occupation has not enabled me to do more than give it my pecuniary aid. I have recently been disturbed by reading, in the Commentary upon the Bible, now publishing under the authority of the Society, the following passage:—

"Our translation of this passage (Eph. xi. 8.), *For by grace are ye saved through faith; and that not of yourselves, it is the gift of God,* is a little ambiguous and many people have unhappily concluded from it that faith is the gift of God; a gift, I mean, in some peculiar sense; such a gift as is not vouchsafed to mankind in general, like the gift of reason, or any other common blessing."

This "unhappy" conclusion, which the Society's Commentary laments, I was led into by the kind care of a tender mother, who early taught me the Catechism of our church; and the part that convinced me that faith and every spiritual blessing were gifts was this:

"My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer."

Since my childhood, I learnt in our Prayer-book, that "the condition of man after the fall of Adam is such that he cannot turn and

prepare himself by his own natural strength and good works, to faith and calling upon God." Besides which, I find the Liturgy full of this doctrine—prayer after prayer being plain petitions for Divine assistance. "Grant that by thy holy inspiration we may think those things that be good, &c." "Grant that they may both perceive and know what things they ought to do, and may have grace and power faithfully to fulfil the same, &c." "Give us grace that we may receive that his inestimable benefit (the sacrifice for sin), &c." "Give unto us increase of faith, &c." "That it may please thee to give us true repentance." "Grant us so perfectly to believe in thy Son Jesus Christ." "Grant us perfectly to know thy Son Jesus Christ, to be the way, the truth, &c." "We give thee humble thanks for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee."

I must copy a great part of the Liturgy, to insert all the passages bearing on this point. I am not now labouring to shew that the doctrine sanctioned by the Society for promoting Christian Knowledge is unscriptural and a false inference from the text; if it is shewn to be subversive of the doctrine of the Established Church, I conceive it to be the duty of our spiritual rulers to step forward and save it from the heretical views now sent forth into the world, under the sanction (doubtless unwittingly) of this Society. That it is unscriptural is plain to the meanest capacity who studies his Bible, and who, instead of the fallible opinions of mortals, seeks (as directed by our Catechism) the "special grace" of God to direct him into the knowledge and belief of the truth.

I hope the "unhappy conclusion," (viz. that faith is the gift of God—a special gift to be called for earnestly by prayer) will never

be expunged from the Liturgy: while it stands *there*, the Prayer-book will be an excellent antidote to the opinions expressed in the commentary in question; and I would humbly suggest that, from a regard to the Established Church, at least *this* Bible shall not be circulated without the Book of Common Prayer.

A LAYMAN.

To the Editor of the Christian Observer.

EVERY attentive reader of the Old Testament, must have been struck with the obscurity of the 14th verse of the 22d chapter of Genesis. As the passage has attracted considerable notice, and no satisfactory solution of the difficulties attending it has yet appeared, at least as far as my limited reading extends, I shall make no apology for troubling you with a few remarks upon it. My object is to shew that our authorised version of the passage is incorrect, and to propose in its stead one more intelligible. The passage is as follows:—"And Abraham called the name of that place Jehoval-jireh; as it is said to this day, In the mount of the Lord it shall be seen."

Now, sir, I would ask, what consistent meaning is it possible to extract from these expressions? What shall be seen in the mount of the Lord? When the transactions of the day were ended, nothing more remained to be either done or seen, and therefore it seems improbable that a name should have been give to the place, from the expectation of any future event. I would also observe, that the word *דיום* of the original is translated in a manner altogether unwarranted: *דיום* must always mean "*this day*," or "*to-day*;" and if the author of the Book of Genesis had intended to say "*TO this day*," he would have written *לדיום*.

I shall first quote the whole passage in the Hebrew, and then sub-

join what I conceive to be the true version.

קרא אברהם שם המקום ההוא יהוה יראה אשר יאמר דיום בהר יהוה יראה.

"And Abraham called the name of that place Jehovah-jireh; because, said he, this day in the mountain the Lord hath provided."

In this version, 'sir, you will observe that I have given to the future verb *יראה* the signification of a preterite; which I conceive to be fully justified, in the first instance of its occurrence, by the *vau* which stands at the beginning of the sentence, and in the second instance, by the word *אשר* going before it, which has the same power as the *vau* to convert the future tense into a preterite.

The advantage of this version above the authorised one must, I think, be obvious. Of the transactions which took place on that day (on the mountain of Moriah), the most interesting to the feelings of the Patriarch must undoubtedly have been, that at the moment, when he was about to become the executioner of his beloved and only son, the Lord interfered, and provided a ram to be offered up in his stead. It was therefore most natural that he should give to the place a name connected with so touching a recollection.

As a parallel instance, I might adduce that of Leah, at the latter end of the 29th chapter, giving to her three sons in succession, names suggested by the circumstances of their birth, and intended to commemorate the gracious interposition of Heaven to soften her sorrows. The word *יראה* occurs in the sense of providing in the 8th verse of the same chapter (22d), and seems to point out its true meaning in the 14th.

The Septuagint version of the passage in question, seems singularly loose and inconsistent. In one place they translate Jehovah-jireh *κρυπτος ειδεν*, in another *κρυπτος ωφθη*. The latter interpretation is

the better of the two, but does not accord with the history; for Jehovah himself did not appear: it was only his angel.

H. S.

To the Editor of the Christian Observer.

OF all the afflictions by which it pleases the all-wise Parent of the universe to try the faith of his people, none perhaps, to a mind that has ever known the pleasure of vigorous intellectual pursuit, or of active employment, is more difficult to endure than lingering and hopeless indisposition. Violent illness enters not into comparison with it; the shock, the pain, the danger, and the anxiety these create, engross the mind and sustain the spirits. But we get used to see others suffer: when the case is remediless, and no immediate apprehension of danger exists, interest ceases; we even wonder that privations and restrictions to which we are become accustomed, the necessity of which is so obvious, should continue to be felt; and attention flags at the time when it is most needed. Nor is the idea correct, that spiritual joy is usually the accompaniment of ill-health: the reverse is more frequently the case; and disqualified, in a great degree, for spiritual or intellectual employments—unable to attend to those duties, or make those exertions, which in depression of spirits unattended with bodily disease, though painful, are commonly salutary, the mind is left to aggravate its calamity by poring upon it. It perceives its faculties weakened, the “spirits prompt to undertake, and not soon spent, though in an arduous task, the powers of fancy and strong thought” lost; its ability for giving, almost for receiving pleasure, vanished; it feels itself a burden rather endured, than desired in society. A mistaken pride suppresses, as far as possible, every indication of what is suffered. What escapes is attributed to ima-

gination or peevishness, and, ill-understood or misconstrued, meets perhaps with little attention. The mind dwells exclusively on what it considers unkindness, but which is in reality nothing more than ignorance or inconsideration: it becomes tumultuated; spiritual considerations are unregarded; “all men are liars” is the feeling towards our fellow-mortals; and, “is it good unto thee that thou shouldst oppress, that thou shouldst despise the work of thine hands?” towards God. O what may not the voice of friendship and compassion, in this morbid and unjustifiable, but pitiable state; effect! “A good word maketh the heart glad;” and in such a situation it will be deeply felt: deep sinks the shower into the softened earth. None but they who have experienced it;—they who for sad weeks, and months, and years have known what it is to feel the depression arising from wearing and continued sickness—the painful sense of uselessness and dependence—one melancholy day succeeding another—no capability of cheering, invigorating exertion to change the current of thought, or quicken the flow of ideas;—can be aware how much and for how long a time, a kind wish, a cheering expression will be felt; nor the chilling depressing effect of neglect on the part of those to whom the mind has turned with the fond hope of sympathy and consolation. This confirms every gloomy idea before entertained: it brings conviction to the mind, that it is no longer able to fulfil its part in the social compact—that what is granted, is granted solely on the score of compassion. Painful conclusions, slowly and reluctantly admitted! Ruminations upon the neglect of others, however, can have no other effect than that of embittering and agitating the mind. Relief can be obtained only by rising completely above this world—by faith in that reviving declaration, “The sufferings of this present

time are not worthy to be compared with the glory that shall be revealed." Active services have their reward even in this life, while quiet unobtrusive resignation though far more difficult, is so obviously a duty that it often passes unnoticed. But let not the sufferer repine: "his witness is in heaven, and his record on high:—" he is a spectacle not to men only, but to angels." I have found more relief, in hours of dejection, arising from a sense of inutility, by ascending to the original purpose of creation;—"For thy pleasure they are, and were created;" "I have formed thee for myself, to shew forth my praise;" than from any other consideration. How man, who "in his best estate is altogether vanity," should ever answer this great end of his being, is to us incomprehensible; but when we contemplate the infinite distance between the creature and the Creator, the petty differences between man and man vanish. The wonderful view which the Book of Job presents of the transactions of the unseen world may well induce us to believe, that in trials the purposes of which are hidden from us, the grace of God is to be displayed in us before these invisible spectators. Every dispensation is unquestionably intended to promote the spiritual good of God's children, as well as to magnify the power of his grace, as Job was humbled and convinced of self-righteousness, at the very time when he was glorifying God by his conduct under suffering; and under this assurance we might well be contented to acquiesce in his sovereign will: but long continued afflictions demand every consolation that can be offered, and I hardly know of one more powerful than this idea presents. Impatience and rebellion, however, rob it of all its sweetness. An unsubmitive repining spirit renders affliction intolerable: it deprives the soul of the intended benefit, and takes from God the glory. I know the

task is hard: I know the unbelieving thoughts that will arise when the Lord thus tries the heart, and convinces it of the weakness of its faith and love and trust; but utterance at least may be denied to complaint, and prayer is a never failing refuge. "Save, Lord; we perish;" in the fiercest storm that can assail the soul, will reach His ear who was "in all points tempted like as we are."

But should the neglect of friends in such an hour as this aggravate the distress? The duty of the afflicted under the most overwhelming circumstances remains unaltered, but *their* part is also clearly marked. "Remember them that are in adversity, as being yourselves also in the body." "I was sick, and ye visited me." "Ye that are strong, ought to bear the infirmities of the weak, and *not to please yourselves.*" It may be more agreeable to flesh and blood to visit the rejoicing and triumphant, than the tempted Christian. Paul felt it, when he said, "that I may be comforted by the mutual faith, both of you and me;" but he also says, "Comfort the feeble-minded; support the weak." "They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

T. B. P.

For the Christian Observer.

ON GRACE AT MEALS.

THE circumstance that no systematical and regular code of ethics is laid down in the holy Scriptures, instead of presenting any real difficulty to the honest inquirer who wishes to make them "a lamp unto his feet," in fact facilitates his researches. So infinitely varied are the questions of duty which call for a practical solution, that no body of rules for particular cases, however voluminous, would have met every demand. The superior excellency of the Bible as a rule of life consists in the perfection and

universality of those principles which may be applied to every conceivable variety of circumstances by a casuist really bent upon discovering the truth. They are like the standard weights and measures, which, though comparatively few in number, may be used in the widest range of calculation, and are equally subservient to the most sublime discoveries of the philosopher and the minute details of the man of business. Having made this allusion, I cannot help being drawn on by it, though a little from my point, to express a joyful hope, that, however little progress has been hitherto made towards the establishment of that desideratum in statistics, an universal standard of weights and measures, we are making rapid strides towards a consummation much more devoutly to be wished for—the dissemination of the Bible, to form the manual of the moral and religious casuist in every region and corner of the globe.

I have mentioned the minute application of scriptural principles, with a view to calling the attention of the readers of the Christian Observer to a subject, the importance of which is not, I think, in general duly appreciated; namely, the mode of saying grace at meals.

The propriety of the custom itself is so obvious, that I did not mean even to have touched upon it; but in case this paper should chance to meet the eye of any one, who has been led, by the seductive principle of *conformity*, to adopt the too-prevalent, godless, and indecent fashion of entirely omitting it, I will point out a few passages in Scripture which bear directly on the point. "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." 1 Tim. iv. 5, 6. "For, if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? Whether therefore ye eat,

or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 30, 31. Contrast a modern party of those who "profess and call themselves Christians," sitting down to their abundant table with less thankfulness and no more ceremony, than their oxen go to the stall, with the following truly Christian sketch: "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people." Acts ii. 46, 47.—If these examples do not suffice, go to Pitcairn's Island, and be put to shame by the descendants of the mutineers of the Bounty. The days, alas! are not gone by, in which God might well exclaim, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Isa. i. 3.

But while the decided neglect of this duty characterises the most devoted worshippers of Fashion, that great Dagon of a still idolatrous world; its indecorous, irreverent, and consequently very insufficient performance is to be attributed to a far more numerous class in society. There is little to choose between that forgetfulness of God, which takes the good things he gives without a word of acknowledgment, and that which seems to think three words, numbed over as hastily and indistinctly as possible, an adequate token of respectful gratitude. Like every other form, where it is a form only, it is but a mockery of Him to whom it is offered, and more likely to bring down a curse than a blessing on those who "draw nigh unto him with their lips, while their hearts are far from him." The use of God's name in this way, instead of being an exercise of the Christian grace of thankfulness, is a direct breach of one of his Commandments, and a symptom of thoughtless impiety. To him, whose mind

is really touched with a lively sense of his daily obligations to that bountiful Giver of all blessings, who "crowneth the year with his goodness," who "openeth his hand, and satisfieth the desire of every living thing," there is something peculiarly painful in hearing words, calculated to awaken and express this feeling, uttered in a tone of indifference which scarcely accompanies the most cursory remark, and in so hasty and careless a manner, that this act of thanksgiving to the Almighty does not perhaps arrest the attention of one half of the party in whose name it is offered. It is offensive to such an one to see a company stand up, without a single exception, to drink the health of some distinguished individual (an occurrence witnessed at all our public dinners) while the few, who rise up here and there, when grace is said, to mark their reverence for the King of kings, are stared at perhaps, and regarded as precise Puritans.

One of the strong pleas, by which we justify the steps taken by our church at the period of the Reformation, is the absolute impossibility, humanly speaking, of the worship of the church, as it was then conducted, being a generally spiritual worship. Some pious souls, no doubt, made it the vehicle of genuine aspirations after the Deity; but to the greater part of those who heard it, it was perfectly unintelligible, and consequently, as far as they were concerned, a mere lifeless and empty form. Let us take care lest our daily practice prove, that we maintain in our houses an abuse which we profess to have corrected in our churches. Though the words used be in a language which all can understand, little is gained by that if but a small portion of the company can hear them.

Not to multiply words on a simple question, I would only request those who may honour these remarks with a perusal to consider

whether their habits in this point (and as daily habits they are very important) are such as may give them a comfortable evidence, that they are feelingly convinced that "God is a Spirit, and requireth them that worship him to worship him in spirit and in truth." Though the form and mode of saying grace are not precisely dictated in the Bible, we may surely learn by the fairest inferences from that holy guide, that to give this act any real efficacy, the manner of him who speaks must be devout and reverent, and sufficiently marked to command the attention of the whole company; that his tone should be such as to shew, that the heart accompanies the lips; and that his expressions should characterise the thanksgiving of a *Christian*.

N. T.

To the Editor of the Christian Observer.

I WAS lately struck with a passage in Dr. Owen's *Xpistologia*, which appeared to have a remarkable application to the Antinomian spirit of certain professors of religion. In speaking of some of the first heretics of the church, he observes: "Instead of Christ, and God in him reconciling the world to himself, and *the obedience of faith thereon according to the Gospel*, they introduced endless fables which practically issued in this, that Christ was such an emanation of light and knowledge in them as made them perfect; that is, it took away all differences of good and evil, and gave them liberty to do what they pleased, without sense of sin or danger of punishment. This was the first way that Satan attempted the faith of the church; namely, by substituting a *perfecting light and knowledge*, in the room of the person of Christ; and for aught I know, IT MAY BE ONE OF THE LAST WAYS WHEREBY HE WILL ENDEAVOUR THE ACCOMPLISHMENT OF THE SAME DESIGN."

I am, Sir, your's, &c.

LAICUS.

FAMILY SERMONS.—No. XCIX.

John i. 14.—*And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

ALL the works of God are worthy of our admiration. But of all his works there is none in which his perfections are so fully displayed, as in the redemption of the world by Jesus Christ. The period of the year is now approaching, when we are more particularly called upon by our church to commemorate the death and passion of our Saviour, by which that redemption has been effected. It is, therefore, now intended to take a view of the glory of our Redeemer's character, and to point out in what respects it was manifested even in his sufferings, and shone through the dark cloud that covered him in his humiliation.

The love of God to man in providing salvation for him was inconceivable. But still more astonishing were the means employed to accomplish it. That his well beloved Son should veil his Divine glory, clothe himself with mortal flesh, subject himself to a life of suffering, and at last die upon the cross, to save us from our sins, tends indeed to exalt the grace of God and abase the pride of man, but bears on it no marks of human wisdom. Indeed, it is with difficulty that men can be brought cordially to approve of these things. "The cross of Christ was to the Jews a stumbling block, and to the Greeks foolishness," and still is so to many around us. It will be proper, therefore, that we should attend to those proofs of his Divine glory which appeared even in his lowest abasement.

1. Let us consider, first, how readily and cheerfully he undertook the work of our redemption. There is little honour in submitting to what cannot be avoided, or do-

ing what we dare not refuse; but the humiliation of Christ was perfectly voluntary. Therefore the greatness of his character is even heightened by his condescension. It is certain, that no created being could have accomplished this work; and it is probable that no created being would have been willing to undertake it. Indeed, it is clearly implied, in several passages of Scripture, not only that Christ voluntarily undertook this great work, but that he alone was capable of doing it. "Then said I, Lo, I come: in the volume of thy book it is written of me, I delight to do thy will, O my God." "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again." "I looked, and there was none to help: and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me." "And no man in heaven or in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." How glorious, then, was the compassion of our Redeemer, in subjecting himself to such abasement, not of necessity or with reluctance, but cheerfully and willingly! "I delight to do thy will, O my God."—And this is enhanced by another consideration. From men their future sufferings are concealed. The nature of them is unknown, and the event uncertain. But our Saviour had a perfect knowledge of every event that was to befall him. He knew the number and malice of his enemies, and the bit-

terness of that cup, the dregs of which he was to drink: yet, firm to his purpose, he begins and carries on his work with undaunted resolution. Thus did there appear a glory even in his humiliation, a majesty even in his sufferings.

2. Let us consider next, the greatness of those sufferings which he endured.—His whole life was a course of the heaviest sufferings of which human nature is capable. No sooner did he see the light than Herod sought to destroy him; and thenceforward his afflictions were constant: He was indeed “a man of sorrows and acquainted with grief.” And not only were his afflictions constant, but they were of the severest kind. He was so poor as to depend on the charity of others for subsistence. “Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.” Reproach was thrown upon him without measure, and of the worst kind; and reproach and contempt are perhaps, the hardest to bear of any sufferings to which we are exposed. He was likewise subjected to the most painful temptations: “He was in all points tempted like as we are, yet without sin.” He suffered, moreover, most acutely from his sympathy with others: His very appearance in the world being the effect of his infinite tenderness and compassion, we must, therefore, suppose him liable to the severest sufferings of this kind. To form some faint idea, let us imagine what must be the anguish of a pious and affectionate parent, on the death of a wicked child, of whom he has the utmost reason to fear, that he no sooner closed his eyes in death than he opened them in the torments of hell.—And not only did the afflictions of our Lord continue, but they increased through his life, till at last they issued in an extraordinary conflict with the powers of darkness, and

in his sustaining the full measure of Divine vengeance due to the sins of the world. The cup of Divine wrath was early put into his hands: he had continued to drink of it daily; but at the close of life he had to drink its bitterest dregs. View him in the garden of Gethsemane! “My soul is exceeding sorrowful, even unto death.” “O my Father, if it be possible, let this cup pass from me! Nevertheless not as I will, but as thou wilt.” “And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.” Behold him on the cross! What deep distress of soul must have extorted the lamentable exclamation; “My God, my God, why hast thou forsaken me!” In short, he suffered in his life, and at his death, what was accepted as an ample reparation of the dishonour sin had done to God, as a sufficient vindication of the Divine Justice in sparing penitent transgressors, and as the full purchase of their pardon, peace, sanctification, and eternal glory. “He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on HIM the iniquity of us all.” “It pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”

3. Let us, in the third place, contemplate the glory of our Redeemer, in the purity and patience he manifested under the extremity of suffering he was called to endure. Affliction is the touch-stone of virtue, tries its sincerity, and displays its beauty. Therefore “it

became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Nothing could give a greater value to the sacrifice he offered, than the meekness and patience with which he resigned that life which he voluntarily gave up. "He was oppressed and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter; and as a sheep before his shearers is dumb, so he opened not his mouth." Such was his unconquerable patience, that even reproach and calumny, contempt and abuse, from the very persons for whose benefit he laboured, and for whose salvation he died, excited not his anger but his pity. "And when he was come near Jerusalem, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In that dreadful season, in the midst of his hardest conflict, when his soul was "troubled" and sorrowful even unto death, what is his language? "O, my Father! if this cup may not pass from me except I drink it, thy will be done." Here we behold the Divine glory shining through the dark cloud that surrounded him. This was the patience of a God. The view of it constrained even a heathen centurion to exclaim, "Certainly this was a righteous person! Truly this man was the Son of God!"

4. In the last place, the glory of Christ in his sufferings appears from the end to which they were directed, and which was so effectually obtained; namely, the glory of God and the salvation of sinners. It was to do the will of his heavenly Father that he came into the world; and it was his delight, his meat and his drink, to do it. He not only held forth a bright image of the Divine character, full of grace and truth, but, in his work as Me-

diator, he illustrated all the perfections of God, and, in particular, he glorified his justice and magnified his mercy. And closely connected with this object was that of effecting the salvation of perishing sinners, an end which ought deeply to impress our hearts. Had not our compassionate Redeemer interposed between us and the stroke of Divine Justice, we had lain forever under the wrath of the Almighty. How glorious must he appear to every penitent sinner under this view; and with what heartfelt delight and gratitude will he pronounce, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing!"

I come now to make some practical improvement of this important subject.

1. We are here called to admire and adore the unsearchable wisdom and unspeakable love of God. There is a boundless depth in all the ways and works of God, and especially in that of redemption. On a slight view, we are apt to take offence at the Cross; to hide our faces from Him; to be disgusted at an incarnate God, the Lord of Glory, despised and trampled on by a proud Pharisee; the Creator of the universe, standing at the judgment-seat of one of his creatures; the Author of life giving up the ghost. But on a nearer view, we shall be led to admire the harmony of the Divine attributes in the plan of our redemption. Even those which seem to limit each other are by their union here more fully displayed. It is not merely God's goodness and mercy, but his holiness and hatred of sin, nay, his impartial justice, which are glorified by the pardon and salvation of sinners through Christ. By this plan a signal defeat was given to the enemy of our souls, even when he seemed to exult in the success of his designs. Our Lord died indeed; but by his death destroyed

him that had the power of death, that is the devil. He was lifted up from the earth as unworthy of a place in it; but it proved to be that he might draw all men unto him. Thus did he join the extremities of glory and meanness, of power and humiliation; and thus has he afforded matter for the adoring inquiry and admiring gratitude of glorified saints to eternal ages. Nor ought the saints on earth to be silent, but begin the song now to him who quitted the glory which he had with the Father, and for their sakes humbled himself to the dust of death.

2. How great is the guilt and the danger of those who, notwithstanding all that Christ has done for them, continue in unbelief and impenitence. It is, indeed, hard to convince men of this; but if they have any belief in the truths of the Gospel, and especially in this great truth, that the Son of God has died for sinners, with what alarm should they reflect on the holiness and justice of God, and his hatred of sin! Did he punish sin so severely in the person of his Son, and will he fail to punish it in the persons of the finally impenitent? If a temporary suffering of the wrath of God was so terrible to our Saviour, who endured it in the greatness of his strength, what must it be to those mortals who lie under it to all eternity, without the least ray of hope or consolation; who will have nothing to support them in their unchanging abode but an accusing conscience, and an utter despair of mercy? And will not the thought of having rejected the Gospel aggravate their guilt and add to their misery? "He that despised Moses's law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was sanctified an unholy thing, and hath done despite

unto the Spirit of grace!" "How shall we escape if we neglect so great salvation?" The severity of the punishment for rejecting the Gospel will be proportioned to the love and mercy manifested in it. Every drop of that blood which was shed for sinners will be as oil to the flames that consume the impenitent. Christ will continue to administer the Covenant of Grace until the final judgment be pronounced. The same Person whose soul was made an offering for sin, and who groaned on Calvary, shall one day come in his own and his Father's glory. Then "every eye shall see him, and those also that pierced him." How shall his enemies be then able to stand before him, when even in the days of his humiliation those who came to apprehend him fell to the ground at his word? Those who now refuse to be the trophies of his grace, shall then be the monuments of his vengeance. The Jews were favoured, above all other people, with the personal ministry of Christ; but they rejected him, and the judgments that fell upon them were the most terrible ever inflicted on any people. In this they are an example of the fate of a world of impenitent sinners, and shew us what these may expect when the Lord Jesus shall be "revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ." Now the Saviour stands at the door of our hearts, and knocks for admission: now he beseeches us by his own mercies to be reconciled to God. Then he will put on the terrors of a Judge: and how shall we be able to lift up our eyes towards him if we now trample on his love? Shall we not rather call to the mountains and rocks to fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb? Knowing, therefore, the terrors of the Lord, let us be persuaded to consider the things

that belong to our peace—to “seek the Lord while he may be found, and call upon him while he is near”—to “kiss the Son lest he be angry and we perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

3. Let the view which has been given of this subject encourage sinners to return to God through Christ. It was for this very end that God laid help for us on One that is mighty. Let then the awakened sinner, who trembles at the prospect of Divine wrath, and who is crying out, “What shall I do to be saved?” contemplate the peace purchased for him with the blood of the Lamb of God. Let him behold, not only his ransom paid, but an Almighty Saviour able and willing to save to the uttermost all that come to God by him. Let none then despair, not merely of mercy; but of recovery from a state of sin, of deliverance from the bondage of corruption, of restoration to the holy image of God. There doubtless are many, who, though they see in some measure the happiness of a state of favour with God, and of holy conformity to his will, yet, finding how strongly their hearts are wedded to the world and its sinful enjoyments, and knowing by experience how unsuccessful their past efforts, made in their own strength, have been to effect their deliverance, sink into a state of hopeless inaction, and refuse to attempt what they cannot accomplish. But such ought to see, that though they can do nothing of themselves, yet through Christ strengthening them they can do all things. He is an Almighty Saviour: he can save to the uttermost. Let them be entreated then, as they value their immortal souls, not to sit still and perish, but to flee to Christ that they may live. And let the real Christian also dread

the influence of a self-righteous, self-confident spirit. His grand work is to grow in grace and to subdue his corruptions. This he is still prone to attempt in his own strength; and his failure is apt to beget secret murmurings against God. But let him know and feel more and more this truth, that in us dwelleth no good thing, but that God is able to make all grace abound towards us, and to perfect strength in our weakness. Wherefore let us confide in the almighty power of our Redeemer, who giveth power to the faint, and to them that have no might increaseth strength.

Lastly, Let what has been said minister to the consolation of the mourning and dejected soul. The Gospel is addressed to weary and heavy laden sinners: it speaks peace to those that mourn. This world is not a state of rest for the children of God. If he afflict them, or even hide his face from them, let them consider that herein they are conformed to their Saviour; and let them imitate his holy submission to his Father's will. Affliction is a part of their portion. Let them receive it as that correction which is necessary and healthful, and let them improve it for the ends it is sent to answer. Let them look to the power and grace of their Redeemer to support them under it, and to work out their deliverance. Let them banish every thought which would lower their sense of the Divine goodness, or weaken their faith in seeking relief. Let them make their unceasing and earnest request to God for his gracious aid and influence, and he, as the God of hope, will, in due time, fill them with all joy and peace in believing, and cause them to abound in hope through the power of the Holy Ghost.—Now, unto him, &c.*

* This sermon is abridged from one of Dr. Witherspoon.

MISCELLANEOUS.

For the Christian Observer.

"I was glad when they said unto me,
Let us go into the house of the Lord."

—Ps. cxxii. 1.

THE current of time rolls rapidly along: years and ages are alike impelled by its resistless torrent: one generation passes away—another appears for a little moment, and is gone. Yet Jehovah is *the same*, yesterday, to-day, and for ever; and amidst the diversified manners and customs of ages and nations, the *people* of Jehovah are *the same*. Three thousand years are almost swept away, since David, the man after God's own heart, uttered, in the fulness of his joy, those beautiful and striking words which appear as a motto to this paper; and where has been the man of God, throughout succeeding ages, that has not often, echoed back the language of David, and *sometimes* felt it to be his own?

It has long been the custom of Philander to include, in his Sabbath-morning's meditation, the cxxiid Psalm; and he has found it highly beneficial to make it especially the subject of his thoughts, in walking to the house of God.

In the vigour of youth, and blessed with the enjoyment of health, the return of the Sabbath was to him the return of its public services as well as its private engagements; and he had not learned to sympathize with the soul that, from continued and painful absence, "longeth, yea, even fainteth for the courts of the Lord." But the season of sickness was at hand, and a Sabbath dawned in which Philander was to be absent from the great congregation. As he communed with his heart upon his bed, the words of David were present to his mind—"I was glad when they said unto me, Let us go into the house of the Lord." It was a morning

of anticipated spring:—the sun had risen in cloudless splendour, and beamed through the windows of his chamber; the feathered songsters had commenced their hymns of praise; and, borne upon the gentle gale, the cheerful notes of invitation issued from the sanctuary, calling upon man to prepare a nobler and more acceptable song.

Philander recollected the feelings with which he had so often obeyed the call, and endeavoured to analyze the sources of his joy. It did not escape him that he had felt as a man: yes, for there is in man a social principle which binds him to his fellow-mortals, and bids him seek their sympathy in good as well as evil. He had often rejoiced, that while avoiding the assemblies of the wicked, he could unite with *congregations* of the righteous. He had felt as an actor in the great theatre of the world; and he had often hailed with delight the return of the Sabbath, as a day of rest from his labours—a season of retirement from the busy scenes of the week—of comparative abstraction from the perplexing cares and anxieties of life. His memory presented a variety of instances, in which the Sabbath had indeed proved to him a day of rest: but this train of thought was suddenly interrupted by the recollection, that it was a day of *Divine appointment*. For a moment Philander was lost: the pressure of ideas was more than he could sustain. The condescension of the great Creator; the dignity conferred upon the creature; the various relations subsisting between God and man, together with the obligations they involved: these all rushed into his mind, and overwhelmed him with astonishment and gratitude. He felt that it was indeed the noblest source of honour and of joy, to approach the King of

heaven, "to afford him praise, the easiest recompence, and pay him thanks—how due!" He understood the feeling of a grateful mind; which "owing owes not, but still pays, at once indebted and discharged." He felt it to be not so much the duty of man, as his glory and delight, to sanctify himself and keep the Sabbath of the Lord. But Philander could not forget, that his was the *Christian Sabbath*; as the thought entered his mind, his eyes became dim with tears—with tears of gratitude and joy. He was suddenly in the temple, prostrate at the altar, at the table of his dying Lord. He felt something of the value of redemption; he recollected the seasons of holy communion with his Saviour; he remembered how his heart had burned within him by the way, and how Jesus had been made known to him in the breaking of bread,—and he burst forth into the song of David, "I was glad when they said unto me, Let us go into the house of the Lord." His mind dwelt with delight on the glorious plan of salvation: he pursued it through the stages of its progress on earth, and arrived at its consummation in heaven; there he beheld the ransomed sinner standing before the throne of God and the Lamb, freed from sin, and care, and pain, joining the hallelujahs of angels and perfected spirits. He paused—for he felt familiar with the scene: he remembered, that the day of sacred rest had often been cherished, as a type and pledge of that nobler rest which *remaineth above*: he remembered that his Sabbath enjoyments were sometimes felt to be blissful anticipations of the joys of heaven; and full well he recollected, that in this view of the Sabbath, he had especially exclaimed with the holy Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord."

E. P. S.

For the Christian Observer.

Sincerum est nisi vas, quodcumque infundis acescit. HOR.

TRUTH, when misapplied, or mixed with error, is more dangerous than falsehood itself. The latter is commonly detected by men of plain understandings: the former may be clothed in so specious a dress, or may be so much in unison with existing prejudices, as to perplex and unsettle the mind of a sincere but timid inquirer.

This remark was suggested by the perusal of a pamphlet, entitled, "Thoughts on the Tendency of Bible Societies, as affecting the Established Church and Christianity itself, as a reasonable Service, by the Rev. A. O'Callaghan." This pamphlet, I shall not scruple to affirm, abounds in misrepresentation, in illogical and inconclusive reasoning, in unfounded and exaggerated statement. I am well aware that these are strong terms, and ought not to be used unadvisedly: they contain charges which are easily made, and which should therefore be made with the greater caution. How far they are warranted in fact, and justified by a minute and careful examination of the leading principles therein avowed, it will be incumbent upon me in the sequel to shew.

This controversy has been carried on with such unintermitted zeal, that all the topics in debate, it might fairly have been concluded, were exhausted long ago, and the minds of men made up on the subject: that it was, at any rate, useless to re-ignite angry passions by recurrence to the past; since the evil, if it were an evil, was irremediable, or, if the designs of the Bible Society were executed wisely, then the fruits would be daily more and more apparent and convincing. But the opponents of this Society are, it seems, still restless and uneasy: they run the same circle of argument and invective; they renew the attack. "verbo mendaci, aut mordaci;" and serve up again

and again the same dishes to our jaded palates, seasoned with the same accompaniments, so altered and disguised as to suit the prevailing taste of the day, or the peculiar humour of the writer.

It would greatly exceed the limits I now propose to myself, to follow Mr. O'Callaghan step by step through the whole of his digressive and very declamatory pamphlet. His imagination is so excursive, so lively, so fruitful in resources; he presses so much extraneous matter into his service, that one cannot but suspect him of some secret misgivings, lest, if he should leave his cause to be tried by the standard of unimpassioned reason (of which he is, in other respects, so vehemently enamoured), it would be weighed in the balance, and found wanting. However this may be, the chief thing which I at present undertake to deal with, is the *principle* upon which the whole force of his conclusions rests. And this course I am the rather inclined to pursue,

1. Because the same *principle*, for the most part, pervades the sentiments of all who think, with Mr. O'C., that the Bible Society is fraught with mischief to the Established Church.

2. Because, if the foundation of their objections be proved to be insecure, then "it will follow, as the night the day," that the whole superstructure, however attractive and imposing, must be insecure also.

But it is time to let Mr. O'C. speak for himself. "The writer of these sheets" (says he, p. 14), "can affirm, that on putting the Bible to this test (*i. e.* the test of experiment), by a careful perusal, he found it, collectively taken, one of the most difficult books he ever read, and that this character was applicable, though in different degrees, to every part not purely historical." Here, then, I am contented to take my stand. I join issue with Mr. O'C. on this the

avowed principle, the ground-work of all his future reasonings, which elsewhere repeatedly occurs; viz. that the Bible "is of all books perhaps the most difficult" (p. 6); and that, be it remembered, "in every part not purely historical;" "the Bible, without note or comment, is unfit for the perusal of the rude and illiterate" (p. 11). It is clear, from these passages, that Mr. O'C. does not mean to be understood to state that many parts of the Bible are full of difficulty—a position which no one would be disposed to controvert—but that the character of extreme difficulty pervades "every part not purely historical;"—an affirmation from which, I apprehend, every one will instinctively revolt; or, if some few should be found to accede to it, they would surely accede with almost insurmountable repugnance.

If I were to assert, that on putting the Bible to the test of experiment, by a careful perusal of many parts not purely historical, the result was totally different from what Mr. O'C. experienced, I could not hope that such assertion would have much weight, because it might with propriety be considered as the opinion of one obscure individual opposed to that of another. But, if I can shew (as I most assuredly can), that the opinions of men who were the brightest ornaments of our church at different periods since the Reformation—opinions gravely and deliberately published to the world—are directly at variance with those of Mr. O'C., I think I may safely leave it to the good sense of mankind to determine, whether they will adopt his crude and novel sentiments, or adhere to the matured and collective wisdom of ages.

Before I proceed to cite the authorities above alluded to, I cannot forbear making one or two observations, to which Mr. O'C.'s mode of expression renders him peculiarly obnoxious. In the first place, it may be remarked, that it is one

thing to read the Bible, and another to search the Scriptures daily. Is it not probable, that this writer's difficulty may, in part at least, originate here? Or has he sufficiently considered that certain dispositions, and a particular frame of mind, joined to earnest prayer for understanding, that we may understand the Scriptures, are required of those who fervently and devoutly desire to read them with advantage? "Would we know the main cause of our fruitless hearing of the word, here it is: men bring not a meek and guileless spirit to it." "*Utilis lectio, utilis eruditio, sed magis unctio necessaria, quippe quæ sola docet de omnibus.*" But, as it is rather dangerous for any one to tread upon this ground, who startles at the reproachful term "fanatic, or enthusiast," I beg leave to refer, for a farther elucidation and confirmation of this part of the subject, to a valuable tract, published by the Society for promoting Christian Knowledge, entitled, "The Necessity and Usefulness of Reading the Holy Scriptures, and the Dispositions with which they ought to be read."

In the next place, there is surely a singular infelicity in adducing the different sects amongst the Jews, as one of the many instances of the difficulty of rightly interpreting Scripture; those Jews, some of whom were men of deep erudition and learning—men who enjoyed the advantage of reading the sacred volume in their own familiar tongue—to whom the laws, manners, customs and institutions therein described were thoroughly known; the peculiar idioms (which are now said to create so much obscurity) natural and easy. Are these the circumstances from which we are desired to infer that the *learned* make a proficiency in the most essential points of Christian knowledge, which the *rude and illiterate* are unable to attain? Are we to look for the proof of this in the immediate followers of our blessed

Lord; in the persevering incredulity of the Scribes and Pharisees; in the unsubdued virulence and opposition of the chief priests and rulers? If "reason only is to be the interpreter of Scripture," how is it to be accounted for, that whilst "numbers were added to the churches daily," in less civilized regions, scarcely a single convert was made by the Apostle amongst the learned, refined, and enlightened members of the Areopagus at Athens*? Are these the examples by which we are to decide, that human learning is the only accessible medium by which an adequate knowledge of the truth can be acquired? Is it not manifest, on the contrary, that the Jews, to whom Mr. O'C. so unaccountably appeals in support of his opinions, are the most striking and durable monuments of the total insufficiency of all human learning to generate a ready assent to the truths of the Gospel? If the Jews, as a nation, grossly misconceived the character of the Messiah, will Mr. O'C. venture to insinuate, in contradiction to the whole tenor of the Gospel, that such misconception proceeded from a deficiency in learning, or a want of mental capacity? Is it not abundantly obvious, on the contrary, that it was *pride and hardness of heart—wilful obstinacy—and a presumptuous dependence upon "improved reason alone"*—that made them spurn that true and living interpretation, which the simple and humble-minded, whether learned or unlearned, rich or poor, embraced with alacrity and joy? "Them that are meek shall he guide in judgment, and such as are gentle, them shall he learn his way."

But here Mr. O'C. will be ready to exclaim, "All, therefore, that is wanting (in the opinion of the sup-

* "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise."

porters of the Bible Society), for understanding the Scriptures, is a competent portion of self-abasement and *ignorance* on the part of man, with a Bible to read; God will do the rest." (p. 16.) Is this the remark of intemperate prejudice, or wilful misrepresentation? Instead of the word "*ignorance*," which is insidiously and disingenuously introduced, substitute "diligence in the use of the appointed means," and it will be easy to find authority amongst the ablest divines and supporters of the Established Church, for a doctrine which excites in the mind of Mr. O'C. so much pleasantry. (See Judgment of Archbishop Cranmer, concerning the People's Right to, and discreet Use of, Holy Scripture, p. 15).

How far Mr. O'C. is justified in stating, that "the greatest luminaries of our church and nation have thought that reason, improved reason, is the only interpreter of the Sacred Writings," we shall presently see, when I have contrasted the opinions of Archbishop Cranmer, of Archbishop Leighton, of the Society for promoting Christian Knowledge, and of Bishop Horsley, with those of Mr. O'C. This I shall do by extracting passages from the writings of those distinguished divines, and by reference to the tract above cited, which must necessarily be supposed to speak the sentiments of the Society by which it is published and circulated.

"Peradventure they will say unto me, How and if we understand not that we read that is contained in the books? What then? Suppose thou understand not the deep and profound mysteries of Scripture, yet can it not be but that much fruit and holiness must come and grow unto thee by the reading: for it cannot be that thou shouldst be ignorant in all things alike. For the Holy Ghost hath so ordered and attempered the Scriptures, that in them as well *publicans, fishers, and shepherds* may find their edifi-

cation, as great doctors their erudition. For these books were not made to vain-glory, like as were the writings of the gentile philosophers and rhetoricians; to the intent the makers should be had in admiration for their high styles, and obscure manner and writing, whereof nothing can be understood without a master or expositor: but the Apostles and Prophets wrote their books so that their special intent and purpose *might be understood and perceived of every reader*, which was nothing but the edification and amendment of the life of them that read or hear it. Who is it, that reading or hearing read in the Gospel, 'Blessed be they that be meek, blessed are they that be merciful, blessed are they that are clean of heart,' and such other like places, can *perceive nothing, except he have a master to teach him what it meaneth.*" (See Judgment of Archbishop Cranmer, &c. p. 14.) Again: "Here all manner of persons *learned, unlearned; rich, poor tenants and mean men, artificers, husbandmen, &c. of what state and condition soever they may be, may in this book learn all things, what they ought to believe, what they ought to do,*" &c. &c. Therefore I will take it for a conclusion sufficiently determined and appointed, that it is convenient and good: the Scriptures be read of *all-sorts and kinds of people,*" &c. (Ibid, p. 13.)

"It (*i. e.* the Bible) is so contented, that there may be many things, yea, *all the main things* in it, profitable for all, fitted to the use of the *lowest estate and lowest capacities of men.*"—Archbishop Leighton's Works, vol. I. p. 338.

My experience, I confess, leads me most fully and deliberately to assent to the truth of these declarations. But does it from thence "inevitably follow (as Mr. O'C. would have us believe, p. 15.) that the clergy are not therefore an essential part of a religious community?" Does it indeed follow,

because "the main things are profitable for all," that therefore no farther instruction is needful? In what part of Scripture has Mr. O'C. discovered, that he, who has imbibed a portion of the wisdom which is from above, acquires thereby a disrelish for receiving farther instruction from his appointed teachers? That a slender proficiency in religious knowledge is calculated to make us turn a deaf ear to those deeper mysteries of the Gospel, or those practical lessons of holiness and obedience, which it is the duty of the clergy to enforce and of the flocks committed to their charge to receive. Surely, good sense and truth are all on the side of those who admit, with Archbishop Leighton that "the Scriptures are a depth that few can wade far into, and none can wade through; but yet *all* may come to the brook, and refresh themselves with drinking of the streams of its living water, and go in a little way, according to their strength and stature." Vol. i. p. 338.

But let us now turn to the view, which is taken of the difficulties of Scripture by the Society for promoting Christian Knowledge, and see how far it accords with Mr. O'C.'s doctrine. In the tract before cited, are to be found the following passages: "The Scriptures must be read with submission, and obedience of faith. Since it is God who speaks in them, we have nothing to do but to be well assured that we rightly understand their meaning, *which is never difficult in things necessary to salvation.*" (p. 31.) Again; "When we read the commands and precepts, which God has given us in his word to be the rule of our actions, it is our duty to believe that obedience and conformity to them is absolutely and indispensably necessary. And *as the sense of Scripture is never obscure in this respect, and it is impossible we should be de-*

ceived, unless we wilfully shut our eyes against the truth, all we have to do is with humility and an honest heart to submit to whatever God is pleased to command." p. 33.

Thus then it is plain, that the opinions, sanctioned by the Society for promoting Christian Knowledge, not only go the length of contravening the character of difficulty in *many parts of Scripture not purely historical*, but are explicit to shew, that error in these cases can only arise from "wilfully shutting our eyes against the truth." Is it possible that Mr. O'C. should deserve such reproof? If he does,—and I see no means of eluding its direct and palpable application to him,—who is bold enough to confide in such a leader?

It would be easy to multiply quotations from other divines of established authority, if that were necessary. I shall, however, content myself with extracting two passages; one from the justly celebrated Charge of Bishop Horsley, delivered to the clergy of his diocese in 1790; the other from a sermon of that judicious and learned prelate. "We have (says the Bishop) *experimental proof*, that there is nothing in the great mystery of godliness, which the *vulgar, more than the learned, want capacity to apprehend*: since upon the first preaching of the Gospel, the *illiterate, the scorn of pharisaical pride*, who knew not the law, and were therefore deemed accursed, were the first to understand and embrace the Christian doctrine. Nor will this seem strange, if it be considered that *religion and science are very different things, and the object of different faculties. Science is the object of natural reason; religious truth of faith.*" (pp. 13, 14.) This opinion of Bishop Horsley has a two-fold application to the subject before us: it completely rebuts (as far as weight, and authority, and talent can do it) the *principle*,

upon which Mr. O'C. has raised so imposing a fabric; and it furnishes a ready answer to all such observations as the following: It would be highly desirable (says Mr. O'C.) that the peasantry of Ireland understood and respected the laws of their country more than they do at present; yet no society has yet started up, with the avowed object of dispersing among them cheap editions of Blackstone, or Coke upon Littleton, without note or comment. A competent knowledge of natural philosophy, astronomy, metaphysics, and political economy, could not fail to humanize their minds, lessen their taste for nocturnal depredations, and quench their thirst for blood; yet no sagacious reformer has yet come forward with a proposal for circulating among them Newton, Laplace, Locke, Smith, or Stewart, without note or comment. Why? Because "religion and science are very different things and the *object of different faculties*. Science is the object of natural reason; religious truth of faith." Well may we apply to Mr. O'C. the words of our Saviour to Nicodemus: "Art thou a master of Israel, and knowest not these things?"

But let us again attend to the writings of the same prelate. "It is incredible (says he) to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge, which maketh wise unto salvation, by studying the Scriptures in this manner, (i. e. by comparing parallel passages,) without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. *I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but, by God's bless-*

ing, he will become learned in every thing relating to his religion, in such degree, that he will not be liable to be misled, either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinion upon the oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish, and of the Christian Church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible thus studied will indeed prove to be what we Protestants esteem it, *a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.*"—Nine Sermons, &c. pp. 226, 7, 8.

"We are not told, that the ignorant man receiveth not the things of the Spirit of God, while the *literate* man does receive them; but we are told, that the *natural* man, whether ignorant or literate, receiveth them not; and the reason assigned is, that they are foolishness unto him, neither can he know them, because they are spiritually discerned." These extracts require no comment. They are plain, and go directly to the point at issue, and may, I think, be safely left to work their own way against the sophistries of Mr. O'C.; heightened and embellished as they are with

various entertaining episodes of Puritans, and Methodists, and Gospel Preachers; episodes, made up of a strange admixture of truth and misrepresentation, unworthy of the cause which he has undertaken to advocate, and discreditable to the temper and spirit of a Christian minister.

I am, Sir, &c.

PAULINUS.

To the Editor of the Christian Observer.

THE attestation respecting the author of *The Whole Duty of Man*, together with my accompanying query (inserted in *Christian Observer*, Vol. XV. p. 435.) not having produced any other notice from your correspondents than the laconic observations of R.W.D. (Vol. XV. p. 643.), allow me to claim a place in your columns for a slight attempt to solve my own problem. It is with some reluctance that I occupy your valuable pages with a discussion purely bibliographical; but the subject being at present imperfectly noticed in your work, I shall, as briefly as possible, communicate the information which I have derived, and the ideas which have suggested themselves to my mind, by looking more closely into the question.

It is not difficult to ascertain the period in which *The Whole Duty of Man* appeared before the public, although your correspondent expresses some doubt even on that point. R.W.D. mentions the edition of 1677, as the earliest which he has seen. I have seen an edition of eighteen years earlier date, which is undoubtedly the first. Ballard states, that the work appeared in 1657; but it is clear that he was misled by the date of Dr. Hammond's prefatory letter written in that year. It was published at the beginning of the year 1659; for Dr. Hammond, in a letter to Mr. Peter Stainenough, dated March 16, 1659, among other notices of

new publications, observes; "Two excellent pieces there are from an unknown hand, *The Whole Duty of Man*, and *The Gentleman's Calling*."

A more knotty question arises in the inquiry respecting the author of this work; and Junius himself has scarcely called forth more improbable conjectures than this writer. The concealment, so successfully studied, appears to be alluded to in the frontispiece to the older editions, which represents Moses veiled holding the tables of the Law in his hands; this motto being; subscribed, — "*And till Moses had done speaking to them, he put a veil on his face.*" From this some have concluded (I think incorrectly), that Bishop Fell himself was not made acquainted with the name, till the last work of the author had been produced.

The ingenious method by which Bishop Fell would lead us to the author is not, it must be confessed, very agreeable in its process, or satisfactory in its result. "Let the pious reader live a whole age of great austerities, and maintain an undisturbed serenity in the midst of them, and he will himself become a lively picture of our author."

Neither this work, nor the other pieces confessedly produced by the same hand, afford us any positive data by which we can ascertain the name of the writer. At the same time, there are some circumstances sufficiently marked to exclude certain pretensions; and others which, though more ambiguous, may serve as tolerable tests of the degree of probability which attaches to the contested claims of authorship.

I. The most decisive of these is, the period of the author's death. In the preface to the folio edition of the whole works (Oxford 1684), which has been ascribed without controversy to the pen of Bishop Fell, the author is stated to be dead. Consequently, we may safely

discard the pretensions of any person who was alive *after that year*.

II. "The Decay of Christian Piety," a work by the same writer, was first published 1667; and from its contents it plainly appears that the author was alive in the year preceding. We are thus necessarily limited in our researches to some author whose death occurred in the period 1666—1684.

The two preceding remarks contain restrictions to the field of our speculations, as positive as the nature of the case admits: the following are less definite.

III. In the preface to "The Decay of Christian Piety," the author speaks of the plague and fire in London (1666) as scenes of desolation of which he himself was a witness.

IV. In "The Lively Oracles," (Section vii. paragraph 2.) he mentions having travelled in popish countries during the troublesome times of Charles I. and having been in France.

These general tests may be found convenient, chiefly in excluding the claims of many pretended authors of the *Duty of Man*. In the following concise (but I believe comprehensive) list of the writers, whose claims to this celebrated work have been advanced, it is intended to refer only to the two former observations.

1. *Mr. William Fulman*, the learned secretary of Dr. Hammond, has often been mentioned as the author. I cannot find that the claim which has been asserted for him rests on any probable arguments. Your correspondent R.W.D. advocates his name; but without assigning any reason whatever to sustain his opinion. He quotes, indeed, Dr. Oldfield*, *Fulman's*

* R. W. D. refers to "Oldfield's Divine Discourses, p. 74." I am not aware that Dr. O. published any work under that title. The intended reference, is, I presume, to a work of his entitled

school-fellow, who makes a similar assertion without bringing forward any thing in the shape of evidence. In short, to this eminent scholar we may apply test I., which excludes him, since he did not die till 1688.

2. That laborious antiquarian and philologist, Mr. Francis Peck, informs us, that he "once thought *The Whole Duty of Man* had been written by *Dr. W. Chapel*, Lord Bishop of Cork and Ross." This prelate having died in 1649, is excluded by remark II.

3. *Dr. Frewen*, Archbishop of York, has* no better title, since he died in 1664.

4. *Dr. Richard Sterne*, Archbishop of York, is asserted to be the author by his biographer Mr. Drake.

5. *Mr. Abraham Woodhead*, of University College Oxford, was confidently reported as having written the work in question. Wood may well express his surprise at such a notion, for Mr. A. W. lived and died a zealous Roman Catholic. (See *Athene Oxonienses*, under *Woodhead*.)

6. The name of *Mr. Basket* was mentioned, in my former communication, as the reputed author, from a MS. note in an early edition belonging to the library of Queen's College, Cambridge. I have since traced this opinion, and the authority from which it was derived, to the learned author of *Desiderata Curiosa*. "Dr. R. Clavering," says Mr. Peck, "now (1738) Lord Bishop of Burgh St. Peter's, was some time ago pleased to inform me, that *The Whole Duty of Man* was written by one Mr. Basket, a clergyman of Worcestershire*."

7. Mr. Peck also mentions an idea which he had once entertained, that it was written by the famous *Obediah Walker*, master of University College, Oxford. "Mille Testes, by F. de Veteri Campo," p. 74. marginal note.

* Nineteen Letters of Dr. Hammond, by Francis Peck, p. 53.

versity College, Oxford. Mr. W., however, did not die till 1699, and his claim is consequently excluded by observation 1.

8. None of the preceding names rely upon probable evidence; and some of them, it will be observed, are decidedly inadmissible. A greater degree of plausibility attaches to the opinion that *Bishop Fell* (who wrote the general preface) was himself the author of the minor pieces, if not of *The Whole Duty of Man*.

Sir William Morice heard Bishop Fell preach a sermon at the King's Chapel, which so pleased him that he requested a copy. Some years afterwards, "*The Decay of Christian Piety*" came out, in which he found the matter of the sermon in the same words.

Prideaux partly confirms the conclusion drawn from this statement. He is said (by his biographer*) to have declared, that he was attending the press at Oxford, when another of the works ascribed to the author of *The Whole Duty of Man* was reprinting, and that he saw whole lines blotted out and interpolated in Bishop's Fell handwriting. Prideaux adopted the opinion that the author of *The Whole Duty of Man* was unknown; but that the other pieces ascribed to this anonymous writer were composed partly by *Dr. Fell*, and partly by *Dr. Allestry*.

So far as this evidence is adduced to prove that Bishop Fell *assisted* the author by his corrections, and possibly by contributions of detached parts, it appears sufficiently conclusive. But the assertion that the Bishop is the writer of the smaller pieces *ascribed by himself* (in his preface to the works) *to an author already dead*, is to insinuate a charge which charity forbids us to prefer without some more direct proof. It might answer the purpose for which, it has been imagined, such a step was adopted, of "better concealing

*Life of Prideaux, p. 17.

the name;" but it could not, by any explanation, be reconciled to the integrity of the Bishop's character.

9. I shall now briefly sketch the evidence by which *Lady Pakington's* may probably be established.

Dorothy Lady Pakington was wife of Sir John Pakington, of Westwood-house, Worcestershire, and daughter of Thomas Lord Coventry, Lord Keeper of the Great Seal of England. She was a lady of considerable talents, and of such exemplary conduct that she was proverbially called "the good Lady Pakington." Her residence afforded an asylum, during the stormy period of Charles I., to Bishop Morley, Bishop Fell, and Dr. Hammond, who died there in 1660. Dr. H. she considered as her preceptor, her adviser, and her spiritual guide; and with Bishop Fell she long enjoyed a close friendship, and an uninterrupted correspondence: thus she was intimately acquainted with two learned prelates, the latter of whom, in all probability, corrected and improved her work, while the former introduced it to the public. She died in 1679, a date which accords with the preliminary observations in this paper.

Thus far the evidence is merely *consistent* with the facts connected with the publication of this work. Some other circumstances must be mentioned which bear more immediately upon the question of her being the probable author.

(1.) In an anonymous pamphlet, published in 1702, entitled, "*A Letter vindicating the Bill for the Prevention of the Translation of Bishops,*" it is asserted that Archbishop Dolben, Bishop Fell, and Dr. Allestry, declared, that Lady Pakington was the authoress of "the most masculine religious book in the English tongue (the Bible excepted), called *The Whole Duty of Man.*" I quote this by no means as evidence, but merely to

shew how confidently her claim was vindicated at a period only twenty-three years after her death.

(2.) But we may approach still nearer; and without the necessity of appealing to anonymous vindicators. Dr. Hickes, in the preface to his Saxon Grammar inscribed to Sir J. Pakington, has the following passage on the virtues and talents of his ancestor:—"In which she was so accomplished, that she deserves to be called and reputed the authoress of a book on the Duty of Man, published in English by an anonymous person, and well known through the Christian world as a work wonderfully perfect of its kind. *". Dr. Hickes, who came to Worcester only seven years after the death of Lady Pakington, was a favourite inmate of Westwood-house in the vicinity of his deanery. He had, therefore, abundant opportunity of ascertaining the opinion of Lady Pakington's family, as to the probability that she composed this work; nor is it likely that he would have so publicly recorded his conviction in an address to her descendant, had not the sentiments which he expresses been sustained by tolerably strong probabilities, and been consonant with the feelings of his friend.

(3.) Her descendants without hesitation ascribed this work to Lady Pakington; for at the bottom of a monument erected near the family vault in the church of Hampton Lovett, there is a small memorial of her in which the following words occur:—"justly reputed the authoress of *The Whole Duty of Man.*"

(4.) The most decisive evidence, however, is the remarkable attestation† of which a copy was in-

* "Quibus adeo excellit, ut libri DE OFFICIO HOMINIS Anglicæ ab anonymo editi, et ob mirificam operis in suo genere perfectionem, per totum orbem Christianuum notissimi auctrix et dici et haberi meretur." *Gram. Anglo-Sax. Pref.* p. 2.

† This certificate was mentioned by me as having been hitherto unpublished.

serted in the *Christian Observer*, Vol. XV. p. 435. Upon the solemn declaration of a clergyman on his death-bed, a MS. of *The Whole Duty of Man*, in Lady Pakington's hand-writing, is traced to the possession of Mrs. Eyre*, her daughter, only ten years after the reputed author's death. This MS. bore the marks of correction by Bishop Fell, who is known to have been the editor of the whole works, and whose handwriting was recognised by Prideaux in the interlinings of the copies reprinting at the Oxford press. Here is a concurrence of circumstances by no means unimportant or indecisive; and, in my opinion, the evidence arising from this certificate, when combined with other conspiring testimonies, is not so easily overthrown as R.W.D. imagines.

Omitting a vast number of objections to this evidence, which are too trivial to merit observation, I shall briefly notice two or three of the most plausible replies.

First. Some little difficulty arises from the statement in the attestation, which denies all the pieces, except one, ascribed to the author of *The Whole Duty of Man*, to have been written by Lady P.; whereas Bishop Fell inserts several other

Upon further examination, this assertion appears to be in some measure incorrect. It is noticed in Ballard (*Memoirs of British Ladies*, under Pakington, pp. 220—235.); who gives it, however, without signature, and in so loose a manner that it was clearly written *memoriter*, and not from any authentic copy. The document, from which the copy sent to the *Christian Observer* was taken, is only Baker's transcript. I find the same certificate, as a loose paper (possibly the original), deposited among the MSS. in the Cambridge Public Library, and marked Dd. iii. 63.

* This "*Dame Ayre*" (as R.W.D. familiarly terms her) was herself an authoress, and is styled, in the title to her posthumous publication, "*The pious and learned Mrs. Eyre.*" She was wife of Antony Eyre, of Rampton, in the county of Nottingham, Esq.

tracts in his edition. It should be remarked, however, that the terms in which this negation is conveyed, do not necessarily fix the denial upon *Lady Pakington*, but merely state the opinion (probably erroneous) of *her daughter Mrs. Eyre*.

Secondly, Dr. Hammond's introductory epistle to the bookseller, is thought to be inconsistent with the fact, that he was at that time living in the same house with the authoress? It is considered as strange that the MS. should have been sent from Westwood to London, and have been returned from London to Westwood for Dr. H's perusal. I confess, however, that I perceive nothing extravagant in one or other of the following suppositions:—either that Lady P. (with a view to obtain for her work the sanction of so learned a divine, without affording the public any direct clue to the author, which an immediate application to her friend might have given) transmitted the MS. to Mr. Garthwaite, with a request that he would send it Dr. H. for approval;—or that the bookseller, without any intimation from the anonymous writer, accidentally selected the doctor, as an eminent theologian whose recommendation of the work was important to secure its popularity.

Thirdly, The last objection which appears deserving notice, is rather in the shape of an hypothesis to get rid of the conclusion which so naturally follows the fact mentioned in the attestation, that Lady Pakington's daughter produced a copy of the work in her mother's hand. It has been stated that

this was possibly a mere *transcript* from the printed edition, made by the pious zeal of the good old Lady, who hoped by this means to impress the contents of the work on her mind. This barely possible position is overthrown by the circumstance (also recorded in the attestation) that the MS. in question was *not a simple copy*, but contained *corrections* by Bishop Fell. Dean Hicke is further reported to have seen the MS., which from the numerous erasures, alterations, and interlinings, he was satisfied was the original work.

After all, sir, the name of this author is a matter of little importance; and I confess, that I close my paper in some degree abashed by the observation of Bishop Fell (in his preface to the whole works): "It is an ill-mannered thing to pry into that which is studiously concealed." I only wish that the accuracy of the doctrinal views of this anonymous writer, was such as to permit me, in an unqualified manner, to adopt as my own sentiment the elegant language of the same learned prelate: "Our author like the river Nilus, that gives fertility and blessing wheresoever he passes, hides his head, and permits himself to be only known in the benefits which he dispenses*."

G. C. G.

P. S. In addition to the authorities quoted in this paper, the curious reader may refer to *Nash's Hist. of Worcestershire*, Vol. I. p. 352.—*Gent. Mag.* 1754, p. 26.—and *The Monthly Repository*, Vol. 1. p. 71.

* Introduction to *The Lady's Calling*.

REVIEW OF NEW PUBLICATIONS.

The Four Gospels and Acts of the Apostles, translated into Hebrew, under the Direction of the London Society for promoting Christianity among the Jews, and

printed at the Society's Press. London: 1813—1816.

AMONGST the many incalculable benefits which have resulted from the operations of the Bible Society,

one, not the least important, has been the attention they have excited among the Jews in this and other countries. That this effect has been produced will appear from some statements which we shall presently have occasion to bring forward; and for fuller satisfaction we refer our readers to the authentic communications conveyed by the Reports of the British and Foreign Bible Society, and some of its Auxiliaries; and by the Jewish Expositor; which concur in establishing this important fact—that the Jews in various parts have not only beheld with interest the extraordinary exertions made of late years, for the diffusion of the sacred Scriptures, but have themselves taken an active share in those exertions, and manifested a desire of participating in the benefit resulting from them. This being the case, it cannot, we think, admit of much doubt that, as a body, they will be much more favourably disposed to receive the New Testament in their own language, and more likely, humanly speaking, to profit by it, than they would have been, had it been offered before their minds were thus prepared. Instead of having to awaken curiosity, excite interest, and contend at once with indifference and prejudice, the Society for promoting Christianity among the Jews will now have to present the Christian Scriptures to a people who have, in some measure at least, anticipated its wishes and invited its exertions. Their being put in possession of them will become, in a manner, *their own act*, the result of a spontaneous application from themselves—a circumstance this by no means of inconsiderable importance in the case of a people who are characterized by a pertinacious attachment to their own opinions, and who usually oppose any efforts made to induce in them a departure from their established mode of religious sentiment and belief.

This consideration tends greatly to diminish the regret we should otherwise have felt, that a work so important as that of giving the New Testament to the Jews in their own language, had been so long delayed. Besides, we do not apprehend, that *Christians* in general would, at an earlier period than the present, have been much better disposed to promote an Hebrew translation of the New Testament for the benefit of the Jews, than the Jews themselves to receive it when offered. Certainly, till within these few years the utmost insensibility has prevailed generally throughout the Christian world, as to the moral and spiritual improvement of that unhappy people. The veil seems to have been spread, almost as thickly over Christian as over Jewish minds, as to the true meaning of the promises and prophecies of both Testaments relative to the future destinies of Israel, and those of the Gentile nations as connected with them. But in proportion as this has been the case, we are encouraged to draw the more favourable omens from the recent diffusion of a spirit of zeal and compassionate interest in behalf of the Jewish Nation. We regard this appearance as a token of good from God towards his ancient people, and as a pledge of his blessing upon the endeavours now making for their conversion. In this light, we feel peculiar pleasure in contemplating the work which we now bring forward, to the notice of our readers: it is chiefly as *His* work, marked as such by a concurrence of circumstances, that we hail its commencement, and anticipate the beneficial consequences of its completion.

Though, therefore, for the reasons we have assigned, we do not much regret that the translation before us was not undertaken earlier; yet we are much surprised, that now the attempt has been made, under circumstances so auspicious, any objection should have

arisen to the undertaking. We deem it of some importance to notice one or two of these objections.

1. Some persons object, that the work is *unnecessary*, inasmuch as the Jews are already provided with copies of the New Testament in the vernacular languages of the countries in which they reside. In *this* country, for instance, they can be furnished with the *English* Scriptures—why then be at the expense of making and publishing a translation in Hebrew for their particular use? To this it may be answered, in the first place, that it is by no means the fact, that the Jews are well enough acquainted with the languages of their respective countries to read, so as to understand, vernacular copies of the Scriptures. We know the contrary to be the case, in several instances, in this country; and we are credibly informed that it is so likewise abroad. But even were it otherwise, it is, we believe, undeniable that the Jews at large have a peculiar veneration for their own language, as connected with all that is sacred among them; and that they consider it the only authorised medium of communication between God and his creatures. The testimony of the foreign Jews who have come over to this country is express upon this point, as to their countrymen abroad; and those who have had much intercourse with the rabbis and Hebrew teachers residing in England, know to what a length, even in many respects, of blind and superstitious reverence, they carry their notions of the sacredness of their language. And this feeling is by no means confined to the more learned members of their body, but prevails generally among them, as might be proved by indubitable testimony.

2. But others affirm, that the work in question is *useless*; because the Jews in general do not understand the Hebrew language. Here

again, we must be permitted to observe, that the objection is not founded in fact—not at least, by any means, to the extent to which it is urged. Those who make it, we apprehend, ground their opinion upon what they know of the Jews living in England; and we are ready to admit, that with respect to many, perhaps, on the whole, with respect to the majority, of them it may hold good. We happen, however, ourselves to know, that in the case of the Jews, residing both in the metropolis and in another principal mercantile city of this kingdom, a considerable proportion of the *adults* do understand the Hebrew language, if not critically and grammatically, yet well enough to read their sacred books in the original; many of them better than they understand the English or other languages; and most of them, we apprehend, as well as the generality of the lower classes in this country understand their native language as contained in books. Many of them also instruct their children in it. On the whole, we are much inclined to the opinion, that the ignorance of their own language, and the consequent inability to read the Scriptures in it, is not so prevalent amongst the Jews of England as is commonly supposed. But even if this were the fact, and to the extent that has been alleged, it really would not form an argument of any weight against the work of which we are now speaking. For how small a part do the English Jews form of the whole body of the nation? On the lowest computation of their number, in various parts of the world, certainly not a five hundredth part, and in all probability not nearly so much. Do then the Jews abroad generally understand Hebrew? We wish not to give an unguarded answer to this question. The state of their knowledge is not the same in the different foreign countries which they inhabit: what is true of those residing in one, is

not equally true of those in another. But on careful inquiry, we believe we may venture to assert, that the Hebrew language is understood amongst them *much more* extensively than in this country. It is the opinion of some competent judges, that on the continent of Europe they can read Hebrew *generally*. In Poland, especially, *all the educated Jews understand it well*; and the greatest part of the rest can read it, so as to understand the original Scriptures, though they do not know it *grammatically*. The same, we believe, may be said of the Crimea, of Asia Minor, and of the East generally. The testimony of Dr. Buchanan, with respect to the Oriental Jews, is well known. "You must send them," says he, "the NEW TESTAMENT in the Hebrew tongue—in the language and character of the Old Testament, *which all understand and revere*.*" A similar testimony, though not couched in such explicit terms, will be found in a communication, to which we shall afterwards refer, from Dr. Naudi of Malta, respecting the Jews of the Levant and those of the northern shores of the continent of Africa †.

3. Some objectors, however, advance a step further—and assert, that a Hebrew version of the New Testament not only will do no good, but may eventually do much harm; as the superior knowledge, possessed by the learned Jews, of the genius and peculiarities of their language will enable them to detect the imperfections of any transla-

* See his Speech at the Second Anniversary Meeting of the London Society, &c.

† We have here been arguing on the state of knowledge among the Jews, as it is at present. There is no difficulty, however, in supposing, that, as one part of God's providential dispensations towards them, education may become much more general among them, as it has lately, done in this country, meeting as it were, and rendering efficacious, the efforts of the Bible Society.

tion which may be made into it, and thus to discredit the Society under whose auspices it comes forth. But, surely, such an objection were equally applicable to versions of the holy Scriptures into other languages: they must always be open to the critical censures and cavils of the more learned among the enemies of Christianity, by whom such languages respectively are better understood than by the translators themselves; yet would any person consider this a reason why the work of translations should not have been undertaken, or why it should be abandoned? The versions which have been made into twenty-seven of the dialects of the East are not, we apprehend, so perfect as that no learned Brahmin could find out inaccuracies, or even faults, in them; and, if he pleased, take advantage of such imperfections to expose the ignorance of Christian Missionaries and Missionary Societies. Why should a more absolute perfection be deemed necessary in a Hebrew version of the New Testament, to vindicate its authors from such a reproach as might injure the cause in which they are engaged? It may surely claim to be put on the footing of other translations, none of which are perfect at first; yet which have been, we trust, and will be, important instruments in carrying forward the conversion of the heathen. And who can tell, but that, through the mysterious agency of Divine Providence, some hardened Rabbi, who takes the Hebrew New Testament into his hands for the purpose of exposing its defects, may be converted whilst he examines it; as was that learned Jew of *Travancore*, mentioned by Dr. Buchanan, who translated the New Testament into Hebrew for the purpose of confuting it, and became himself a convert to Christianity through the instrumentality of his own work?

After all, however, though we have thought it expedient to notice distinctly some of the leading ob-

jections which we have heard alleged against the work to which we are now referring, the best answer to all objections is this—*The Jews abroad are actually applying for copies of the New Testament in the Hebrew language.* Shall they apply in vain, on the presumption that the undertaking which alone can supply their desires is unnecessary, or useless—or through apprehension of some contingent partial evils to which it may possibly give rise?—To satisfy the minds of our readers on this point, we shall lay before them a few extracts from foreign correspondence received in this country. The Secretary of the Frankfort Bible Society, in a letter to Dr. Steinkopff, writes as follows:—"In consequence of the public advertisement in which we announced the establishment of our Bible Society, the attention of the Jews has been drawn towards it; and some expressed their regret that no invitation had been given to some of their body to take a share in this work. We shall now consider this point; and in the mean time request you, sir, in the name of our Bible Society, to apply to the Society for promoting Christianity among the Jews, to favour us with a number of copies of their version of the New Testament into Hebrew, as far as it is printed, that we may distribute the same in a judicious manner among the Jews in our city and vicinity, being fully persuaded that such a distribution would not remain without a blessing*." We need scarcely remark, that this application, which may in fact be regarded as *originating* with the Jews themselves, furnishes satisfactory evidence with respect to the competency of the Frankfort Jews, at least, to make use of the translation in question. Respecting the Jews of Russia, a similar testimony is given in letters addressed to the Committee of the British and Foreign Bible Society,

* Jewish Expositor, vol. I. p. 318.

by the Rev. R. Pinkerton—"As soon as the New Testament is ready for the Jews (says Mr. P.), two or three hundred copies must be sent to the Theodosian Society, for circulation amongst them. *This the Committee here most earnestly entreat, for several instances have already occurred of Jews making inquiry after the Gospel.*" "I myself, in passing through the town of Karasubargar, had a most interesting conversation with several Jews, *who eagerly sought after a copy of the Gospels.* I was sorry I had none, but told them that they were preparing for them. The late wars and commotions in the earth, with the present wonderful exertions to spread abroad the holy Scriptures among all nations, seem to have made a deep impression in the minds of many among the Jews. From what I have seen of this people in different nations, I am convinced that *many among them are prepared to peruse with avidity the Scriptures of the New Testament in their own language.* On this account I pray you to procure a number of copies of the Hebrew New Testament, or even of the four Gospels, should no more be printed off, and to send them by way of St. Petersburg for distribution among the Jews in the Crimea and surrounding countries, by means of the Taurian and Theodosian Bible Societies*." The Gottenburg Bible Society makes an offer, through its Secretary, of distributing Hebrew Testaments among the Jews of that neighbourhood; stating, that *several Jews are already desirous of possessing a New Testament in Hebrew*†. To the same effect writes Dr. Naudi, from Malta, in a letter to which we must content ourselves with referring our readers; full of interesting intelligence respecting the present state of the Jews occupying the shores of the Mediterranean and Northern Africa. *The*

* Jewish Expositor, vol. I. p. 397.

† Jewish Expositor, vol. II. p. 38.

‡ Jewish Expositor, vol. II. pp. 70-79

evidence which these letters contain—forming, it may reasonably be presumed, a part only of what might be adduced, if the state of the Jews in other countries were well explored—demonstrates in our view, and will, we think, in that of our readers, the importance, if we may not say the necessity, of a Hebrew translation of the New Testament.

But, granting all that has been said to shew the desirableness of this object, it may be asked, “Why put the Society to the expense of a *new* translation? Are not there already extant at least two translations of the entire New Testament; that by Hutter, and that by a Jew of Travancore, mentioned by Dr. Buchanan; besides versions of one or two detached portions of it, particularly of the Gospel by St. Matthew?” For an answer to this inquiry, we cannot do better than refer our readers to the preface of the work now under our review (p. vii.), where it is stated, that the Travancore Version not only has failed in attaining the force and spirit of the original, but has failed also in giving its true meaning. Hutter’s translation, indeed, it represents as less remote from the sense of the original, and as on the whole skilfully managed, but as abounding in Rabbinical phrases and Talmudical opinions, which would be disliked by almost all the Eastern Jews, and to many of them would be even unintelligible.

Having said thus much, by way of vindicating the London Society from objections to which it has been, or may be, exposed, for engaging in so difficult and expensive an undertaking, we proceed to make some remarks on that portion of the work itself which has already been laid before the public. In the first place, it is due to its conductors to observe, that they have spared no pains or expense to make the translation as correct as possible. After the translators themselves (one of whom is a learned Jew

from Germany), have bestowed their utmost care on giving a faithful interpretation of the original Greek, and on a critical examination of the idioms, phrases, and words made use of, their version is printed in a rough state, and copies of it transmitted in single sheets to upwards of fifty of the best Hebrew scholars in the kingdom, to receive their critical remarks and emendations. When returned by them, it is once more carefully examined with the corrections which may have been suggested, and is then printed for publication. That an undertaking thus conducted must be attended with very considerable labour, will be obvious to every one. But its difficulty will be fully appreciated by those only who are acquainted with the peculiarities of the Hebrew tongue, and at the same time sensible of the great importance of bringing a translation of the New Testament as nearly as possible to a conformity with the standard Hebrew of the Old Testament. To translate into a dead language, even from a living one, in such a manner that the translation may be impressed with the characteristic marks of the language into which it is rendered, and at the same time convey correctly the meaning and spirit of the work translated, is known to be no easy task, even where there are no peculiar difficulties arising from the nature of either language. The difficulty is of course greater where this is the case. It is still greater where the translation is made from one dead language into another; and greatest of all when the two languages differ most widely from each other. Now, we believe we are not far wrong in asserting, that no two languages can well be more different than the Greek and the Hebrew—the former, of all others, perhaps, the most flowing, copious, multiform, studious of ornament and magnificence—the latter incomparably simple, unambitious, unostentatious, equable, careless of

variety and embellishment. (We are speaking of the *style*, not the *ideas* or *imagery* of the Hebrew writers.) Nor is this difference confined to the general character of the two languages. It is equally discernible in the modes of expression, the forms of construction, the syntax, the particles—in short, in those grammatical niceties which, though they may not always forcibly strike the *student*, are precisely those which call for the closest attention, and often occasion the greatest difficulty, on the part of the *translator*. Perhaps it may be said, that the more marked and definite are the peculiarities of any language, the easier it is for the translator to hit them: we deny not altogether the justice of this remark; yet let any one who thinks so sit down and attempt a version of a single chapter of one of the Gospels into Hebrew, and we are much mistaken if he does not meet with a very considerable number of instances in which he is at a loss how to apply the knowledge he may have acquired of the *idiomata* of the sacred language. But besides these minutiae of difference, which are continually occurring in the structure of sentences, collocation of words, choice of particles, conduct of transitions, &c. there is a difficulty of more variable occurrence, arising from the paucity of words in the Hebrew compared with the rich abundance of those in the Greek; and from the much greater comprehensiveness of the latter (especially if we take in the facility of compounding words, which the Hebrew knows nothing of,) than of the former. Where we have five Greek words expressing nearly, though not accurately, the same idea, we have perhaps one and the same Hebrew word expressing five ideas, which, though connected with a common root, and therefore, strictly speaking, correlative, are yet, in their common acceptation, very distinct, and incapable of being substituted

one for another: not to mention, that their connection itself with a common parent and with each other is often a matter of great uncertainty, and founded chiefly on the law of the grammarian or lexicographer, scarcely any two of which useful description of men agree in the etymology which they assign to several words, we might almost say the greater number of words, which occur in the sacred writings.

Neither, we apprehend, is the assistance which a translator of the New Testament into Hebrew may be likely to obtain from the Septuagint Version of the Old Testament, though considerable, so great as may generally be supposed, and that for more reasons than one. In the first place, that version differs so widely from the Hebrew text, whether from the inaccuracy of the translators, or the carelessness and ignorance of transcribers, or the manifold corruptions and designed alterations which, it is well known, that version has sustained, that the translator into Hebrew will often in vain refer to it for guidance and authority. If he wants to know, for instance, how he shall render a particular word or phrase occurring in the Greek Testament, he naturally turns to a passage in the Septuagint in which the same word or phrase occurs, and to the corresponding passage in the Hebrew, to see what word or phrase in the latter answers to that in the former; when to his mortification he finds, perhaps, that the passages in question do not correspond at all, or that the correspondence is not so exact as to serve the purpose of the reference; the Septuagint being sometimes redundant, sometimes deficient—disagreeing sometimes in single words, sometimes in whole sentences. If an instance of this kind be demanded, we specify, as the first that occurs to us, Job xxxi. 33—37, from which, as it stands in the LXX, should the student betake

himself to the Hebrew text, desiring to know how he shall render a particular Greek word occurring in that passage—*χρωφειλέτης* for instance, v. 37, (comp. Luke vii. 41, or xvi. 5)—he will experience a disappointment of the kind above-mentioned. But even where there is not the same reason to suspect a corruption, either accidental or intentional, in the version of the LXX, their authority is not always to be safely relied on. In some cases, there is room to doubt whether they perfectly understood the meaning of the original Hebrew—in others, whether they had a correct acquaintance with the spirit and idiom of the Greek, (for let it be remembered that the knowledge of both these languages had undergone great decay at the time, and in the country in which the version was made): in some instances also, they seem designedly to have performed the part of *expositors* rather than *translators*, giving the general sense, rather than an exact version, of single words or entire passages.

In making these observations on the difficulty of executing a good Hebrew Version of the New Testament, though it is certainly our wish to place in its just light the merit of the undertaking which has given rise to them, and to blunt the shafts of any invidious criticism with which the work before us may be assailed; yet, we are by no means to be understood as preparing any apology for the performance. We are quite of opinion that it needs no apology: on the contrary, we are happy to express our decided judgment, the result of as careful an examination as we have had opportunity to bestow upon it, that it is executed in a manner which does the highest credit to the learning and ability, as well as industry, of its authors. They appear to us to shew throughout an accurate observation of the peculiar character of the Hebrew language, and much patience of

investigation, as well as nicety of discrimination, in the selection of words and phrases. We have been at some pains to put their translation to the proof by a comparison, both of its general style and of its smaller component parts, with the style and diction of the Old Testament writers; and we have generally found, that the more diligently we applied the test, the more clearly we discovered in it the characters of *biblical purity*. We shall presently shew, that in a few instances we have ventured to call in question its correctness; but, speaking generally, we have very little hesitation in saying, that an unprejudiced Jew, possessing a competent acquaintance with the Hebrew, and Greek or English languages, would readily acknowledge the accuracy and faithfulness of the version. We think also, he could not but be struck with the similarity of its style to that of analogous portions of the Old Testament—of the narrative of the Gospels, for instance, and Acts of the Apostles, to that of the Books of Moses, or the other historical books of the Hebrew Canon; or of the Sermon on the Mount, parables, &c. to the parabolical writings of the same. By way of substantiating this remark, so far as it applies to the *narrative* at least of the New Testament, (which is that in which we are at present principally concerned), we would ask any Hebrew scholar, who may think these observations worthy his perusal, whether the following character of the ordinary style of the Hebrew writers, drawn by a master whose skill and judgment few will call in question, is not very well exhibited and exemplified in the translation before us?

“It is impossible to conceive any thing more simple and unadorned than the common language of the Hebrews. It is plain, correct, chaste, and temperate: the words are uncommon neither in their meaning nor application: there is no appearance of study, nor even

of the least attention to the harmony of the periods. The order of the words is generally regular and uniform. The verb is the first word in the sentence; the noun, which is the agent, immediately succeeds, and the other words follow in their natural order. Each circumstance is exhibited at a single effort, without the least perplexity or confusion of the different parts; and what is remarkable, by the help of a simple particle, the whole is connected from the beginning to the end in a continued series, so that nothing appears inconsistent, abrupt, or confused. The whole composition, in fine, is disposed in such an order, and so connected by the continued succession of the different parts, as to demonstrate clearly the even temper of the author, and to exhibit the image of a sedate and tranquil mind."—Lowth's *Prelections on the Sacred Poetry of the Hebrews*, Prælect. xiv.

In thus decidedly expressing our approbation of that part of the Hebrew Version of the New Testament which has already been completed, we are sensible that we may appear to some of our readers, to assume a higher tone of confidence than becomes us on a subject so remote from the ordinary range of modern criticism. We can assure them, that we feel no reluctance whatever to avow our sense of incompetency to the due discharge of the office we have taken upon us; and we desire to advance our opinions, though by no means hastily or slightly formed, with caution and reserve. We own also it is a satisfaction to us to know that some of the first Hebrew scholars in the kingdom, and amongst these some of the most learned members of our Universities, concur with us in their general estimate of the merits of the translation before us.

We feel persuaded we express the feelings of the Committee of the London Society for the Conversion of the Jews, and of the

translators themselves, when we say, that nothing do they more anxiously desire than that the portion of their work now submitted to the public should be severely scrutinized by all competent judges; and that they most earnestly invite the communication to them, through any channel, public or private, of such remarks as may enable them to render their translation as free from exception as possible. It is under this conviction that we presume ourselves to offer to their consideration a few remarks which have occurred to us in the perusal of different passages of the work before us. We willingly hazard our reputation for a profound skill in Hebrew criticism, from the earnest desire we feel to contribute even the smallest assistance towards the improvement of so important a work: nor shall we be at all dissatisfied, if the suggestions which we shall throw out, rather in the form of queries than of emendations, shall appear, on examination, to be unworthy of particular notice.

Mat. i. 23. That the translators have done wisely in determining to give an *exact rendering* of the quotations from the Old Testament as *they stand in the New*, and not, as Hutter has done, to *transcribe* the cited passages *from the text of the Old Testament*, to us appears unquestionable, and for the reasons stated in their preface. (p. viii.) We apprehend, however, they could not intend to deviate from the Hebrew text, except in cases where the citations disagree with the original;—in all other cases, we should think they would wish to adhere as closely as possible to the original Hebrew, even in the words and forms of construction. In their translation of the text prefixed to this paragraph, which records the fulfilment of the remarkable prophecy, Is. vii. 14, we notice a deviation from the Hebrew of the Old Testament, which, however slight, may deserve attention. The

words of the Prophet are; הנהגה דעלמה הרה וילדת בן ולראת שמו עמנו אל:

To this the passage as quoted by the Evangelist exactly agrees, except in the substitution of the third person plural of the verb "call" for the second person singular, (or third person singular, which ever we take the Hebrew קראתו to be: see Vitringa, on the text of Isaiah.) Ἴδus ἡ παρθενος εν γαστρι ἐξει, και τεξεεται υἱον, και καλεσσει το ὄνομα αὐτου Εμμανουηλ. With the same exception of καλεσσει used for καλεσεις, and εν γαστρι ἐξει for εν γαστρι ληψεται (which last are equivalent expressions), the quotation given by St. Matthew literally accords with the LXX version. The Hebrew translation of the Gospel before us is הנהגה דעלמה הרה וילדת בן וקראתו שמו עמנואל. We ask, therefore, why the translators have used הרה and ילדה rather than הרה and ילדת? We rather suppose that their reason may have been, that the construction they have adopted, of rendering the Greek words, εν γαστρι ἐξει and τεξεεται, by the corresponding tenses of the Hebrew verbs, ילדה and הרה (which last is used as a future verb), is simpler and easier than using the two participles, or adjective and participle, הרה and ילדת (see Vitringa as before, and Parkhurst under הרה.) We doubt, however, whether this be sufficient to justify even so slight a departure from the Hebrew text, particularly as the construction used in it seems, by a comparison of other passages, to be more agreeable to the Hebrew idiom: see particularly Gen. xvi. 11.

Mat. iii. 11. Is not אשל wanting before קטנתו as also in the parallel passages, Mark i. 7; Luke iii. 16; John i. 27?

Mat. v. 17. We suggest for the consideration of the translators, whether πληρω would not in this passage be better rendered by גמר than by מלא. We apprehend, it has here a further signification than is expressed by the English "fulfil,"

the Latin "impleo," or the Hebrew מלא; and that it includes also the notion of *teaching, fully explaining*, as in Rom. xv. 19; Col. i. 25; and some other texts. In this latter sense גמר, with which in its *primary* sense of *fulfilling* πληρωω agrees, is used by the Chaldee Paraphrasts, and it appears reasonable to think with Vitringa, (Obs. Sac. lib. i. cap. 16.), that the writers of the New Testament have in this, as in other instances, assigned to the Greek word the *secondary* meaning also of the Hebrew word, with which in its principal signification it accords.

Mat. vi. 7. If the reduplicate verb נשן may be used to express *frequent repetition*, as we think it may (see Deut. vi. 7. and Robertson's Clav. Pentateuch. there, and Parkhurst under נשן) would it not suit better than הנהגה, which, from its ideal meaning, cannot easily be extended beyond the sense of mere *iteration, or simple repetition?*

Mat. vi. 23. We do not see the propriety of rendering ποσον by און-כ, which, though used in a comparative and intensive sense for *quanto major, quanto minor, &c.* is not, so far as we know, used for *quantus*. Noldius gives no such instances of its use. Would not ער-מה or כה more simply, as well as correctly, express the meaning of the Evangelist?

Mat. ix. 20. and Marc. v. 25. אשה אשר היתה לה זבת רם. We doubt the propriety of using ענה as a substantive, as it seems here to be used. In Lev. xv. where the phrase occurs so often, there is nothing exactly similar; nor elsewhere, so far as we know. אשר היתה רם seems more correct.

Is not צרת a typographical error for צרות?

Mark i. 4, &c. x. 29, &c. xi. 30. compared with the parallel passages of Mark and Luke. Why the variety of terminations in the words rendering the Greek καταγω, κατατισμος, &c.? We have בפתח and

בפשיטתא and בפשיטתא. Do these differences arise from inadvertency? If not, is there any reason why the same Greek word should not be rendered by precisely the same Hebrew word in different passages?

Marc. i. 43. וְיָצָא אִתּוֹ is scarcely emphatical enough for ἐξήμιχθη-σαιμενος αυτω: would not יִצְאֵהוּ (as verse 25.) or יִצְאֵהוּ אִתּוֹ be better?

Marc. ii. 2. עַד-אֲשֶׁר לֹא יִכַּל גַּם הַמְּקִוִּים אֲשֶׁר לִפְנֵי הַדָּלָה לִשְׂאוֹת אֹתָם. Would not עַד-אֲשֶׁר לֹא יִשָּׂא אֹתָם גַּם be simpler and equally expressive? Gen. xiii. 6. compared with the version of the LXX. appears to us to warrant, and has indeed suggested, this emendation.

Mark ii. 20. We apprehend, there is a slight error of the press in the punctuation of לָקַח in this verse, which as it stands exhibits the verb in the conjugation *Kal*, instead of *Pyhal* as in the parallel passage Mat. ix. 15.

Mark v. 7, 43, and vi. 8, &c. We observe the translators generally use לָבִיחַ with a *future verb*. Without meaning to say that this usage is inadmissible; yet as it is so much more frequently in the Old Testament used with an *infinitive*, we cannot but think the latter preferable. It would, indeed, appear from Noldius (Concord. Partic. p. 500, not.) that it is *always* joined with an infinitive verb, except in four instances where it is used with a *præterite*. Though this, however, is not quite correct, yet out of nearly 50 examples which he has adduced in which the particle occurs, *one* only (Exod. xx. 17.) if we mistake not, exhibits the use of the future tense connected with it.

Marc. ix. 18. בְּאֲשֶׁר אַחֲרַי אַחֲרַי appears to be superfluous—but we should rather prefer בְּאֲשֶׁר.

Mark x. 42. The full force and meaning of this verse does not appear to be conveyed by using the same word כִּשְׁל for both ἀρχω and κατακυριεω: the latter is more intense and emphatical in its signi-

fication than the former, and would perhaps better be rendered by רָדָה. ἀρχω, we apprehend, simply expresses *superiority of rank*—κατακυριεω the *imperious exercise of that superiority in acts of domineering authority*.

Mark xi. 32. Is not ל before הוֹנֵן unnecessary? Comp. Gen. xxxviii. 15. 1 Sam. i. 13.

Mark xii. 4. Can הַפִּי render ητιμωμενον? Can its sense of *velo opertus*, though used of persons in disgrace, justify its use for *pu-dore aut ignominia affectus*, which is the meaning of ητιμωμενος? We are almost inclined to suspect an error of the press for הַפִּי or הַפִּי.

Luke ix. 62. וְלֵמָּו! does not seem to us properly to render εὐθετος εἶπῃ here: וְלֵמָּו is frequently used elliptically by the Hebrew writers to denote *sufficiency, supply, or suitability in respect of quantity*, as Numb. xi. 22. Josh. xvii. 16. Zech. x. 10, and as the translators have properly used it, Mat. xxv. 9. Acts xix. 25. But we are not aware that it is ever used to express *moral fitness*, which is the sense of εὐθετος in the verse referred to. Perhaps וְלֵמָּו or וְלֵמָּו (see Exod. ix. 22. Esth. iii. 8. Ps. lxxxix. 20, xxi. 6. Job. xxxiii. 27. and Parkhurst under וְלֵמָּו) would be preferable.

Luke xiii. 1. Can הַחֲעִיר be used as a *transitive verb* governing דָּם? We cannot meet with any such use of it. Ezra ix. 2. may appear to afford an instance, but does not in reality. We doubt whether verbs in *Hithpahel* are ever so used.

Luke xiii. 12. Does אֶת-הַדֶּלֶק כִּלִּית render with sufficient emphasis ἀπολεσθαι της ασθενειας σε? Should not the idea of *loosing from a bond* be retained? And would not this better be expressed by the verb נָתַר the same used ver. 16. of this chapter?

Luke xvi. 5. We greatly doubt the propriety, or even the admissibility, of rendering χρεωφειλετης in this verse by אִישׁ תַּכְּבִּים. It is true, the Septuagint gives χρεωφειλετης. Prov. xxix. 13. where the Hebrew

has איש תכנים, but we see strong reason to apprehend either that the present reading of the LXX, is not genuine, or that they have in this, as in other instances, departed from the simple meaning of the Hebrew text. איש תכנים is a man of frauds or deceits, *vir callidus*, or perhaps κατ' ἐσοχην *vir usurarum*, *vir noscens artes lucrandi*, as Schleusner renders it. But surely, χρεωφειλετης has not that signification; nor does it, so far as we know, bear any other sense than that of "debtor," for which, therefore, we see not why any other Hebrew word should be used than דוב as Mat. vi. 12. Luke vii. 41.

Luke xvi. 14. Gr. Ηκσον δε ταυτα παντα και η φαρισαιοι, φιλαργυροι υπαρχοντες και εξεμυκτηριζον αυτον. Hebrew translation. רישמעוהפרושים אהבי בסף את-כלאלה וילעגו לו. We would submit to the consideration of the translators whether אהבי בסף in itself, and in its present collocation in the sentence, fully expresses φιλαργυροι υπαρχοντες, which, if we mistake not, is not merely an adjunct or epithet of φαρισαιοι, but conveys the reason why they εξεμυκτηριζον αυτον. Might not the force of the Gr. be better expressed by הפרושים את-כלאלה ואהבי בסף דמה וילעגו לו.

Luke xix. 44. ונששו אותך should not the verb be רטשו? see Hos. x. 14. xiv. 1. Nahum iii. 10, and the LXX. version of these passages; but, perhaps it is merely an error of the press.

Luke xx. 20. המתנכרים לצדיקים Gr. υποκρινομενες εαυτες δικαιοσ ειναι. We think it at least doubtful whether התנכר can be joined with a noun, or appellative, expressing a character or quality assumed, as it is here with צדק. We cannot meet with any instance in the Old Testament, in which it is otherwise used than absolutely and simply for "alienum se fingere," to which, indeed, it seems by its root תנכר to be confined. We venture to suggest for consideration whether המתנכרים, though no where,

that we know of, used precisely in the sense of "*justos se fingentes*," might not correctly express that meaning; according to the analogy of many other verbs in Hithpael, which signify the feigning oneself that which the root denotes—as, amongst others, the very word here used התנכר Gen. xlii. 7. 1 Kings xiv. 5, 6. Prov. xx. 11. התאבל 2 Sam. xiv. 2. הוצטר according to the common reading of Josh. ix. 4. perhaps הוזהל 1 Sam. xxi. 14. We offer, however, this suggestion with diffidence; adding only, that the more usual sense of הוצטרק (as Luke xvi. 15.) is not widely remote from that here proposed.

John i. 11; iii. 16, 17; vii. 7; xiv. 31; xv. 18, 19; xvi. 20; xvii. 14, &c. We trust it will not be deemed superfluous to offer one or two observations in vindication of the use of ארץ for κόσμος, in these and several other passages of the Evangelists, particularly St. John. As there are few words, of general use in the New Testament, which convey a more important meaning than that rendered by the English term "world," and at the same time few which are used with greater variety of signification, it was undoubtedly a point of great importance for the translators to fix upon a Hebrew term which might satisfy these conditions of the original Greek word κόσμος. On our first inspection of their work, we felt considerable difficulty in admitting the propriety of the version which they have adopted. We thought the Hebrew ארץ would hardly bear the various senses, more or less figurative and accommodative, which are put upon it in its substitution for κόσμος in different passages where the latter word occurs. On further reflection and examination, however, we think we see reason to acquiesce, if not always with entire conviction, yet with pretty full satisfaction, in the judgment of the translators. In the first place, we very much doubt whether the Hebrew language furnishes another

word which will render *κοσμος* in the comprehensive sense in which it occurs so repeatedly in the New Testament, with any tolerable degree of correctness. The only one we can think of as in any degree approaching to its signification is עולם—and we understand (for we have not seen his translation), that *Hutter* has employed this word for *κοσμος* in the passages alluded to. We are aware also, that it is frequently so used by the Rabbinical writers, as in the phrases אמות העולם—רב עולם—שר עולם which they use as equivalent to the Greek *ὁ ἀρχὼν τῶν κόσμων, κοσμοκράτωρ, τὰ εἶδη τῶν κόσμων*. But we are decidedly of opinion, that it is much too restricted in its signification to meet the varying demands of *κοσμος*, though it may sufficiently answer those of another Greek word, *αἶων*, which from the scantiness of our language we render* by the same English term “*world*” as the former. See Matt. xiii. 38, comp. with 39, 40; John iii. 12, 31; viii. 23, &c. Nor does the practice of the Old Testament at all, in our judgment, warrant the use of it for *κοσμος*; the only passage we can think of which might even appear to do so is Eccles. iii. 11, where the Vulgate renders עולם by *mundum*; but this is very questionable. But, besides this negative argument in favour of the translators, we think there are quite sufficient authorities for using ארץ, as they have done in a figurative, or rather *metonymical* sense, for *mankind*. Thus Gen. vi. 11, 12, in which *moral corruption* is ascribed to the earth: see also xi. 1; 1 Kings x. 24; Is. xxiv. 4, and xxxiii. 9; Zech. i. 11, with many others, in most of which it might with propriety be rendered by *κοσμος* in the sense in which it so often occurs in the New Testament. And though it perhaps may not be so easy to adduce instances where it is used, as *κοσμος* so often is, by a *synecdoche*, for a particular class or description of men, yet we cannot but

* CHRIST. OBSERV. No. 183.

think the translators warranted in this instance to follow, in a way of analogy, the example of the sacred writers of the New Testament, who (as we have before observed) not unfrequently use Greek words, agreeing with certain Hebrew words in their *principal* signification, so as to accord with *other* significations of the same Hebrew words deduced from the *principal* ones. In like manner since ארץ, as frequently used in the Old Testament, answers to *κοσμος* in its leading signification as used in the New Testament, we see no reason why it may not be used in the *more limited* sense in which *κοσμος* elsewhere occurs, viz. for the *unregenerate part of mankind*. And we would just observe (for we must not enlarge), that the practice of the translators in this respect seems to us strongly supported by one passage in particular of the Old Testament; viz. Ps. x. 18; as our readers will, we think, agree with us if they compare the expression אנשׁ מִיִּהוּדָא there used, with John iii. 12, 31 (comp. with viii. 23); xv. 19; xvii. 14, &c. in the translation under review.

But we must not swell this article, already perhaps too much extended, by adding other remarks which have suggested themselves during our examination of the work before us. Whether those we have brought forward merit particular attention, the translators and other competent judges will decide. At all events, we shall have evinced the sincerity of our desire to contribute the little in our power towards the perfecting of a work, in itself so important, and possessing in our estimation such just claims to the approbation of the biblical critic. And we shall be glad if the example we have afforded shall be followed, with greater effect, by any who are more experienced in the exercise of Hebrew criticism than we profess ourselves to be, in this age, so little productive of works connected with Hebrew literature.

We cannot, however, close our observations without calling upon our readers to aid, by *their pecuniary support*, the completion of the undertaking thus happily commenced. We need scarcely suggest that it *cannot* be completed without *great additional expense*; and that it lies very much within the power of Christians to accelerate its accomplishment by contributing to the fund set apart for that purpose. If the necessary funds can be raised, the Committee of the London Society have announced their expectation of bringing it to a close during the course of the present year; and we cordially rejoice to find that the Committee of the British and Foreign Bible Society have, by purchasing a thousand copies of the Hebrew Gospels and Acts of the Apostles, at length recognized the propriety of promoting an undertaking which surely yields not in importance to any which has hitherto engaged the attention of that truly Christian institution. For ourselves, we cannot but regard a correct Hebrew Version of the New Testament as the probable vehicle of inestimable blessings, not only to the Jewish nation itself, but, through its medium, to Gentile nations also. Indeed, it seems not unlikely that it may prove a grand *instrument of giving efficiency* to the numerous other translations of the sacred volume which have of late years, through the Providence of God, been effected. The people for whom it is prepared are dispersed throughout the whole world, and signalized, wherever they are, by their national enmity to the Christian name and religion. If, through the mighty power of the Divine Spirit, it be made the means of converting any considerable number of them, (which surely it is not presumptuous to expect it may), the nations amongst whom they dwell will witness, in the cases of their conversion, so many con-

vincing proofs of the truth and Divine origin of those writings which they already perhaps possess in their native languages. Every instance of a Jew converted will demonstrate the power of the Gospel, with a strength of argument and force of conviction proportioned to the known inveteracy of his former prejudices and the obstinacy of his unbelief. Every such instance, will, if we may so speak, be a sensible miracle wrought by God in attestation of the truth of the Christian religion, and the Divine mission of its Author. Those who witness the effects thus produced by the Gospel, will be constrained to acknowledge that "*this is the great power of God*;" they will be stirred up to search the Scriptures "whether these things are so," and thus themselves become subjects of the victorious grace of the Redeemer—a "people made willing in the day of his power."

We presume not by any means to determine beforehand what precise mode it may please God to adopt, in fulfilling his purposes of mercy towards his ancient people. That they will be converted, and that their conversion will be the means of incalculable benefit to the Gentile world, we cannot doubt for a moment; because *this* seems plainly revealed in Scripture. That this important event will be brought about in a way signalized by some extraordinary manifestation of the power and providence of God, appears to us highly probable, considering the analogy of his dispensations towards them in all preceding ages. But that it will be brought about in a way *wholly miraculous*; that He will so far depart from the ordinary course of His procedure as altogether to supersede the agency, and baffle the foresight, and put to nought the previous endeavours of men as His instruments; we certainly cannot, on a mature consideration of the

subject, see any sufficient reason for believing. And surely, if any thing that man can do may be permitted to minister towards the accomplishment of God's merciful designs towards His people, it is most reasonable to expect that He will put this honour upon His holy word, especially that He will magnify the writings of the *New Testament*, by making them main instruments of removing the veil from their hearts. Nor does there, we confess, appear to our minds any thing improbable in the supposition, that He will make use of the Jews, not only as His *witnesses* of the truth and power of the Gospel by their own conversion; but further as His *agents and ministers* in preaching the doctrines of a crucified Saviour to the nations amongst which they are scattered, and in the midst of which they have been so astonishingly preserved. We see nothing repugnant either to Scripture or reason in the presumption that this may be amongst the means—accompanied probably with some remarkable effusion of his Spirit—through which God will verify those remarkable declarations of His word, which lead us certainly to expect that the recovery of the Jews will be “the riches of the Gentiles, and life from the dead to the world,” (Rom. xi. 12, 15, 25);—when “there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob;”—when it shall be said to the long desolate Jewish Church, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee;”—when that shall be fulfilled which is written, “For behold the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising.” (Is. lx. 1—3.) “Thus saith the Lord of Hosts, In those days it shall come to pass, that ten

men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”

BROWN'S *Prize Essay on the Being and Attributes of God.*

SUMNER'S *Prize Essay on the Records of the Creation and the Attributes of God.*

(Continued from p. 115.)

WE now come to the second part of this inquiry; namely, the infinite power, wisdom, and goodness of the Deity; and on this subject also our authors take very different lines of argument. Dr. Brown, as before, details in an abridged form, and sometimes rather drily, the ordinary arguments in proof of those several attributes of the Creator; states the common difficulties which obscure our perception of his wisdom and goodness, and the common answers which are made to them; without, perhaps, in all instances giving to the objections themselves their full weight, and in some assuming too much strength for the particular refutation advanced; but yet, in general, giving that summary of right reasoning on the subjects proposed, which a youthful student would be most desirous to obtain.

It is curious, indeed, to observe Mr. Sumner, in a passage already quoted, charging the very arguments with imperfection on which Dr. Brown rests as conclusive.

“The necessity of general laws, or the imperfection of matter, or the inevitable consequences of human liberty, or the degrees of perfection of possible worlds, may serve by turns to exercise, or amuse, or perplex the reasoning powers of a few philosophers. But something more satisfactory must confute the sceptic; something more consolatory must soothe the afflicted; something more irresistible must arm the moralist.” Sumner, Vol. I. p. xv.

Each kind of reasoning, however,
2 A 2

appears to have its use. Even those which are represented as having only exercised, amused, or perplexed the reasoning faculties of a few philosophers, it is yet valuable to preserve, as marking the powers and limits of human reason in its speculations upon the world around us; and the arguments themselves, even when not satisfactory as furnishing a full explanation of the subjects to which they relate, may yet often be satisfactory enough as mere replies to rising objections.

On the inevitable consequences, indeed, of human liberty, and on the imperfection of matter, we think Dr. Brown has rested a greater weight than those speculative dogmas are able to support; and his way of accounting for moral and natural evil, while he does not on all occasions sufficiently distinguish between them, can (we fear) give satisfaction to no one, and may give offence to some. Thus, after an appalling history of the discussions which this question has undergone, his own argument upon it would go the length of shewing the necessity of creatures as weak and wicked as ourselves to complete the scheme of Providence; a position which (we think) does no honour to the cause of truth or of religion; for the Scriptures teach us that moral evil was not absolutely permitted, inasmuch as it is absolutely forbidden by God, and that natural evil was only appointed as its consequence or corrective; and we are persuaded, that all, who attempt to disentangle the intricacies of this difficult subject without a reference to the Fall, will only, like the Doctor, entangle themselves.

The theory which he has adopted is shortly this, that there is a regular gradation of beings from the highest intellectual to the lowest animal, all by necessity imperfect, because, as creatures, they must want some perfection inherent in the Creator, and, as they descend

in the scale, having less intellect and more sensual impulse. He seems to consider, that there are as many beings in each link of the chain as it will hold, and that a chasm would be occasioned by the removal of one of them; that man occupies one of those links; and hence a necessity arises for the existence of creatures, neither more nor less intellectual than man, lest the beautiful harmony of creation should be interrupted: but, if such animals as we are must exist, the pervasion of evil is a necessary consequence; for we are free agents, and free agents too with such imperfect powers, that wrong conduct in some instances would appear to be nearly unavoidable. Such at least seems to us to be the import of the passages which follow.

“From inadequate comprehension, from the impulse of desire, from sudden and unexpected perturbation of mind, every created intelligence may be exposed to error, to false conceptions of good and evil, and to vicious choice.” Brown, Vol. I. p. 313.

“Even the most exalted of creatures must be subject to some trial, or probation, till, by the right application of their powers, moral excellence is confirmed, and placed beyond the danger of corruption. But this danger must increase in proportion to the limitation and imperfection peculiar to any order of beings. The more circumscribed the rational faculty is, and the narrower the range which it is able to take, the lower powers will operate with the greater force; and this force is, perhaps, in some respects, necessary. For, when the suggestions of intellect are too feeble and languid to prompt the mind to exertion, to excite strong desires of objects truly salutary, and equally strong aversions from those which are pernicious, the greater need exists of affections, and passions, which, as sails, may carry the soul along its course of activity.” Brown, Vol. I. pp. 314, 315.

This course of reasoning, which traces the existence of sin to an imperfection in the original constitution of our nature, would prove the fall itself to be necessary; and

even (so strangely do contrary extremes occasionally agree) the opposite doctrine of Supralapsarianism itself might gain some colour of support from an attempt of this kind to vindicate the free agency of man.

We do not affirm, that every proposition, contained in our abstract, is to be exactly found in the pages of Dr. Brown. But such appears to be the outline and general complexion, and such some of the consequences chargeable upon his scheme; which he himself states with greater extravagance than has appeared in any thing which has been said above. Thus, in more than one place, he justifies the admission of evil into the works of Providence from its existence in the works of human artists.

“Absolute perfection, in selecting the best and wisest constitution of the universe, suggested the admission of these *partial* and *subordinate* evils.” *Brown*, Vol. I. p. 336.

“When a ship has been wrecked by the ignorance of the *master*, can we blame the ship-builder, who fitted it for all the purposes of navigation, and displayed admirable skill in its construction, because he did not render it incapable of *perishing*? Can we blame an architect, who has planned a most convenient and elegant house, or the mason who has built it, when it has been destroyed by fire, because neither of them secured it against this calamity? Nor, can we, with more reason, lay it to the charge of the great Author of human nature, that the noble faculties, with which he has endowed it, and whose tendencies are to improvement and happiness, have been most unnaturally perverted and depraved.” *Ibid.* pp. 320, 321.

What then is the reason, that makes it wrong to cast any blame on the shipwright or mason in the cases supposed? Because they did the best they could with such materials as they had. But the Almighty created his own materials; and this difference destroys the parallel. But we cannot remark, on every passage in this part of the work, where we think the reasoning inconclusive. We will only trace for

our readers the methodical order in which the scheme of it is drawn out, which will serve to shew that the basis itself is defective. Dr. Brown first divides all evil into three kinds; metaphysical, moral, and natural. The first, metaphysical evil, or that which consists in the deficiency of absolute perfection, is essential to created substances; the second is an irremediable, though not unavoidable, consequence of free agency; and the third is in great measure a consequence of the second. Then he sets himself systematically to prove, that man is a free agent; a point, which might at least have been assumed in this argument, because, as he states in p. 309, “mankind will always feel themselves to be free agents;” and then shews, that free agents, with exactly the powers which men possess, are essential to the scheme of creation, which must either suffer a gap and blemish with much diminution to the mass of created good, or moral evil, which results from the exercise of those powers, permitted. Not to urge, that in all this there is no allusion to our nature having undergone a total change from that which our Creator saw to be good; nor consequently to the gracious plan of Divine Wisdom, which is to convert sinful agents into saints and children of God; there is nothing in it, which appears to us to approach a solution of the question in debate, except an elegant quotation from Leibnitz.

“Leibnitz, treating this subject, in his *Theodicée*, uses an apt and elegant comparison. ‘Let us suppose,’ says he, ‘that the stream of a river carries along, at the same time, several vessels, differing only in their loadings. If they are all moved only by the current, the heaviest will move more slowly than the others, because the former, having a greater mass of matter to be conveyed, oppose a greater *vis inertiae* to the power of the river, while the lighter vessels are carried with more celerity.’ Now, he adds, ‘let us compare the action of the stream of water on the vessels to the

action of God producing and preserving, in his creatures, whatever may be called *positive*, and imparting to them *power, activity, and virtue*; and the slowness of the heavy vessels to the *imperfection and defect* natural to all creatures; and we shall find nothing more apposite than this comparison. The river is the cause of the *motion*, but not of the *retardation* of the ships. God is the cause of all excellence in the natures and actions of his creatures; but their limitation is the necessary cause of defects." Brown, Vol. I. pp. 284, 285.

Here the existence of evil is attributable to men; and the allusion so far helps the inquiry. The rest seems open to the censure of Mr. Sumner, in the passage last quoted from him. For, after all, the question is not, whether the permission of natural and moral evil necessarily resulted from the plan on which the world was founded; but, whether it would not be better, on the whole, to discontinue a plan which involves those consequences; and whether the adoption of such a plan be no impeachment to the wisdom of the Almighty, or the continuance of it to his goodness: and it would surely be more ingenuous to plead our ignorance of the whole plan of Divine Providence, as an answer that ought to silence such cavils, than to tax natural ingenuity to furnish solutions of a problem, to the comprehension of which natural reason is incompetent.

Then follows a disquisition to prove, that the evils chargeable on the present scene are exaggerated; an argument which, while it reduces the sum of evil to be accounted for, does not affect the question, how far it is compatible with infinite wisdom and goodness to permit evil at all. Several striking observations occur in the following chapter; which illustrates the wisdom and goodness, employed in rendering existing evil conducive to superior good, according to that fine sentiment of Shakspeare.

There is some soul of goodness in things evil,
Would men observingly distil it out.

This employment of the wisdom and goodness of the Creator is a delightful theme for those who love to shew his works and glorify his holy Name. But in relation to the present argument, it must be acknowledged that it exhibits those attributes as triumphing over difficulties, but not removing them; and consequently, as great and prevailing, but not as infinite, unless a future state be added to the account. Dr. Brown, however, has only made one allusion to it in this discussion, and that in terms (Vol. II. pp. 45, 46.) which neither demonstrate its reality, nor assign the cause, that made the existence of those evils which demand a future state to correct them, necessary to the present; which is therefore treated, not as a state of correction and recovery, requiring remedies, but as a state of simple probation, requiring trials. A reference, indeed, does occur to the Fall of Adam and to the sentence consequent upon that fall.

"The sentence, pronounced on Adam after his Fall, was, *In the sweat of thy face shalt thou eat bread, till thou return unto the ground.* This condemnation is not to be considered merely in the light of a penal judgment, but also in that of an inevitable consequence of the condition in which the first human pair were placed by their transgression." Brown, Vol. II. pp. 91, 92.

But the defence of God's attributes is not made to depend upon that fall, or on the sentence consequent upon it, but on the necessity of a future state to rectify existing imperfections; which imperfections, however, for any thing, that is here said to the contrary, may be as unavoidable in the next world as in this.

"As all our faculties are progressive, their cultivation must require unceasing pains and privations; and the predominance of the higher good to be obtained by undergoing these, must furnish the principal motive for enduring this discipline. As new enjoyments result from advancing improvement,

instruction can never cease, while perfection is not attained, which never can be the case in a present life. This consideration, together with that of man's capacities, leads his view directly to a future scene, in which every defect of the present will be completely remedied, and the Divine government displayed in its unclouded glory. We are, hence, also convinced that the present is a state of probation from which evil, both natural, and moral, is inseparable." *Brown*, Vol. II. pp. 90, 91.

The solution therefore, from considerations independent of Revelation, which is given at great length, occupying nearly the whole second book of this Essay, strikes us as altogether unsatisfactory; and this indeed is partly admitted by Dr. Brown himself.

"Notwithstanding all that has been said in refutation of the objections against the wisdom and goodness of the Deity, some difficulties still remain which can be removed only by Revelation. The main difficulty seems to lie in pointing out the cause of the universal corruption of human nature. It is, indeed, true, as has been already fully evinced, that no created being can be perfect, and that intelligence and liberty imply the possibility of the grossest depravation. These, however, equally imply the possibility of completely attaining their ends, and of moral and intelligent creatures exhibiting that perfection of which limited faculties are susceptible. We observe the inferior creation, in this lower world, fulfilling the ends of their being, and enjoying the happiness for which they were designed. Man, of all terrestrial creatures, has perverted his powers, and is deprived of his felicity. What account is to be given of this strange appearance, so repugnant to what we should be naturally led to expect." *Ibid.* pp. 103, 104.

To the propriety of this question we fully accede. We do not believe, indeed, that other animals enjoy all the happiness, originally designed for them; for it is clear, that, if men had retained their integrity, those animals would have been at least exempted from the suffering which they sustain from their cruelty and injustice. But,

to omit the case of other creatures, the question, how to account for the evils of the human species, is so far from being answered by any thing that has been yet said, that we regard all the past discussion respecting it as in a great degree a waste of labour.

"For it still remains to be inquired, how this bad education, this vicious example, these strong temptations consisting chiefly in a perverse turn of mind, and these early habits of depravity, have acquired such universal influence? How has it happened that none of the human species have overcome these obstructions to virtue, and that vice has obtained such uncontrolled dominion over all." *Ibid.* p. 109.

But then follows a sentence, the truth of which we cannot in any degree sanction.

"That virtue is productive of happiness, and the more it is cultivated, even in that defective degree which human nature now realizes, the more secure and comfortable mankind become, is incontrovertible; nay, virtue is obligatory solely on account of this felicitous tendency." *Ibid.* pp. 109, 110.

We positively deny this last statement, and maintain, that virtue derives all its obligation not from its felicitous tendency, but solely from the will of God, while its felicitous tendency demonstrates not its own obligation, but the wisdom and goodness of Him who ordained it. The erroneous doctrine, thus incidentally introduced, is the more surprising, because it is perfectly gratuitous and does not help forward in any degree the intended solution of the mysteries that regard the existence of evil.

That solution, indeed, is furnished at last in a satisfactory manner, by tracing all our evils of every name, except metaphysical evil, to the fall of man.

"Mankind have been generally, impressed with the conviction that their present state is not what it ought to be, and that their original condition was more conformable to the elevated faculties and capacity of virtue with

which the Creator endued human nature.

"Conscience must convince every human being that this is the fact, that, in his mind, is erected a standard of duty which he cannot reach, and that he has cause to condemn himself for many faults and vices which might have been avoided, and which proceeded entirely from a corrupt bent of his mind.

"For this general taint, pervading human nature, unenlightened reason will, in vain, endeavour to account; and, till a sufficient solution of the phenomenon is afforded, some objections may still be started against the *Divine wisdom and goodness*." For, although *intelligence and liberty* are, as has been fully shewn, inseparable from the *possibility* of perversion, yet, it may be said that there existed no necessity for this perversion's becoming *universal*, through a whole species of rational beings."

"For the solution of these difficulties unassisted *reason* can afford us no light, and, in order to obtain it, we must have recourse to *Revelation*. We shall find that this perfect source of instruction fully vindicates the *wisdom and goodness* of God in the original formation of man, and clearly points out the cause of his general corruption. For this also it declares that a *Remedy*, as efficacious and comprehensive as the rational nature would admit, has been provided, and that it has already, produced powerful effects, and will continue to operate till the end of the world." Brown, Vol. II. pp. 114—117.

The author then proceeds to explain the scriptural doctrines of the fall and degeneracy of man, of the transmission of sin and its consequences, the manner in which it operates, and the aids and remedies appointed for its cure, in a very ample and perspicuous statement: and it is to this part of the work that we particularly solicit the attention of his readers.

"The Gospel affords complete assurance of the pardon of sin to all the sincerely penitent, in consequence of the atonement of Christ, and thus removes those dismal apprehensions which the consciousness of guilt is apt to inspire. It further assures all, those who love God, and endeavour to obey him, of his unceasing protection and favour, and

declares, that *all things work together for their good*; that *none shall harm those who are followers of that which is good*; and that *the light affliction, which is but for a moment, worketh, for real Christians, a far more exceeding and eternal weight of glory*; together with many other passages to the same purpose.

"The sages of antiquity were of opinion, that no man could attain to high degrees of excellence without Divine aid. This was, with them, mere opinion, and they possessed no assurance of such support, even in the most arduous and arduous situations. But the Gospel positively assures us, that God will give the *Holy Spirit* to them that love him, to guide them into all truth, to show them the love of God in their hearts, to comfort them with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, and to bear witness with their hearts, that they are the children of God.

"This doctrine is perfectly conformable to sound reason, and to all the natural desires of the human heart. It points to support from the Creator of our soul, and pant for communion with him. The former dictate, that we continually depend on God, for the continuance and nourishment of our bodies, much more must we derive from him, the life, the sustenance, and vigour of the soul, the nobler part of man.

"In fine, the Gospel proposes the strongest motives to virtuous conduct, and, consequently, the most powerful means of remedying *moral evil*, and all its dreadful effects. It hath brought life and immortality to light. It assures us, on the veracity of God himself, that, after the dissolution of the body, an eternal state for the soul is to succeed, and that our conduct in this life must determine our future condition, in consistence with the plan of the Gospel for the restoration of man. The habits, which are acquired, here below, are those which, when the period of trial is past, will remain with us for ever; and habits of virtuous affection and conduct are indispensably necessary to prepare us for a state of consummate and endless felicity." Ibid. pp. 128—191.

He then adds,

"It is certain that, if the remedies for *moral corruption* which the Gospel provides, were diligently and prudently applied, from the first dawn of reason,

their salutary effects, even in this life, would be incalculable." Brown, II. p. 194.

The author, by the course which his argument is now taking, is brought to the consideration of eternal punishment; and this doctrine also he is so far from disguising, that he openly justifies it, as an appointment of Eternal Justice, the revelation of which is calculated to answer the best purposes of moral discipline. Lastly, he argues, that the religious exercises prescribed in Scripture are designed and qualified, with Divine aid, for the great end of renovating the world, and correcting the evils sin has introduced; by which every attribute of Omnipotence will be vindicated from all objection.

The work having thus been brought to a conclusion, the author prays very devoutly for its success. This prayer, like the general air and aspect of the work, betrays a simplicity of character which excites a degree of veneration for the pious and respectable author, whose lucubrations, generally speaking, indicate a mind well imbued with just sentiment, and a heart of deep humility, exercised in a manner conducive to the best interests of mankind.

The course of Mr. Sumner's reasoning takes a very different direction. Having first shewn the argument for the wisdom of God furnished *a priori*, and from the works of creation—which he does in a manner equally summary and satisfactory with his corresponding argument on the existence of a Deity—he next refers to the few simple principles, which are found sufficient for the preservation and government of the natural world, as an indication of wisdom, than which none could be more decisive; and from this admitted truth deduces an inference by analogy, that probably there are principles, equally few and equally simple, could we discover them, which regulate his government of mankind.

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But for that purpose it is necessary, that we should know the design of the Creator in regard to the earthly existence of man, which, as we can never do thoroughly, we can therefore never be adequate judges of the wisdom displayed in his moral administration. Although, however, we cannot penetrate intimately into his design in placing us here, there are yet ample proofs, independent of Revelation, that it entered into his Divine purpose, that the faculties which he has bestowed on our nature, and the virtues which he has rendered suitable to it, should be called into active exercise: and consequently an inquiry into the condition in which we are placed, so far as it is calculated to promote that end, will best illustrate the wisdom of the Divine appointments in regard to our own species.

The chief distinction of reason, considered in opposition to instinct, is, that it renders us improvable beings.

"Nature has originally bestowed upon other animals a certain rank, and limited the extent of their capacity by an impassable decree: man she has empowered and obliged to become the artificer of his own rank in the scale of beings, by the peculiar gift of improvable reason: improvable, certainly not to an unbounded extent, as some would fondly persuade themselves, yet to an extent of which the bounds have neither been assigned nor attained. The rudest savage who may be compelled, as it has been pathetically said, to shelter himself beneath a heap of stones from the wind and rain, is born with all those faculties which culture refines and education expands." Sumner, vol. II. pp. 20, 21.

The end of this improvement, as Reason would teach us to hope and Revelation gives us to know, has reference to a higher state of existence. But the wisdom of our Creator will appear in having so constituted our external circumstances and condition as may best stimulate us to the improvement of our reasonable faculties, and to

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the cultivation of those virtues, without which they may prove useless and even ruinous.

With a view to exhibit this proof, Mr. Sumner first considers that inequality of ranks which seems to be almost a necessary result from the constitution of human society, and then demonstrates its conduciveness to that improvement of the human faculties which had been already shewn to be one part of the design of the Creator. In his way to this conclusion, our author refutes the contrary theory of Godwin, and takes a very extensive view both of the mischievous consequences of an attempt to counteract the natural arrangements of society by laws in favour of equality, and of the benefits arising both to human affections and to human industry from the mutual relations of rich and poor, and of weak and powerful, when their industry is guided by civilization, and their affections purified by religion; in all which we should regret, that we cannot now follow Mr. Sumner, if we did not flatter ourselves, that the short account we are giving of his work would induce many of our readers to procure it.

The next principle on which he founds his argument, for the adaptation of the circumstances in which man is placed to the end he is designed to fulfil, is the very principle of population which we have lately had occasion to examine at some length; and we cannot deny ourselves the gratification of extracting from his luminous pages the following passages, as a fit sequel to our recent remarks on that subject, by way of shewing the right and beneficial use which may be made of a principle which has sometimes been regarded as pregnant with such mischiefs, that the endeavour to establish it as a law of our nature, and consequently as an appointment of Providence, has been looked upon as little less than impiety.

“ The quick multiplication of the species enables the arts to be carried on, and all the labourers in them to be supported, with a far less proportion of real evil, and a much greater share of advantage, than any hypothetical change of system could promise. That multiplication affords a numerous body of labourers, ready to exchange for support the exertion of their industry. The abundance of labourers leads to the division of labour; which is generally known to multiply two or three hundred fold the productive powers of man. By such a division it happens that one person employed in agriculture can feed four or five others; which enables those others to clothe, and not only to clothe, but to instruct and defend him in return, and to provide his humble cottage, and to cheer his laborious life with conveniences and comforts which raise his situation infinitely above any benefits that could be expected to result from a different system. It is not without the assistance and co-operation of many thousands that the very meanest person in a civilized country is provided, even according to what we falsely imagine the easy and simple manner in which he is commonly accommodated. He who first made this remark (Adam Smith) had no hypothesis to serve or argument to support, when he added, ‘ that the accommodation of an European prince does not always so much exceed that of an industrious and frugal peasant, as the accommodation of the latter exceeds that of an African king, the absolute master of the lives and liberties of ten thousand naked savages.’

“ It appears, therefore, that the exertion of the human faculties is a result necessarily following the relative proportion which the increase of the species bears to that of food; and that, as far as we see, no other ordinance would have been effectual. The law of nature has not provided, certainly, that a gratuitous feast should be spread for every individual at his entrance into the world, at which he may partake himself, and introduce whatever guests he pleases, without a return on his own part: he must pay for his own subsistence, and that of his family, by his labour, in some shape or other, according to the situation he fills. This is no *ex post facto* law: it does not take him by surprise: it is publicly engraven in

the constitution of things: therefore he accommodates his mind, from his youth up, to comply with the terms prescribed; the object is ever present before him, and determines all his views. Neither is the law partial: it is obligatory some way or other upon all: neither is it a law enforced by punishment alone, and offering no reward: the industry of one assists others, and is assisted by them in return; and universal welfare (such welfare at least as is consistent with an imperfect state) is the consequence of universal labour.

"The first beneficial effect of the laws of population being thus the production of industry, the second is the quick and ready communication and interchange of the acquisitions of that industry among the various inhabitants of the globe.

"An objector will ask, Why is such interchange necessary? What advantage is gained by the provision, that one country should be peopled only by the overflowings of another? Why was not the whole intended population of the world, *i. e.* as many as could be easily maintained, placed at once upon its surface, with a power only of reproducing the same number? He, however, must be a bold theorist who would prefer this operation, so unlike the usual plan of the Creator's works, to the existing law, by which, according to the course of gradual multiplication, as many as can be fed are regularly and quickly produced. The Creator might certainly have called into sudden existence, a thousand millions; the estimated number of the inhabitants of the world now, together with the maintenance they required, with the same ease that he created a single pair: but how little would such a plan have harmonized with the wisdom discoverable in the wonderful *economy* of nature; with that *prospective contrivance* which we now admire in the organization of the universe, as far as our researches can scrutinize? Waving, however, these objections, it cannot be for a moment doubted, that the effect of any law which confined the human race to the spot in which they were born would be a great deterioration of mankind in point of civilization. None, it may be said, would be in want; but none would be better provided than the meanest now. Necessity, having never existed, would never have led to all those gradual improvements of which it has in

every age been the parent, and by which it has raised, as was largely shown, the character and situation of man.

"It is evident, that a constant communication of the inhabitants of different parts of the globe, transfers the arts and improvements which each have attained, with a degree of celerity to which their gradual discovery bears no sort of proportion. This communication is preserved by the ordinance of multiplication; by which the world was originally stocked with inhabitants, and by which it is kept almost uniformly full, through the continual migrations from overpeopled countries. These migrators carry with them the language, the arts, and the improvements of their parent country. If every distinct portion of the globe had been assigned its stock of cultivators, each tribe, thus permanently settled, must have discovered by their own light their own arts, sciences, and inventions. But this perpetual obstacle to improvement is thrown down by the ordinance which has led to the frequent migrations of which history is so full; and the bands or parties separated at various periods from countries overstocked and civilized, have carried civilization with them, disturbed, perhaps, and checked in its growth by the strong hand of necessity which tore the settlers from their native soil; but often well adapted to a change of climate, and different mode of culture; and striking its roots deeper, and spreading its branches more widely, than if confined to its original spot, or natural country." Sumner, vol. II. pp. 147—152.

"He is no consistent philosopher, who would take away the pillars by which civilization is visibly supported, and argue, that civilization would stand as securely without them. Nor is it necessary to prove again that the existing law of population is the principal of these pillars; or that the necessity it occasions is at the bottom of all intercourse, whether for the purposes of colonization or commerce. Without that necessity men would not be very likely to cross seas or traverse deserts, however easily reconciled to it, when placed under its influence.

"In truth, those who would prefer an ordinance of mere *reproduction*, must create the world itself anew, as well as its inhabitants. Every district must realize the dreams of the golden age, and produce in itself all things requisite

to the prosperity of mankind. Cinchona, the sugar-cane, and the potatoe, must be indigenous in Europe; the useful metals must abound in America and Africa. This argument is not confined to the great divisions of the globe, but is equally applicable to every separate district; all of which must possess within themselves the materials necessary for every useful art, and bring their own inhabitants to equal perfection in the practice of it, or they would gain little on the whole by an ordinance which prevented communication. According to the existing dispensation, there is a division of labour among the inhabitants of the globe as well as among the inhabitants of a city or kingdom, which is equally beneficial on the larger and on the smaller scale." Sumner, vol. II. pp. 155, 156.

"It remains to be observed, that the important purpose effected by this provision in disseminating the blessings of Revelation, must have been prominent in the view of the Creator. Were there no stimulus to intercourse between different countries, any revelation must either have been as partial as that made to the Jews, or it must have been displayed separately to every district of the globe. But, through the influence of the principle we are considering, civilization becomes the instrument of diffusing Christianity: how active and how powerful an instrument, is abundantly testified by the unexampled exertions which are employed, at the present moment, to translate the Scriptures into more than fifty different languages, and to distribute them in the remotest quarters of the world. Whoever contemplates this fact, must either be blind to the advantages of such distribution, or must acknowledge the wisdom of a dispensation, by means of which a Revelation made in one age and country is, in effect, made to all ages and all nations. For, if we analyze those means, we find that it is the activity of full population in England which has carried the arts that minister to human comfort to unrivalled perfection; that the industry of the same population employed in the transmission of those arts, has found access to the rudest and most distant countries; and that the fulness of every avenue to wealth at home is the foundation of that readiness to emigrate and colonize, which ends in the establishment of Christianity together with civilization.

"This transference of arts and population leads me to remark, as one of the most admirable beauties of the system, its elastic adaptation to the various circumstances in which mankind may be placed by the fortune of their birth. What is the fact? Population, which in the American states doubles itself within twenty-five years, in the old countries of Europe is not supposed to double in less than five hundred years. Here is a difference so enormous, that we might believe at first sight that it could only be effected by the interposition of rude and violent checks to the increase, in the shape of famine or epidemic disease. The plan, however, of a wise Creator is of gentler operation. It does not require that the population should be reduced, by depriving of existence those who have been once brought into the world: but it provides by a natural check, that the existing number shall never far exceed the actual demand of the country itself for labourers. Redundance is prevented, not remedied: and prevented by the simple effect of that division of property which obliges every man, before he brings a family into the world, to see the means of providing for it within his reach; and thus gradually, as the inhabitants of a country advance nearer and nearer to the limits of their attainable support, protracts the average period of marriage much beyond the time which unchecked nature would dictate. It is true, that if the inclinations were indulged with as little restraint and consideration in old countries, as in the empty wastes of America, some melancholy corrective, as famine, pestilence, or the sword, must soon ensue, and bring things to a level. But man, being moderated by reason, as well as impelled by passion, has the means within his power of keeping clear of any such desperate condition. Where a space appears, in which the principle of population may act unlimitedly, the natural desire is also the law of nature. But under the different appearances which most European countries present, rational prudence interferes as a check to the natural desire, and, by setting before every individual his own best interests, actually, though perhaps unconsciously, determines the rate at which population shall proceed." Ibid. pp. 163—167.

"Thus, when population has answered its purpose, and it becomes expedient that it should be checked for a while,

the foreseen difficulty of procuring support retards it, silently but effectually. And if the expedience lies the other way, there is a natural power at hand, by which the advantage attained by civilization in one country is quickly communicated to another.

“It appears, then, that the principle of population, prescribed by the Deity as an instrument for peopling the world with a successive stock of intelligent inhabitants, and keeping it in that state which was most agreeable to his plan in its formation, not only fills, but civilizes the globe, and contains in itself a provision for diffusing the beneficial effects which it originally generates. To trace the power of such a principle, and to discover, on inquiry, that an object so extensive as the replenishment and civilization of the globe is accomplished by the silent operation of a single natural law, empowers us to pronounce that the designs of the Creator are carried into execution with infinite wisdom. Neither should it be forgotten, that the law itself, by which these ends are attained, is neither harsh nor coercive, but forms an important part of our earthly happiness: it is not written in characters of severity, but promulgated by the gentle voice of persuasion. The first fruit of that instinctive principle which terminates in the results we have deduced and contemplated, is the passion of love; which, among the most rational and improved part of mankind, refines, chastens, and animates the soul; encourages the noblest exertions, and inspires the sublimest sentiments. Even in lower stages of civilization, love has been found to cherish feelings elevated far above the general standard, to soften the severity of pastoral habits, and disarm the ferocity of the conqueror. Among the rude and uneducated classes, the principle of which I have traced the effects, is both the source and pledge of domestic union: and by the “charities of father, son, and brother,” which it introduces, affords a voluntary support to the imbecility of the weaker sex, and to the helpless condition of infancy and childhood.” Sumner, vol. II. pp. 170-171.

We are forced to omit the very striking facts and illustrations by which this powerful reasoning is established.

Mr. Sumner, having detailed these proofs of wisdom in the Creator of the universe, lastly adverts to the

traces of goodness which exist in every part of it: and in this branch of his work also, the same good sense, the same clear judgment and comprehensive observation appear, which accompany him in every other stage of his inquiry. We find him proceed, as before, collecting into a small compass not all, but the most forcible, of those reasonings which have been commonly urged on this head, obviating the objections against them, and manifesting again the same discretion and candour in allowing the full force to every objection, while he rests no more weight on the answers given to them than they may well sustain. We would refer, as an instance of this, to his discussion (Vol. II. pp. 195-208), respecting the old difficulties on the existence of evil, which will be found equally judicious and candid. We regret that its length precludes us from inserting it.

On the intricate questions, involved in his subsequent discussions of these knotty points, we have much to remark, as we advance, while it may be premised even thus early, that the practical hints incidentally developed there shew a mind enlarged by enlightened philanthropy, and equally able and disposed to render essential service to the best interests of humanity.

Of the question respecting the origin of evil and the expediency of placing man in a state of moral probation, no mind can be a proper and adequate judge, but one, which, like that of the Creator himself, can comprehend the destinies, past, present, and future, of the whole universe at once. There would appear, however, to be two obvious reasons for subjecting mankind to a severe trial of his obedience, and, by consequence, for suffering those instances of prosperous disobedience and successful immorality to exist, which furnish that trial most effectually;—first, that the fitness of men for their final reward may be made apparent

to superior intelligences; and secondly, that they may themselves be actually fitted for their reward. Yet, if either of these objects were designed by our Supreme Arbiter, a survey of history and observation of the world must convince us, that, unless there be something more in the case than history or observation can disclose, they are not answered: for the pattern of perfect obedience, which ought in that case to be trained and exhibited, does not exist; for all have sinned and come short of the glory of God. We must look, therefore, further than this, in order to understand the goodness of God in the appointment of our present trials: and accordingly, to this further clue, by the light of Divine Revelation, Mr. Sumner directs our search.

“Whatever doubts the permission of evil might excite, whatever clouds it might appear to cast over the plan of God’s moral government, are dispersed by the view which the Scriptures present of the mission and sacrifice of Christ: a pledge incontrovertible, that love and good-will towards man did preside at the creation. When the freedom of the human will had led to transgression, and the penal causes of that transgression had placed mankind in a very difficult and laborious condition; when the principle of holiness had been corrupted, and human nature despoiled of its primitive integrity and perfection; when the admission of sin had been followed by its increase, and the natural ability to resist it, lost; here, where it might appear for a moment doubtful whether benevolence had been the object of the Deity in creating man, and, if so, whether it had not been defeated, the Christian Revelation steps in to confirm our confidence, and restore us to a just view of the Divine attributes. It acquaints us with a part of God’s providential government, which exalts, in the highest degree, our sense of his goodness, and immediately meets the difficulty arising from the temptations to which mankind are exposed. A scheme is there unfolded to us, mercifully devised to meliorate man’s condition, and obviate the fatal effects of sin.”

“It appears, therefore, that the Creator, whilst he foresaw that liability to sin would be followed by its commis-

sion, provided at the same time a remedy for the evil thus impending over his fair creation. This he did, first, by appointing a vicarious Atonement for repented sins, and for those imperfections which the admission of moral evil has introduced, even into man’s best obedience; and, secondly, by the regular dispensation of such gracious assistance as should correct and support the weakness of mankind, and enable them to fulfil those commands which, as the descendants of guilty parents, and the heirs of a sinful nature, they would otherwise be disqualified from obeying.”

“To those, therefore, who receive the mysteries declared in the Gospel, as a disclosure of the counsels of God relating to mankind, as far as it concerns mankind that they should be disclosed, is opened a most consistent scheme of moral government, in which the union of justice and goodness in the Divine nature is consummated. They learn as certain, what reason before shewed them to be probable, that this earthly state of existence is preparatory to a superior state for which they are destined after its close; God having chosen, for reasons which he does not reveal, that mankind should display their characters in a previous state before they reached their final destination, and should attain the enjoyment of a future and more glorious existence by labour, exertion, and obedience.” Sumner, vol. II. pp. 230—235.

This, we conceive, to be the only satisfactory answer which can be given to the question concerning the origin of evil, the only convincing statement which will confute the sceptic, the only irresistible system which can arm the moralist. At the same time there are expressions that occur in the course of this disquisition, which convince us that we entertain different views from Mr. Sumner in regard to the necessity and extent of the remedy thus provided for the moral evils of mankind. The first expression which led us to suspect this was a reduplication, employed to affirm concerning Abraham what St. Paul denies of him, namely, meritorious desert, p. 212. “If Abraham were justified by works, he hath whereof to glory, but not before God.”

Next we found Mr. Sumner making use of this language:

"To reconcile, therefore, his own holiness with his plan for the probation of mankind, instead of human weakness, he accepts the perfection of Christ. This does not alter the nature of life, as a state of trial, but it renders the trial less perilous." Sumner, vol. II. p. 236.

Now a person who holds exactly our views of redemption, could hardly speak of it as making our trial less perilous. We acknowledge, that in a general argument like this, every word ought not to be examined with scrupulous exactness. But when the result of a trial, held under certain circumstances, would be the condemnation of every individual subjected to it, there seems no propriety in saying of that advocate, who has by his sole influence procured the acquittal of many, that he has rendered it less perilous, or diminished the extent of the risk. The description which follows is amenable to the same charge, of disparaging the grace of the Gospel by undervaluing the need of it.

"At the same time that the various scenes and changes experienced in the world, are well adapted to prove the character and discipline of the mind, a merciful and wise provision diminishes the extent of the risk, and lightens the difficulty to which man is subjected by those temptations. He is at best frail and imperfect, and, it might seem, unworthy of a superior state: instead, then, of that frailty and imperfection, God declares his acceptance of Christ's perfect righteousness, as having by his voluntary sacrifice redeemed mankind from the consequences of their guilt, and opened to them a way of eternal happiness. How far retrospective this benefit may be towards those who lived antecedently to the death of Christ, or how far it may improve the condition of those who have not yet received the mercies and obligations of the Gospel, we can only conjecture by analogy from the goodness shewn in the whole dispensation." Ibid. pp. 236, 237.

The question, how far the benefit of Christ's death is retrospective (we should have imagined) has

been long since settled. Indeed, our author himself says, farther on;

"That the appointment of this provisional Remedy was coeval with the foundation of the system itself; and that the disorders consequent upon the introduction of moral evil have been all along accompanied and palliated by a vicarious atonement, which reconciles the forgiveness of man to the perfection of the Divine attributes, and renders the final happiness of those whose moral character has ultimately borne the test required of them, no less consistent with the justice than it is agreeable to the benevolence of God." Ibid. pp. 244, 245.

This benefit must therefore have been coeval with the gracious system, to the introduction of which the transgression of Adam gave occasion; and he who first introduced the evil must have been first partaker of the benefit. In the following sentence, the doctrine of assurance is carried farther than is common with writers of any class with whom Mr. Sumner would wish to be associated:—

"The true believer, however, is delivered from all fear as to the consequences of those frailties of which he is conscious, and with which the existence of moral evil has stained every character." Ibid. p. 237.

The doctrine in the next sentence, which would imply that "not the occasional admission of guilt, but the irreclaimable character of wickedness was destined to final punishment," Ibid. pp. 237, 238,

seems to militate against that oft-repeated sentence of the Moral Law, "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."

We have, perhaps, occupied too much time in pointing out these inaccuracies, resulting from what we cannot but regard as a defective view of the scheme of redemption, on which we would respectfully entreat Mr. Sumner to bestow some further reflection; and we shall have little doubt of the result, if he will set about it with the spirit

of Sir Thomas Brown, as quoted by him in a note.

“ ‘ More of these, ’ ” (namely, boisterous doubts and sturdy objections) “ continues the excellent author, ‘ no man has known than myself; which I confess I conquered, not in a martial posture, but on my knees. ’ ” Sumner, vol. II. p. 174.

It is with pleasure that we turn from these exceptions to the excellent observations which follow, on the natural inefficacy of repentance; and which may tend to settle the loose notions of those who expect every thing from their own repentance, while they are slow to concede any thing to it in others.

On the subject of natural evil, which is taken up after the question of moral evil has been disposed of, we are glad to perceive our author contending—

“ It is as impossible to account for natural as for moral evil, without considering this state as a state of discipline and preparation. Arguments without this basis may perplex, but will never convince the understanding. The more moderate proposition, that the Deity wished the happiness of mankind in this world, as far as it might contribute to their final happiness in another, is a proposition confirmed by the innumerable benevolent provisions by which the goodness of the Deity is maintained, and at the same time consistent with the many instances of pain, privation, and sorrow, which abound on every side.

“ The machinery of human life is complicated and intricate. The course of things, ordained by its Divine Governor, is sustained by the operation of naturally implanted inclinations, as the desire of enjoyment, the love of ease, and the hope of distinction. The part which these inclinations perform has been declared already. But, that springs so powerful, when once set in motion, may do no more than is required, nor overthrow the farther and important destination of man, a counter-movement becomes necessary to regulate their aberrations and restrain the inequalities of their action; and the natural evils at present under consideration, the abruptness of hopes by the separation of friends, the destruction of promised pleasures by the interference of sickness and suffering, and the various loads

which age and infirmity lay on nature, perform this purpose, and keep things in order. Such pains, anxieties, and privations, as are incident to the human race collectively, are evidently the means which the Deity has appointed to detach mankind from the pleasures, and occupations, and concerns which relate to this world only, and are ill fitted to prepare their minds for that superior state of which this is the forerunner: and even strong as the corrective undeniably appears, experience shews us that it is not more severe than the nature of the case requires. Nothing to a theoretical inquirer would appear more disproportionate than the punishments with which, in well-civilized communities, offences against private property and the public peace are visited; yet all the disgrace and misery which is heaped upon the head of convicted guilt, is unable to overcome, or do more than restrain, the stream of criminality. So, if we merely saw the pain and wretchedness, which is not the consequence of intemperate courses or guilty luxury alone, but which all men are liable to, and for the most part do actually suffer in the course of their lives, we might naturally suppose that the measure exceeded the occasion. But if we turn our eyes upon the world, we soon perceive that all this discipline is scarcely sufficient to make men look beyond the present day and the present state of things; that the pleasures of life are earnestly sought, notwithstanding the disappointment with which the search is often repaid; and that immediate enjoyment is the main spring of most persons' conduct, notwithstanding the accidents to which it is exposed, and the acknowledged shortness of its duration.” *Ibid.* pp. 256—258.

This remark is afterwards applied with much pathos and correctness of feeling, as well as strength of reasoning, to the separation of friends by death; to the sense of bodily pain; and to the evils of civil life, poverty, dependence, and servitude. In this discussion, the ingredients of human happiness and the motives of human action are ably stated and accurately distinguished; and much is thus done towards vindicating the goodness of Providence in constituting human society upon

model, which renders a certain degree of poverty and dependence, in a great majority of its members, essential to its healthy condition. But the grand vindication is found in the chapters which follow, and which shew, that society is actually framed in such a manner, that, if every order performed its respective duty, an effectual cure would be provided within the society itself for every evil that belongs to it. More cannot surely be required to exalt the character of the Divine goodness, in regard to a society confessedly under a curse, than that the remedy for all its evils should be infallible, and that it should be within the power of the sufferers.

"It is very soothing to our indolence and self-satisfaction, to charge upon the constitution of the world; that is, upon the ordinances of the Deity; the various evils of poverty and ignorance which confront us on every side. But it would be more reasonable, as well as more decorous, to inquire, in the first place, how far such evils arise necessarily from the law of nature; and how far, on the other hand, they admit of easy mitigation, and only need that care and attention which the Christian Religion enjoins every man to bestow upon his neighbour. When a South-American Indian is seized with an infectious disorder, he is shut up in a solitary hovel, and abandoned to his fate. In our improved state of society, the sufferer under a similar calamity experiences the benefit of skill and care, and is probably recovered. But we must not be Europeans in our treatment of bodily maladies, and Americans as to the minds and morals of our fellow-creatures. The Author of our existence, when he did not exempt us from the civil or physical disorders of an imperfect state, ordained also that each should have their alleviations." Sumner, vol. II. pp. 290, 291.

These alleviations, in a civilized community like our own, the author seeks in the diffusion of general education, exalting the character of the poor; in the institution of provident banks, enabling them to better their own condition; and in the cultivation of that en-

larged Christian charity which binds the whole body together, and provides a ready corrective for temporary distress. We pass by the multitude of his luminous and benevolent observations in illustration of this position. But the following valuable calculations must be permitted to adorn our pages, in hope of exciting practical attention to them in many whom they may concern.

"The nature of happiness requires thus much; the prospect of a competency in the situation to which every individual is born. I ask no one to be satisfied with a lower rate of welfare than this; but I assert, that, on a general view of the chances of life, this prospect is within the reach of every individual, even on the present average rate of wages, if he had the prudence to look forward and save, and the facility of securing his savings. As things are now, indeed, the common practice is, for the young labourer or mechanic to marry as soon as he begins to work for himself, without a farthing beforehand, with weekly employment perhaps for the summer, but no certainty of the same in winter, with wages only sufficient for a very small family, and consequently without resource in case of illness or occasional difficulty, except in casual charity or parish pay. The immediate feeling on his mind is, that his wages will support a wife as well as himself; and if he had not that demand upon them, they would all disappear before the end of the week: he has neither the idea nor the means of saving any portion of them. But since he claims the advantage peculiar to an infant society, early marriage, while he is living in fact in an old and fully peopled community, the consequence is, severe poverty for the rest of his life.

"It cannot be said, however, that this improvidence is a necessary evil, therefore its consequences are not necessary. Supposing the prudential system only so far established, that the average period of marriage should be twenty-five, it might be easily within the power of the lowest classes to secure a provisional support for their family more independent than the parish allowance, and more regular than the operation of private charity.

"The wages of husbandry, including

the additions of harvest-time, may be averaged at 12s. per week, from the age of eighteen. Half that sum is amply sufficient for the support of a single man. This would leave an overplus of 6s. per week for seven years: but, to avoid any appearance of overstating the fact, and to allow for lost time, we will only take 4s. or 10l. per ann. which if regularly laid up, would, with interest, make 80l. by the age of twenty-five. Allow the mechanic to work for himself at twenty-one, his higher rate of wages will enable him to save 10s. weekly, or 21l. per ann. The careful application of this surplus will also make him worth the same sum at twenty-five.

“Allow this to be the period of marriage, which is much earlier than the average period of those who are brought up to the learned professions: it is probable, that by similar habits the wife may contribute such a share of capital as will supply the cottage with its humble furniture. At all events, they live without difficulty, even if without farther saving, for four or five years; the interest of former savings paying the rent, and thus removing the necessity of those extraordinary exertions, which in the way of task-work sometimes undermine the constitutions of the industrious poor. If the family increases after this time, difficulties will increase. This is the period of a labourer’s life which it is hardest to encounter, from his thirtieth to his fortieth year: it is the inclement season, which ought to be expected and looked forward to. Before that period, he has only occasion to be frugal; after it, his children will begin to support themselves: but at present, an infant family will prevent the wife from contributing much towards the weekly outgoings; and the children themselves can gain nothing towards them. Former savings, therefore, the harvest of the productive season, must now be drawn upon: but they were laid up for this very purpose, and we can afford it. Let 5s. a week be taken from the four dead months of the year; those who are conversant with the labourer’s cottage, will know that 5s. in addition to his usual wages will place him in comparative opulence; and suppose this draft to be continued during ten years, the capital has only lost 40l. From that time the children contribute their share; the family ceases to be a growing burden; and there remains a stock towards

setting forward the children in life, or to supply some of the numerous wants of increasing years.

“Were these habits general, how little comparative distress would the appearance of society exhibit! Marriage, by being a short time delayed, would be more prudent and happier; population would more equally adapt itself to the demand for labour; labour, therefore, would be paid in more exact proportion to the real value of money; fewer would be necessarily idle; and that great embitterer of domestic life, irremediable poverty, or indigence, would be seldom known. Only those distresses would meet our view, which are the common lot of all ranks and conditions; and there are many, no doubt, which neither prudence can prevent nor fortune cure.”
Sumner, vol. II. pp. 313—317.

The economy, then, of human society is plainly such as might, even if the world were not under a curse, nor its inhabitants chargeable with rebellion, clear the goodness of the Deity from all imputation resulting from the existence of those numerous evils, natural, moral, and civil, which we experience. How much more, then, is that goodness exalted and magnified, when our real relation to the Deity is taken into the consideration; when, though we have ourselves introduced evil into his perfect system, it appears that his overruling Providence in the government of society is continually employed in turning it into good!

The contemplation of a Being thus perfect in wisdom and goodness, is a privilege and a pleasure which none, who have tasted it, would be content to lose. Besides, there are some qualities which have a tendency to produce their like in all who contemplate them frequently. The very company of a wise man is likely to improve us in wisdom; and not even the sight of men can regard and appropriate goodness in others, without feeling the charm, and catching some portion of the love of it. What, then, must be the natural result of making our hourly meditations upon a Being who is absolute in both perfections? Surely, if there be any one

thing better qualified than others by nature, to improve us in wisdom and goodness, it must be the contemplation of a Being who is the source and pattern of both; nor do we disparage the work of Divine grace by saying so; for it is only in dependence on Divine grace, and by the guidance of the Holy Spirit, that we can come to God so as rightly to study the perfections of his character.

The time, therefore, which has been or may be bestowed upon these speculations, is by no means thrown away. By leading us to survey the works of God in connection with their great Author, they familiarize us to the notion, not simply of his existence and presence with us, but of all his adorable perfections; and familiarity (with humble reverence be it spoken!) is one leading cause of resemblance.

But yet further: all the perfections of the Godhead bring with them their correspondent duties. If the Being whom we are contemplating be all powerful, surely we ought and must be disposed to fear him above all things; if he be all-wise, he deserves our highest reverence; if he be all-good, he claims our purest love: and these

three affections will naturally be kindled in us in proportion to the frequency, the intenseness, and the purity of our meditations upon his attributes—those heavenly attributes which are inscribed in legible characters upon the volume of Nature, but which are then only seen in perfect beauty when viewed through the medium of the everlasting Gospel.

It must be recollected, however, that a bare belief of these truths, without frequent mediation upon them, will never produce these effects. It will lie dormant in the mind, and will have no other influence upon the conduct than would be produced by some abstract maxim in geometry.

On the other hand, by frequent meditation upon his perfections, and a continued exercise of those affections which they are calculated to inspire, we shall gradually, through the Divine blessing upon these hallowed employments, improve in the love, and may consequently acquire something even of the likeness, of God; till at length, in the words of St. John, we are advanced to be indeed like him, for "we shall see Him as He is."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

¶. ¶.

In the press:—Pompeiana, being Observations on Pompeii, with Engravings, by Sir W. Gell and J. B. Gandy, Esq.;—Illustrations of the History of the Expedition of Cyrus, and Retreat of the Ten Thousand, with Maps, by Major Rennell;—An Account of the Island of Java, by T. S. Raffles, Esq. Lieutenant-Governor, with Maps and Plates;—A Dictionary Hindoostanee and English, by J. Shakespeare, Esq. Professor of Oriental Languages at Addiscombe;—A course of Lectures on the Church Catechism, by the Rev. Sir Adam Gordon, Bart.;—A Second Letter from the Rev. R. Yates to the

Earl of Liverpool, on the National Welfare as connected with the Church of England, Education, Police, Population, &c.;—Gethsemane, or Thoughts on the Sufferings of Christ, by the author of the Guide to Domestic Happiness;—Boarding School Correspondence, a joint production of Mrs. Taylor, author of Maternal Solitude, &c. and Miss Taylor, author of Display, Essays in Rhyme, &c.;—A work of whole-length Portraits of celebrated Englishmen, with Biographical Memoirs by Mr. C. Dyer;—A translation of Dr. Outram's Dissertation on Sacrifices, by Mr. Allen;—Sermons, chiefly designed

for the use of families, 2 vols. 8vo. by John Fawcett, A. M. Rector of Scaleby, and Curate of St. Cuthbert's, Carlisle;—An Appeal to Men of Wisdom and Candour, in Four Discourses, preached before the University of Cambridge, in November, 1815, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge; also, a new edition in octavo, of his Four Discourses on the Excellency of the Liturgy, to which is added, Christ Crucified, a Sermon preached before the University of Cambridge;—A Key to the Old Testament, or a summary View of its several Books, by the Rev. Henry Rutter;—A new edition of the Rev. J. Scott's Inquiry into the Effects of Baptism, with an Appendix, which may be had separate, and a Defence of the Principles of his Inquiry, in Reply to the Rev. Dr. Laurence.

We are happy to perceive, that while the advocates of sedition and irreligion are assiduously circulating their pestilent and poisonous productions among the lower classes of the community, the friends of truth and good order are not idle. The revered author of the Cheap-Repository Tracts has resumed the pen which rendered such signal service to the community at a former period of "rebuke and blasphemy," and has produced several pieces admirably adapted to counteract the noxious influence of the efforts to which we have alluded. These pieces have been printed in a very cheap form, and may be obtained for distribution in any numbers, either of the publisher of this work, or of Mr. Evans, Long-lane, Smithfield. We recommend this object to the attention of those whom God has blessed with the means of doing good. Several small tracts of a beneficial tendency have also been published by Mr. Seeley, 169, Fleet-street, expressly with a view to counteract the mischievous attempts that are made to delude the poor at the present season of distress, and in the hope that the loyal throughout the kingdom will endeavour to promote their circulation.

The trigonometrical survey of Great Britain, under the directions of the Ordnance Board, proceeds without interruption. The maps of about three-fifths of England and Wales are already completed. In the course of the summer, the British surveyors are to be joined by two eminent French Academicians, with a view

of connecting the trigonometrical surveys of the two countries, and thus not only attaining a greater degree of geographical accuracy, but obtaining, perhaps, a more satisfactory solution of the problem respecting the true figure of the earth. The French gentlemen appointed to attend Colonel Mudge are M. Biot and M. Arago.

Four new and hitherto non-descript species of deer, are now exhibiting in the King's Mews Riding-house. They have been brought from the Upper Missouri country in North America.

A stone is said to have been lately found at Pompeii, on which the linear measures of the Romans are engraved.

Chimney Sweeping.

The Committee of the Society for preventing the necessity of employing climbing boys in sweeping chimneys, congratulate the public on the satisfactory results of the meeting held in June last at the Mansion-house. The attention of the public and of parliament has thereby been called to the subject. In the mean time, the Committee are using every effort in their power to diffuse the knowledge, and induce the adoption, of the method of cleansing chimneys by mechanical means, which they think may in every case be safely and effectually substituted for infantine labour, the total abolition of which is the prime object of the Society. The practice itself they justly consider as abhorrent to the best feelings of human nature, especially when it is recollected, that children of four years old and upwards, who are its victims, can have no option as to embarking "in this horrid trade." Many of the persons engaged in this trade have agreed to use the mechanical means pointed out by the Society, the Society on that engagement furnishing each of them with a complete machine at half its cost. It is a remarkable fact, that the practice itself, which is now sought to be abolished, is not more than a century old even in this country. It has only been introduced within the last twenty or thirty years in Edinburgh, and during the same period has been gaining ground in the United States. But with the exception of Paris, where it has been partially adopted, it is said to be wholly unknown on the Continent of Europe. The existing act of parliament imposes penalties on masters for employing servants or apprentices under eight years of age; for not causing

them to wear a cap with the name and abode of the master engraved on a brass plate; for suffering them to call in the streets before seven in the winter or five in the summer, or after noon at any time of the year; for not allowing them sufficient food, washing, lodging, apparel, &c.; for not causing them to wear clean dresses and attend worship on the Sabbath; or for forcing them to climb a chimney actually on fire. Not only every constable, but every humane person, should interfere when they witness the violation of any of these enactments, and carry the boys before a magistrate. The tract circulated by the Society details a great variety of cases of severe sufferings sustained by climbing boys.

Major-General Pates, an officer in the East-India Company's service, has presented to the Company a commodious chapel, at Masulipatam, built at his sole expense, which is said to have cost 70,000 pagodas.

East-India College.

Several debates have lately taken place in the East-India Court of Proprietors, on the subject of their college in Hertfordshire. Many charges have been advanced; of which the tendency is to bring that seminary into disrepute, and to prepare the way, either for a great change in the system, or for the entire subversion of the institution. The proposition founded upon these charges was rejected by the Court: and on a review of the case, we have no difficulty in saying that it was properly rejected. Under the present circumstances of our Indian empire, it seems to be generally admitted, that the civil servants of the Company ought to be qualified, both by knowledge and good principles, for the various offices of the state. This object cannot be attained without an appropriate institution: and the establishments at Hertford and Calcutta, if placed under proper regulations, are well suited to the purpose.

The great argument against the college in this country, is derived from the alleged irregularities of the students. We much fear, that, after every precaution, irregularities will still be found at all places of public education: and however desirable it may be to introduce a system of absolute perfection, no system has yet been devised which is calculated to realize the hope. Some of the reasons which have been advanced in

condemnation of the East-India College, would be quite as conclusive against all our public schools, and both of our universities.

We find, however, that the plan upon which the college was founded was, in one material point, liable to great objection. We cordially approve of the institution; we highly commend the system of instruction adopted in it; and we give full credit to the Court of Directors for their judicious selection of a principal and professors: but there was, in respect to the discipline, an original and radical error, which could hardly fail to be productive of very serious mischief. In all other seminaries of education, the paramount authority is vested in the persons who immediately superintend them: these persons have power to punish delinquents even by expulsion: and it is obvious, to every well-educated man, that without this power regularity and order cannot be maintained. Inferior punishments, unless rendered effective by the fear of expulsion, are childish and contemptible. In the East-India College, the Directors alone were till lately the dominant body. However flagrant might be the outrages of the young men, and however systematic their violations of order, in no case could the offender be removed except by the determination of the Court; of that Court, which often consisted of the near relatives or guardians of the delinquents themselves, and always of their patrons; and which, in more instances than one, restored and sent out to India the very persons whom its own sentence had formally expelled. Hence arose, of necessity, a spirit of insubordination. It was created and cherished by the system; and although the power of enforcing discipline has at length been conceded to the gentlemen of the institution, so tardy has been the concession, so violent is the animosity against the college which seems to exist among some members of the East-India Company, and of course so prevalent among the students will be the opinion of its instability, that the effects of the old system will probably long be felt. The recent debates are, on some accounts, very likely to increase the evil: and we shall never look upon the institution as permanently established, till the students shall possess the entire conviction that no interest in Leadenhall-street will shield them from the punishment of their demerits. To those

who wish for a full and luminous statement of the whole question, we strongly recommend the pamphlet recently published by Mr. Malthus: it is written with the characteristic good sense and moderation of that gentleman; and un-

less we hear of much better arguments against it than those which have been produced in the Court of Proprietors, we shall continue to esteem it conclusive upon the subject.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Scripture and Reason the only Test of Christian Truth; a Sermon delivered at Lewin's Mead Meeting, in Bristol, Dec. 22, 1816; and published at the request of the Congregation; by John Rowe. 12mo. 1s.

Sermons preached in the Church of Kelmalic; by the Rev. John Ross, A. M. 5s.

A Familiar Exposition and Application of the Epistle of St. Paul to the Colossians. 12mo. 5s.

Prayers and Meditations, extracted from the Journal of the late Mrs. Trimmer. 12mo. 3s. or 1l. 5s. a dozen.

MISCELLANIES.

A Catalogue of Books in different departments of Literature, on sale, by J. Noble, Boston. 6d.

A Catalogue of Books, chiefly second-hand, which upon inspection will be found to contain as large a Collection as any out of London; now on sale by Ebenezer Thomson, bookseller, Manchester. 3s.

A Catalogue of second-hand Books, published by W. Lowndes, 38, Bedford-street. 1s.

The Life and Studies of Benjamin West, Esq. by John Galt. 8vo. 7s.

Memoirs of the Life and Writings of the late Dr. Lettsom, with a Selection from his Correspondence with the principal Literati and foreign Countries; by T. J. Pettigrew, F. L. S. 3 vols. 8vo. 1l. 10s.

Illustrations to the Battles of Waterloo and Quatre Bras. 1l. 1s. in a portfolio, or 4to. 1l. 11s. 6d.

Elementary Fortification; by Lieut. Col. Pasley. 3 vols. 8vo. containing 1199 engravings. 3l.

A complete Set of Maps, composing a New General Atlas, ancient and modern, of imperial folio size; by Dr. Playfair. 5l. 5s.

Considerations on the Moral Management of Insane Persons; by J. Haslam, M. D. 3s.

A Cursory Inquiry into some of the Principal Causes of Mortality among Children. 2s. 6d.

Suggestions for the Prevention and Mitigation of Epidemic and Pestilential Diseases; by Charles Maclean, M. D. 3s.

Account of the Examination of the Elgin Box at the Foreign Office, Down-

ing-street, in a Letter to James Losh, Esq. by R. Tweddell. 2s.

A View of the Agricultural, Commercial, and Financial Interests of Ceylon. By Anthony Bertolacci, Esq. late Comptroller-General of Customs, and acting Auditor-General of Civil Accounts in that Colony. 8vo. 18s.

The Author of Junius ascertained from a Concatenation of Circumstances amounting to Moral Demonstration; by Geo. Chalmers, Esq. F. R. S. 3s.

Academic Errors, or Reflections of Youth; by a Member of the University of Cambridge. 5s. 6d.

The Oxford University Calendar, 1817, corrected to December 31st, 1816. 5s. 6d.

The Fall and Death of Joachim Murat; by T. Macirone, his A. D. C.

The Art of Talking with the Fingers, for the Use of the Deaf, or Deaf and Dumb, with corrections, improvements, and additions. Very neatly engraved on a Card. 1s.

Ethical Questions; or, Speculations on the Principal Subjects in Moral Philosophy; by T. Cogan, M. D. 8vo. 10s. 6d.

An Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim; by J. G. Spurzheim, M. D. 8vo. 2s.

Village System, being a Scheme for the gradual Abolition of Pauperism; by Robert Gaurley.

Plan of Reform on the Election of the House of Commons; by Sir P. Francis, K. B.

An Account of the Island of Jersey; containing a Compendium of its Ecclesiastical, Civil, and Military History; a Statement of its Policy, Laws, Privileges, Commerce, Population, and Produce; a Survey of the Public Buildings, Antiquities, and Natural History; together with some Detail respecting the Manners and Customs of the Inhabitants; by W. Plees, many years resident in Jersey. 1l. 1s.

Memoirs of the Ionian Islands. 8vo. 15s. with a large and original Map.

Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D. D. late Vice-Provost of the College of Fort William in Bengal. By the Rev. Adam Pearson, of St. John's College, Oxford. 2 vols. 8vo. 1l. 1s.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

WE have been requested, and with that request we very readily comply, to insert the following appeal to the public in behalf of the Missions of the United Brethren. Did we suppose that any thing we could say would strengthen their claims to the benevolent regard of our readers, we should certainly have enlarged on the subject. But, fearful of weakening the force of Mr. Latrobe's statement by any addition of our own, we shall content ourselves with expressing a hope that his confidence in the liberality of Christian Britain will not prove to have been misplaced.

ADDRESS, &c.

In the year 1814, it is well known that the accumulated distresses of the Continent affected all classes and descriptions of persons. The same calamities were severely felt in all the settlements of the United Brethren in Germany, Holland, Denmark, and Russia, and considerably diminished the contributions both of the Brethren's congregations, and of friends participating in the welfare and support of their missions among the heathen. Under these circumstances, an appeal was made to the religious public, by some very respectable persons in England, who became acquainted with the embarrassments under which this important concern laboured. That appeal was not made in vain, and the Committee, to whom the general management of the Brethren's missions is entrusted by their synods, feel how much they owe to the kindness and liberality of the numerous well-wishers to the spread of Christianity among the heathen, who very nobly stepped forward on this occasion, and, by their generous donations, contributed in a great measure to remove the existing difficulty. In this work of charity, benefactors of various denominations were united, exhibiting a most encouraging proof of the power of that Christian love which binds together the hearts of the people of God in supporting the cause of their Redeemer, however distinguished by various names and forms.

The present Address is occasioned by a similar necessity, and is in like manner encouraged by friends not of the Society, who are acquainted with the proceedings of their missions, and with the great difficulty of maintaining them. This indeed amounts almost to an impossibility, unless it shall please the Lord to incline the hearts of those to whom He has imparted the power, again to afford their generous assistance. The effects of that dreadful war, by which the Continent was wholly impoverished, trade annihilated, and even the common necessaries of life in many instances withdrawn, are still felt by most classes, so as to render them unable, as formerly, to direct their attention to subjects beyond their own personal existence; while the settlements of the Brethren, though by God's mercy spared from total destruction by fire and sword, were so much exhausted, from being continually made the headquarters of different armies, that they were plunged into debt, and their usual sources of income, for some time, nearly dried up. The exertions of individuals, however, and of the congregations collectively, have not been wanting; and, though greatly reduced in means, they have done what they could to assist in preventing any relaxation in the prosecution of the work. Yet, with every exertion, it is impossible to meet the great and accumulated expenditure of the past years. The sum of about 4,000*l.* which, by the unexpected liberality of our brethren and friends in England, was collected in 1814 and 1815; was indeed a relief for which we cannot sufficiently thank the Lord, who thus disposed the hearts of so many benefactors to favour the Brethren's missions; but as the circumstances which then occasioned the deficiency remain unaltered, the Committee is again under the necessity of making their case known, and expressing a hope that their petition for help will not pass unregarded.

To shew how extensively the church of the United Brethren is employed in attempts to propagate the Gospel in the heathen world, and how long they have maintained their numerous missions in

different countries, the following statement is subjoined* :

In St. Thomas.....	} 1732..	{ 2.. } 33	}	
St. Croix				} 3..
St. Jan.....					} 2..
Greenland	1733...3...	19		
North America	1734...2...	7		
South America	1735...3...	15		
South Africa, re-	} 1736...2...	}	21	
newed in 1792..				
Jamaica	1754...4...	10		
Antigua	1756...3...	12		
Labrador.....	1764...3...	28		
Barbadoes	1765...1...	4		
Astrachan, re-	} 1765...1...	}	2	
ed in 1815				
St. Kitts	1775...1...	4		

In the three Danish West-India Islands, of St. Thomas, St. Croix, and St. Jan, the Brethren's congregations amount to about 12,200 souls; in Greenland to 1100; in Antigua to 12,000; in St. Kitts to 2,000. The congregations of Christian Indians in North America suffered much both before and during the first American war. Great loss has been sustained by the burning of Fairfield in Upper Canada, the principal settlement among the Indians, which it will cost no small sum to repair.

God has been pleased to bless the mission at the Cape of Good Hope with much success. The forming of a third settlement is in contemplation, when means can be found to support it. About 1600 Hottentots constitute the two congregations at Guadenthal and Grueckloof; many more attend public worship; and in the interior there is a great desire among the heathen to receive more teachers. As the rooms used as a chapel in Grueckloof have for some time been too small to accommodate the congregation and other hearers, and Government have kindly granted permission to build, the erection of a new chapel has been undertaken, though at present the state of the finances scarcely warrants the undertaking †.

* The first column of figures shews the year in which the mission commenced; the second, the number of settlements belonging to each; and the third, the number of Missionaries employed in them.

† The Rev. Mr. Latrobe arrived in England in December last year, from a visit to the above settlements at the Cape, from which he has derived peculiar pleasure; and may possibly, after

The communication with the three settlements in Labrador, which can only be maintained by a vessel of their own annually sent to the settlements, proves a great expense; but the Lord has hitherto enabled the Brethren's Society for the furtherance of the Gospel, established in London, to persevere in their exertions, notwithstanding the smallness of their means, and the uncertainty of a return equal to the expense of the outfit. Nor would it be consistent with that gratitude which we feel to God our Saviour, did we not here observe how graciously He has preserved the communication with the Brethren's Missionaries in that inhospitable region, so that since the commencement of the mission, now fifty-three years ago, no interruption has occurred in transmitting the annual supplies. During the last year, however, 1816, the vessel was for the first time prevented by the ice, and by the fury of repeated storms, from touching at *Hopedale*, till at length, after suffering a most violent tempest, which she was not expected to survive, the Captain was obliged to abandon all hopes of reaching that settlement, and to return to England, having four missionaries on board, who were passing from *Nain* to *Hopedale*. This event has subjected the Society to great additional expense. The anxiety which will undoubtedly fill the minds of our Brethren in Labrador, respecting the fate of the vessel and of their fellow-labourers, must be keenly felt. Yet, amidst all trouble, the Society has much cause to thank the Lord that He heard the prayers of those on board, delivered them from the raging of the sea, and brought them safe to shore.

May the above statement and call for help find acceptance and favour with all who consider the greatness and importance of the work, and the comparative weakness of those immediately employed in it, and who, without their aid, are wholly unable at present to support it. Even now, many invitations to commence new missions must be declined, from a full conviction that it far exceeds the power of the Committee to accept them.

his return from one of the principal settlements of the Brethren in Germany, lay some interesting particulars before the public.

At the period when the former appeal was submitted to the public, the debt incurred by the missions, owing to the circumstances already specified, was estimated, according to the accounts received, terminating December 1812, at 4,000*l.* In the year 1813, there was a further increase of debt, amounting to 1700*l.* And in the years 1814, and 1815, which are the latest accounts at present arrived, there was a still further addition, constituting a total debt of 6000*l.* notwithstanding the liberal donations contributed in consequence of the first appeal. To liquidate so large a debt, they feel to be utterly impossible, dependent as they principally are, for the support of their missions, on the voluntary aid and liberality of their congregations and friends on the Continent, who are still suffering from the desolating effects of the late war.

Under these circumstances, they sincerely trust they will appear justified in again respectfully appealing to that British benevolence of which they have already experienced so generous a proof, and which is at all times so conspicuously manifested in every thing connected with the spread of the Redeemer's kingdom, that they may still be enabled to make the saving name of Jesus known to the heathen world. The assistance thus afforded will surely not be unrewarded by Him to whom the mite of the poor but cheerful giver is as acceptable as the offerings of the more opulent, for "the Lord looketh on the heart."

C. I. LATROBE.

Donations will be thankfully received by the Secretary, the Rev. C. I. Latrobe, No. 10, Nevil's-court, Fetter-lane; the Treasurer, Mr. J. L. Wollin, No. 5, St. Andrew's-court, Holborn;—and also by the Rev. Basil Woodd; the Rev. Daniel Wilson; the Rev. Legh Richmond; the Rev. T. S. Grimshawe; the Rev. I. K. Martyn; Messrs. Hoares, Bankers, Fleetstreet; Mr. J. Hatchard, 190, Piccadilly; Mr. L. B. Seeley, 160, Fleetstreet; Messrs. Williams and Co. Stationers-court; Messrs. Ridgway and Sons, 170, Piccadilly; M. T. Lamb, Bristol; Mr. James Montgomery, Sheffield; Mr. Robert Plenderleath, Edinburgh; Mr. George Gibson, Leith; Mr. Hugh Muir, Glasgow;—and by all the Ministers of the Brethren's congregations in London; Bath; Bristol; Bedford; Leominster; Haverford-west; Plymouth; Fulneck, near Leeds; Fairfield,

CHRIST. OSBRY, No. 133.

near Manchester; Okbrook, near Derby; Tytherton, near Chippenham, Wilts Ayr; and Dublin.

Those who are inclined to become annual subscribers towards the support of the Brethren's Missions, are respectfully requested to affix the word "Subscriber" to their names, and also to state their place of residence.

The Reports containing accounts from the different Missions, published from time to time, may be had upon application to the Secretary, the Treasurer, or any of the Brethren's Ministers.

Lists of the donations will be published.

SOCIETY FOR THE SUPPORT OF
GAELIC SCHOOLS.

In our Number for December last, p. 830, we laid before our readers an Abstract of this Society's Fifth Report. A Sixth, namely, that for 1816, has since appeared. It was read at a General Meeting of the Subscribers, held at Edinburgh, on the 12th December, 1816. Charles Grant, Esq. M. P. was in the chair, and took an opportunity of remarking, that having recently witnessed, while in the Highlands, the great utility of the Society's schools, and being convinced of the urgent necessity which existed for their institution, he should be happy to use all his influence in promoting their interests.

The Report states, that the success of the Society's undertaking has far surpassed every anticipation, and has been so marked as to produce a growing harmony of sentiment on the subject. The prejudice at first entertained by many persons against *Gaelic* schools, has been triumphantly overcome by the evidence of facts, and the conviction increases daily, that the plan of the Society is the best that could be adopted for conveying to the poor Highlanders that knowledge which alone can make them wise unto salvation. A few extracts from the Report will abundantly confirm this view of the case.

1. Torraston, Island of Coll.—The clergyman's report states, that on an examination he found the number of scholars to be 68; that the upper classes read with ease and promptitude; and that all of them, by their progress and attention, afforded convincing proofs of the fidelity and diligence of their teachers. "In fine," he adds, "the whole of this day's transactions exhib-

bited a pleasant prospect, demanding our fervent and humble thanks to the God and Father of our Lord Jesus Christ, and gratitude to you, the instruments in his Divine hand, of doing such good to the poor and needy. With much pleasure I observed a girl, seventeen years of age, reading the Epistle of Paul to the Galatians, who had not known a letter at the beginning of the session. The people in this district seem grateful for the liberal share of your bounty they have already enjoyed, and eagerly solicit that your school may be continued among them."

2. Arinagower, Island of Coll.—The report of this school states as follows:—"Of 78 scholars attending your school here, 22 are reading the Bible. This class read with ease and accuracy. The other classes acquitted themselves much to the minister's satisfaction, and the examination of the whole afforded me great pleasure. Of the above number, 16 are married persons, who, notwithstanding the disadvantage they laboured under during the last session, are in a fair way of doing well should they persevere."

3. Bracadale, Isle of Skye.—The Rev. John Shaw writes of this school, "What I am anxious that you should know is, the good that has been done by the school, and the interest that it has excited. The children themselves seem to have a pleasure in attending it; they pressed me to hear from them more Psalms, and portions of Scripture, than I had time for: every face seemed to be animated, and every heart to beat with desire to excel in the various exercises to which they were called by their teacher. In course of visiting, and being called upon by the people, I also found that much good was likely to accrue from the parents employing the children in reading the Scriptures at home. And when in the school-house on Saturday, one of the inhabitants informed me, that he had been deputed by the rest to beg me to tell the Society, on my arrival in Edinburgh, how deeply they felt their obligations to them for the important benefit of teaching their children to read the Scriptures, and thus bringing the knowledge of salvation within the reach of their parents, who are unable to read for themselves."

4. Hustal, Isle of Skye.—Speaking of the school at this place, the same clergyman says; "How can I tell you the delightful emotions with which I and a

large congregation were filled, to hear, at the close of the service, 40 children of both schools read the sacred Scriptures as perfectly as ever I heard them read, and in the most plain and impressive manner, none of whom could read them a short time before! I cannot express the interest about Divine things, which appeared to be excited, and the enjoyment which it gave to the people to hear them, and to see so many copies of the word of God where hardly one was to be seen before. I hope that you will take it as a sufficient proof of the teacher's success and diligence, that about 20 who never knew a letter before his arrival amongst them, can now read the New Testament as well as I could wish to hear it read. His school, as you will see by his report to you, is very numerous, and thrives beyond all expectation. There is a visible change to the better upon young and old all around it. The Scriptures read by the teacher and scholars are, by the blessing of God, diffusing their benign and sanctifying influence; and thus the blessing of those that were ready to perish for lack of knowledge is coming upon the Society."

5. Greenyard, Kincardine, Ross-shire.—"I found there," says the Rev. A. Macbean, "a crowded school, of all ages—79 in number. The progress they have made, during the winter session, is very great, indeed surprising. Their teacher seems to have been at pure pains with them; as many who, four months before, could not read a word in Gaelic, now read the Old and New Testament with ease and propriety. Some who have fought the battles of their country, spill their blood and lost their limbs in its service, attended this school. Retired on a pension, they are now devoting their leisure hours to learn to read the Gospel of peace, and have made very great proficiency. In short, the schools have been a blessing of inestimable magnitude to the parish: the seed has been sown in part, the fruits begin to appear, and I trust, the harvest will be abundant, and greatly conduce to the glory of God."

6. Dingwall.—The Rev. Alexander Stewart thus writes: "It is with great satisfaction that I find myself called upon, at the end of another session of our Gaelic school, to repeat the testimony which I formerly bore to its utility, and to the gratitude of the inhabitants to the benevolent directors who appointed it so long to this station,

"The returns of the teacher will show

the number and progress of the scholars. From 200 to 300 persons have been taught to read the word of God in their native tongue; and not only to read but to reverence the Scriptures, and to refer to them in the common duties and ordinary occurrences of the day."

"I request you will be pleased to communicate to the gentlemen of the Gaelic School Society, our very grateful acknowledgments for their continued kindness; and our earnest prayers for the farther success of their pious and humane scheme. We are now on a plan of getting a school erected on a permanent foundation; which, along with other objects, shall include all the advantages connected with the Gaelic School. The conviction of the utility of such an establishment; and the spirit which prompted its execution, certainly took their rise from the school stationed here by your benevolent society, and I am happy to have to communicate so encouraging a testimony to the beneficial effects of their labour of love."

Mr. Stewart communicates also some very interesting facts to shew the general improvement produced in his parish by means of the Society's school. No less striking are the following:—

"In two populous townships," says the Rev. Dr. Ross, "at the distance of twelve miles from the parish church, and in some measure detached from the whole world, where, one year ago, except in the house of the principal tenant, a single Bible was not to be found, now there is not a house in which a portion of the word of God is not read and his worship performed twice every day. The thing is scarcely credible—but the hand of God is in your labours; and the annals of time will not record the immensity of good which you have done."

"After an examination at Glencalvie, an old man in particular," says the Rev. Mr. McBean, "thanked God, in most expressive terms, for what he had spared him to see. 'I remember,' said he, 'when there were only three Bibles in all Strathcarroh, Glencalvie, and Strathcullanacli—an extent of strath measuring fully twenty miles in length, if taken in a straight line—and only three men in the vast population they then contained, who could read the word of God! And now every child can read it—every house contains one or more Bibles, and those who cannot read themselves have daily opportunity of hearing it from some inmate of the family.'"

The Society's Report closes with an appeal to the public on the subject of its funds. The expenditure of the year, owing to the extensive and successful efforts of the Society, has amounted to nearly 2200*l.* while the total receipts have not exceeded 1250*l.* This large deficit forms a loud call on British Christians generally, and especially on the natives of the Islands and Highlands of Scotland in all parts of the world; blessed as many of them are with affluence, to assist in rescuing their brethren from the depth of ignorance, and communicating to them the blessings of Christian light. "Can any thing," the Committee justly and feelingly observe, "be more momentous than the salvation of our brethren? Even the soul of a stranger ought to be deemed by us of incalculable value; but those whom you are endeavouring to introduce to the knowledge of a Saviour—are they not our own blood; the members of the same national family? Can we think with indifference of that almost tangible darkness in which so many of them are involved? Secluded from the more enlightened portion of the land by those stupendous ramparts which the beams of the summer sun can scarcely overshoot, our countrymen had wandered far from man, and still farther from their God. Unacquainted with the use of language, excepting as it might be necessary for conducting the limited intercourse connected with vegetative life; those stores of knowledge which expand the intellect, enlighten the soul, and elevate man in the scale of being, were shut up from them by impenetrable bars—like the heathen, many of them ignorant of the Word of life, were thus deprived of the enjoyment of the second best gift of God to man. Such was the desperate nature of the malady.—What was the nature of the remedy applied by you? You sent teachers amongst them with the Bible in their hands—the treasure and the key which disclosed it were presented together. You penetrated the deepest recesses of their mountains; and in those dells where the sun of nature rarely gladdens with his smiles the deep-shaded hamlet, the Sun of Righteousness has shone forth in the splendour of his glory. You have now completely organized the establishment: your depots furnish a constant supply of the Scriptures; and the spreading influence of your teaching has already demon-

strated the great advantage of circulating schools. In the course of a few years, you will have perambulated the country; and, under the influence of that gracious Being, who has already so manifestly blessed the progress of the work, this moral wilderness may assume the appearance of the fruitful field—this desert may yet blossom as the rose. Such being the object, and such the means, your Committee cannot distrust the public feeling so much as to suppose, that, even at the expense of some temporary privations, this great work will be neglected or abandoned.

“Should, however, contrary to the expectation of your Committee, the public bounty in the ensuing year prove inadequate to the present establishment, you will have no alternative. Your duty, though the most painful one you have ever had to perform, will be to yield obedience to the public decision. You must, in that case, submit to the relinquishment of a considerable number of your schools; and steeling your hearts as men and as Christians, you must withdraw your palsied hand from their supplicating grasp, and resign to that perilous state of ignorance and apathy from which you fondly hoped to rescue them, many of our brethren who are looking up to you for the Scriptures of truth, and who are, perhaps, even now praying for a blessing from God on the head of those whom they believe to be sending this precious treasure amongst them. But it is impossible that such a picture can be realised,—that such a painful task should be imposed upon you.—Britain has been honoured by the Almighty as his instrument in doing good to mankind at large;—Britain will not, cannot, thus leave her own children to perish;—give publicity to your plan,—to your success,—to your wants,—and your Committee rest assured that those wants will be supplied.”

Surely no British, and especially no Scottish, above all no Highland, heart can resist this appeal. We shall only add to it the notice, that subscriptions are received, in London, by William Allen, Esq. Plough-court, Lombard-street; Messrs. William and Thomas Christy, No. 36, Gracechurch-street; Richard Phillips, Esq. East-street, Red Lion-square; Jos. Reyner, Esq. No. 50, Mark-lane; R. Steven, Esq. Thames-street; Mr. Jos. Tarn, East-street; Rev. Alexander Waugh, D. D. Salisbury-place;—

in Liverpool, by Samuel Hope, Esq.; and in York, by Mr. Thomas Wemyss, Academy.

CHURCH MISSIONARY SOCIETY.

The Corresponding Committee of this Society, at Calcutta, has taken into its service two native Christians, who are employed at Meerut to read the Scriptures and superintend the schools. One of these, Permunund, was first converted to the Christian faith by Mr. Chamberlain, the Baptist Missionary. He had not, however, been baptized by Mr. C., as he wished to have his infant son baptized with him. He had, therefore, declined baptism at the hands of Mr. C., but sought it from our Church. At Meerut he was employed by the same lady (the wife of an officer) who has presented to the public the affecting story of “Henry and his Beater,” and who is now in England, in reading the prayers of the Church of England, and the Scriptures, in Hindoostanee, to a small congregation chiefly composed of natives, who used to assemble in a room in her garden. He not only read but explained the Scriptures to those who attended; and his expositions are said to have been very satisfactory.

“In February, 1815,” this lady writes, “Mr. Thomason arrived at Meerut; and, at my entreaty, appointed Permunund as a schoolmaster in the city of Meerut, under the Church Missionary Society, with a salary which included the services of himself and his brother. A room over the gateway of that ancient city was procured for his school, by favour of the judge; and many of the old scholars and pupils of Mr. Bowley flocked to him.

“After his appointment in the school, Permunund continued to come to us for instruction, his brother assisting him in the school. He performed Divine Service in our chapel as usual; and brought his boys to the service, and also to be examined in their progress.

“Our chapel now began to be filled by our own Mussulman and Hindoo servants, and our school-boys, with those of Permunund, from the city. Every one behaved with the greatest decency, and seemed to take delight in hearing him.

“It now became common to see the servants, in different parts of the house and garden, spending their time in learning to read the Scriptures; and one man, in particular, always carried

a copy of the Gospel of St. Matthew in his girdle, and, during the intervals of his work, sat down and read his two chapters. He knew no more, when we left Meerut.

“Pernunund appeared to me to be a man of a quick and lively imagination; and had a manner of expounding Scripture particularly adapted to the natives, and sometimes highly beautiful. It appeared to me that he was better fitted for preaching and expounding to grown persons, than for teaching children; although the children in his school made a very fair progress, whilst we remained at Meerut.”

This lady left Meerut in June, 1815. A letter, however, has been received from the Chaplain on that station, an active friend of the Society, dated a year later; namely, in June, 1816; which states, “We have here a little Indian church, which, as yet, I can only superintend occasionally. Pernunund, a converted Hindoo—a sincere, devout, and simple Christian—is the schoolmaster, and teaches about thirty natives to read the Scriptures, expounding them in a very modest way, and with much genuine feeling. He has also a school of young children who attend him. He receives a monthly stipend from the Church Missionary Society. The poor fellow seems to be lifted to a new state of existence by our arrival. He has been languishing, without countenance, under a temporary cloud; which we have fully swept away, by an open investigation of the circumstances of his case.”

(LONDON) MISSIONARY SOCIETY.

Six Missionaries from this Society reached Madras on the 26th of August. Two of them proceeded thence to Calcutta, and one to Bellary, to assist Mr. Hands. One was destined to remain with Mr. Loveless, at Madras, where a missionary chapel has been erected, with a missionary free-school attached to it, in which between one and two hundred boys are daily taught to read the oracles of God. At Bellary, Mr. Hands has four native schools under his care, which are said to prosper, and he intends to increase their number. He was about to begin to preach in the Canara language. In the mean time he preaches in English, and is attended by many Europeans and by some natives. Considerable good appears to be effected among the European soldiery. Mr.

Hands has completed the translation of a third Catechism, and a large collection of Scripture Extracts.

At Amboyna, Mr. Kam preaches in Malay to considerable congregations. Many of the masters of slaves have requested him to undertake the instruction of their slaves, finding that the instructed slaves are more faithful and diligent than the others. He had spent about a month in preaching the Gospel in the island of Banda; a great part of the population of which, as well as of Amboyna, is nominally Christian; but has for a long time been neglected. Their anxiety, however, to possess the Scriptures is very great. “There are thousands,” he says, “who would part with all they possess to obtain a copy of the Bible in their own tongue; and if they hear I am to preach in Malay, which is at present more my business than preaching in Dutch, many collect together two hours before the service begins.”

A deputation from the (London) Missionary Society, consisting of the Rev. D. Bogue and the Rev. W. Bennett, has visited Holland, in order to confer with the Netherlands Society for Missions, on the best means of advancing the interests of the kingdom of Christ in the world. That Society is approved by the National Synod, and has the countenance also of the government. It has instituted a seminary for the education of Missionaries, at which six students are already placed. The attention of the Society had been drawn to the coast of Guinea, the West Indies, and Surinam. The deputies urged also upon their consideration the strong claims of the East, especially of Java, Amboyna, and their dependencies, and a determination was expressed to send Missionaries thither. A Mission to Irkutsk, in Russia, was also contemplated.

CHRISTIANITY IN INDIA.

We have much pleasure in transcribing from the Missionary Register for January, the following extract from a work recently published, entitled “Sketches of India,” which is attributed to a writer of great authority. It gives an account of what he himself witnessed

* The British and Foreign Bible Society are now printing, in this country, a large impression of the Malay Scriptures.

of the proceedings of Mr. Chamberlain, one of the Baptist Missionaries, during a great fair at Hurdwar in the neighbourhood of Sirdhana. The writer observes, "During the greater part of this fair, which lasted nearly three weeks, a Baptist Missionary (Mr. Chamberlain) in the service of her highness the Begum Sumroo, attended; and, from an Hindoostance Translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive; and his whole manner partook much of mildness and benignity. In fine, he was such as all, who undertake the arduous and painful duties of a Missionary, should be. No phrase, no language, which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled.

"At first, as may be expected, his auditors were few; a pretty convincing proof, when 60,000 were collected, that it was not through mere curiosity that they subsequently increased. For the first four or five days, he was not surrounded by more than as many Hindoos: in ten days (for I regularly attended) his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied;

but never, on a rude guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the Missionary retiring, they every evening cheered him home, with 'May the Padre (or Priest) live for ever!'

"Such was the reception of a Missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular; and many whose countenances were marked, were even the first in assembling.

"Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation."

We have received the 30th Number of the Periodical Accounts of the Baptist Missions, to which we shall take an early opportunity of attending.

VIEW OF PUBLIC AFFAIRS.

THE only foreign occurrences which claim to be distinctly noticed in our view of public affairs for the present month, are—the election of Mr. Munro, formerly the American Envoy at this court, to the Presidency of the United States, by a large majority of votes; and the restoration of prince Talleyrand to the favour of Louis XVIII. He has resumed his office of grand chamberlain at the Thuilleries, where his attendance had for some time been dispensed with.

Among the foreign occurrences of the month, may also perhaps be classed the intelligence which has been received from China, but which has not yet been

presented to the public in an authentic shape, and may therefore be liable to some doubt. It states, that the mission of Lord Amherst had failed in accomplishing its object, and that he was on his return to Canton, without having succeeded in obtaining an interview with the Emperor, who would not admit him into his presence, unless he consented to the customary prostrations. At the same time, some differences are said to have arisen between Captain Maxwell, of his Majesty's ship *Albatross*, and the Chinese authorities at Canton, which had produced acts of violence on both sides. Apprehensions appear to be entertained that an interruption

of our intercourse with China may be the effect of this transaction. We trust that the next arrival from that quarter will dissipate these fears.

Another point to which it may be proper briefly to advert, is the discussion which has arisen respecting the treatment of Bonaparte at St. Helena. A person belonging to his suite, of the name of Santini, has arrived in England, and has published a Memorial which had been addressed by General Montholon to Sir Hudson Lowe, the governor, accompanied by some farther statements of his own. The obvious purpose of this publication is to excite an interest in this country in favour of Bonaparte; and it is sufficiently evident, that in the pursuit of this object *effect* alone is studied, and not *truth*. The situation of Bonaparte is necessarily a situation of restraint. He is a prisoner, and a prisoner under very peculiar circumstances. In such circumstances it requires but the exercise of a very moderate portion of ingenuity to invest his fate with interest, and to call forth feelings of commiseration in his favour. By keeping out of view the enormities which may have condemned an individual to the gloom of a dungeon; by slightly exaggerating or dexterously colouring admitted facts; and by exhibiting as real some of those touching operations of the mind which may exist only in the imagination of the writer; a sympathy might be excited for the sufferers of the very worst criminal—even for the murderer of the family of Marr, or of Williamson. In the case of Bonaparte, the publication of Santini has led to a discussion in the house of lords, and to explanations on the part of lord Bathurst, the secretary of state, which appear to us to have effectually removed the impressions produced by that work. Most if not all the evils of which Bonaparte complains, are either inseparable, in the nature of things, from a situation of restraint and confinement, or are the direct consequences of his own pride and obstinacy. He sullenly refuses, for example, to extend his ride beyond a certain limited distance (about a mile and a half), because, if he passes that limit, he must be accompanied by a military officer of the rank of captain; and then he complains bitterly that his health suffers from his not being allowed a wider range. The only complaint that appears to us not to have been satisfactorily explained, is

the scanty measure in which French wine, which forms, as is well known, the common beverage of Frenchmen, is stated to have been dealt out to him and his attendants. It would seem right to allow them an abundant supply of that article, instead of limiting them to six bottles a day.

The metropolis has continued in a state of tranquillity during the past month; if we except some clamorous expressions of popular feeling excited by the execution of John Cashman, one of the persons actively engaged, on the 2d of December last, in plundering the shop of Mr. Beckwith, the gunsmith, of arms. The last moments of this unhappy man were marked with an imposing fearlessness, accompanied by a hardened levity of behaviour, which was quite appalling, considering the circumstances in which he was placed. He rejected all spiritual counsel or assistance, joined in the shouts and exclamations of the populace, and went out of the world in the act of cheering them to perseverance in the *cause*, meaning of course the cause to which he fell a victim. We do not intend to discuss the expediency of capital punishments in general; but certainly it forms a considerable objection to the public exhibition of them, in cases like the present; that they may be employed to counteract the very ends of punishment.

In Somersetshire, some disturbances occurred among the coal-miners about the beginning of the month, but they were repressed by the firm and at the same time conciliating conduct of the magistrates, without leading to any fatal results. At Manchester, the disposition to insubordination assumed a more serious, because a more deliberate and systematic, appearance. Preparations having been previously made, a large assemblage took place, by public notice, of labourers and manufacturers, provided with blankets and other necessaries; who met for the purpose of proceeding in a body to London, with a petition to the prince regent for the redress of their grievances. It was expected that the deputation would have consisted, in the first instance, of at least 10,000 individuals, to whose number considerable additions were looked for in the course of their march. A large body of the petitioners had actually commenced their journey, when the civil power thought it necessary to interfere, and to prevent their further

progress: About 250 of these misguided individuals are said to have been arrested and sent to prison. What the issue would have been, had they been allowed to proceed on their wild and infatuated expedition it is impossible to say; but the probability is, that it would have been highly disastrous to the parties themselves, to say nothing of the danger threatened to the public peace. Their means of subsistence must have failed before they could accomplish their journey; and marching in such imposing numbers, they probably would not have been very scrupulous as to the mode of supplying their wants: and on the most favourable supposition, no benefit whatever could have resulted from it, to compensate for the expense to themselves, and the alarm to the public, of such a novel and hazardous enterprise. A few individuals have also been arrested at Glasgow, suspected of treasonable practices.

In parliament, the measures of security proposed, by lord Castlereagh, to be taken against our domestic dangers, have all been adopted by large majorities. These are, first, the suspension of the Habeas Corpus Act until the 20th of July next; an act for the prevention of seditious meetings, similar to that which passed in 1795; and an act

for punishing the seduction of sailors or soldiers from their allegiance to his majesty. It is not our purpose to discuss the policy of these different enactments. We are persuaded that vigorous measures of precaution had become indispensable; and we entertain no great apprehensions, that open as all the acts of government are to parliamentary animadversion, and deserving as is the existing government of credit for its moderation, any evil can flow from the increase of power entrusted to it, which ought to be regarded as countervailing, in any sensible degree, the advantage likely to be produced, under existing circumstances, by such an increase, in completely securing our internal tranquillity.

An effort has been again made to induce government to abandon the lottery as a measure of finance, but without success. We were happy, however, to perceive, in the speech of lord Castlereagh, a recognition of the immoral and consequently injurious tendency of this method of raising money; and an admission, that if a convenient substitute could be found for it, it ought to be given up. We may therefore regard the extinction of this public nuisance as not very distant.

ECCLESIASTICAL PREFERMENTS.

Rev. Paul Belcher, M. A. Mathfield V. co. Stafford.

Rev. John Hull, M. A. Shillington V. co. Bedford.

Rev. Mr. Strong, M. A. one of the Select Preachers before the University of Oxford, *vice* Dr. Stone.

Rev. William Michell, Llantrissant V. co. Glamorgan.

Rev. Matthew Hill, Morton Jeffries V. co. Hereford.

Rev. Thomas Hill, a Vicar-Choral of Hereford Cathedral.

Rev. R. Lewis, Musbury R. Devon.

Rev. John D. Perkins, East Teignmouth Perpetual Curacy, Devon.

Rev. John R. Fletcher, Gruehke, otherwise Quethioke V. Cornwall.

Rev. Henry Robinson, B. A. Otley V. and Farnley Perpetual Curacy, co. York.

Rev. Samuel Whitlock Gandy, M. A. Kingston upon Thames V. Surrey, *vice* Savage, deceased.

Rev. Philip Durham, M. A. a Minor Canon of Ely Cathedral, *vice* Stephens, deceased.

Rev. W. Molesworth, Beauworthy Devon, and St. Breake R. Cornwall.

ANSWERS TO CORRESPONDENTS.

T. F. B.; φιλομητης; ΨΩ; S. M.; BENEVOLUS; M.; C. PALMER; I. L. have been received.

The details furnished by C. S. could not be inserted in this month's Number but it is intended that they shall appear in the next.

CEPHAS; PAULINUS; C. C.; M. E. G.; CANDIDIOR; and SELECTOR, will obtain a place.

The compositions transmitted by J. D. certainly indicate both feeling and piety. One or two of them will probably appear.

We agree with B. that the British Review deserves every encouragement. It seems to us to be conducted on Christian principles.

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APRIL, 1817.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE RESURRECTION OF THE
BODY.—1 COR. XV.

RELIGION has been at different times greatly endangered from two opposite sources, connected with its deep and mysterious nature. The depth of its mysteries has so far captivated many of its defenders, particularly in ancient times, as to induce them to measure its truth almost by its obscurity, and to affirm their belief of its tenets on the well-known ground, "Credo quia impossibile est"—I believe, because it is impossible. The absurdity of this principle, so well suited to popish chicane, has subsequently led some rational divines into the opposite extreme. With them, it has been the custom to assert, that mysteries are mysteries only before they are revealed; and that the act of revelation has in itself done away all that was mysterious in the doctrine revealed.

It is sufficiently clear, whatever might have been the intent of delivering such an opinion, that its practical effect will be most pernicious;—nothing short of subjecting all Divine revelations to be tried by human standards, and of warranting the rejection of all truth which does not absolutely make itself bare to the prying eye of mortal presumption.

That the great doctrine standing at the head of the present article has been so explained as to endanger the honour of our holy faith from both the causes here expressed, is sufficiently obvious. Total impossibilities, nay contradictions,

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have been assumed with triumph by some, for the genuine doctrine of Scripture, on the important article of the Resurrection of the Body. And by others, willing to avoid such manifest absurdity, an opposite mode of explaining these doctrines has been adopted, calculated to enervate, or directly setting aside, the plainest declarations of Scripture. It would, perhaps, be difficult to settle the account of mischievous effect between these very different errors; both apparently arising from an overweening conceit of human reason, though coming in at two opposite doors;—whilst the one, by presenting crudities for doctrines, has tended to make the Revelation appear unworthy to be received by the thinking part of mankind; and the other, by making no difference between natural and revealed truths, has inclined them to think Revelation itself to be of no use.

In endeavouring to steer the middle course, which rational reflection on scriptural principles may without difficulty open to our view, let us at present inquire for the just notion of a future resurrection of the body, as revealed in Scripture; which may also lead us, on some future occasion, to investigate the still more important or at least practical question, upon what principles the final judgment which is to follow this event will, according to Scripture, be conducted.

It is evident, from this enunciation of our subject, that some intermediate inquiries of a curious, but rather at the same time, questionable nature, must be passed over in silence. The time, for in-

stance, at which these great events are to be expected to take place, will not be thought a very fit object of curiosity to those who consider the answer of our Lord to a similar question: "It is not for you to know the times and the seasons which the Father hath put in his own power."

The same answer might be given to those who would curiously inquire into the *duration* of this dread solemnity; or who would suggest the possibility of a lengthened period, and a gradual process of judgment, on the ground of a supposed suggestion by St. Peter, that "one day is with the Lord as a thousand years, and a thousand years as one day." That the event is to take place, is surely sufficient for our purpose. Nor can any construction of that event, escape the charge of rashness, which would invalidate the solemnity of *a day*, "the day of the Lord," on which "before Him shall be gathered all nations; and He shall divide the one from the other, as a shepherd divideth his sheep from the goats." Much less need any scruple be felt in passing over the many obscure and uncertain inquiries respecting the supposed prior appearance of our blessed Lord upon earth in the millennial state. The question of the resurrection of the body and the future and final judgment stands clear, both in character and importance, of these preliminary questions. If a prior and partial resurrection is to take place, we cannot, at least, suppose any intermediate state of the body, so risen, essentially different from its final condition: the comparative glory of the first or the second resurrection will not materially affect the main doctrine of the return of the body from its native dust, as taught by Scripture; and we shall find ourselves still embracing all that is of essential and vital importance in these two queries: 1. In what sense are we to believe that the body will rise again?

2. On what principles shall the general judgment be conducted?

In answering, then, the first of these, on the present occasion, let us content ourselves with acknowledging the mystery, *as a mystery*, so sublimely conveyed to us by the great Apostle. "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For *this* corruptible must put on incorruption, and *this* mortal must put on immortality." Words as strongly implying as words can do, the mysterious fact, that the very bodies we now wear, the very tabernacle of earth we now inhabit, and which constitutes, in conjunction with the soul, "one man," shall meet again in union with that Divine principle from which it had been separated for a time, and shall form with it the very same intelligent and conscious being as before, though in an inconceivably purer and higher state of existence.

In this statement, it is true, from the very earliest period, various difficulties have been offered, and some founded on the very nature of things themselves, to which even an inspired Apostle thought fit to answer, "Some man will say, How are the dead raised up, and with what body do they come?" To which St. Paul returns back a similitude in answer, which, for cogency, as well as beauty and direct application to his subject, may be safely considered as unrivalled, certainly as not surpassed, by the most renowned efforts of philosophical reasoning, whether in the heathen or the Christian world. "Thou fool! that which thou sowest is not quickened except it die: and that which thou sowest thou sowest not that body (that *kind* of body) that shall be, but bare grain ... but God giveth it a body as it hath pleased him, and to every seed his own

body." No illustration can more accurately express all that we should aspire to know respecting the mysterious and truly miraculous transformation which is implied in the notion of the resurrection of the body. It expresses that which is the material and most important point of all, a certain and fixed identity between the risen body and the body defunct; as much, in truth, as between the blades springing in the field and the grain which had been first deposited. It conveys forcibly to the mind the absolute and strict necessity for the very body once deposited in the dust itself, to become the basis, the substratum as it were, of the reviving mass. It depicts, indeed, in a most striking manner, the boundless possibilities of superior excellence in which the revived substance may surpass its own previous condition, just as the splendour of the oak, in its highest glory, surpasses that of the parent acorn. At the same time it convinces us of the close dependence of the one state on the other, just as every peculiar lineament and characteristic of the full-grown plant had a prior existence in the minute and evanescent involutions of the seed. And strongly it tends to elucidate the absurdity of supposing that any other than the exact body which had been laid in the soil shall, though in a new and more refined state, belong to the soul which before animated it, by what would be the parallel absurdity of asserting that a blade of wheat, for instance, could have been produced by any other than the exact particle of seed which had been, in correspondence with it, previously inserted in the ground. In short, it illustrates what seems to be the main resting-point of the great doctrine of the Resurrection; namely, the personal identity of the body raised with that which had slept in the dust: nor do we apprehend that any thing beyond this position is either intended in Scripture, or in-

deed intelligible to us, in our consideration of the great mystery in question.

That this, at least, is to be believed concerning the resurrection of the body seems most clear, and that from arguments more obvious and undeniable than some that are commonly brought to prove it. Some persons are fond of asserting, that the same body which had been made the instrument in sinning or repenting, ought to be also made instrumental in sustaining their respective consequences. These imagine, rather, it seems, contrary to fact, that the body, as such, is guilty or innocent according to the actions of the soul, and becomes, equally with it, the proper object of reward or punishment. It might be maintained against such, that a mere passive instrument can never itself be properly said to deserve any thing: and the soul might, for any thing we know, fully repay all the demands of justice for the ill use it had made of its bodily organs, whether or not those organs were present again to convey appropriate sensations to the mind. But, at the best, this mode of reasoning, if just, is beyond our present power to determine: and the strongest *probability* upon the subject, perhaps, is this, that the body, as a part of the whole man here below, may be absolutely requisite to form up his total identity in the future state. But the clearer and more obvious argument for this belief is drawn from the text of Scripture itself; which would (with deference be it spoken) involve apparent levity, and even abuse of language, were no resurrection of the body itself, in some literal and direct sense, finally to take place. Take, for instance, the noted passage in the book of Job, and thence transferred to our own admirable funeral service. Could such words as the following have been used with any propriety, "Though after my skin, worms destroy this body; yet in my flesh, shall I see God, whom I

shall see for myself, and mine eyes shall behold, and not another," had no such event been in contemplation as that which is here asserted? Suppose even with Warburton a temporal deliverance to be here intended, is not at least the *idea* of a final bodily resurrection from the dead irresistibly conveyed to the mind of the reader? And would such an idea have been used, even to delineate a temporal redemption, with an obvious tendency to establish the belief of another and greater, were this last never to take place? But the Church of Christ had long determined the application of this text, before the master of paradoxes above named attempted to pervert it. Would the expression of "awaking from a sleep in the dust," of "all that are in the graves hearing the voice of the Son of man and coming forth," of "the sea giving up the dead that are in it," of "the dead body itself arising," with a multitude of similar phrases that might be accumulated, if necessary, both from the Old and the New Testament, have been so pointedly selected and studiously maintained by the Spirit of Inspiration without intending to convey the notion which they most obviously do convey? The same might be said of the appeals not unfrequent in Scripture to the almighty power of God, in reference to this very article, which would be wholly superfluous were no miracle of the kind about to be effected. Nor can those solitary instances of a resurrection of the body really taking place, in different periods of the Sacred History, be without their due weight of influence on this point. To which is, lastly, to be added—as that which is most important and most conclusive, and which embraces within itself, whilst it infinitely corroborates, the force of many of the foregoing suggestions—the resurrection of our Lord himself from the dead. "The Lord is risen in-

deed," is a declaration of which the effect can scarcely be estimated, in outweighing every possible objection to the reality of our own resurrection, and establishing its certainty and even its manner beyond all possible contradiction. It is repeatedly made the very picture as well as pledge of our own: and we should vacate one of the most invaluable privileges of our Christian hope, as well as one of the most important articles of our Christian faith, were we to doubt that, "if the Spirit of Him that raised up Jesus from the dead dwell in us, he which raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us." The expectation we have patiently, yet firmly formed, of the re-appearance of the Saviour the Lord Jesus Christ from heaven, is, in our minds, inseparably rivetted to the further hope, that "he shall change our vile body and fashion it like unto his glorious body:"—and that the same individual substance which once appeared in mortal frailness, shall equally, in both cases, again appear in immortal glory, is a belief founded alike on the credit of "that mighty working whereby he is able to subdue all things unto himself."

That no objections can tend, in the least degree, to invalidate this reasoning, which admit of any direct appeal to the omnipotency of God in answer to them, is most obvious. The dust of Abraham or of Adam is as clearly in his sight, and within the grasp of his almighty hand, as will be that of the latest body which is gathered to its native soil. The impotent and insensate defiance of the Christian faith adopted by the heathen persecutors of old—who first reduced the mutilated remains of their victims to ashes, and then, in derision of this their avowed belief, scattered those ashes to the winds, or threw them down the steep bed of impetuous rivers, to be dispersed and lost in the ocean—may well pass without a

comment. Nothing but what is contradictory in itself can for a moment be supposed beyond the reach of the Divine fiat. Some consequences, it is true, of this nature have been at different times charged upon the doctrine. But, in answer to these objections, it might be sufficient to say, that nothing in them amounts to the condition of a positive contradiction, to which are to be limited all appeals against the sovereignty and omnipotency of God. There is no contradiction in believing that *all* the particles which *ever* entered into our composition upon earth *may* be reassembled at the day of resurrection, and *all* be employed in forming one glorious body, of the nature and construction of which we indeed know so little. Much less would it be impossible to suppose, that the exact particles remaining at the hour of death shall be those selected by God for the mysterious and renovated form in which we are led to expect we shall finally appear. If we should hint at certain essential, indestructible, and permanent parts of the human frame which may never be suffered to lapse with its more fugitive and non-essential portions, we shall still more readily conceive that such may be awakened into a new existence with more splendid additions at the great day. Imagine these parts to bear no greater proportion to the future body itself than the least of all seeds to the greatest amongst herbs which it produces, the difficulty will still be lessened. Nor, further, is it to be maintained, that any contradiction is necessarily implied in supposing these several particles, be they more or less, which are to constitute the rising body, will have been miraculously preserved from age to age, and carefully separated from all other inferior and less honoured portions of matter. Even that part of one body which may enter as food into the cavities of another, may, for any thing we positively know to

the contrary, be kept so completely apart from the body which it enters as to cause no confusion whatever in the views or the plans of Infinite Wisdom and Divine Power.

But after all that may be directly advanced in answer to the above objections, perhaps the most effective reply is rather of an indirect nature, and may be made by asking, Do we know for certain, or can we even conjecture, what it is which forms the personal identity of our bodies? Or can we say whether matter at all, or merely some modification of matter, be necessary to constitute the sameness of a body at one period of its existence and at another. No one doubts the sameness of his body at an advanced period of life with that at any former period, though a space may have intervened sufficient to have effected the most material changes, or even to have altered all that was alterable in the substance of the body itself. And is it not sufficient for us to know, on the authority of Revelation, that something of the same kind will take place at the general Resurrection; and that by some means or other, as yet perhaps concealed within the infinite recesses of the Supreme Mind, the *same* body, which is now deposited as a seed in the bosom of its parent earth, shall finally be recalled thence? Yes! we believe, that as the same plant which deposits at autumn its fading leaf, and seems to die in winter, again buds forth in vernal life and summer radiance; so that, at "the times of the restitution of all things," new brightness and immortal beauty await the same mortal frame which we now follow to the grave. "This mortal shall put on immortality." Nay, as all things are repaired by corrupting, are preserved by perishing, and revive by dying*; so we believe that the very death itself

* Pearson, on the Creed. See also Seneca, Ep. 30. "Natura . . . non aliam voluit legem nostram esse quam suam."

which, for man's revolt, his body must undergo, will be converted, through the counsels of Omnipotence, into the means of a future and more glorious life; that through the longest possible succession of ages the seminal principle of each body shall still be maintained; and that the dissolution which we now experience, and perhaps must necessarily experience, will strictly conduce to the entire development of those noble and immortal capacities to which the unhappy circumstances of our present existence render us almost total strangers.

Upon the uses to which our newly-constructed bodies will be put, and the functions which they will be qualified to discharge, it is not possible for us to pronounce any further than upon these faculties themselves on which it will depend. It is, however, obvious to remark here also, that no hints given to us in Scripture, on this subject, at all interfere with our notion of a corporeal and even material existence in the future world. "In the Resurrection," indeed, we are told, "they neither marry nor are given in marriage, but are like the angels of God in heaven." But for this, with admirable precision, the reason is immediately subjoined—"neither shall they die any more." The great end of marriage being thus abolished, the renewal of our species, we are not to expect a revival of those personal and domestic ties which are so necessary here for that purpose. But, on the other hand, in the various delineations we have received of our future state, the use of our several corporeal senses is so distinctly alluded to, that if these are not restored to us at the Resurrection, we cannot help, at least, expecting something greatly analogous to their exercise. We are to "hear the voice of the archangel and the trump of God." We are to "see Quicquid composuit; resolvit; et quicquid resolvit, componit iterum."

eye to eye, when the Lord shall bring again Zion." In future scenes is reserved the refreshing savour of the tree of life, its reviving fragrance, its healing touch. On the other hand, feelings of shame and of terror, with those more agonizing impressions of "the worm that never dies, the fire that never can be quenched," are made the lot of the wicked, in terms well comporting with the ordinary sensations of corporeal substances.

But the present subject will not admit of our entering on the more advanced stages of the future life. The last observation made with respect to the possible sensations of our newly-awakened bodies in the great day of resurrection, may suggest the few remaining sentiments with which it will be fit to close the present essay.

The identity of our future with our present bodily habitation, will doubtless be confined within such limitations as will admit of the entire fulfilment of the Christian's well-grounded hopes respecting a state of perfect purity and absolute immortality. In every sense involving imperfection and decay, it is his comfort to be fully assured; and that in the strongest sense of the words, that "flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption." He "knows, that if this earthly house, a mere tabernacle, be dissolved, he has in reserve a building of God, an house not made with hands," or, by the ordinary process of nature, which will be "eternal in the heavens." With every modification of this earthly frame that had rendered it frail, infirm and mortal, will be deposited also in the grave every thing that exposed it to moral corruption, and to the inroads of sin and temptation.

Disease is none; the pure and uncontaminated blood
Holds its due course, nor fears the frost of age.

The seeds of health, and an immor-

tal youth, no less than of pure desires and of a perfect holiness, which, may we not truly say, had been sown in this earthly frame by the restraints of temperance, the subjugation of passion, the tears of repentance, the prayers of faith, under the fertilizing influence of Almighty Grace, shall then spring forth in all their native and inconceivable lustre. The flesh, in which the believer now mourns that, as in itself alone; "dwelleth no good thing," shall then be converted into a most glorious covering, wherein shall be neither spot nor blemish. The righteousness of the Saviour shall become its own. The creature shall reflect the image of the Creator. And, starting from the slumbers of corruption and the grave, if we may at all by lesser feelings pourtray to ourselves the exulting sensations of the believer, we may view him as one risen from the bed of sickness and lingering pain; restored to all, and more than all, his wonted animation of life and health; and going forth in the beams of the morning to inhale a portion of that gladness with which the orb of day himself arises to fulfil his destined course.

In proportion to the lofty feelings and loftier destinies here feebly delineated, let us not, for our admonition, fail to exhibit to ourselves the afflictive contrast presented by the resurrection of another class, the only remaining class of the two into which mankind will be divided on "that day." That the wicked should finally be summoned to receive their sentence from the mouth of Christ hereafter, cannot appear at all surprizing when we reflect that on earth they will have received the offers of his grace: and that they may justly be expected to participate in the revivifying effect of the voice of the Son of man at the day of Resurrection, appears from the consideration that they might have experienced, whilst yet in the flesh, the quickening influ-

ences of his Spirit. He who purchased, even for the wicked, the opportunity of accepting the means of salvation, will surely have power alike over all flesh, as well over those that have rejected as those that accepted the offers made to them.

But how different the operation of "the voice of the Son of man" in this case! How fearful the appearance, how painful the sensations, if we may venture to anticipate so much, which will invest the rising multitudes of those on the left hand! That limitation to good, spoken of in the case of the resuscitated children of God, must we not here suppose, will become limitation to what is purely evil? Whatever of excellence might have appeared in the former nature of the wicked, can we but believe, will have been all deposited in the tomb, never more to rise; whatever of deformity and vice before existed, will be incalculably augmented and extended. The body, in which before dwelt no thing really good, shall now, it is to be feared, contain every thing that is essentially bad. It shall be found more than ever susceptible of those insatiable appetites and tormenting passions which had been its bane and disgrace upon earth. And doubtless, in proportion as its capacity and even desire of sinning against the purity and excellence of the Divine law may be aggravated, so will its sensibilities be keener to the punishment attending such a state. Shame and terror will be amongst its first sensations, and to an inconceivable extent. Tremendous, indeed, will be that "anguish of spirit" in which, "repenting and groaning," the wicked on that day are described by *almost* inspiration, as "amazed at the strangeness of the salvation of the righteous, so far beyond all that they had looked for." And little can we now enter into the full extent of that unutterable dismay and despair in which

they shall cry "to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

The mighty contrast exhibited by the respective conditions of the two classes here described cannot fail, if duly reflected upon under the teaching of the Divine Spirit, to stir up the most languid heart, and quicken the most tardy resolution, to a suitable preparation against "that day." It will surely appear the height of madness to indulge any one "carnal affection," or wilfully to practice any one "work of the flesh," which almost necessarily seems to lead to such terrible results. And if the mere expectation, "that all these things shall be dissolved," suggests the question, "What manner of persons ought ye to be in all holy conversation and godliness?" what should the further anticipation of a new *creation*, together with "a new heaven and earth wherein dwelleth righteousness," produce in us, but the most fervent "diligence to be found of Him in peace, without spot, and blameless?"

No discouragement is here intended, or necessarily conveyed, to the humblest efforts of a sincere faith, and a true love of God in Christ Jesus. The constant, though, it may be, feeble warfare, of which the mind so occupied is conscious within itself against its worst passions, "affections, and lusts," is precisely that which shews the existence of a better principle within, springing up to everlasting life. These are the nascent sparks of a Divine flame, the germinal rudiments hereafter to burst forth in all their native force and beauty. Where these symptoms really exist (and into this we should seriously examine), they may be truly considered as "the seal of that Holy Spirit of promise:" and He who

now vouchsafes "the earnest of the Spirit," shall hereafter, by the same Spirit, bestow the full "inheritance of the purchased possession."

Great, indeed, will be the energy, and stupendous the display, of Divine Power in erecting such feeble materials into an everlasting monument of grace and of glory. The believer stretches his capacity of faith, to the utmost when he anticipates and fully realizes to his own mind all the wonders of the coming day. He listens as with breathless silence to the voice of God; that "voice of the Lord which is mighty in operation, a glorious voice." He views as with heart-struck wonder all nature obedient to the sound—the arrows of God flying abroad—the flames bursting around—angels hasting in solemn order, each to their appointed work—the graves opening at their approach—the multitudes of the dead of all ages wakened from their slumbers—the face of all things changed—and life, with every new and varied form, springing in wonderful succession from a confused mass of dissolution and death. But nothing of all this scene of wonders strikes the believer's mind with more heartfelt and grateful admiration, than that single operation which shall then reanimate his own individual sleeping dust; and convert this low and sordid mass which he is now too sadly conscious of bearing about him, into a shining and immortal substance, capable of reflecting without sully the glorious holiness of the great Supreme, serving without weariness in the train of an heavenly assembly, and contributing, without end, to the praise and honour of the Redeemer. T.

To the Editor of the Christian Observer:

IN the translation of two passages of Scripture, I would request the assistance of any of your learned correspondents. The *first* is in the

second chapter of the Book of Genesis; where the creation of the world, with that of man, animals, and vegetables, is briefly resumed, and is introductive to an interesting part of the history of the human race. We are there informed, ver. 4, 5, and 6, that "these are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens; and every plant of the field, before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." From all which it might be supposed, that although there were no refreshing showers, nor human cultivation, yet nevertheless the *mist* which arose was peculiarly efficient in the creation which was accomplished; whereas, it is obviously the moral of this part of the history, that the Lord God was the sole Omnipotent Author of nature.

The passage which has now been quoted, as translated by Junius and Tremellius (1587), differs in the first word of ver. 6; which verse is also read as one sentence with the preceding, as follows: "When the Lord God had not sent rain upon the earth; and there was as yet no man to cultivate the ground; nor vapour, which, ascending from the earth, watereth all the surface of the ground."

In tropical countries, the nightly dews are still so copious as completely to drench the clothes of those who may be for a short time exposed to them. But neither dews, nor rain, nor cultivation, nor genial heat, nor all these combined, are capable of creating an animal or a plant of the lowest class.— On this point, as on many others, the discoveries of genuine philosophy do uniformly concur with the doctrines of the Sacred Record.

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We are there taught, that the Lord God was the Creator of man, animals, and vegetables; and that in the creation there was no such thing as "*spontaneous*" generation of plants and animals, by any prolific power existing in nature, as has often been ignorantly supposed; but, on the contrary, that the whole effect was the result of the Almighty fiat. "He spake, and it was done: He commanded, and it stood fast." Ps. xxxiii. 9.

The *second* passage alluded to is in the Epistle to the Ephesians, chap. ii. ver. 2: "The prince of the power of the air." I have some, where seen it remarked, that if *Homer* was right in his use of the word *αἴθρ*, it ought to be translated by the English word *darkness*. If this sense might be adopted, the passage would coincide with many others in the sacred Scriptures; but, as it stands at present, it stands alone, and cannot, I apprehend, be explained by any other text.

E—s.

For the Christian Observer.

REMARKS ON THE PRESENT STATE OF THE CHURCH OF CHRIST IN THIS COUNTRY.

A TIME of internal peace and temporal prosperity is generally, in the Church of Christ, a season of spiritual decay. The number of religious professors may probably, at such times, be increased, because the difficulties and the tests of that profession are diminished; but in proportion as the trials attendant upon a religious life decrease, a worldly and lukewarm spirit insinuates itself into the churches. It is seldom, indeed, that where "the churches have rest," they continue "to walk in the fear of the Lord and in the comforts of the Holy Ghost."

This remark will bear a close application to the state of the Church of Christ in the present day. A few years ago, the difficulties attendant upon an open admission of the peculiar doctrines of

he Gospel were serious and forbidding. The opposition to be encountered rendered it necessary that every man should count the cost of such a proceeding, before he enrolled his name among the followers of the Redeemer. But owing to a variety of circumstances, much of that opposition has ceased; and persecution for the Cross of Christ has dwindled into a mere calling of names, to which few can attach any specific meaning,—and into a written controversy vehemently supported, the merits of which are, on all sides, thoroughly understood, whilst its real object, as an attack upon vital religion, very few are found sufficiently hardy to avow. This change in the religious spirit of the country may be fairly attributed, under God, to the severe privations and distresses experienced in a time of war. Various Christian societies were formed during that afflicting period; and these God, in his providence, has peculiarly blessed. Their rapid and overwhelming progress has swept along with it a vast variety of names, interests, and connections, of willing and unwilling efforts; and has consequently given to the cause of religion a degree of worldly respectability and magnificence previously unknown in modern times.

Many important objects have been answered by this circumstance; but one effect of it has certainly been, a decay in that spirit of holy jealousy and circumspection which, in their best seasons of spiritual prosperity, has ever marked the children of the regeneration. Some of the causes of this decline are too latent, and too local, to be usefully and adequately exhibited in a general statement; but others are strikingly prominent, and call for reprehension.

Religious people mix too much with the world; and the effect of this error is, that the delicate texture of the Christian character has been injured by this promiscuous

communication. Christians have, of late years, been accustomed to see nominal and real defenders of biblical truth, or missionary exertions, associated in public on the same platform; and a motley crowd of bearers, led by the bustle and publicity of the occasion, or by their personal interest in the different speakers, to range themselves externally under the standard of the Gospel. Here the magic of eloquence has warmed all their hearts, opened all their purses, and one common feeling of liberality and joy has breathed through the whole assembly. But this transitory feeling, however amiable, has been fondly misinterpreted. The scripture standard and test of character has been neglected, and Christians have felt that no danger could arise from admitting into the private circle those who have fearlessly appeared in public as the zealous supporters of so good a cause. In the estimation of character, it has become common to substitute, for contrition of spirit, hearty acceptance of the Gospel scheme of mercy, and practical holiness of life, an approbation, from whatever motives, of the popular evangelical societies of the day. So far then there is a remote tendency, in such promiscuous assemblages, to render more indistinct the essential and important barriers between the world and the church. But, still further, meetings of this nature have a direct tendency to injure the delicacy of the Christian spirit. Religion thrives best in the domestic circle, and in that concentric sphere of activity and influence immediately bordering upon it. Those who know their own hearts are fully aware of this, and are willing to confess that a variety of temptations attend such occasions, well adapted to weaken the activity of religious principle, and to render the heart satisfied with itself. Public men must meet the trial of public stations; but many a holy man, while

he has freely bestowed the assistance of his name, his influence, and his purse, has found it necessary to seek the exalted platform, or even the humbler bench below, only as an occasional stimulus, and one which must be used with caution. The heart is seriously injured to which the exhibition of its sentiments, and the applause of the crowd, has become necessary or gratifying.

The degree of worldly respectability which now attaches to the profession of religion has had its share in the evil of undue communion with the world. Many are now become bold and active members of the external church of Christ, who possess but little of that pure, and peaceable, and gentle wisdom which cometh from above. But with all such characters, if they are found regularly at church or chapel, if their names are registered in the evangelical subscription lists, and they are heard or seen at these religious theatricals; with all these, and with their friends and connections, who are, of course, one step still further removed from the Gospel-standard of character, the modern Christian ventures to associate. Hence the habits and manners, the compliments, the silly vices, and the trifling spirit of the world, insinuate themselves, by this silent influence, into the Church of Christ; and it is only in the few hurried minutes of closet devotion, which the whirl of religious dissipation allows, that the Christian feels the real difference between himself and his companions. The distinction of "a peculiar people" is disregarded, and modern refinement would not allow it to be mentioned in a mixed assembly. This will proceed in an increasing ratio, and the effect upon the rising branches of each succeeding family is more and more destructive.

Another evil, and one which, in a great measure, results from the former, is a practical unbelief of

those principles on which, as Christians, we profess to act. The scriptural distinction between a child of light and a child of darkness, between "him that serveth God and him that serveth him not," is never sufficiently taken up, even by real Christians, as a principle of practice. The mind, acquiring, in its intercourse with men, an indifference to religious truth, does not practically perceive that the world "lieth in the wicked one, and that the friendship of the world is enmity with God;" that the degree of rebellion in the carnal unchanged heart is such that God looks on it with abhorrence, and calls upon his children to come out and be a separate people. The amiable natural character of men in that commerce and intercourse which relate to this world, and the specious systems of assumed morals with which sceptics and infidels adorn their exterior character, are admitted as realities; and the abstract wickedness of the heart, that hardens itself against the powerful pleading and merciful solicitations of God in the Gospel of his Son, is passed over. Even pious ministers, from an injudicious and almost indiscriminate intercourse with their hearers, are apt to forget the immense power of that machine with which God has entrusted them, and abandon the valuable opportunity of instruction, or speak with unbelief and sinful timidity. There is a want of reliance upon the unseen and mysterious agency of that one Spirit which ordereth, restraineth, and changeth the unruly wills and affections of sinful men.

Intercourse and communion with the world, and conformity to its habits, have given rise to a third evil, which certainly demands correction. The spirit of profuse expenditure, which characterizes all classes in the present day, is, at length, strikingly visible in the professed Christian Church. The same gilded extravagance is visible

in the furniture of their houses; the same luxurious waste upon their tables; the same weak regard to the forms and fripperies of fashionable dress; the same desire for foreign articles of embellishment; the same mania for a continental tour. In these respects, a Christian of the present day is seldom known from the most consummate devotee to the laws of fashionable taste. Certainly (to forestal a stale objection), we need not wear the russet livery of a religious profession, nor mark the amount of our piety, by the bareness of our walls, and the degree of our domestic inconvenience: but while the believer lounges on his gilded couch, rests his Bible upon a richly inlaid table, and casts his eye with complacency upon the interminable folds and festoons of drapery and fringe that adorn his windows, it is rather incongruous to be reading with approbation, "Love not the world, neither the things that are in the world; for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but of the world." A fastidious attention to meats and wines, to the delicacies and luxuries of the palate, is peculiarly incompatible with a highly spiritual mind; but in an especial manner is it painful to see the young Christian aping the loose habiliments and lounging airs of Bond-street, and the younger women, who profess to value the incorruptible ornament of a meek and quiet spirit, endeavouring to give interest to their character by the attitudes and distortions, and the tawdry glitter, of a Parisian belle. Even in the lowest sense of the passage, this is not keeping our garments unspotted from the world.

Modern Christians err in the choice of their reading. It is very evident that real religion always excites a desire for mental improvement. It lifts the character of the peasant far above the usual

standard; and it gives to those possessed of greater advantages an eagerness to be well-informed. Many professing people, especially the young, devote a large portion of their time to reading; and, for want of cautious and well-educated advisers, are not judicious in the choice of their books. They read rapidly, and read every thing. Every moralist who scribbles a romantic tale, with a slight sprinkle of evangelical sentiment, and every rake who prints a poem, takes his turn: and whenever an idle and licentious lord chooses to protrude upon the public the exfoliations of a diseased imagination, the religious world must run mad after them; and the young Christian female, because she has the most leisure, is the first to be well versed in the brilliant pollutions of his page. Some abstract works upon the principles of population must be turned over by the finger of virgin purity; and the hours of instruction must be worse than wasted on calculations which (let it be said with reverence) even the delicacy of the Christian Observer cannot sanctify. The mischief is, that because Christians mix with the world, they are tempted to inform themselves upon the topics of the world; and for this purpose the pamphlets, and poems, and reviews of the day, and all the promiscuous and unseemly ebullitions of the metropolitan press must be sought and devoured, to the neglect of more wholesome and substantial nutriment, and the lamentable vitiation of a spiritual taste. The Christian is ashamed, in these trifling matters, to be left behind by a literary world, with whom his deep research and superior practical knowledge, on subjects "too bright for human vision," will pass for worse than nothing. Here even some of the champions of the faith have failed, from a wish to shew the world, notwithstanding the high and peculiar dignity of their character and the solemnity

of the subjects on which they are called particularly to treat, how agreeably and prettily they can trifle; how like the world they can talk without belonging to it; how dexterously they can tread the verge of the precipice without falling. It is difficult indeed to mark the literary limits within which Christians may safely range, and bigotted notions on such a subject would do serious injury; but certainly, at present, they hold an intercourse too promiscuous with the literature of worldly and irreligious men. A valuable minister, now living, once said—"As my children have grown up around me, my copy of Shakespeare has been ascending the shelves of my library. It has now reached the highest; and I must shortly discard it wholly, lest they should touch that mass of fascinating mischief."

Modern Christians err in the spirit with which they hear their religious instructors. The day in which they "submitted themselves to their teachers and spiritual pastors," is gone by. The tables are turned; and now every experienced hearer sits in judgment upon the style, the manner, and the creed of his minister. The provision of the Lord's house is now so ample in the metropolis and some other populous towns, where this spirit most displays itself, that the spiritual taste is become pampered and fastidious. The matter, the originality, the arrangement, and the illustrations of a sermon are subjected to a conceited critical examination: the practical benefit to be derived from plain and wholesome instruction is the last consideration that occurs; and a minister who stands up before such a people feels that he is rather passing the fiery ordeal of uncandid criticism than breaking the bread of life to a hungry and expecting multitude; nay, further, that he will experience less charity from many of the professed Christians of the congregation than from the

proud, the prejudiced, and even hostile hearer. If ever it should please God, in his righteousness, to cause the godly minister to cease from among us, and once more to "hide our teachers in a corner," how thankful would many conceited people be for that light bread which they now loathe and despise. Let them go, even now, where this fulness of bread has not been known, and where they see simple-hearted affectionate hearers eating with thankfulness the plain and homely food of the Gospel, and thriving on an humble and unobtrusive ministry, let them blush for their own barrenness, under a richer and more lavish cultivation.

These remarks have already reached beyond the limits at first prescribed, and perhaps beyond the utmost indulgence which can be shewn to an unknown correspondent; but if the importance of the subject should obtain them a place in the pages of the *Observer*, the subject may at some future time be resumed.

CEPHAS.

To the Editor of the Christian Observer.

I MEET with some persons who, writing on the friendship of the world, and conformity to the world, which we are in Scripture warned against, seem to take it for granted, that the *Gentile* world was primarily intended, and that these warnings must therefore be applied to what is called the *Christian world* with several limitations, *mutatis mutandis*.

But is this the real fact? Was not the Jewish world, so to speak, intended in very many of these passages? I do not mean the *Mosaic dispensation*, as some would generally interpret, "this present world," and similar phrases: I mean the nation of the Jews in the times of Christ, as much as the *professed church* and people of God, at least, as any Christian

nation now is; yet, generally formalists in religion, and worldly minded in their spirit and conduct, "children of this world," not "children of the light." When the brethren of our Lord said to him, "If thou do these things, shew thyself to the world;" and when he answered, "The world cannot hate you, but me it hateth, because I testify of it, that the works of it are evil;" was the Gentile world, or the Jewish intended? Again; "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you †."

Were the Jews, or the Gentiles, the world which thus hated Christ; and out of which he had "chosen the eleven apostles," whom it hated for his sake? Again; "When the Comforter is come, he will convince the world of sin"—; "because they believe not in me." "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice ‡." Were idolatrous Gentiles here meant by the world? Were not the Jews in general; and especially the elders, priests, and scribes, intended?

Again; "I have given them thy word; and the world hath hated them; because they are not of the world, as I am not of the world." Was that world which had hated the disciples of Christ, constituted of Gentiles, or of Jews? Of idolaters, or of the professed worshippers of JEHOVAH?

James, when he said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world §," was writing "to the twelve tribes that were scattered abroad," and not

* John vii. 4, 7. See John viii. 26; xiv. 17.

† John xx. 18, 19.

‡ John xvi. 8, 10, 20.

§ Jam. i. 27.

either to Gentiles or gentile converts. And his strong language; "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?"* "Whosoever, therefore, will be the friend of the world is the enemy of God;" was addressed to Jews: and the Jews were not much disposed to the friendship of idolatrous Gentiles, or indeed of any Gentiles."

When St. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him;" he speaks of no other idolatry than that which is common to nominal Christians as well as heathens: "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust of it: but he that doeth the will of God abideth for ever." All then who are lovers of money, pleasure, honour, pomp, power, and worldly things, rather than of God, belong to the world, whether called Jews, Pagans, Mohammedans, or Christians: nor can I see any ground to conclude, that, in the admonitions of the other Apostles on this subject, though addressed to churches chiefly constituted of Gentile converts, any distinction between the Gentiles and the worldly minded Jews around them was intended. In general, I suppose, that all who are not of the true church, "the church of the first-born whose names are written in heaven," are of the world, whether called Gentiles, Mohammedans, Jews, or Christians; and, under one form or other, are the servants of the god of this world; and that

* Jam. iv. 4.
† 1 John ii. 15, 17. See also iii. 14, iv. 4, 5.

‡ 2 Cor. iv. 4. Comp. John viii. 44; xlii. 31; xiv. 30; xv. 11; 1 John iii. 8-10; v. 4.

we must know who are not of the world, and who are, not by names, or titles, or profession, but by the spirit which they manifest, and the conduct which they adopt, connected with the doctrine of God our Saviour, which they profess, and adorned by the spiritual mind and the fruits of the Spirit. Of these we must judge, as well as we can, with fairness, candour, and humble cautiousness, according to the sacred Scriptures. And wherever the spirit, maxims, fashions, and conduct of “a world lying in wickedness,” are predominant, thence we must separate ourselves, avoiding all needless intimacy, and having no further intercourse than that of relationship and necessary worldly concerns, or such as appear to us, on mature consideration, more likely to benefit them than to injure ourselves or mislead our brethren. Indeed, I cannot conceive that any thing, except a mind greatly imbued with love of the world, can induce a man to go, except at the call of duty, into any company or place of concourse, for the sake either of good cheer, or agreeable, or genteel, or learned company, or more recreation, where it would be deemed an outrage on decorum to introduce a peculiarly Christian topic, even in the most prudent and unexceptionable manner. (2 Cor. vi. 14—18.

I am, &c. T. S.

FAMILY SERMONS.—No. C.

Matt. xxiv. 44. *Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh.*

THE words of the text contain an extensive and important exhortation, backed by a most awful and affecting motive. We are exhorted to be habitually prepared for the coming of Christ, and the motive presented to us is because we know not how soon he may come.

I. The exhortation, “Be ye also ready.”

We are here on our trial for eternity, in the view of the all-seeing God. From him we have received all our talents; to him we must account for their use; and he has appointed a day for this express purpose. For this day it is that we are to be ready, ready as servants to account to their masters for any trust reposed in them. In this state of readiness several things are implied.

1. That we have seriously attended to the reality and infinite importance of this event. Before we can feel much concern about the coming of Christ, we must be deeply convinced of the infinite worth of our souls, of the awful nature of the eternal state, and of the necessity of being prepared for it. This conviction will lead us seriously to examine how our past lives have agreed with the word of God, and how far our hearts have been formed and ruled by it—and whether our habitual temper and conduct be such as will bear the test of that great and terrible day of the Lord when every man's work will be tried of what kind it is. It seems impossible that we should think of our souls which never die—of a state of exquisite happiness or misery which will never end—of a day of judgment when our final doom shall be unchangeably fixed—and not seriously inquire into the state of our souls, and into the consequences of Christ's coming with regard to ourselves. If then we are strangers to such inquiries, we may be assured that we are not ready for the coming of Christ, and therefore have the greatest reason to be alarmed at the idea of the suddenness of his coming to judgment, when he will condemn all whom he shall find unprepared for it to endless and inconceivable misery.

2. Being ready for Christ's coming further implies, that we have used our best endeavours to prepare for it. We cannot be sensible of the worth of our souls without

desiring that they may be safe in the great day of the Lord. A very slight examination will convince every reflecting person, that neither the state of his heart, nor the course of his conduct, has been such as to deserve His approbation in whose sight the heavens themselves are not clean; and that he has in innumerable instances deviated from the just and holy law of God, and has thus become liable to the penalties of disobedience. He will be humbled, therefore, on account of his past sins, and alarmed for their consequences. He will see the necessity of a change of heart, the necessity of that godly sorrow for sin which worketh repentance unto salvation. His inquiry will be, What must I do to be saved? And he will gladly embrace any method, however painful and humbling by which salvation may be obtained. Things now appear to him in a new light. Perhaps his great concern in time past was, What shall I eat, or what shall I drink, or wherewithal shall I be clothed; or perhaps, How shall I most effectually make provision for the flesh to fulfil its lusts? His main concern now is, how he may escape from the wrath to come and lay hold on eternal life. Thus brought to a sense of his guilt and misery, he sees at once the necessity of such a Saviour as Jesus Christ to deliver him, not from the punishment merely, but from the love and power of sin. Into his hands he willingly commits his soul, in a firm persuasion that he is able and willing to keep that which he has committed to him until *that* day. On him, as the Lamb of God, slain to take away the sins of the world, he cheerfully rests his entire hope of salvation; to his instructions and government, as the great Prophet and King of his church, he resolves, through Divine grace, unreservedly and universally to submit; His example he determines steadily to follow; and yet, when he has done all, he regards himself as an unpro-

fitable servant, and looks for the mercy of the Lord Jesus Christ unto eternal life, as the free and unmerited gift of God in and through him. In short, before we can be ready for Christ's coming, there must be a conviction of our undone condition, a solicitude about the way of salvation, a persuasion of the suitableness and sufficiency of Christ as a Saviour, a deliberate acceptance of his salvation in the way he proposes it to us, and a full purpose of renouncing whatever is inconsistent with it. If we be not convinced of our sinful and ruined state by nature; if we have not heartily repented of those sins which were the cause of Christ's first coming; if, in dependence on his grace and Holy Spirit, we be not willing to part with every sin for his sake, and to devote ourselves to his service, we are not yet meet for the inheritance of the saints in light. No pretensions to correctness of moral conduct, however specious; no acts of benevolence, however useful; no degree of worldly reputation, however distinguished, will be of any avail in the day of judgment, except as they are the fruits and evidence of our faith and love which are in Christ Jesus our Lord.

3. The being ready for the coming of Christ implies that we keep this event habitually in view;—that we are in the habit of measuring our actions by the test of that great and terrible day of the Lord, often asking ourselves what we shall think of them when we stand at his bar stripped of every disguise;—that we set the Lord always before us as acting under his eye, making his glory our end, and his word our sole rule in all we do;—and that by that standard we frequently examine and ascertain the actual state of our souls. And were all who are called Christians thus prepared for the coming of Christ, what an improvement would it produce in their temper and conduct! How cautious would it make them

in word and deed; how temperate in all things; how just in their dealings; how fervent in their devotions; how zealous for God; how careful to redeem their time; how dead to the world and its enjoyments! In a word, how becoming the Gospel would their conversation then be! Men would no longer live as without God in the world; but they would be habitually and effectually engaged in denying all ungodliness and every worldly lust, and living soberly, righteously, and godly in this present world, and thus be prepared for the coming of our Lord Jesus Christ.

In these particulars, then, does readiness for the coming of Christ consist. Let us apply them to ourselves, in order to ascertain whether we be ready. Have we seriously examined into our state with respect to eternity? Are we convinced of its importance, and of our unfitness to partake of its happiness? Has this shewn us our need of Jesus as our Saviour, and of the Holy Spirit as our Sanctifier, and made us willing humbly to receive the salvation of Jesus Christ in his own way and on his own terms? Do we frequently review our actions, weighing them in the balance of eternity; and are we enabled, on such a review, to rejoice in our growing conformity to the word of God? Do we earnestly and constantly apply to the blood of sprinkling, for the pardon of our numerous sins and imperfections; and to the Holy Spirit, for grace to preserve and sanctify us? And are all our hopes built on Jesus Christ, the only foundation on which they can safely rest? If this be the case, then are we ready for the coming of our Lord. If not, then are we still in the bond of iniquity, and we have just cause to look forward with terror to *His* approach who will render to every man according to his works.

II. I now proceed to illustrate the motives by which the exhortation in the text is enforced: "For

in such an hour as ye think not the Son of Man cometh."

1. These words imply that the Son of Man will certainly come. This, indeed, is plainly and expressly asserted in many passages of Scripture. "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." At that great day the Judge will come in flaming fire, to take vengeance on them that know not God and obey not his Gospel, who shall be punished with everlasting destruction from his presence; but, at the same time, to be glorified in his saints, and admired in all them that believe. We may refuse to prepare for his coming, but we can neither prevent nor delay it. The event is unchangeably fixed. And what an event will this be! What a view will it give of the characters of men! How will the fair professor, whose hypocritical pretences, have deceived the most discerning, be stripped of every disguise! How will those who have set God and his laws at defiance call on the rocks and mountains to fall on them, and cover them from the face of him that sitteth on the throne, and from the wrath of the Lamb! Happy then will those be who are interested in the salvation of Jesus, however undervalued they may have been on earth. Let us acquaint ourselves with Him, that we may be at peace; and that good may come to us, and not evil, in that great and terrible day of the Lord.

2. The text further implies, that the coming of Christ will be unexpected. And of this also we are expressly assured in various other passages of Scripture. As in the days before the flood, all men, the good and the bad, were pursuing their ordinary employments, and knew not till the flood came and swept them all away; so shall also the coming of the Son of Man be; so shall it be to all. There will be no particular alarm, no extraor-

dinary change, to indicate his coming, until the voice of the archangel and the trump of God shall summon them to judgment. There will be no means even of forming any probable conjecture as to the time when this will happen; in order, doubtless, that we may be kept in a watching posture. Let us then take care that we learn from the uncertainty of the event this important lesson.

And the observation is equally true with regard to death, the harbingers of judgment. The time of death is kept out of the sight of all. Few are aware of it till very near, and many are taken away without the least warning. And though the thoughts of death are habitually present with the good man; yet even to him the time may be, and usually is, unexpected. How much, then, does it concern us to be always ready, for at such an hour as we think not the Son of Man may come by judgment," at least by death, and thus place us in the same circumstances in which we shall be found at his actual coming in the last day!

3. The words of the text imply not only that the coming of Christ will be unexpected, but that we may be surprised by it in an unprepared state. This is a surprize, to which the ungodly are peculiarly liable. A consciousness that they are not ready, joined to an unwillingness to prepare, makes them reluctant to think about dying. The same circumstances would as effectually blind them to any signs of the coming of Christ to judgment, were they to be found alive at his coming. Those, therefore, who are not habitually ready, will probably be found unprepared when the Son of Man cometh, or sends death to summon them before him. He *may* come soon and suddenly; but, even if he should delay long the time of his coming, the things which tempt men to omit preparing to-day will continue to tempt them to-morrow, and

probably with increased power. Whatsoever, therefore, thy hands find to do, do it immediately with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest, and on the brink of which thou art standing: for consider how dreadful will be the consequences of being thus surprized. Our Lord himself describes them a few verses after the text: "If that wicked servant shall say in his heart, My Lord delayeth his coming;"—"the Lord of that servant shall come in a day when he looketh not for him, and at an hour that he is not aware; and shall cut him asunder, and appoint him his portion with the hypocrite; there shall be weeping and gnashing of teeth." With what propriety then does our Lord again and again exhort us to be ready! May we attend to his exhortation, and be suitably influenced by the awful motive by which he enforces it! Let us take the advice he has so kindly given us, and be always on the watch, lest, coming suddenly, our Lord find us sleeping. Let us not say in our hearts, To-morrow I will examine into the state of my soul; to-morrow I will begin to prepare for eternity and for the coming of Christ to judgment. Alas! we know not what a day may bring forth. This night our souls may be required of us: then what will become of our purposes for to-morrow? To-day we enjoy the means of grace: to-morrow they may be forever hid from our eyes. To-day we are in time: to-morrow we may be in eternity, and in unchangable misery. To-day, therefore, while it is called to-day, let us not harden our hearts, but flee from the wrath to come, and lay hold on eternal life, lest in such an hour as we think not the Son of Man should come.

Let me, in conclusion, press this subject on the serious and immediate attention of all who are careless and unprepared. Let me

press it upon them by all the regard they have to their present and final happiness. Your Saviour has, in mercy, warned you to be ready; and he well knew what he said. He well knew whether his coming be so certain and sudden, and in its consequences so dreadful to the impenitent as he has said. And if he do not, in mercy, convince you of it before, that great and terrible day will flash conviction upon your minds with an evidence which it will be impossible for you to resist. And are you resolved to make this dreadful experiment, and at the peril of your souls to try whether these things are true? This were indeed madness and folly, especially as even now your conscience pleads against it. Could you bear the thought of giving up all hope of heaven? Could you deliberately renounce all dependence on Christ, and challenge God to do his worst? And if you could not do this, why should you venture on his displeasure, by sinning against him, and presumptuously continuing impenitent after all his invitations and warnings? Is it the hope of a long life, and a distant opportunity of repentance, which emboldens you thus to act? Alas! what is that life on which you build such hopes? Is it not a vapour that appeareth for a little while, and then vanisheth away? You are now, it may be, young and in health; but how soon may the Son of Man come, in a fever or a palsy, as effectually as in the judgment day, and as suddenly too? Know you not that in the midst of life you are in death; and that as death leaves you, so will judgment find you? In love, then, to your souls, make no more delays. What is become of thousands who trifled with their convictions, and made light of the calls of the Gospel, in hope of a more convenient season? Alas! those calls and convictions are now aggravating their condemnation, and ministering fuel to the fire that never shall be quenched. And

what will become of us if we act the same inconsiderate part? If the word of God be true, we also shall come into the same place of torment. Let us be persuaded, then, as we value our souls, to give all diligence to prepare for the coming of Christ. Let us flee, as for our lives, to the city of refuge which God hath appointed, lest the avenger of his broken law overtake us, and we perish for ever.

Nor would I confine my exhortation to the careless. Let us all watch and be ready. Let us keep in the fear of the Lord and the view of eternity all the day long; and, by frequent self-examination, have the great account between God and our souls in readiness. Let us daily apply to him who is mighty to save, for grace to help us, and for mercy to pardon us, through the blood of Christ. Then shall we have no need to start at the approach of death or judgment: we may view the king of terrors without dismay; nay, we may lift up our heads with joy amidst all the horrors of a consuming world: Jesus will be our friend; and his favour will secure, from all the perils of that great day, those who have persevered to the end in his service. Let us not, therefore, be of those who draw back to perdition, but of them that believe to the saving of the soul. Let us pray, and watch, and labour, that we may always be ready to welcome our Saviour's approach. In that case, when a few more months or years, perhaps a few more days or hours, shall have passed, he that shall come will come, and his reward shall be with him. God grant that we may all be found of him in peace, and not be ashamed before him at his coming. Amen.

To the Editor of the Christian Observer.
I VENTURE to send you the following questions, and shall be well satisfied if they should produce

224. *An Account of two Officers who died lately at Barbadoes.* [APRIL,

such answers as will place a subject deeply interesting to Christians in general, in a somewhat clearer light than it has hitherto stood.

I. Do not the present extraordinary circumstances of our country call for extraordinary exertions and duties on the part of Christians? If so,

II. What are the peculiar exertions and duties thus required, for instance, of the minister in his station; of the person of literary talents in his sphere; of private Christians in theirs? &c. &c.

To me, I confess, it appears, that the extraordinary activity of the sons of sedition and disloyalty, should shame those Christians, who

look on the present state of distress with little more than passive indifference, and be a more urgent call on those already active.

Affliction is the golden opportunity for sowing the good seed of religion. "O Lord, when thy judgments are in the earth, the inhabitants of the world will learn righteousness," is the language of the prophet; and it certainly becomes all classes, as far as they have opportunity, to make the practical experiment of its truth. I should not have sent these lines, but with the hope of obtaining from some of your readers, a plain, serious, answer. I am, &c,

J. W.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE fever peculiar to tropical climates, has been for some time epidemic in the island of Barbadoes; and has produced great mortality, particularly among the 2d, or Queen's, regiment of foot. I have seen accounts of its ravages in that corps, which embarked at Plymouth, only in May last, 800 strong, from which it would appear, that the number of deaths had been very great. It is certain, that nine officers had been cut off before Dec. 30, 1816; since which I have no information. Among these I have heard the names of two officers, and have been informed of some circumstances respecting their death, which it may be useful to publish. One of them, *Lieut. William Gray*, was aged only 25 years. He was seized with symptoms of fever on the evening of the 6th, and died on the evening of the 8th, of November, having been previously in perfect health. He was aware of his danger from the very first, but never once shrunk from death. In his last

moments, he breathed out the tender love he bore to his parents; and expressed his sure and firm faith of a glorious resurrection, through the atonement and righteousness of a crucified Saviour. About a year and a half before this, he first became acquainted with the truth as it is in Christ Jesus: and from that period, to the day of his death, he daily evidenced the most satisfactory proofs of Divine teaching, and progressive grace. His last words were, (addressing a brother officer, who communicated the account); "Gordon, my body is weary and weak, but there is rest awaiting me when it is over." His friend then said, "Christ has said, I will never leave thee nor forsake thee." He replied, "He hath never yet forsaken me, and I am sure he will not now." There was a smile at that time on his features which almost lighted up his countenance; and the very last sounds that could be heard from him were—"The blood of Jesus Christ cleanses from all sin." He had talked of the delightful conversations which he and his

friend had had, at different times, about their Saviour. "It pleased God," says that friend, "that neither duty nor sickness prevented any of us from being with him in his last moments. There were five of us (officers of the same regiment) present, who, I trust, are ready to make the same declarations and testimony to the truth. We were much attached, even before our friendship had been cemented by *unity of spirit*, and his loss to me is almost irreparable. He was the object of the greatest respect in this truly respectable regiment, and his memory will long live in their remembrance. But he is gone to 'the general assembly and church of the First Born; to an innumerable company of angels; to God the Judge of all, and to the spirits of just men made perfect.'"

Such was the account, considerably abridged, of this excellent young man, contained in a letter from *Captain John Gordon, sen.* of the same regiment, written to his friends at Edinburgh.

Alas! before these accounts, dated November 16th, were received, he had himself fallen by the same fatal disease. At the time of his death, he was 37 years of age. He did not enter the army till his 24th year; having been an advocate at the Scottish bar for some time previously. But the natural ardour of his mind, and some predilection also for a military life, led him, though not deficient in talents or knowledge, to desert a profession, the emoluments of which are seldom rapidly obtained. He saw a good deal of hard service in the Irish Rebellion, and in Portugal and Spain, at Vimiera, Talavera, Oporto, and the retreat from Burgos, where he attended Lord Dalhousie as his aid-de-camp. His health and constitution, never very vigorous, were gradually impaired by the hardships which he then underwent; and he was also subjected to more than one course of exhausting medicine, which left him much

enfeebled, though relieved from the symptoms which made it necessary. Dangers, however, and sickness, did not teach him to apply his heart unto wisdom. The religious instruction which he received in infancy and youth, in the family of his widowed mother (for he lost his father, when very young, by the sudden stroke of apoplexy) seemed to have had no effect in directing his regards to the Gospel. As little benefit seemed to attend the subsequent admonitions and example of the Reverend Mr. Thomason at Cambridge (now of Calcutta), in whose house, and afterwards at Trinity Hall, he spent more than a year after he had finished his studies at the University of Edinburgh. Though well esteemed among his companions, and the object of warm attachment to his family and friends, which, indeed, on his part, was reciprocal; he continued, till within two years and two months of his latter end, unimpressed by the truths of the Gospel, a slave of divers lusts and pleasures, and ambitious only of distinction and happiness upon earth.

It pleased God, however, about that time, to draw his attention to the importance and reality of things unseen. The impressions made by these were silent and gradual, through the conversation and example of a friend whom he highly and deservedly esteemed. By that friend he was brought into the society of some of the excellent of the earth, and persuaded to attend on the preaching of the Gospel, as well as to study the word of God. From about that period, (October, 1814), to the moment of his death, the change in his principles and pursuits was abiding and progressive. It soon appeared that he was renewed in the spirit of his mind; and in no long time he was marked by his friends and former associates, as the opposite of what he had been. From thenceforward he added to faith, fortitude, knowledge, self-

government, patience, piety, brotherly-love, and benevolence. Considering in the word of his grace, he walked in the fear of God, and in the comforts of the Holy Spirit. His zeal for the salvation of others, kept pace with the ardour and perseverance with which he wrought out his own. God honoured him, both in the regiment and, it is hoped, out of it, to bring not a few, not only under instruction, but to render that and his example effectual for the salvation of some of them. The state of his mind may in some degree be judged of, by the following extracts from the preamble and conclusion of his last will and testament, dated on 3d July, 1816:—

“I, John Gordon, impressed with the awfulness of the uncertainty of human life at all times, but more particularly in this quarter of the globe, will thank the Major of the regiment to consider these few lines as my last will and testament, with regard to my effects in the West Indies. Should it please God to call upon me suddenly, to appear before him as my Judge and Creator, I desire to plead for mercy, for my manifold sins and daily transgressions, through the blood and righteousness of him, who, though without sin, became sin for us, that we might be clothed with his imputed righteousness; and thus committing myself to him, who is able to keep to the last that which is entrusted to him, I die in the hope of a joyful resurrection.” “And now I have only to pray, that I may, through faith in Christ Jesus, leave a testimony behind me, that religion is no vain thing; and I pray that the kingdom of Christ may be advanced daily. I die in peace and goodwill towards all my dear brother officers, and if, in duty* or otherwise, from a zeal for the ser-

* Being eldest captain, he had been in command of the regiment, while in the West Indies, his superior officers being absent.

vice, I have been hasty, I trust they will attribute it to the true cause. Above all, I recommend unanimity among all ranks; and I trust you may all prepare for this last scene which awaits all men.”

(Signed) JOHN GORDON, Sen.
Capt. Queen's.

Immediately before his attack with the fever in which he expired, he had, in his too great zeal for the service, exposed himself to the heat of the sun, and had undergone excessive fatigue. This, doubtless, predisposed him for the influence of the contagion, which attacked him on the 19th of December. Though attended by a surgeon, much attached to him for the truth's sake, of good professional talents and education, and regularly visited by the physician to the forces, and the inspectors of hospitals, he sunk under the fever on the 22d, at 3 A. M. “During the short period,” says his friend, Mr. A. I. Ralph, assistant surgeon of the regiment, “in which he was confined to a sick bed, he manifested the calmest resignation, and informed his medical attendants on their first visit, with humble cheerfulness, that he was quite prepared for the event, whatever it might be. The sting of death had been taken away, and through our Lord Jesus Christ he had obtained a victory over the grave. A confusion of intellect, not amounting to a total privation of reason, shortly appeared in the progress of the disease, and although rendered by it incapable of conversing, he appeared refreshed by the prayer of a fellow-man of the Establishment who visited him. On his disquiet appearing to be near at hand, it was repeated by a friend, ‘I am not the dead who die in the East; they rest from their labour,’ he said, ‘he would rather,—’ but could not utter another word. He gradually sunk, not appearing to be enduring much pain, and died with a placid smile on his countenance.”

It would appear that God has selected from among us, those who are most meet for his kingdom, most ripe for glory, Gray and your dear brother, Adams, Bowden and myself, have been dangerously ill with fever; but God has spared us, and by their deaths tells us to 'prepare to meet our God.'" "It was a gratification, in which I participated while following his dear remains, to behold the marked respect paid to his memory by every individual in the corps. He was a Christian indeed! and on no occasion (although we have buried nine officers) was there such a general feeling of estimation and of love, as in the present, and at the funeral of dear Gray."

I hope that a fuller account of those servants of God may yet be given to the public. The example of Christians, especially in such circumstances, is surely of great value and importance, who followed the Lord in earnest, and gave all diligence to the full assurance of hope unto the end. If their Christian friends are comforted by these proofs that they are ever with the Lord, they will surely be desirous of confirming others, of exciting those who may be slothful, and of awakening such as are asleep, or dead in trespasses and sins. C. S.

Edinburgh, March, 15, 1817.

To the Editor of the Christian Observer.

MUCH has been written in your pages, on the imagination, and on the nature and tendency of those literary works which appeal to it. If the following hasty remarks should appear to you worthy of insertion, they are at your service.

In treating of the imagination, there are some points which may be assumed, being generally admitted (at least as I hope) by all your readers; as, for example, first, that imagination is a distinct faculty of the mind, like the reasoning faculty, the understanding, and others; se-

condly, that in common with all these other faculties, it was part of the original endowment with which the human mind was gifted at the creation; thirdly, that in common with all our other faculties, it was perverted at the fall; and fourthly, that the avowed plan of the Gospel, being to restore all things, not to abolish them, the imagination, as well as every other faculty of the mind, ought to be directed, not extirpated.

The question, therefore, is; To what use may it serve; and how may it be directed? This question indeed, even so limited, is beyond my present purpose; and I have only opened it in this way with a view to invite inquiry, and, if I might venture to hope for such an effect from my statement, to guide it to that point on which it may be most practically useful. A few cursory suggestions on this part of the subject, such as happen to occur to myself, will be all that I attempt in this paper.

One of the great uses to which the imagination seems capable of being applied, in our present state, is that of serving as a relief to the more continued exercise of our other faculties. When a student becomes fatigued with deep reasoning, patient investigation, close attention, or a considerable effort of memory, the mind requires relief; and that relief will be sought, if he is wise, not in total inaction, but in the exercise of a different faculty, which has not yet had any employment, just as walking is a relief to the rider, and riding to the walker. A similar relief is often found no less serviceable to a tradesman, or labourer, after a long and close attention to business, or under great bodily fatigue. There is also a third cause, which may perhaps be thought to require this relief still more absolutely; and that is, the distraction, arising from a multiplicity of trifling concerns, which are apt to try the temper,

and operate unkindly upon the affections.

In all these cases, the mind becomes more or less jaded and harassed, and loses that elasticity which is necessary to fit it for ordinary enjoyments. But, in the last case, it is in danger of being still further perplexed, unhinged, and fretted, so as to be even deprived of all that relish and satisfaction which seems essential to a cheerful performance of duty.

It is surprising, under any of these circumstances, what relief is instantly found in the most trifling play of the imagination. The countenance, which may be regarded as the mind's index, brightens in a moment; the burden that oppressed it becomes light, and is forgotten; and the spirits recover that spring and tone, which impart to the several faculties of the mind their proper vigour and action.

Hence it is, that conversation with an old acquaintance, or upon old times, or any thing, in short, which draws off the mind from present objects, and carries it abroad, is felt to be strangely efficacious in promoting vivacity, and that too, perhaps, in some proportion to the previous depression; it being found, that persons enter into these recreations with more zest when they escape to them from severe employment than when they meet with them as matters of course. It is, in short, with the amusements of the mind, as with those of the body; we must be fitted for them by exertion.

The imagination, however, requires to be stimulated to such reasonable activity. The sight of old friends, or benefit of pleasing conversation, is not to be had at the exact times or in the exact measure that may be needful. But an amusing book is always at hand, and may be taken up or put down at pleasure, while its power over the mind, and the sweet oblivion which it induces, of the cares and troubles and vexations of life, is sufficiently

attested by the eagerness with which novels and romances of all kinds are read, even by many who join in condemning them.

This power of transporting us out of the sensible world, and enabling us to leave all its uneasinesses and necessities behind us, constitutes the peculiar charm of works of fancy: for, as they

Body forth

The form of things unknown, we seem to be carried, as it were, into another creation. Things, that have long ceased to be, renew their existence; and things, that can never be, become both probable and real, while they are just so far removed from us as to be softened by distance, but not obscured by it, and while, though the pleasure that they awaken is not imaginary, the very pains which they occasion please.

Advantages like these, so well suited to a checkered scene of existence, are not to be lightly thrown away, especially since that which relieves fatigue in health, often makes us insensible to suffering in sickness, and disarms unavailing sorrow of its sting.

But in direct proportion to the power of any engine is the necessity to guard it from excess; and if works of imagination carry us to "pass the flying point of space and time," it is of immeasurable importance to determine into what world they carry us. I know of no class of books which ought to be read with more care, in the nursery, or in the nursery, or in the nursery, who have left the imagination to exercise the imagination, carry us into a world of sensuality, like the Mahomet, the first of the Mahomet, the first of the Mahomet, while, on the other hand, the bler enjoyment of their other more powerful

subsidiary to the influence of principle. There are many generous and noble feelings, far removed from the selfish motives by which the world at large is actuated, and for which common life does not provide sufficient excitement to keep them from languishing through inaction; and whatever tends to kindle and awaken these, and thus to create some taste for the loveliness of virtue, may have a more friendly influence, where the holier sanctions of religion are either wanting or feebly felt, than many a grave lesson, for which the heart has not been duly prepared. To keep all parts of the mind in successive action is essential; or at least eminently conducive, to its healthy condition; because our feelings, like spirited horses, are kept better under command, for being accustomed to gentle and regular exercise. It is thus familiarized with scenes of difficulty and with the conduct of the good and great, when exposed to them, before it is called to act under them. It contemplates perplexity at leisure, and danger without dismay; and, being filled with exalted and generous sentiment, is better disposed both to applaud generosity in others, and to practise it when occasion requires.

I purposely avoid applying these remarks to any particular works of poetry or romance; nor would I be understood to recommend an indiscriminate or incautious indulgence, even in the best entertainments of this description. Still less can I approve of the love scenes and sentimental anguish of many of our modern novels. In days of old, poets sang of different themes; and we might do well in this instance to recur to an obsolete mode.

Cithara crinitus Jopas
Aurata, docuit quæ maximus
Atlas
Urde hominum genus, et pecudes, unde
in'er et ignes,
Arctarum; pluviasque Hyadas, gemi-
nosque Triones.

CHRIST. OBSERV. No. 184.

It should be observed too; that the imagination may be exercised by other works besides works of fiction. Some portions of history; voyages, travels, and even some didactic works, afford sufficient play to that lively faculty, if it has been properly regulated; to produce all the relief that is wanted; and they produce it better for not supplying any excessive stimulus; for the problem to be solved, as it strikes me, is, not what may most powerfully affect or stimulate the imagination, but what may most easily rouse it to moderate action, at the least expense of artificial excitement. C. C.

To the Editor of the Christian Observer:

THE following passage, which I have lately met with in "Sewel's History of Friends," appears so contradictory to the statements inserted in your Number for April 1816, that I am induced to offer it for your consideration, viz. :—

"George Keith, who now preached up and down where the bishops thought fit; went, by their order, to New England, New York, Pennsylvania, &c.; for it seems he imagined that in those parts he should get *many adherents among the QUAKERS, but he came much short of his aim*: for even in Pennsylvania, where many of the BAPTISTS formerly sided with him, he was by them looked upon with disdain, and rejected for wearing a *clergyman's gown*; and now appearing to be a great *apostate*, there was no likelihood for him to get an entrance, or to be esteemed there," &c. &c.

Not only Sewel, but Clarkson, in his Life of Penn, &c. represent the character of Mr. Keith in a very unfavourable light. Sewel particularly, in his second volume, relates his holding the sentiments of Francis Mercurius, Baron of Helmon, respecting the transmigration of souls.

I trust it will be in the power of some of your readers to elucidate

this subject, and to explain the ground of these varying statements respecting one who appears to have acted a conspicuous part as a missionary under the patronage of the Society for propagating the Gospel in Foreign Parts about the commencement of the last century.

I am, &c.

A. C.

To the Editor of the Christian Observer.

ON a subject in which so many are implicated as novel reading, I am surprised that only one champion on each side has as yet entered the lists. A. A. attacks all novels indiscriminately as causing a criminal waste of time, enervating the mind, and injuring the morals. Candidus generously surrenders to him the common farrago of circulating libraries; that is to say, all those tedious and insipid productions which are destitute of interest, pathos, or wit — all from which he could derive no gratification. He even condemns them to the flames with the zeal of an inquisitor, little thinking that his own productions were destined to experience a similar fate. But by this concession Candidus only proves his literary taste. For every work of genius, however faulty in other respects, he seems determined to shed the last drop of his ink. I was particularly disgusted at the tenderness with which he treats the works of Fielding and Smollett, works whose licentiousness seems to demand an universal proscription. It is not possible to wade through the filth of such a slough, without contracting some pollution. I think indeed that Candidus has fully established against A. A. the possibility of the subservience of fiction to morality and religion. But as I differ both from Candidus and A. A., I think it right to state the grounds on which my own sentiments are founded.

The Almighty has gifted us with various powers physical and intellectual, and, amongst them, with imagination. All the rest have their

various uses and gratifications allowed by Divine Goodness; and I find no especial curse denounced upon this single faculty, except by A. A. In my opinion, to read a work of fiction (I always except the case of its being made a vehicle of immorality) is as innocent a gratification as to drink a glass of wine. It is very true, that an excessive love of works of fiction causes a criminal waste of time, enervates the mind, and therefore injures the morals. But the same may be said of an excessive love of a bottle of wine; yet it by no means follows, that Mahomet's entire prohibition was required by religion. I think imagination and taste faculties as innocent as reason; an exercise of the one as allowable as an exercise of the other. Our spiritual interests may be at least as much benefited by a beautiful work of fiction as by that much extolled science Mathematics; and I really do not perceive, how a person who has been receiving gratification from the splendid poetry of Southey is more criminal than he who, after spending many a thoughtful hour on Euclid's Elements and Peacock's Conic Sections, rises at length, thoroughly convinced, that the square of an ordinate on the axis major of a hyperbola varies as the rectangle under its abscissæ; and that the equation of the hyperbola, when referred to its diameter, is of the form

$$y^2 = 2ax + x^2 \times \frac{b^2}{a^2}.$$

I may be in an error; if so, I only ask A. A. to point out my error perspicuously: I ask but for simple proof.

I should suppose that A. A. would not recoil with horror from Plutarch's Lives (though some good judges have pronounced these little better than novels; I mean, in respect to their truth); I would ask him, in what respects Miss Edgeworth's "Enui" is more objectionable. Would it tend more to enervate his mind, and to injure his morals? He may say, it is less instructive. I would ask him, whether it be more

useful to know that Brutus saw a vision before the battle of Philippi, than to know that Lord Glenthorne overcame his *vis inertæ*?

If A. A.'s anathema on the pleasures of fiction, imagination, and taste, be generally received, it will be difficult to fix the bounds of our proscriptions. A novel in verse is as much a novel as a novel in prose. Homer, Virgil, Æschylus, Shakspeare, Dante, Ariosto, Tasso, Spenser, must all be swept from our shelves, with Campbell, Southey, Scott, Richardson, Edgeworth, Hamilton, and More. They may differ in the shades of their genius; but I know no argument which can be adduced against the one, which is not applicable to the others. The Cartoons must be committed to the flames, and the Laocœon calcined into mortar. But I trust that no one in the present age will attempt to destroy these finer pleasures of the intellect—these nobler luxuries of the cultivated mind, to rob language of all its magnificence and grace, to strip nature of all the rainbow hues in which the glance of the poet invests her scenery, to forbid the fibres of the soul to throb with interest, melt with sympathy, glow with the noble energy of feeling, or suspend their motions for a moment, in a thrilling pause of awe, while the deep tones of sublimity vibrate on the sense.

I join heartily with A. A. in condemning an excessive love of works of imagination, as I would condemn an excessive love of any of the objects of occupations of this fleeting world. But I consider them as a recreation of a high order. They may often convey useful instruction. Miss Edgeworth has made the present age more acquainted with the manners of the lower Irish than any tourist could have done; and few will dispute the still higher benefits conferred on society by the Cheap Repository Tracts of Mrs. More.

I agree with A. A. in reprobat-

ing, in the strongest manner, whatever is immoral in its tendency. We should do well if we imitated the example of Sancho the Proverbialist, and committed all guilty authors to a bonfire. But I beg leave to remind him, that a work of fiction is not necessarily immoral.

Till the contrary, therefore, is demonstrated, I shall continue to believe that fiction is not necessarily adverse to morality and religion, and may even be rendered a useful auxiliary to them. All I ask is proof—proof by abstract reason, that they are incompatible; and this, I think, A. A. will not be able to adduce. I know not, sir, how far my sentiments will agree with yours: I hope they will justify me in assuming the signature of

CANDIDIOR.

To the Editor of the Christian Observer.

As the Christian Observer is republished in America, and appears to be greatly esteemed there, I may hope, through your permission, to awaken the attention of those who are not indifferent to the progress of religious knowledge, by an observation on the Travels of Captains Lewis and Clarke, in 1804, 1805, and 1806, to discover the source of the Missouri, &c. &c. which I have just read with great interest. I was most seriously disappointed at not finding, through the whole work, one single notice of the Sabbath, even of the slightest kind. Christmas Day was observed, but in such a manner as heathens might be expected to celebrate one of their festivals. The death of one of the soldiers occurred, and he was buried with proper honours: a salute was fired over his grave; but no mention is made of any religious service being used on the occasion. The expedition was in route three years, passed through the grandest scenery, navigated one of the noblest rivers in the world, was exposed to a variety of vicissitudes, and experienced, in

all, the protecting hand of Divine Providence, in a most merciful manner; and yet no acknowledgment is ever made of his daily mercies, although the party encamped on shore every evening. It is doubtful whether amongst the whole crew a Bible was to be found. Now would it have derogated from the intrepidity of the adventure to have paid some attention to the Sabbath? What notions must the various tribes of Indians have formed of the religion of the white or red people? Surely if a chaplain cannot conveniently accompany such expeditions, at least some instructions should be given, by the proper authorities, from whatever Christian country they are fitted out, that the commanding officer should pay respect, if not to the various institutions of religion, yet to the Christian Sabbath. Our own country, I admit, is, perhaps, as deeply involved as America in the guilt of neglecting this duty; and were I to attribute the failure of some recent expedition to this neglect of religion, this disregard of an overruling Providence, this utter

indifference to the observance of the Divine appointment of one day in seven for his service, I feel that I should have reason as well as Scripture on my side, however modern philosophers, practical unbelievers, and habitual contemners of the ordinances of God, might laugh my theory to scorn.

C. C. G.

To the Editor of the Christian Observer.

IN a packet of books, lately received from the Society for promoting Christian Knowledge, was a copy of Robert Nelson's celebrated Companion for the Festivals and Fasts of the Church of England, printed in 1815. On referring to the *Index* of this work, I was greatly surprised to find the word *renovation* introduced in no less than two places, in place of the word *regeneration*; and still more so, when I met with it in the body of the work itself, in the margin of page 59. On comparing this edition of 1815 with a copy printed in 1800, before the commencement of the present controversy, I discovered the following variations:—

Edition of 1800,

page 59,

Collect for Christmas Day, called a Prayer "for *regeneration*."

Index.

"Conversion."

"A prayer for the conversion of infidels and heretics, 406. For conversion from sin, 38, 149. See *Regeneration*."

"Regeneration."

"A prayer for *regeneration*, 59. For the renewal of our minds, 381. See *Conversion*."

Edition of 1815,

page 59,

Collect for Christmas Day, called a Prayer "for *renovation*."

Index.

"Conversion."

"A prayer for the conversion of infidels and heretics, 406. For conversion from sin, 38, 149. See *Renovation*."

"Renovation."

"A prayer for *renovation*, 59. For the renewal of our minds, see *Conversion*, 381."

Though aware of the erasure of the term "*regeneration*" from the *anonymous* tract prefixed to all the Society's Prayer-books, I could not suppose, before I made this discovery, that any body of men could deliberately alter the work of a *deceased author*, and print their own doctrines *under his name*; and above all, that they would make such an alteration during the pendency of a controversy wherein frequent appeals are made to authority,

Whether the opinions of Dr. Mant, on the subject of *Baptism* and *Regeneration*, be right or wrong, true or false, the impropriety of *altering* the work of a *deceased author*, and publishing *under his name* what he never wrote, will remain the same. Does Dr. Mant wish, that some committee, after his decease, should reprint his tracts, altering the words *regeneration* and *conversion*? Are Messrs. Biddulph, Scott, Bagg, and Faber

desirous that some one may republish their works, after they shall have been gathered to their fathers, substituting some other term for *regeneration*? Is any literary member of the present London Board particularly ambitious to have his own works metamorphosed and mangled after this manner, and yet reprinted *with his name at full length in the title page*? Why not then adopt the golden rule of Christianity, and do unto others as we would that others should do unto us? Why does not the *present* committee publish their system in their own tracts, either *anonymously*, or *under their own names*? Why obtrude on the name of Nelson, what Nelson never wrote, and what, I believe, it cannot be proved he ever thought? Surely, sir, this is not acting towards others, as we wish that others would act towards us.

Can any of your readers inform me, through the channel of your publication, whether any other tracts of the Society for promoting Christian Knowledge have been altered, like that of Nelson, to serve the purpose and support the authority of the defenders of a particular system*?

I am, &c. &c.

J. N. C.

To the Editor of the *Christian Observer*.

THE following communication is copied from the *New-York Gazette* of February 13, 1817.

To his Excellency the Governor of the State of New York.

May it please your Excellency,

We, the chiefs and principal men of that part of the Oneida Nation of Indians, heretofore known and dis-

* The former editions of Bishop Bradford's Discourse concerning Baptismal and Spiritual Regeneration contained a notice, that it was published by the Society for the settling of men's minds concerning this controverted subject. In the eighth edition, printed by the Society, in 1815, this notice is omitted.

tinguished as the *Pagan Party*, in the name of the said party, beg leave to address your Excellency on a subject which we hope will be as pleasing to your Excellency as it is to us.

We no longer own the name of Pagans. We have abandoned our *idols* and our *sacrifices*, and have fixed our hopes on the blessed Redeemer. In evidence of this assertion, we here tender to your Excellency, solemnly and unequivocally, our abjuration of *Paganism* and its *rites*; and take the Christian's God to be our God, and our only hope of salvation.

We believe in God the Father—the Creator and Preserver of all things—as omniscient and omnipresent—most gracious and most merciful. We believe in Jesus Christ, that he is the Son of God—the Saviour of the world—the Mediator between God and man—and that all must believe in him and embrace him, in order to obtain salvation. We believe in God the Holy Ghost, the Sanctifier and Comforter of all the children of men. We believe in a general resurrection and a future judgment, in which all mankind shall be judged according to their works. We believe the Scriptures to be the word of God, and that in them are contained all things necessary to man's salvation.

We present to your Excellency this abstract of our faith, in order to demonstrate the impropriety of our retaining any longer the name of Pagans. We trust that, through the mercy of God, we have abandoned the character of Pagans: let us also abandon the name.

We therefore request your Excellency, that in all future transactions with this State, we may be known and distinguished as "*the second Christian Party of the Oneida Nation of Indians*." And we pray that your Excellency will take such means as may be necessary and proper to cause us to be known and recognized in future by that name. And in the name

of the most Holy Trinity we do here sign ourselves your Excellency's most sincere friends.

Done in general council at Oneida, this twenty-fifth day of January, 1817.

The following Indian Names were subscribed to the above, each one

making his mark: — Cornelius Othaesheat, Peter Southecalchos, Arirus Tehoraniogo, Nicholas Garongontie, John Connellius, Moses Schuyler, Jacob Atoni, William Tigaretotasdon, William Toniatshen, William Tehoiatat-he, and Peter Tewaserashe.

REVIEW OF NEW PUBLICATIONS.

Histoire des Sectes Religieuses, qui depuis le Commencement du Siècle dernier jusqu'à l'Epoque actuelle, sont nées, se sont modifiées, se sont éteintes dans les quatre Parties du Monde. Par M. GREGOIRE, Ancien Evêque de Blois, Membre de l'Institut, etc. etc. 2 tom.

History of the Religious Sects which, from the Commencement of the last Century to the present Time, have sprung up, have been modified or extinguished, in the four Quarters of the World. By M. Gregoire, formerly Bishop of Blois, &c. 2 vols. Paris. 1814.

THERE is no volume which we take up with more real pain than a history of religious sects. Believing the eternal and infinite importance of the Christian dispensation, and convinced more and more forcibly, by the experience of every succeeding day, of its blessed effects upon the condition of mankind, we cannot but feel at once, disgusted and distressed to see it stripped of its beauty and excellence, by the absurd and impious fancies of weak or designing men who, under the name of its disciples, have innovated on its doctrines and spirit, and done more towards its subversion than all its avowed enemies in combination.

To a devout mind, therefore, there can be nothing like amusement in a history of Christian sects. We find there, indeed, a practical commentary upon those

truths of the Gospel, which point out the waywardness and imbecility of man, his proneness to error, the blindness of his understanding, and the hardness of his heart. Page after page exhibits some new deformity; and the mind sickens and recoils in witnessing the mutilations and morbid affections to which the fair frame of religion is exposed.

Yet, perhaps, the disgust thus excited may be sometimes salutary. It surely will be so, if it check the avidity of the mind for novelty and rashness of speculation, in things beyond the reach of human intellect, and teach us to rest contented with a knowledge of those plain truths which are necessary to our salvation, and which, amidst all the errors and disagreements of the religious world, may still be easily discovered by all who are really in earnest on the subject, and who, convinced of their own ignorance and weakness, are looking up, with a humble and penitential eye, to the Divine Enlightener and Guide.

To the advanced and steady Christian, a knowledge of the heresies which have infested the world may thus incidentally produce a beneficial, rather than injurious, effect. It will, however, be usually found that persons of this description are far more cautious of ascertaining how much poison their constitution will bear, than others who have neither the discernment to perceive nor the

steadiness to overcome, the danger. For a weak and indecisive mind a history of rival sects is likely to be an injurious book; since, without aiding the judgment, it weakens the faith, presenting a sort of pattern-card of religions, each vying with the other, and from all which a choice is to be made. To the sceptic it furnishes an argument of which he is glad to avail himself, in order to discountenance what he cannot refute; and to men of the world, in general, it affords a sort of excuse for their supineness in not searching into the things which belong to their eternal peace. It is consoling, however, to remember, amidst all the jarrings of the theologians, that "if any man will do the will of God, he shall know of the doctrine whether it be of God:" whereas, without humility and faith, the intellect of an archangel would be of no avail.

These reflections ought, perhaps, in due critical regularity, to have followed, rather than preceded, our remarks upon the present volumes: but, to say the truth, we were really anxious, both for our own sake and that of our readers, to approach the subject with those practical feelings which it ought to inspire, rather than under the influence of merely literary or religious curiosity.

The author of the work before us, the well-known Abbè Gregoire, has been distinguished for many years as the zealous and persevering friend of the African race. In the political life of this gentleman, there are some passages which it would be impossible to justify, and which, on the contrary, we should feel ourselves unreservedly compelled to condemn. But the constancy with which he has adhered to the cause of the oppressed Africans, though deserted by his early associates, assailed by the unceasing obloquy and merciless hostility of the West-India party in France, and discouraged by the frowns of the Consular, Imperial, and royal govern-

ments, which succeeded each other; and the intrepidity with which he stood up, in an assembly of ferocious atheists, on the behalf of outraged Christianity, entitle him to no small share of honour, and we willingly embrace the opportunity of recording his claims.—As a writer, for M. Gregoire has published various works, he deserves praise principally for the philanthropy which breathes through them. He is a rash, superficial, and inconclusive reasoner. His materials are, for the most part, crude and undigested. His facts often are assumed on very inadequate authority, and prove, therefore, exceedingly incorrect; and the general texture of his productions is loose and flimsy. He is a staunch Roman Catholic, but an avowed and determined enemy to all persecution. So far does he carry this laudable feeling, that he obstinately persists in branding the disabilities of the Irish Catholics as cruel persecution; just as some zealous Protestants among ourselves choose, notwithstanding the clearest evidence to the contrary, to dignify with the same name the party feuds, and the atrocities consequent upon them, which have of late disgraced Nismes and its vicinity. M. Gregoire is even so unreasonably vehement on this subject, as to place the Catholics of Ireland on the same level, as to oppression and civil degradation, with the Negro Slaves in the West Indies.

Such is our author, who, in the work before us, exhibits nearly the same characters, both of mind and style, which we have ventured to attribute to his former productions. He states his object to be a review of the eccentricities of the human mind in matters connected with religion, from the commencement of the last century to the present time. He has, therefore, in the prosecution of his plan, passed over, in a cursory manner, the sects which arose at periods antecedent to the eighteenth cen-

tury, in order to display, with more minuteness, those which come most immediately within his province. The number of religious denominations which he has thought fit to notice is about *seventy*; all of which he includes in three classes. 1. Those which have no separate assemblies for religious worship; 2. Those which have, but nevertheless continue in the communion of the parent sect; 3. Those which have a particular and separate mode of worship, entirely disconnected with any other denomination.

We need scarcely remark that this division is quite arbitrary, and by no means calculated for a lucid display of the varieties of religious persuasions; but, even imperfect as it is, it is not adhered to in the body of the work, so that every sect is suffered to occupy, at random, the spot on which it chances to fall. In fact, the whole arrangement, if arrangement it can be called, is illogical and unsatisfactory: the author plunges at once *in medias res*, beginning his work with the Glassites, the Methodists, &c. and proceeding to the conclusion, without any visible method, through a variety of insulated sects, the species of which he describes without informing us of the *genera* to which they belong.

The Abbe Gregoire certainly evinces considerable research respecting religious sects; but he is frequently betrayed into the puerile fault of making sects of what are no sects, and which, therefore, ought to have had no place in the present collection. Who, for example, would have thought of placing among religious sects Les Mammillaires, or even the Freemasons? Respecting the latter of these, he however informs us, that "England seems to be the only place where this institution partakes of a religious character!" In looking over the pages before us we often find mere slang or cant names gravely taken up as real

appellations; and the reveries of individual madmen, and fanatics of every species, detailed as legitimate characteristics of a religious sect. Many of the denominations described have never had any existence as sects, and, in general, the forgotten filth and lumber of ages are heaped together, as in every work of this kind is more or less necessary and unavoidable, in order to point out the multiplied aberrations of the human mind. Our author has certainly not been sparing in detailing absurdities; and, in fact, the more absurdities he could collect, the better would his purpose be answered; since one principal moral, intended to be enforced throughout the work, is the necessity of a Catholic infallible church, which church he of course assumes to be the Church of Rome. His constant complaint against Protestants is, that "their rule of faith is the Bible, which each person interprets at his pleasure;" thus inferring, that if all men had been members of the Romish Church, the whole mischief of sects would have been avoided;—a proposition either untrue, or true only in the same manner as if he had said, that would men but consent to forego the advantages of culinary fire, we should not so often hear of houses being consumed. He might, however, have recollected, with a view to soften the asperity of his remarks against Protestantism, that some of the most ridiculous and fanatical sects, which he himself has recorded, have been nourished in the bosom of the Romish Church, to which they exclusively belong. We do not wish to taint our pages with examples and illustrations; but if our author will but turn to his own volumes; for instance, to the "Society of Victims," of which he professes to have given "a very exact description;" he will see specimens of such eccentricities and blasphemies as could scarcely have arisen elsewhere than in the mysticism of Romish theology.

To follow the Abbè through the various chapters of his work is neither practicable nor necessary: we shall therefore chiefly confine ourselves to a few cursory remarks on some of the most prominently exceptionable parts.

The second, and longest, article in the first volume is devoted to a review of the society of Methodists. After stating the origin of the sect, he proceeds to the following definition: "The Methodists are distinguished from infidels and Jews, by their admission of the Divine inspiration both of the New and the Old Testament; from Catholics, by their adopting no rule of faith but the Bible; from the Socinians, by their recognizing the Divinity of Jesus Christ." Nothing, surely, can be more incomplete than such definitions or distinctions. He might quite as correctly have defined a horse as an animal differing from an elephant, in having no trunk; from an ostrich, in having no feathers; from a dog, in having a mane and hoofs, &c.

For the distinction to have possessed any logical propriety, Jews, Infidels, Roman Catholics, and Socinians, ought to have comprised all the possibilities of religions in the world; and the differences ought to have been *specific*, which they are not, since many other sects possess all those marks which he applies, as if exclusively, to the Methodists. Churchmen, Independents, Baptists, &c. &c. are as much included in his description as the followers of Mr. Whitfield or Mr. Wesley. This fault is discoverable in other parts of the work. Thus, in speaking of a sect called "Tunkers," he observes; that "they deny, *in common with the General Baptists*, the eternity of future punishments, and the imputation of Adam's sin to his posterity." Our author ought to have known, that many of the General Baptists do not adopt these opinions; and that many persons,

on the other hand, adopt them who are not Baptists at all.

The general remarks upon the history, the doctrines, and the discipline of the Methodists, in the former part of the present chapter, are doubtless intended to be impartial; but they are extremely loose and inaccurate, as well as meagre, and possess no claim either to novelty or research. Indeed, there is on this, as on all other occasions, too great a tendency in our author to retail not merely a second-rate sort of information, but anonymous, or even hostile, authority. Many of the writers whom he quotes have been utterly discredited in England; and in general he seems to derive his materials, and even his remarks, even when they are correct, from little popular abridgments, instead of consulting the original and authoritative writers of each denomination. Our readers will smile to find him gravely referring, in matters of theology, to the Monthly Critical, and Edinburgh Reviews, the Lives of Public Characters, *Le Docteur Evans's Sketch*, &c.; nay, even to Lackington's Confessions, from which he ventures upon what he calls "a curious article," of about twenty pages, "though without undertaking to approve of all his ideas, or the burlesque manner of promulging them." It is not a little remarkable, that, while there are several authentic lives of Mr. Wesley, comprising clear and succinct histories of the progress of Methodism, and full details of its doctrines and discipline, (namely, by Hampson, Whitfield, and Coke), he should have entirely overlooked these genuine authorities, as well as the Journals of Mr. Wesley himself, and have drawn much of his materials, for describing the sect, from the hostile pages of Nightingale, or the ribaldry of Lackington; which Lackington himself, indeed, to his honour, afterwards retracted. After such authorities, we cannot much wonder to find him

describing the Wesleyan Methodists as inclining to Pelagianism, and Whitfield as undervaluing good works; or classing under the head of Methodists, Messrs. Toplady and Romaine, "the Poet Sir Richard Hill," and his brother Rowland, of whom he proceeds, with profound gravity, to remark—"On assure que dans ses sermons il intercale des histoires facétiuses, de ces traits que n'a pas dictés le bon sens, et que les Anglais appellent *excentriques*: mais sa charité, sans bornes pour les malheureux, fait pardonner la bizzarrerie de son éloquence." Vol. i. p. 11.

He soon after stumbles upon the Bishop of Lincoln, of whom he remarks (after mentioning various other persons' mistatements respecting the Methodists); "Prettyman, Bishop of Lincoln, is equally unjust in describing the Methodists as fanatics who, amidst their aspirations after extraordinary sanctity, are all the while licentious in their moral conduct. L'opinion publique a fait justice de cette calomnie." Vol. i. p. 32.

So imperfectly informed is our author on the whole of this subject, on which he has undertaken to illuminate the people of France, that he has confounded the correct and accredited sense of the word Methodist with that vague and unmeaning use of it which has been sometimes employed, by party violence, to discountenance and vilify true religion, under whatever appearance it may be found. If a proof were needed of this remark, we need go no farther, in order to shew our author's ignorance, than simply to state, that he has actually ventured to represent (vol. i. p. 32.) the revered author of the "Practical View of Christianity" as "one of the disciples of Methodism." Surely, before he thought himself competent to write on the state of religion in England, he ought to have known, that the distinguished senator to whom he alludes, and to whose character he is not otherwise

deficient in doing justice, is amongst the brightest and most consistent advocates of the Established Church of these realms. In reply to the remark, that "his example has not made many converts to Methodism of men in office, or men of letters," we can only say, that it would have been strange, indeed, if the example and writings of a zealous and conscientious churchman should have conducted to such a purpose. But if, as we suspect, the remark is to assume a wider latitude, we can very confidently inform our author, in return, that his conjecture is quite incorrect, and that no one single volume has done *so much* towards the revival of genuine and rational devotion, amongst the middle and higher classes of the English community, as that to which he affects to attach so little importance.

In proceeding with the various remaining articles, in the history before us, which have any reference to this country, we have detected palpable errors in almost every instance, as well as many trivial or improbable circumstances, wholly unbecoming a bishop's pen to record. We are ready to allow that, in a work like the present, errors and misconceptions were, to a certain degree, almost unavoidable. At the same time, our author, in most cases, has so strangely neglected the proper sources of correct information, and followed such incompetent or fallacious guides, that, as a view of Protestant sects, his work is worse than useless; it cannot fail to mislead the reader. Our limits render it impossible to produce many particulars of evidence in support of this statement: Our readers must, therefore, be content with a few incidental remarks, till we arrive at the important chapter on Protestantism, which will deserve a somewhat longer notice.

The assertion (vol. i. p. 60), respecting the intolerance of the English Church, is not worth refer-

tation. We certainly never expected to hear it coolly asserted, in a historical volume, that "in no country of Europe is persecution more legally established than in the British Isles." We are by no means insensible to the sufferings of the Irish Catholics in times that are past: but it is the very extravagance of party feeling to speak of them as still suffering "martyrdom" for their attachment to the Catholic faith. The great mass of the Irish Catholics stand on the same footing with their Protestant brethren, as to the common civil and political rights; and all they have now to complain of is, their exclusion from seats in Parliament, and from a few of the highest offices civil, naval, and military. It is impossible for any sect to enjoy, in a more unrestricted manner, the exercise of their religion than it is enjoyed by the Catholics of Ireland: the toleration is plenary.

To proceed: our author's animadversions on the sect of Universalists are in general orthodox, and his arguments for the eternal duration of future punishments scriptural and correct; but having proved the impropriety of using the word *αιωνιος* in two different senses, according as it is applied to recompence or suffering, he cannot refrain from the following anti-Protestant illustration.

"Here we may very justly apply the same mode of reasoning by which we refute those who deny the real presence. Let us suppose for a moment, says the Catholic, that I were a Calvinist: with you I declare that these words of our Saviour, *This is my body, this is my blood*, mean only this is the *symbol*. But if, instead of the symbol, Jesus Christ had wished to have declared the real presence, could he have explained his meaning in other or clearer terms? In the same manner we say to the Universalist, if by the word *αιωνιος*, eternal, the Almighty wished to indicate infinite duration, could he have employed language more decisive?" Vol. i. p. 72.

Who does not immediately per-

ceive the fallacy of this comparison? In the one case, an expression is used, which may be either literal or metaphorical. The literal sense introduces various absurdities and impossibilities, while the metaphorical is natural, easy, instructive, and consistent with the analogy of Scripture and the faith. We, therefore, adopt the latter. In the other case, the *same* word is construed, in the same sentence and under the same collocation, in two different and incompatible significations; a mode of writing the most improbable and incorrect. What analogy, then, can there possibly be in the two cases? In order for the parallel to have been any way applicable, our author ought to have shewn that the Protestants fell into the same error as the Universalists, by using the same word in two different meanings. But this is not the fact: we do not, for example, say, that *this is my body* is to be understood literally, and *this is my blood* figuratively; but having affixed a certain sense to the one, we apply it also to the other. Had the Universalists made the bliss of the Christian only *age-lasting*, as well as the punishment of the sinner, their argument, though incorrect and unscriptural, would not have been open to the charge of verbal and grammatical inconsistency. There is, then, no just reason for our author's far-fetched comparison: and we regret that, with all his professed liberality, a virtue in which he is not always deficient, he should in this instance have thought it necessary to go out of his way for the sake of a side-blow at the Protestant faith. It is not, of course, necessary, on the present occasion, to proceed to a refutation of the doctrine of transubstantiation; but we may just remark, in passing, by way of *argumentum ad hominem*, that if the terms *this is my body*, &c. must necessarily be used in a literal sense, the Roman Catholics are as heterodox as ourselves, in

not construing the kindred expressions, *I am the door, I am the vine, &c.* in the same manner. If a figurative mode of speech be admitted in the one case, there can be no possible reason why it should not be so in the other, and thus every argument used against the Protestant interpretation recoils with equal force against the advocates for the infallible church.

Though unwilling to dwell too much on particulars, we cannot pass over a striking illustration of our author's general inaccuracy which meets us at p. 64. "The Arminians," he says, "maintain that the children of Adam will be saved without exception." They recognize, he adds, a partial kind of predestination; namely, of "the first fruits" of the Gospel, who "shall have part in the first resurrection:" but as to the rest, they hold that "after having undergone a limited punishment, proportioned to their offences, they shall be reconciled to God." We need not remark, that this representation is altogether unfounded. Thoroughly canvassed and explained as the dogmas of Arminianism have been, in innumerable works, which are universally accessible, it seems difficult to conceive how, in his statements respecting them, M. Gregoire could have contrived to deviate so far from the truth as he has done. With the same extraordinary inattention to facts, he represents Calvinists, Lutherans, and Baptists, in common with Socinians, as inclining to Deism! Vol. i. p. lxx.

Amidst our author's general severity against Protestantism, we are glad to find him occasionally refuting some of the grosser libels on individual sects. He is in this respect more candid towards the Methodists, the Moravians, and the Quakers, than might have been expected. Speaking of the Baptists, he carefully and equitably distinguishes between the present and the earlier race; the former of whom, "those

peaceful children of turbulent sires," he panegyricizes (vol. i. p. 246) in terms which have the air of being copied from some English or American publication. Of the Methodists, Moravians, and Quakers, he remarks, or perhaps translates, that "Paley points out the Methodists and Moravians as most resembling the societies of the primitive Christians. Why did he not," he adds, "comprise in this eulogium the Quakers also, between whom and the Moravians there are many features of resemblance; such as a mild piety, a calm and collected deportment, great decency and purity and strictness of manners, a love for peace and order, care of the poor, studious neatness, a very active and industrious turn for business?" &c. (vol. i. p. 283.) He does not forget elsewhere to add some other very excellent traits in the character of the Quaker, especially their zeal for the abolition of the Slave Trade; to which he might have subjoined their energy in the cause of education, and in the distribution of the sacred Scriptures.

We are equally glad to find that our author has no admiration for Socinianism and its cognate doctrines. He represents Dr. Priestley as "a learned man, distinguished for his writings and chemical discoveries, but who all of a sudden quitted his laboratory to foist himself in the ranks of theologians." Even Dr. Price, though an Arian, opposed Priestley, and obtained, to use our author's expression, "the unhappy celebrity of being the founder of the Unitarian sect." This "bad eminence" was not, however, either primarily or exclusively his own; for the Abbé might have found many of the contemporaries of the Doctor as eager as himself in this cause; though it is a most gross calumny to conclude, as he does, that far the larger part of Protestants are inclined to the heresies of this anti-Christian sect.

The Abbè is quite as decisive with regard to the Pelagians as the Socinians. We do not agree with *all* his remarks, especially those which blend the Protestant doctrine of Baptism, &c. with the peculiar errors of Pelagius. We feel, however, great pleasure in extracting a few of his practical observations. Speaking of the pride and self-sufficiency of the heathen moralists, he remarks:

"How different the language of our august religion! After revealing to man his origin, the disobedience of his first parents, and the hereditary degradation of their posterity, it points out to him a Restorer, by whom alone he can re-acquire the happiness from which he was excluded: it informs him, that no other name is given under heaven, but that of Jesus Christ, by which we can be saved; that without Him we can do no good thing. What hast thou, it demands, that thou hast not received? Children of wrath, incapable of any meritorious actions, you have nothing of yourselves but corruption and sin. Let us be honest with ourselves; let us confess with sincerity our extreme weakness, of which every thing reminds us; our impotence in doing good, were it not for that grace of God which is the thread which suspends us above the abyss." Vol. ii. pp. 28, 29.

"Original sin has disturbed the moral world; all the evils which besiege human nature are its sad results. Nevertheless, when writers speak strongly against the love of man for independence, they do not intend to establish principles adverse to civil or political liberty; they simply attack that indocility which wishes to shake off the yoke of grace, and to rely upon the strength of nature." p. 35.

"But, it is replied, the heart revolts at the idea that so many creatures should perish eternally;—is not the will of God to save every man? Doubtless; but they can be saved only by Jesus Christ. They are not in his fold; . . . their fate does not depend upon your will, but upon Him who disposes every thing in his wisdom, without regard either to your severity or indulgence. Because your ignorance cannot fathom the depth of the eternal counsels, dare you reduce them to the level of your reason, and venture to censure them? Leave to God the care of justifying his own decisions, which are not the less certain for being terrible." p. 43.

The article on Theophilanthropism is one of the longest and most original in the work. At the reveries of Christian enthusiasts the mind feels pain unmixed with any lighter emotion; but in the wildness of revolutionary France, and the imposing gravity of its *soi-disant* philosophers, the mass of wickedness is mixed up with so much that is purely ridiculous that the spectator scarcely knows whether to weep or laugh. Heraclitus and Democritus might each have found ample cause to exercise his peculiar talent. If men had seriously attempted to shew how completely infantile they could render themselves when divested of the garb of Christianity, they could not have succeeded better than they did. But Theophilanthropism has had its day: it is gone to the family vault of the Voltaires and Rousseaus of the last century. There let it rest; we never wish to be again annoyed with that most disgusting of "all cant" that are canted in this canting world"—the cant of a pseudo-philosophical religion. It would be hard to say whether wickedness or puerile inanity was most evident in the creed and conduct of the Theophilanthropists. *Et vitula tu dignus et hic*. Perhaps, however, upon the whole, the villainy predominated over the fatuity, if we may judge by the perversion of the term, by the common people, who, by a sort of pun converted Theophilanthropists into gangs of pick-pockets. (*Philantropes—Filtoux en troupes*). Indeed, many of the philosophic reformers themselves did not understand the etymology or signification of the term which they employed.—The following notable extract from one of their letters is given by our author, as an elegant specimen of the taste and abilities of the patriotic writer; but it might have also reminded the Abbè of what he does not seem anxious to discern, that the absurdities of the Romish doctrines, and the performance of the service in an unknown

tongue, led the way to the excesses which he regrets. The beauty of the original would evaporate in a translation.

“Citoyen, sans avoir l'avantage d'être connu de vous, je vous invite de m'envoyer un livre de votre culte *Philantrope*, pour établir ce culte dans cette ville, qui est sans contredit préférable au Romain, qui est rempli de paroles que le peuple n'entend pas, et qui il ne se soucie guère d'entendre, attendu que c'est une langue qu'on n'entend pas; car tout le monde ne sait pas le Latin.” Tom. ii. p. 135.

There would be something irresistibly ludicrous, were not the subject too awful for ridicule, in seeing a fraternity of this kind composed of knaves and fools sending out missionaries to inoculate, as they expressed it, the innocent Swiss and other nations with the doctrines of Confucius and Socrates, Rousseau and Voltaire. What had Confucius and Socrates done, to be thus handed down to posterity with two of the greatest scourges that ever disgraced a civilized race? It was their unhappiness never to have heard of a purer code of religion than that which they themselves professed: it was the crime of the others to have “known the will of their Lord,” but to have despised and rejected it. The former spent their life in benefiting their countrymen; the latter, in poisoning their principles and paving the way for all the horrors that ensued. Had Confucius and Socrates lived in the nineteenth century, they would probably have been among the most strenuous advocates for that system which Voltaire and Rousseau so impiously abjured.

No historian will ever be able to state correctly what was the religious code of the French Revolutionists and their immediate successors. In fact, every man made his own god; by many persons, fire, air, earth, and water were actually worshipped under the exploded and unphilosophical name of *elements*; so that had the contrivers made but one advance more

in science, these four deities must have yielded their places as often as a newly-discovered chemical base gave rise to a fresh apotheosis. In order to be religious in those days, it was not absolutely necessary to believe in a Supreme Being; indeed, some of the ringleaders defended themselves from the unkind and uncandid charge of having excluded Atheism from a place on the flags that adorned their processions, by maintaining that they included Atheism under the general term *morality*! It is not wonderful that the Atheists did not recognize their own system under this name.

Theophilanthropism had, however, the merit of being a cheap religion: a few tawdry standards, with a bunch of flowers, were no great object; though, in truth, the “*materiel du culte*” was not always “*quasi soigné*,” as might have been wished—a tub covered with a coarse cloth frequently serving both for pulpit and altar. Yet even these trivial expenses could not in every case be borne by the patriotic religionists themselves; so that we find the “citizen minister” of police occasionally applied to for a few *livres* to defray the expenses of “the joiners’ bill, the pictures, and a large basket,” which he was doubtless very ready to do, in consideration of the important ends to which this public bounty was to be applied.

The results, however, of revolutionary French Theophilanthropism have negatively afforded to Revelation even a higher triumph than all the splendours arising from the blood of her martyrs, and the suffrages of her disciples. We have now fairly seen, on a large scale, what men could do without the Gospel; so that princes themselves have at length discovered that Christian treaties are far more efficient supporters of order and happiness than all the schemes which have been devised, by visionary philosophers, for the perfectibility of mankind. The French sages are happily no more. The

temple of Jerusalem has not been rebuilt, notwithstanding all the wishes and efforts of the modern Julian for that purpose. Infidelity has sunk in ruins; and the Divine Record of our faith is beginning, we trust, once more to supersede those impious and demoralizing productions which a few years since inundated every country in Europe. Surely, then, we may devoutly hope that the grave of Theophilanthropism and its kindred, absurdities will ultimately prove the cradle of a far more pure and holy form of Christianity than the greater part of Europe has ever yet enjoyed.

We now proceed to the worthy Abbé's chapter on Protestantism, which, we are sorry to say, is neither very conciliatory nor very correct. He had, indeed, given some unequivocal proofs of either his ignorance of the Reformed system, or his hatred to it, or both, in the former volume; in which he plainly tells us, that "Protestantism gives the hand to Deism and Indifference, and opens heaven to all sects," with much more to the same purpose. We might not, however, have thought it necessary to inquire particularly into his strictures in the chapter before us, though the longest in the work, had he not announced his intention of presenting the world, at some future period, with an entire work upon the subject. He trusts, that "although placed at a great distance from Bossuet, in point of talent," he is animated with the same zeal, and with motives equally pure, and that, therefore, he may be allowed to continue that author's historical view of sects up to the present day. We do not wish to impeach the Abbé's zeal, or talents, or purity of intention; but if, with all these prerequisites, he is greatly misinformed, or rather strangely ignorant, as we honestly think him to be, on the subject which he undertakes to discuss, not all his integrity or talents will prevent his portrait of Protestantism degenerating into a

caricature. Let us examine the short specimen before us, with a view to see how far he is qualified to carry on the work of Bossuet.

Under the general name of Protestants our author includes both Lutherans and Calvinists, together with many varieties which belong to neither, and some of which are more worthy of being recorded in the annals of Bethlem Hospital, or the *Comte de Gabalis*, than in the records of the Christian or Protestant Church. The Abbé having chosen to cover so large a space of ground with a single name, it would be impossible to refute all his mistakes, without following him to the full length of his details: we shall, therefore, confine ourselves chiefly to such of his remarks as bear more or less directly upon the state of sects in our own country, leaving Germany, and America, and other Protestant states, to defend themselves. In general, the ex-Bishop gives England great credit for its anti-deistical writers; and he even remarks, in his chapter upon Theophilanthropism, that "of all the countries of Europe, England is that in which most religion is found, taking the term religion in its extended sense, irrespectively of any particular modification of religious worship." Vol. ii. p. 68.

One of his first charges against our country is, her alleged intolerance towards the Roman Catholics, under which censure he includes both Churchmen and Dissenters. To this charge we have already adverted, when it was made in a former part of the work.

The next charge against the Reformed Churches is, their alleged propension towards the peculiar dogmas of Socinus. To this, as well as to the former charge we have already in some measure adverted. We do not, however, imagine that our author's error on this subject arises so much, if at all, from ill-will, as from want of information. Educated himself in the

bosom of a church, supposed to be infallible and having witnessed the awful effects which resulted in his own country from discarding the prejudices of education, he naturally views every propensity to freedom of judgment in matters of religion as having a necessary tendency to heterodoxy and scepticism;—a consequence which by no means follows, where a system, as is the case with unsophisticated Christianity, will bear the closest inspection of the most acute understanding. Perhaps also he may have studied Protestantism too much through the medium of certain cold-hearted, semi-deistical, German writers, to whom even the frigidity of “Kantism” itself would be oftentimes more congenial than that fervent, though rational, piety which is, or ought to be, the characteristic of every orthodox Protestant Church.

If we may judge of the general correctness of the Abbe's statements of the tendency of Protestants to Socinianism by the correctness of those remarks which apply more immediately to England, nothing can be more evident than his total want of information on the subject. He mentions, for instance, the case of the Rector of Cold-Norton; but he should have added, that, far from meeting with encouragement in the Anglican Church, he incurred, notwithstanding various mitigating circumstances, the severest ecclesiastical punishment which could be inflicted for such an offence; he was deprived of his preferment. The allusion to the Blagdonian controversy is nothing more to the purpose; and our author should have known, that the respected individual whose name he introduces never sullied her pen in that malignant controversy. We think we may equally undertake to say, that he falsely charges the Bishop of Lincoln, when he narrates, that that prelate has banished the Athanasian Creed from his chapel. In-

deed, this and some other of his pretended facts come only under the shape of a report,—a mere “*on dit*,”—and therefore merit no very serious refutation.

He may, we allow, find in this country a considerable number of Socinians; but this number is very small indeed, when contrasted with the aggregate of other sects. English Protestants are no more, as a body, Socinians in religion, than they are Spenceans in politics; though, were we to judge in the latter case, as our author does in the former, by a few noisy and arrogant publications, we might assume that almost the whole of the community are democrats and revolutionists. The simple fact is, that the British press keeps no secrets; and as an invading sect is usually more clamorous than the invaded, a foreigner may easily be misled by the undigested perusal of our journals, and other periodical publications, into a belief, that where there is so much noise, there must be corresponding numbers. We, who are at home, when we hear it roundly asserted that most thinking men are inclined to Socinianism, know the remark to be absolutely false, and a mere party trick to seduce the unwary and keep the wavering in countenance; but a person at a distance, and especially a foreigner, can scarcely fail of being deceived, if he vouchsafe the least credence to the *ex-parte* statements that issue from our free and unrestricted press. The Monthly Review and Monthly Magazine, be it remembered, are among our author's authorities.

Supposing, however, that it be true that Socinianism is upon the increase amongst Protestants, the circumstance may be ascribed, among other reasons, to its having recruited its numbers from the almost disbanded ranks of Deism. The latter has lost its honours at least in England, where, to be of the same faith as the incendiaries of the last century is a merited stigma and

disgrace. The result is, that those who had no religious principles whatever, who were scarcely Theists, in the largest sense of the term, have thought good, for the sake of convenience, to "profess and call themselves Christians;" and to persons of this description Socinianism has furnished a half-way-house exactly suited to their wishes.

Far, however, from allowing Scepticism and Infidelity to have sprung from the principles of the Protestant faith, we think we are fairly entitled to retort the charge, and to assert, that the superstitious and mummeries of our author's own church have been the chief source of this unhappy revolt. Men who could not brook absurdity, fled to irreligion as a refuge; that is, laid down a few absurdities to embrace many.

Who constituted the Atheists, Deists, and Theophilanthropists of France, but persons nurtured in the Romish communion; and who, disgusted with the faults of that individual church, threw aside the whole system to which those faults were injuriously appended? The apostle of infidelity, Voltaire, himself, was born in the Gallican Church, and received his education from the Jesuits of Clermont. Surely, then, our author has no just reason for accusing the Protestants exclusively, or even chiefly, of the perversions to which he alludes.

Among other authorities on this subject, he mentions Mosheim. We cannot turn to the passage with certainty, as we do not happen to have at hand the same edition of Mosheim's Ecclesiastical History as that from which our author selects his argument. We conclude, however, that he refers to a remark in which Mosheim speaks of the indifference of the members of the Reformed Church to the peculiar doctrines of their creed, provided they maintain the fundamental truths of Christianity, and take care to avoid *too great* intimacy with Popery and Socinianism. If this be the refer-

ence intended, as we suppose it is, the calumny has been refuted long ago in the following note to the English translation of that work:—

"*Nimiam consuetudinem!* This expression is remarkable and *malignant*; and it would make the ignorant and unwary apt to believe that the Reformed Church allows its members certain approaches towards Popery and Socinianism, provided they do not carry these approaches too far, even to an *intimate* connection with them. This representation is *too glaringly false* to proceed from ignorance; and Dr. M.'s extensive knowledge places him beyond the suspicion of an involuntary mistake in this matter. It is true, this reflection bears hard upon his candour; and we are extremely sorry that we cannot in this place do justice to the knowledge of that great man without arraigning his equity."—Mosheim's Eccles. Hist. 1811, vol. VI. p. 28.

The Abbè, in pursuance of his remarks against the Protestants, goes on with an attempt to prove that they banish Christian doctrines, and content themselves with a few ethical instructions. "They rarely," he asserts, "speak of grace. Their discourses would greatly resemble those of the Theophilanthropists, if they did not now and then tack in the name of Christ; for it seems as if they disdained to pronounce the entire name of Jesus Christ." (Vol. II. p. 203.) Now, as a general charge—and it is only on the supposed ground of its being general that it ought to have been mentioned at all—nothing can be more untrue or unhandsome than this assertion: and if we wished to retaliate, we might fairly ask, whether even this defective and unscriptural mode of preaching, supposing it generally to exist, is not to the full as good as descending on musty legends, and holy wells? But as we prefer deriving a lesson to retorting a charge, we would most seriously advise those whom it may concern to beware

how they give even the shadow of occasion to such an imputation. If the Reformed Church is to stand, it will not be by resorting to the school of Epictetus, instead of that of Christ; and though our author is incorrect in applying his remark to Protestants in general, or to any, perhaps, except Arians and Socinians, in the latitude to which he means it to extend, yet we freely confess, while we deeply lament, that this charge comes the *nearest* to the truth of almost any one which he has thought fit to allege. We rejoice, however, that as far as concerns our own church, the ground for even this allegation is rapidly vanishing away.

It is, again, a mistake of our Abbé to suppose that Protestants generally consider articles of faith as of little or no importance; for, to say nothing of the circumstance of all National Protestant Churches adopting them, almost every individual congregation of Dissenters virtually does the same. Equally unfounded are his observations respecting Protestants opposing the solemn doctrine of eternal punishments, and quitting, almost *en masse*, the tenets of the Reformation; with much more to the same purpose. It is not that individuals may not do all, and more than all, that he asserts; but there is no reason for including the whole body in his sweeping charges. We cannot allow infidels to be Protestants in any correct or specific sense of the word; and it is to infidels only that many of those remarks apply which our author has ventured to attach indiscriminately to all who are not of his own persuasion. We admit, and Protestants in general admit, as fully as himself, that "theology, properly so called, is not susceptible of new discoveries: it points out revealed truths to which nothing can be added. These truths have been more or less developed in the course of ages; but the doctrines of Christianity must remain, to the end of the world,

what they were when they came from the hands of their Divine Author." All this we readily admit; it is with the *inference* only, namely, the truth and infallibility of the Roman Catholic Church, that Protestants have any contention. They acknowledge the Scriptures to be infallible, and unchangeable: it is only to the doctrine of an infallible interpreter that they object.

One professed object of these volumes was to create an attention to religious discussions in a nation, and at a time, when speculations of this kind excited scarcely any interest. Whether a history of religious sects was a work the best calculated for such a purpose, we may be allowed to doubt; and of the execution of the work itself our readers have seen our deliberate opinion: but of the good intentions of the learned Abbé we do not presume to hesitate; and we have no doubt that on the neutral ground of a literary congress, or in a committee for the abolition of the Slave Trade, we should meet him with a satisfaction which we certainly have very rarely felt in perusing his animadversions on the Protestant faith.

Childe Harold's Pilgrimage. Canto the Third. By Lord BYRON. London: Murray. 1816. pp. 79.

WE know not whether our readers will impute it to our wisdom, or to our negligence, that we have permitted several of Lord Byron's more recent publications to strut their short-lived ho upon the public stage without notice or reprehension. We shall not plead, in extenuation, the almost magical rapidity with which his lordship's poems have lately thickened around us; or, what would be a still stronger argument, the very scanty limits of that time and attention which a Christian Observer may be supposed to feel himself authorised in devoting to such produc-

tions; but will fairly acknowledge, that the defect, if it be one, has been voluntary. The truth is, that several of Lord Byron's later works, while they were perhaps still more exceptionable in a moral point of view than those which had preceded them, were so far below the acknowledged powers of his lordship's poetical genius that the simple unmixed disapprobation, which every reader of taste or correct sentiment must have felt on these occasions, was the only comment such hasty productions either needed or deserved. One tale, in particular, exhibited such grossness of thought and feeling, unrelieved by poetical ornament or intellectual beauty, that we almost suspected the noble lord was trying an experiment, in order to ascertain how far the good-nature of the British Public would yield to the mere fascination of his lordship's name. The intrusion of domestic feuds was, if possible, a still more disgusting exhibition; for, if a British nobleman must amuse himself with family altercations, in order to relieve his *ennui*, he should at least take the advice which Bonaparte once gave to the French Directory, to compose domestic differences at home, without submitting them to the rude gaze of vulgar curiosity.

It is really with unaffected pain that we have viewed this young nobleman lavishing his distinguished talents upon such unworthy, and worse than unworthy, subjects as have almost exclusively engrossed them. Even if he could not be persuaded to cultivate a feeling for the higher departments of moral beauty, he might at least have found objects in nature and innocent art sufficient to employ and develop all the powers of his mind, without having recourse to corsairs, and renegadoes, and the various tribes of ruffians with which he has peopled his imagination. Oftentimes when we have seen him quitting the beauties of nature for

the crimes and vagaries of human passions, and this without any meaning or moral which might render the sacrifice excusable, we have been ready to apostrophize him in the inimitably beautiful lines of another well-known bard:

Oh how canst thou renounce the
boundless store
Of charms which nature to her votaries yields;
The warbling woodland, the resounding shore,
The pomp of groves, the garniture of fields,
And all the genial ray of morning gilds,
And all that echoes to the breath of even,
And all the mountain's sheltering bosom shields,
And all the dread magnificence of heaven,
Oh how canst thou renounce, and hope to be forgiven!*

But though we have left unnoticed several of Lord Byron's later poems, the third canto of *Childe Harold* has a sort of claim upon our attention. In the first place, the hero of the poem is an old acquaintance, whose youthful crimes and follies we have before had occasion to notice, and whose maturer pilgrimage we therefore could not, in common civility, pass over in silence. The poem has, besides, the great negative merit of being free from the aforesaid ruffian tribes; and, as far as we can discover, there is neither murder nor incest from beginning to end. In addition to these claims on our attention, we think the present production superior to several of its predecessors, in literary merit; and as we fear that Lord Byron's poetical fame, unless he shall follow the friendly counsel which we have more than once addressed to him, may soon sink as undeservedly low, as it once rose undeservedly high, we are glad to avail ourselves of any symptom of im-

* Beattie's *Minstrel*.

† See Vol. for 1812, p. 376.

Review of the third Canto of Lord Byron's *Childe Harold*. [APRIL,

Improvement, however equivocal, in order to procrastinate the dreaded event. Our bard, however, well knows that no man can write an author down but himself; and in this respect Lord Byron has far more to dread from his own wayward pen, than from that of any of his critics. No man who lets off a poem every six months, can reasonably hope long to attract attention to his performances; nor will all the "guns, trumpets, blunderbusses, drums, and thunder," with which his lordship lately announced one of his poems, be sufficient to arouse the public, when once they have fairly fallen asleep.

To those who can pardon a little of that egotism for which the *Childe* is conspicuous, the opening of the present work, though certainly not very musical in its cadences, will appear tender and interesting.

"Is thy face like thy mother's, my fair child!

Ada! sole daughter of my house and heart?

When last I saw thy young blue eyes they smiled,

And then we parted,—not as now we part,

But with a hope.—

Awaking with a start,
The waters heave around me; and on high

The winds lift up their voices: I depart,

Whither I know not; but the hour's gone by,

When Albion's lessening shores could grieve or glad mine eye.

"Once more upon the waters! yet once more!

And the waves bound beneath me as a steed

That knows his rider: Welcome, to their roar!

Swift be their guidance, wheresoe'er it lead!

Though the strain'd mast should quiver as a reed,

And the rent canvas fluttering strew the gale,

Still must I on; for I am as a weed,

Flung from the rock, on ocean's foam,
to sail

Where'er the surge may sweep, the tempest's breath prevail."

pp. 3, 4.

The noble bard takes the opportunity, during this vagrant voyage, of relating, in about a dozen que- rulous stanzas, a part of the *Childe's* history, since his return from his former pilgrimage. We regret that his lordship should have made his poem personal, or have identified himself, as he evidently has done, with the hero of his tale, the "self-exiled Harold," a cold-hearted, sated, sensualist, whose errors are as much those of the understanding as the affections. If, however, Lord Byron chooses to be known as *Childe Harold*, we very sincerely hope and pray that at least he may have occasion to publish one canto more, with the title of "The Wandering *Childe* reclaimed."

In the stanzas to which we have alluded, the poet informs us, that having, during his "youth's summer," sung of one, "the wandering outlaw of his own dark mind," he again "seizes the theme," and clings to it, "though a dreary strain," in order to soothe his mind and divert his melancholy. He seems effectually to have acquired Horace's *nil admirari*, "so that no wonder waits him," and neither "love, nor sorrow, fame, ambition, strife," can move his soul. He, however, seeks the aid of poesy, as thousands have done before, in order

—"to create, and in creating live
A being more intense,"

than the ordinary routine of common-place existence. After this sentimental statement, we arrive at the following lines, which, as confession usually accompanies amendment, we read not without an earnest desire that they might indicate the first risings of compunction in the bosom of his lordship.

“ Yet must I think less wildly :—I
have thought
 Too long and darkly, till my brain be-
 came,
 In its own eddy boiling and o'er-
 wrought,
 A whirling gulf of phantasy and flame :
 And thus, untaught in youth my heart
 to tame,
 My springs of life were poison'd. 'Tis
 too late !
 Yet am I chang'd ; though still enough
 the same
 In strength to bear what time cannot
 abate,
 And feed on bitter fruits without accus-
 ing fate.”

P. 6.

With regard to the former part of this stanza, we leave the noble bard to the convictions of his own conscience ; but in reply to the despairing exclamation of its being “ too late,” we can assure him it is never too late to have recourse to the mercies of a crucified Saviour, and the aids of his sanctifying Spirit. There, and there alone, the weary and heavy laden can find rest to their souls.

These things duly premised,

“ Long absent Harold re-appears at last,”
 but much altered, as might naturally be expected, “ in soul and aspect, as in age.” He had, it seems, in the interim, quaffed “ life's enchanted cup” too quickly, and found “ the dregs were worm-wood ;”

“ but he fill'd again,
 And from a purer fount, on holier
 ground,
 And deem'd its spring perpetual ; but
 in vain !
 Still round him clung invisibly a chain
 Which gall'd for ever, fettering though
 unseen,
 And heavy though it clank'd not ;
 worn with pain,
 Which pined although it spoke not,
 and grew keen,
 Entering with every step he took,
 through many a scene.”

P. 7.

Into the mystery of all this, for it certainly appears very mystical, we are not much disposed to inquire ; but we are very sure that

any man who, in addition to the advantages of health, and birth, and fortune, possesses the *two* blessings implied in the very first line of this poem, has only to blame his own headstrong will and wayward passions, if he still remain morbidly discontented and unhappy. Indeed, our author frankly confesses, that the fault was in the Childe himself.

“ But soon he knew himself the most
 unfit
 Of men to herd with man ; with whom
 he held
 Little in common ; untaught to submit
 His thoughts to others, though his soul
 was quell'd
 In youth by his own thoughts ; still
 uncompell'd,
 He would not yield dominion of his
 mind
 To spirits against whom his own re-
 bell'd ;
 Proud though in desolation ; which
 could find
 A life within itself, to breathe without
 mankind.

“ Where rose the mountains, there to
 him were friends ;
 Where roll'd the ocean, thereon was
 his home ;
 Where a blue sky, and glowing clime,
 extends,
 He had the passion and the power to
 roam ;
 The desert, forest, cavern, breaker's
 foam,
 Were unto him companionship ; they
 spake
 A mutual language, clearer than the
 tone
 Of his land's tongue, which he would
 oft forsake
 For nature's pages glass'd by sunbeams
 on the lake.

“ Like the Chaldean, he could watch
 the stars,
 Till he had peopled them with beings
 bright
 As their own beams ; and earth, and
 earth-born jars,
 And human frailties, were forgotten
 quite :
 Could he have kept his spirit to that
 flight
 He had been happy ; but this clay will
 sink
 Its spark immortal, envying it the
 light

To which it mounts, as if to break the link

That keeps us from yon heaven which woos us to its brink.

"But in man's dwellings he became a thing

Restless and worn, and stern and wearisome,

Droop'd as a wild-born falcon with clipt wing,

To whom the boundless air alone were home:

Then came his fit again, which to o'ercome,

As eagerly the barr'd-up bird will beat His breast and beak against his wry dome

Till the blood tinge his plumage, so the heat

Of his impeded soul would through his bosom eat." pp. 9, 10.

To these verses, with the exception perhaps of the first, we are not disposed to deny the praise of good poetry; but amidst our admiration we again confess, that the personal feelings which characterise these effusions, have given us far more pain than pleasure. A poet always treads on dangerous ground, when self is his subject, and unless some interesting associations are connected with his melancholy, he ought never to obtrude it upon his readers. Voltaire, it is true, exhibited at once an incorrect judgment and a cold heart, when he presumed to blame Milton's introduction of his loss of sight into his immortal poem; but Voltaire would have been quite correct, in applying a similar censure to the personal allusions in the third canto of *Childe Harold*. These allusions are either intended to be understood, or they are not;—if unintelligible, they can waken little or no emotion; if understood, the emotions awakened are, we fear, by no means of a pleasing kind, or such as the right honourable bard would desire his readers to indulge. How different, for example, the associations connected with the display of personal feelings, in some of the poems of Henry Kirke White, to those connected with the name of

our present author! An example will best illustrate our meaning.

"Tis midnight! on the globe dread slumber sits,

And all is silence in this hour of sleep; Save where the hollow gust that swells by fits

In the dark wood roars fearfully and deep.

—I wake alone to listen and to weep; To watch, my taper, thy pale beacon burn;

And as still memory does her vigils keep To think of days that never can return. By thy paler ray I raise my languid head, My eye surveys the solitary gloom, And the sad meaning tear, unmix'd with dread,

Tells thou dost light me to the silent tomb. Like thee I wane;—like thee my life's last ray

Will fade in loneliness unwept away.—

—Yes, 'twill be over soon; this sickly dream

Of life will vanish from my feverish brain;

And death my weary spirit shall redeem From this wild region of unvaried pain.

Yon brook will glide as swiftly as before;

Yon landscape smile, yon golden harvest grow,

Yon sprightly lark on mounting wings will soar

When Henry's name is heard no more below."

In these lines every thing breathes tenderness and simplicity; the distress is not connected with any circumstance to deduct from the interest which the reader feels inclined to cherish. In some respects, the sentiment displayed in these and other pages of Kirke White is fully as morbid as that of *Childe Harold* himself; and the poetry, though good, by no means rises to the level of that which Lord Byron is able to achieve; yet every person of unsophisticated feeling can perceive that he unreservedly sympathizes with the one, while, in perusing the querulous strains of the other, there is a constant alternation between sympathy and disgust. The simple solution is, (and our noble author ought constantly to remember it,) that a poet, as well as an orator,

must be indebted, as much to moral as intellectual qualities, if he would render his personal sensibilities really interesting to an honest and well-regulated mind.

The first spot on which the Childe alights after his voyage is the field of Waterloo; and here we think Lord Byron has described best what no poet has yet described well, or at least in strains equal to the magnitude and interest of the subject. Indeed the enthusiasm of poetry, and the enthusiasm of real life are so different, that the battle of Waterloo can never furnish a good subject for a poem, till it loses something of its present vividness as a fact. No man ever read even Homer's Iliad, with half the ardour with which all classes of persons perused the common newspaper details of this memorable battle; so that were Homer himself to write a poem on the subject, it would appear flat and insipid to those who remembered the plain matter of fact; except perhaps, in proportion as such a poem might awaken dormant recollections, and thus add "the pleasures of memory" to the pleasures of poetical description. We cannot afford room for the whole of Lord Byron's delineation; and shall, therefore, content ourselves with two of the opening stanzas, in which the rapid transition from the "revelry" of the ball room, in which the officers passed the night, to the horrors of the next day's carnage, is well imagined, and ought to convey a far more than poetical moral on the uncertainty of human life, and the vanity of worldly pleasures.

"There was a sound of revelry by night,
And Belgium's capital had gathered then
Her beauty and her chivalry, and bright
The lamps shone o'er fair women and
brave men;

A thousand hearts beat happily; and when

Music arose with its voluptuous swell,
Soft eyes look'd love to eyes which spake again,

And all went merry as a marriage-bell;
But hush! hark! a deep sound strikes like a rising knell!

"Did ye not hear it?—No; 'twas but the wind,

Or the car rattling o'er the stony street;
On with the dance! let joy be unconfin'd;

No sleep till morn, when youth and pleasure meet

To chase the glowing hours with flying feet—

But, hark! that heavy sound breaks in once more,

As if the clouds its echo would repeat;
And nearer, clearer, deadlier than before!

Arm! arm! it is—it is—the cannon's opening roar!" pp. 13, 14.

We omit his lordship's subsequent description, and also his expostulations with Bonaparte, whom he thinks fit, with exemplary courtesy, to entitle "the greatest nor the worst of men," and shall proceed to meet him on the banks of the river Rhine, where he beholds with admiration

"a work divine,
A blending of all beauties; streams and dells,

Fruits, foliage, crag, wood, corn-field, mountain, vine,

And chiefless castles breathing stern farewells

From gray but leafy walls, where ruin greenly dwells." p. 26.

The remarks on departed grandeur, and other reflections suggested to the poet by the surrounding scenery, though not very novel, are almost necessarily interesting, from the nature of the feelings which they inspire. There is no subject on which a genuine poet is more sure of exciting a pleasing sympathy in his readers than in thus contrasting a peaceful landscape with the deeds and persons which once animated and adorned its beauties. The tranquil permanency of inanimate nature con-

trasted with the noise and frailty of human life is one of the most affecting thoughts which can enter the heart of man. We have just seen an example in a sonnet of Kirk White's; ("Yon brook will glide," &c.) The sacred Scriptures frequently introduce the same idea, "the place that knew him shall know him no more;" and in short almost every writer who has been successful in affecting the human heart, will be found to have adverted to this natural and pathetic contrast between the present and the past.

In the midst, however, of his pensive reflections, Lord Byron skips from the grave Spenserian measure into a nimble four-foot iambic, to the tune of

"But one thing want these banks of Rhine
Thy gentle hand to clasp in mine!"

p. 31.

Whose "gentle hand" is meant we are not informed. His lordship tells us, indeed, that

"He had learned to love
The helpless looks of blooming infancy
Even in its earliest nurture;"

p. 30.

so that at first we wished to imagine that his "fair child Ada" was alone intended; and we would still entertain a hope that even the following mysterious stanza may be construed in a manner not inconsistent with propriety and purity.

"And there was one soft breast, as hath been said,

Which unto his was bound by stronger ties

Than the church links withal; and, though unwed,

That love was pure, and, far above disguise,

Had stood the test of mortal enmities
Still undivided, and cemented more

By peril, dreaded most in female eyes;
But this was firm, and from a foreign shore

Well to that heart might his these absent greetings pour!"

p. 30.

We are confirmed in the apprehension that this passage must be intended to refer to a sister: for

Lord Byron having, in his "Fare Thee Well," chosen to appear before the public in the character of a husband, and having opened the present poem in the character of a father, cannot, surely, intend to exhibit himself in the incongruous character of a *lover*, and that, too, after just telling us that, disappointed with lawless pleasures, he had sought his happiness on "hollier ground," and filled "life's enchanted cup" from a "purer fount." England, we trust, is still so old-fashioned in her taste and morals, that if a young nobleman should choose to address his amorous ditties to any person except her who ought to be the centre of all his hopes and wishes, he would be obliged, by the voice of public opinion, to select some less conspicuous vehicle for their conveyance. Assuming our conjecture to be correct, we have pleasure in giving to our readers the two following stanzas.

"The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine,
Whose breast of waters broadly swells
Between the banks which bear the vine,
And hills all rich with blossomed trees,
And fields which promise corn and wine,
And scattered cities crowning these,
Whose far white walls along them shine,
Have strewed a scene, which I should see

With double joy wert *thou* with me!

And peasant girls, with deep blue eyes,
And hands which offer early flowers,
Walk smiling o'er this paradise;
Above, the frequent feudal towers
'Through green leaves lift their walls of grey,

And many a rock which steeply lours,
And noble arch in proud decay,
Look o'er this vale of vintage-bowers;
But one thing want these banks of Rhine—

Thy gentle hand to clasp in mine!"

p. 31.

After this sudden effusion of momentary feeling, his lordship proceeds, in the gravity of his accustomed Spenserian march, to Coblenz, Ehrenbreitstein, and the

Alps, of which he gives the following sublime view:—

“ Above me are the Alps,
The palaces of nature, whose vast
walls
Have pinnacled in clouds their snowy
scalps,
And throned eternity in icy halls
Of cold sublimity, where forms and
falls
The avalanche—the thunderbolt of
snow!
All that expands the spirit, yet appals,
Gather around these summits, as to
show
How earth may pierce to heaven, yet
leave vain man below.” p. 36.

At length he arrives on the borders of Lake Léman, where his misanthropical genius, taking advantage of an unguarded moment, again seizes him, and compels him to utter a long and unmerciful philippic against all social converse with his species. While the fit is upon him, it is quite amusing to see how adroitly he levels towns, cities, and villages to the dust; inferring from the alarming dangers and disasters of human intercourse, that it is “better to be alone,” and to “love earth only for its earthly sake.” This peevish remark, we need not say, is as anti-poetical as it is misanthropical*. Even that brother enthusiast to inanimate nature, Saint Pierre, could say, “Mais quelques charmes que puissent répandre les animaux et les plantes sur les sites qui leur sont assignés par la nature, *je ne trouve point qu'un paysage ait toute sa beauté, si je n'y vois au moins une petite cabane. L'habitation de l'homme donne à chaque espèce de végétal un nouveau degré d'intérêt, ou de majesté. Il ne faut souvent qu'un arbre pour caractériser, dans un pays, les besoins d'un peuple et les soins de la Providence. J'aime à voir la famille d'un Arabe sous le dattier du désert, et le bateau*

* We venture, with great deference, again to use this epithet, notwithstanding the remark in the 69th stanza, that “To fly from need not be to hate mankind.”

d'un insulaire des Maldives, chargé de cocos, sous les cocotiers de leurs grèves sablonneuses. La hutte d'un pauvre Nègre sans industrie, me plaît sous un calebassier qui porte toutes les pièces de son ménage,” &c. Surely this is better than “loving earth only for its earthly sake.”

Thus tired of the world and human intercourse, our author proceeds to aspire after the time when the mind shall be “free from what it hates” in its present “degraded form;” and when “rest of its carnal life,” except

“ what shall be
Existent happier in the fly and worm,”
the poet shall begin to “feel all he sees,” and become acquainted with the “spirit of each spot” with which, even upon earth, he shares the immortal destiny! Now all this may be very excellent, but it is far too absurdly sublime for us to understand; especially the notable speculation about the fly and the worm, which, if it mean any thing, can mean little less than that the human soul is grossly material, or that animal life transmigrates from men to brutes. Perhaps the first two lines of the succeeding stanza may help to explain the difficulty:

“ Are not the mountains, waves, and
skies, a part
Of me and of my soul, as I of them?”

We should no more think of answering a man who asks such questions than a child who cries for the moon; and shall, therefore, simply remark, that if this unintelligible rhapsody is meant for poetical sublimity, we had much rather remain among that vulgar herd of men whom Lord Byron characterises in the same stanza, as
“ Gazing upon the ground with thoughts
which dare not glow,”

than begin in our old age to “glow” with a fervour, at once so lawless and irrational. This burst of nonsense is, however, quite unexpected and gratuitous. Lord

Byron himself remarks, "But this is not my theme:"—nor was it; but his lordship, having conceived so bright an idea, could not avoid going a little out of his way to oblige his admiring readers.

From absurdity and Lake Lemana the transition is easy and natural to the "self-torturing sophist" Rousseau, whose character the poet begins to sketch with some ability, though with rather more partiality, if not fellow-feeling, than we think quite warrantable. We pass over the more sentimental parts of the description to extract the following stanzas:—

"His life was one long war with self-sought foes,
Or friends by him self-banish'd; for his mind
Had grown Suspicion's sanctuary, and chose
For its own cruel sacrifice, the kind
'Gainst whom he raged with fury
strange and blind.
But he was phrenzied,—wherefore,
who may know?
Since cause might be which skill
could never find;
But he was phrenzied by disease or
woe,
To that worst pitch of all, which wears
a reasoning show.

"For then he was inspired, and from
him came,
As from the Pythian's mystic cave of
yore,
Those oracles which set the world in
flame,
Nor ceased to burn till kingdoms were
no more:
Did he not this for France, which
lay before
Bowed to the inborn tyranny of years,
Broken and trembling to the yoke she
bore,
Till by the voice of him and his com-
peers,
Roused up to too much wrath which
follows o'ergrown fears?" p. 45.

That Rousseau was phrenzied, and to that "worst pitch" which Lord Byron here describes, we have no doubt; but if the remark is introduced with a view to lessen his moral responsibility we cannot admit the plea. Rousseau possessed, it is true, that convenient

sort of lunacy which might satisfy a coroner's jury, but not that which would be admitted as an extenuation in a court of law: he was, perhaps, sufficiently phrenzied to meet Lord Byron's ideas of poetical justice, but, we fear, not to such a pitch as to render him excusable at that Higher Bar to which he has been long since summoned. We, indeed, agree with our author in his remark upon Voltaire and Gibbon, towards the conclusion of the poem, that "It is not our's to judge, far less condemn;—

The hour must come when such things
shall be made

Known unto all;"
and we equally believe that, when the soul and body shall rise again,
"Twill be to be forgiven, or suffer
what is just;"

but we can by no means allow these common place remarks to stand as valid reasons for identifying truth with error, and predicating alike of the good and the bad, the innocent and the guilty, the sinner and the saint, that the end of each is peace. But whatever may be our author's views of these things as connected with another world, we thank him for honestly informing us of some of the awful results which followed in the present, from those "oracles which set the world on fire;" and for justly associating the name of what he calls "inspired" Rousseau and "his compeers" with all the horrors of the late continental revolutions and disasters.

"They made themselves a fearful monu-
ment!

The wreck of old opinions—things
which grew
Breathed from the birth of time; the
veil they rent,
And what behind it lay, all earth
shall view.

But good with ill they also overthrew,
Leaving but ruins, wherewith to re-
build

Upon the same foundation, and renew
Dungeons and thrones, which the
same hour re-fill'd,
As heretofore, because, ambition was
self-will'd." p. 46.

This, it must be admitted, is bad enough! But Lord B. congratulates himself, amidst all, that "mankind have felt their strength and made it felt;" though he candidly adds, that "they might have used it better," and for their not doing so proceeds very calmly to account. Truly, mankind *have* felt their strength; a strength which overturned, in a moment, the fairest country of Europe, and shook the whole world with its recoil: and we fear it will not be till they are again willing to leave the immediate legislation of empires to an intellectual and moral, rather than a numerical and physical, majority, that the repose of nations will be finally secured. But let us follow our author to a more peaceful scene; a scene in which we had much rather meet his lordship than in the thorny mazes of revolutionary politics.

"Clear, placid Lemah! thy contrasted lake,
With the wide world I dwelt in, is a thing
Which warns me, with its stillness, to forsake
Earth's troubled waters for a purer spring.
This quiet sail is as a noiseless wing
To waft me from distraction; once I loved
Torn Ocean's roar, but thy soft murmuring
Sounds sweet as if a sister's voice re-
proved,
That I with stern delights should e'er
have been so moved.
"It is the hush of night, and all between
Thy margin and the mountains, dusk,
yet clear,
Mellowed and mingling, yet distinctly
seen,
Save darken'd Jura, whose cap-
t heights appear
Precipitously steep; and drawing
near,
There breathes a living fragrance
from the shore.
Of flowers yet fresh with childhood;
on the ear
Drops the light drip of the suspended
oar,
Or thirps the grasshopper one good
night carol more:

"He is an evening reveller, who
makes
His life an infancy, and sings his fill;
At intervals, some bird from out the
brakes,
Starts into voice a moment, then is still.
There seems a floating whisper on the
hill,
But that is fancy, for the star-light
dews
All silently their tears of love instil,
Weeping themselves away, till they
infuse
Deep into Nature's breast the spirit of
her hues." pp. 47, 48.

Attracted as we are by these beautiful lines, we must consent to pass over the remaining reflections, lest our critique, like his lordship's verses, should "seem prolonging without end." We finally lose sight of the *Childe Harold* just as he enters the borders of Italy; and as the poet informs us, that "*thus far* he has proceeded in his theme," we conclude that he reserves that interesting country for a separate canto. Lord Byron never treads more nobly than on classic ground; so that, if he can fairly divest himself of ruffians, and egotism, and misanthropy, and scepticism, and will consent to put in their place a little good sense, and good temper, and, above all, (would that the wish were realized) a little Christian feeling, we should hope, even yet, that he might produce a "*pilgrimage to Italy*," which, when sufficiently matured, and kept back the statutable Horatian term of years, should eclipse all his former productions, and stamp him with a character far higher, and more desirable, than that of an interesting poet.

As we gave the commencement, we shall give the conclusion of the Canto, with the exception of one verse, which ought never to have been written, since it is impossible to conceive that by any British mother "dull hate as duty should be taught" to an only child, in reference to one whom, whatever may be his faults or follies, that

child is enjoined to "honour and obey." We should not thus venture on personal remarks, had not the poem itself extorted them from us.

"And for these words, thus woven into song,
It may be that they are a harmless wile,—
The colouring of the scenes which fleet along,
Which I would seize, in passing, to beguile
My breast, and that of others, for a while.
Fame is the thirst of youth,—but I am not
So young as to regard men's frown or smile,
As loss or guerdon of a glorious lot;
I stood and stand alone—remembered or forgot.

"I have not loved the world, nor the world me;
I have not flattered its rank breath, nor bow'd
To its idolatries a patient knee,—
Nor coin'd my cheek to smiles,—nor cried aloud
In worship of an echo; in the crowd
They could not deem me one of such;
I stood
Among them, but not of them; in a shroud
Of thoughts which were not their thoughts, and still could,
Had I not filed my mind, which thus itself subdued,

"I have not loved the world, nor the world me,—
But let us part fair foes; I do believe
Though I have found them not, that there may be
Words which are things,—hopes which will not deceive,
And virtues which are merciful, nor weave
Snares for the falling; I would also deem
O'er others' griefs that some sincerely grieve;
That two, or one, are almost what they seem,—
That goodness is no name, and happiness no dream.

"My daughter! with thy name this song begun—
My daughter! with thy name thus much shall end—

I see thee not,—I hear thee not,—but none
Can be so wrapt in thee. Thou art the friend
To whom the shadows of far years extend:
Albeit my brow thou never shouldst behold,
My voice shall with thy future visions blend,
And reach into thy heart,—when mine is cold,—
A token and a tone, even from thy father's mould.

"To aid thy mind's development,—to watch
Thy dawn of little joys,—to sit and see
Almost thy very growth,—to view thee catch
Knowledge of objects,—wonders yet to thee!
To hold thee lightly on a gentle knee,
And print on thy soft cheek a parent's kiss,—
This, it should seem, was not reserv'd for me
Yet this was in my nature:—as it is
I know not what is there, yet something like to this."

"The child of love,—though born in bitterness,
And nurtured in convulsion. Of thy sire
These were the elements,—and thine no less.
As yet such are around thee,—but thy fire
Shall be more tempered, and thy hope far higher.
Sweet be thy cradled slumbers! O'er the sea,
And from the mountains where I now respire,
Fain would I waft such blessing upon thee,
As, with a sigh, I deem thou mightst have been to me!" pp. 61—64.

In the first of these stanzas we learn that fame is no longer Lord Byron's thirst; but how far this assertion is to be literally understood, his rapid succession of poems, each of which, we suppose, is a candidate for public favour will best evince. The remark in the next verse, that he has not loved the world nor the world him,

may be rather nearer the truth, or, at all events, we would have taken his lordship's word for the fact, even if he had not reiterated his assertion. The reasons why the world has not loved the noble bard, we are not anxious to inquire: possibly the world, or at least the virtuous part of it, may have ungratefully thought that neither Lord Byron's writings, nor his personal example, have done it much service, and that if all the Littles, and Byrons, and Maturins of the age had been long ago extinct, the cause of morals and happiness would have felt no injury. But be this as it may, Lord Byron is quite even with the world: there is no love lost on either side, for his lordship, with the most conciliating aspect,

"Looks on the peopled desert past
As on a place of agony and strife,
Where for some sin to sorrow he was
cast

To act and suffer." p. 41.

Now, to be perfectly serious, there is perhaps somewhat more truth in this remark than his lordship intended. Life is a state of probation; for though the Almighty does not place us here to inflict on us "agony and strife," yet we certainly are called upon both to "act and suffer." To fly, therefore, from the world is to desert our allotted post, and to incur the guilt of having squandered time and talents which were bestowed for the most responsible purposes. We are far from inviting the noble lord to love the world; rather would we reiterate the cautions of the inspired writers on this subject: "Love *not* the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but of the world; and the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever." "The friendship of the world is enmity

with God: whosoever, therefore, will be a friend of the world is the enemy of God." But we would humbly remind his lordship that there are two ways of not loving the world: neither St. Paul nor Rousseau much loved it; but their dislike sprang from very different motives, and produced very different effects. The actual reason why the world is not congenial to our author's taste may be, that it is not a world of poets and sentimentalists; but the reason why it *ought* not to be congenial is of a very different and a far more exalted kind. The devout Christian cannot love the world, because it is beset with snares and dangers, because it is unholy and unlike God, and because it impedes him in his journey to that blessedness at which he longs finally to arrive. We doubt, however, and have certainly no right to inquire, how far the right honourable author is thus weaned from the world in the scriptural sense of the expression, as including the desires of the eye, the desires of the flesh, and the pride of life. We can, indeed, well imagine that placed, as he has necessarily been by his rank and fortune, and still more so, perhaps, by his talents and personal endowments, in the very vortex of worldly enchantment, he may have witnessed enough of joyless, heartless dissipation to have cloyed his appetite, and perhaps for a moment to have disgusted his better feelings. We do not affect to know what character beyond that of a mere spectator his lordship may have thought fit to assume, amidst the sickening vanities and pollutions with which he may have been surrounded. We allude simply to the fact with which he has himself furnished us: he confesses the glare to have worn off: he owns that he is surfeited, and has thus added one more to that long list of earthly votaries who have been obliged to acknowledge by better experience, what Solomon might have taught

them long before, that the world and its fashions are transitory and unsatisfying; and that nothing is to be found on earth, as far at least as earth is alone concerned, but "vanity of vanities, vanity of vanities, all is vanity." Having thus felt the truth of Solomon's premises, we sincerely hope that our author may arrive also at his conclusion, that "to fear God, and keep his commandments is the whole of man;"—his end and his duty, his privilege and his reward.

We are sorry, however, to remark, that if his lordship have any particular predilection in favour of one religion more than another, his admiration seems rather to attach itself to the code of Mohammed than to that of Christ. We do not intend this as an allusion to his Turkish "scenery, machinery, decorations, and dresses," though it be true that "out of the abundance of the heart the mouth speaketh." We might even here remark, that it is rather surprising that a Christian poet could find no sources of thought and feeling nearer home. But we refer immediately to one of the notes to the poem before us, in which, amongst other observations, is the following: "On me the simple and entire sincerity of those men (the Musselmans), and the spirit which appeared to be in and upon them, made a far greater impression than any general rite (Christian rites of course included) which was ever performed in places of worship, of which I have seen those of almost every persuasion under the sun; including most of our own sectaries, and the Greek, the Catholic, the Armenian, the Lutheran, the Jewish, and the Mahomedan." This is quite frank: his lordship has not even availed himself of that common-place saving clause, "*our own holy religion of course excepted,*" which we have so often heard from the mouths of the lovers of picturesque religion. The remaining part of this note is of less conse-

quence, being chiefly to apprise us of his lordship's admiration for "field-preaching" above the sober discipline of an established church.

But amidst all the misanthropy for which the poem before us is distinguished, we are happy to find that Lord Byron is obliged at last to confess, as we have just seen, that after all there may be still some truth, and reality, and kindness, and friendship surviving among men; that "goodness is no name, and happiness no dream." We can assure the noble lord, that bad as the world may be, his conjecture is not incorrect. Would he have condescended to have forsaken "the pomps and vanities" of dissipated life, and to have extricated himself from the "busy crowd" of idle or sensual flatterers, who are always ready to attach themselves to a man of his lordship's rank and popularity, he might have found—he might still find—no small number of persons of both sexes with whom to have been associated would have left no sting behind, and in whose friendship he might have felt that the present world, though not intended for a scene of unmixed or poetical enjoyment, may be made a much happier, because holier, spot than a sensualist knows how to conceive. He needed not to have descended from either his political or intellectual rank to have discovered genuine Christianity diffusing her balmy influences in social and domestic life, and leading in her train, though not acknowledging as her equals, all the subordinate graces, and charities, and felicities of human kind.

We would hope that it is not even yet "too late." His lordship's really feeling apostrophe to his daughter, with whose name his song began, and with whose name it ends, is almost the only part of his personal allusions in which we feel much sympathy; and if it be true that "it was in his nature" to have enjoyed in the manner he de-

scribes the sweets of parental affection, we can only wish that this desire may find means to operate in acts appropriate to the occasion. We would remind his lordship of a scene described by a brother poet, who also had been a "pilgrimage to Waterloo," and who on his return sketched a family picture, part of which we exhibit for our noble author's imitation, with the assurance that exquisite as may be the feelings of poetical enthusiasm, yet for daily use and permanent felicity nothing can equal the silent unobtrusive enjoyments of domestic repose. As we have not had occasion to notice Mr. Southey's Pilgrimage before, our readers will excuse the length of the quotation.

" Aloft on yonder bench with arms
dispread
My boy stood shouting there his father's name;
Waving his hat around his happy head,
And there, a younger group, his sisters
came,
Smiling they stood with looks of pleased
surprise,
While tears of joy were seen in elder eyes.
" Soon each and all came crowding
round to share
The cordial greeting, the beloved sight,
What welcoming of lip and hand were
there,
And when these overflowings of de-
light
Subsided to a sense of quiet bliss
Life, hath no purer, deeper, happiness.
" The young companion of our weary
way
Found here the end desired of all her
ills,
She who in sickness pining many a
day,
Hungered and thirsted for her native
hills,
Forgetful now of sufferings past and pain,
Rejoiced to see her own dear home again.

Recovered now, the home-sick moun-
taineer
Sat by the playmate of her infancy,
Her twin-like comrade, rendered
doubly dear
For that long absence; full of life was
she
With voluble discourse and eager mien
Telling of all the wonders she had seen.
" Here silently between her parents
stood
My dark-eyed Bertha timid as a dove,
And gently oft from time to time she
wooed
Pressure of hand, or word, or look of
love;
With impulse shy of bashful tenderness
Soliciting again the wished caress.
" The younger twain in wonder lost
were they,
My gentle Kate and my sweet Isabel:
Long of our promised coming day by
day
It had been their delight to hear and
tell:
And now when that long-promised hour
was come
Surprise and wakening memory held
them dumb.
" Soon they grew blithe as they were
wont to be:
Her old endearments each began to
seek;
And Isabel drew near to climb my
knee,
And pat with fondling hand her
father's cheek,
With voice, and touch, and look, reviv-
ing thus
The feelings which had slept with long
disuse.
" But there was one whose heart could
entertain
And comprehend the fullness of the joy:
The father, teacher, playmate was
again
Come to his only, and his studious boy;
And he beheld again that mother's eye
Which with such ceaseless care had
watched his infancy."
Southey's Poet's Pilgrimage to Waterloo.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

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GREAT BRITAIN.
PREPARING for publication: — The
Lockhart Papers, containing a great

variety of authentic Manuscripts, re-
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bellions of 1715 and 1745, in the possession of A. Aufriere, Esq. of Hoveton, in Norfolk, who married the only daughter of General James Lockhart, of Carnwath, grandson of the author of the Papers;—Memoirs of John, Duke of Marlborough, by W. Coxe, Archdeacon of Wilts;—The Journal of the late Capt. Tuckey, to explore the Congo;—Memoirs on European and Asiatic Turkey, from modern MS. Journals, by R. Walpole, M. A. with plates, in a quarto volume;—A Narrative of the Loss of the American Brig Commerce, wrecked on the western Coast of Africa, in August, 1815, with an account of the sufferings and captivity of her officers and crew; by James Riley, late master;—The secret and true History of the Church of Scotland, from the Restoration to the year 1678, by the Rev. James Kirton, an eye and ear-witness of many of the facts he records; edited by Mr. C. K. Sharpe;—An Essay on the Principles of Political Economy and Taxation, by David Ricardo, Esq.

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The Rev. T. Cloutt, Penton Row, Walworth, proposes to publish, by subscription, in five vols. 8vo. at 20s. 6d. each volume, Sermons and Treatises, of the Rev. Richard Baxter. Names are received by the editor, and by the following booksellers: Baynes, Blanchard, Conder, Ogle, and Williams.

In our last volume, p. 255, we announced a Polyglott Bible, in one vol. 4to. or four pocket volumes, by Mr.

Bagster, No. 81, Strand, as in the press, and gave at the same time a full account of the plan of the undertaking, to which we refer our readers. The first part, containing the Pentateuch, is now ready for delivery.

The second Number of the new edition of Stephens' Greek Thesaurus, has been published; price, to subscribers, small paper, 1*l.* 1*s.*; large, 2*l.* 2*s.*

A new Daily Evening Paper, called The Guardian, will appear on the Second Monday in May; which professes to pay increased attention to Reports of Parliamentary Proceedings, and to give admission to nothing which may in the slightest degree invade the purity of morals, or violate the sanctity of private character. Its principles are avowedly those of Opposition; or, in other words, those of Mr. Fox. The Guardian professes to defend the oppressed; to denounce abuses; to protect the Constitution from encroachment; and to promote the cause of liberty and improvement in every part of the world, a peaceable policy towards foreign nations, rigid economy of our resources, severe justice against public delinquents, and reform of the representation. It will also be "the open and zealous advocate of those principles, which are held by the friends of the abolition of the Slave Trade, and which every day proves more and more to be essential to the safety of our colonies, as well as to the honour and character of the mother country."

The following is an Account of the official value of the Exports from Great Britain, during the last three years:—

	British.	Foreign.	Total.
1814,	36,092,167	20,499,347	56,591,514
1815,	44,053,455	16,930,439	60,983,894
1816,	36,714,534	14,545,933	51,260,467

The Norfolk Agricultural Society has called the attention of those who feel themselves interested in the welfare of cottagers, to the following extract from the Supplement to the Encyclopædia Britannica, under the word "*Apiary*," as to the "various methods detailed of procuring honey and wax from the hives without destroying the bees themselves." "The most economic mode of attaining these ends deserves more attention as a national object, than it has in general received in this country. It appears, from the returns of the Custom-house, that England pays annually to the North of Germany from 40,000*l.* to 50,000*l.*

sterling, for the wax and honey which are imported from thence, and which might very easily be raised by a more extended and judicious cultivation of bees at home. Greater attention to this useful appendage to the cottage would not only be productive of commercial advantage, but would tend to improve the condition of the lower order of peasantry. It is not generally known, indeed, what profitable returns may be obtained at a trifling expense of time and labour, by very simple processes. Mr. Huish, who has lately published a valuable practical treatise on the management of bees, has made a calculation, from which he infers, that even supposing the first cost of a swarm to be one guinea, which is the price in the places where they are sold the dearest, the cottager is almost certain, by proper care and management, of clearing, in five years, a net produce of nearly 60*l.* and of having, besides, at the end of that period, ten good stocks of bees in his garden.

The amount of money expended in law-suits, removal of paupers, journees,

and expenses of overseers of the poor &c. in England, for the year ending 25th March, 1815, was 287,695*l.* 4*s.* 3*d.*

It appears from an abstract of the returns made to the Secretary of State, from the different parishes and places within the Bills of Mortality, that the total sum raised by Poor-rates, or other local rates, for the year 1816, ending the 25th of March, within these limits, was 489,320*l.* 16*s.* 1½*d.* The following is the mode of expenditure:—

Maintenance of the	
Poor	L.330,381 9 9
Suits of Law, Journees,	
Overseers, &c.	17,415 18 10½
Militia Purposes	6,618 1 1½
Other Purposes	108,807 1 1½

It appears from the same returns, that the number of persons relieved from the Poor-rates permanently, not including the children of such persons, was 12,341; and of those occasionally relieved, 70,332. The Friendly Societies, within the limits, comprehended 52,312 members; and the amount of charitable donations, for parish schools and other purposes, was 20,160*l.* 1*s.* 6½*d.*

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The Doctrine of Regeneration practically considered: a Sermon preached before the University of Oxford, on the 24th of February, 1817; by D. Wilson, M.A. Minister of St. John's Chapel, Bedford-row. 2*s.*

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RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.*

An interesting document has just appeared, containing extracts of letters

* We have been requested to announce, that the Annual Meeting of the British and Foreign Bible Society will be held at Freemasons' Hall, Great Queen-street, Lincoln's-Inn Fields, on Wednesday the 7th of May instant; that the President will take the chair at twelve o'clock precisely; and that no ladies can be admitted.

written by the Rev. Robert Pinkerton, during a tour in Russia, Poland, and Germany, for promoting the objects of the Bible Society. He quitted St. Petersburg on the 22d of March, 1816, to proceed to the interior, furnished with credentials from his excellency Prince Galitzin, and various letters to persons of the first distinction in the districts through which he was to travel. He was commissioned to promote the objects of the Society in every possible way, especially by engaging agents for distributing the Scriptures where asso-

ciations had not yet been formed, by visiting the societies already in existence, and by promoting the formation of new ones, wherever it appeared practicable and important. Throughout the whole of his journey, which exceeded seven thousand miles, he every where met with the most kind and marked attention; and had the happiness of finding that the Society, in proportion as it became known, received a prompt and active encouragement from persons of every description.

Travelling by way of Novogorod towards Moscow, he arrived at Twer, a large and populous city, containing twenty-seven churches, and found both the Governor and the Archimandrite willing to circulate information respecting the Society, and to form a local association, which, it was expected, would take place as soon as the Archbishop Seraphim arrived from St. Petersburg.

He reached Moscow about the middle of April. It was rapidly rising from its ashes: new buildings appeared on every side, and many of them were characterised by great elegance and splendour. The Bible Society was in a highly prosperous state; and he found the Georgian New Testament just printed off, forming one of the most beautiful editions hitherto issued by any Bible Society whatever. He writes, May 3d—

“ I have this day had the very great pleasure of attending the third anniversary of the Moscow Bible Society. The meeting was held in a large hall of the newly re-built palace of the late Metropolitan Platon, and, notwithstanding the very unfavourable state of the weather, was numerously attended, and graced by the presence of the first men in this city, both clergy and laity. The Archbishop Augustin pronounced a most animating and appropriate speech, in which he dwelt, with much eloquence and feeling, on the desolated state of this metropolis, when the Society was first founded, and on the great efforts which, by the blessing of God, it had been enabled to make, to compensate, with the treasures of Revelation, the losses which so many then sustained; to feed the fatherless and widows, bind up the broken-hearted, and administer comfort to the afflicted, by the distribution of that spiritual food, balm, and consolation, with which the holy Scriptures abound. He displayed, in striking colours, the wonderful love of God to our generation; who, when Infidelity, with all its train

of iniquities, and wars, and confusion, and desolations, had deluged the land of Christendom with the blood of its inhabitants, was pleased, amidst this awful scene of human woe, to raise up shining witnesses to the truth, by the establishment of Bible Societies in so many different nations, and to crown their exertions with such distinguished success, in disseminating the glorious Gospel of mercy and peace. The speech of the Archbishop made, visibly, a deep impression on the numerous audience, and prepared their minds to listen with attention to the detailed Report of the Committee.”

From the Report presented at this meeting it appeared, that applications for copies in the Slavonian language were numerous and pressing. The bishops of several districts had ordered considerable numbers for supplying their respective flocks; and in addition to some hundred copies before bestowed for schools in the provincial towns, a new vote was passed for more than three thousand Testaments to be employed in the same manner. Supplies were also promised to the institution, at Moscow, for the education of the young nobility; in which establishment, remarks the above-mentioned Report, “ the Directors have laid it down as a principle in the education of the noble youths committed to their care, that their education shall be founded on the saving knowledge of the Christian faith, which only is capable of enlightening the mind, directing the will, and purifying the heart.”

Among other letters received at this anniversary, were two from the Archbishop of Tobolsk and the Bishop of Irkutsk; in which these prelates express, on behalf of themselves and their flock, their most ardent feelings of gratitude to the Society, and their confident opinion that much religious good would result from such benevolent exertions. “ Is not this,” Mr. Pinkerton remarks, “ glorious intelligence from the innermost recesses of Siberia? Oh, what wonderful things our Redeemer is working in the earth!”

In addition to the above-mentioned, and other distributions, the Moscow Committee had undertaken a second edition of ten thousand Bibles and Testaments, in the Slavonian language; and five thousand Georgian Bibles had also been agreed upon, in addition to the Testaments to which we have before a-

luded. The total of the Society's plans during the three years of their establishment, including those editions which, though projected, had not yet gone to press, amounted to thirty thousand Bibles and Testaments, in the Slavonian and Georgian languages; and their income during the preceding year, added to the receipts by sale of copies, was 33,484 rubles. The meeting closed with the *Te Deum*, and the most animated expressions were heard of astonishment and pleasure at the progress of the holy cause in which the members were engaged.

Mr. Pinkerton arrived at Tula, not without great difficulty and fatigue, on account of the badness of the roads, from the melted snows and spring rains. He immediately concerted with the Bishop Simcon the plan of a branch association, and in a few days witnessed a meeting of three hundred of the first persons in the city to effect this object. The Bishop ably and piously advocated the cause of the Society, and nearly three thousand rubles were immediately subscribed. The town contains 40,000 inhabitants, and the province 900,000. The Bishop, whose diocese includes 847 churches, is stated to be a learned and liberal man, and a worthy scholar of the late revered Metropolitan of Moscow, Platon, in whose school, we are happy to find, the greater part of the present Bishops and Archbishops of the Russian Church were educated.

The next letter is dated Voronez, the seat of a Bible Society nearly one thousand miles in the interior of Russia. The inhabitants of the province amount to 300,000 souls; and the Committee had agreed to establish an association in each of the thirteen district towns. The number of subscribers at Voronez was upwards of 3000, and appeared to be considerably on the increase. Mr. P. was kindly entertained at the house of one of the secretaries, a Russian merchant, who informed him, that, when a youth of about twenty years of age, he had the misfortune to drink deeply of the infidel philosophy of the last age, and that for many years he lived without religion altogether; but that, at last, it pleased God to open his eyes, solely by the reading of the Bible, and that, since that time, the word of God had become a real treasure to his heart, and to his house. So indefatigable has this most zealous and excellent man been in searching the Scriptures, that he has

composed a Concordance of almost all the books of Scripture, in manuscript, in six volumes, folio. No work of this kind was ever so complete in the Russian language; and on this account several of the bishops are about to use means for getting it revised, and put to the press.

At New Tcherkask, the capital city of the Don Cossacks, Mr. P. obtained a hospitable reception from the Hetman Général, who related the measures which had been already taken for forming a Bible Society for his countrymen, and which waited only the arrival of the chief commander, Count Platoff, for their ultimate organization. The sphere of the projected institution is very important, and comprehends, at least, 640,000 souls.

In a manner equally successful Mr. Pinkerton proceeded along the eastern verge of Europe, giving information, or establishing societies in various places at which he arrived. At a humble Tartar village, called Abitochuai, much interest was excited, and the governor, Count de Maison, charged himself with the distribution of six hundred copies of the Scriptures, to be supplied from St. Petersburg, in order to make, at least, a beginning among 34,000 Nogay Tartars, under his government, in this extensive steppe. Mr. P. in his further travels, crossed and re-crossed the ancient Scythia Minor, conveying information, and preparing the way for the distribution of four thousand copies of the sacred Scriptures, among Greeks, Tartars, Germans, Russians, and Armenians. He found the Kaffa (or Theodosian) Bible Society in prosperous circumstances, and very grateful to England for her exertions and assistance. The Committee urgently requested two or three hundred copies of the Hebrew New Testament, as the numerous Jews in that quarter were beginning to make religious inquiries.

At Sympherpole (or Akmechet), the chief city of the peninsula of Taurida, a moral wild, containing 200,000 Mahomedans, and 100,000 Christians and Jews, a respectable and efficient society had been established. All the chief authorities, civil and ecclesiastical, gave their active assistance. Above one third of the subscribers are Mahomedans, with five Caraites Jews. Mr. P. adds:

"The late wars and commotions on the earth, with the present wonderful exertions to spread abroad the holy

Scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. From what I have seen of this people, in different nations, I am convinced, that many among them are prepared to persevere, with avidity, the Scriptures of the New Testament, in their own language."

In another of the Tartar villages Mr. Pinkerton discovered a Tartar translation of the canonical books of the Old Testament; and was so happy as to procure a complete and beautiful copy, in four volumes, quarto, written on fine vellum paper, in the Hebrew character, elegantly bound in red goats' leather, ornamented with gold. He adds: "I shall endeavour to get it sent off in safety to St. Petersburg, where, with the assistance of one or two learned Tartars, under my own direction, should it please God to spare me to return, it may be fairly written out in the character, and carefully revised, and put to the press, with the translation of the New Testament made by the Missionaries in Karass. This will furnish us with a Tartar Bible, which will be well understood among the numerous hordes of Nogay, Kazan, Trukmen, and Bucharian Tartars. The peculiar principles of the Caraites, in rejecting the Talmud, and all the traditional fables of the Jews, and their strict adherence to the sacred text of Scripture alone, give me great reason to hope, that we shall find this, their Tartar translation from the Hebrew, to be correct. I leave you, my dear friends, and the members of the Committee of the British and Foreign Bible Society, to make your own remarks on this new opening in Providence to extend the knowledge of the holy Scriptures to the followers of the false prophet!"

The last place visited on the eastern borders of Europe was Odessa, where also Mr. P. assisted at the establishment of a Society which will possess great local facilities of communication with the Mediterranean, the Archipelago, and the coasts of the Black Sea. There were at that time three hundred vessels in the harbour, mostly loading with corn, upon which Mr. P. remarks; "How pleasing the anticipation, that, in a very short time, hundreds of these Turkish and Greek vessels, which annually visit this port, will not only carry home with them food for the body, but also that spiritual food for the immortal soul

which is contained in the oracles of Divine Truth."

In returning, Mr. Pinkerton visited many of the countries between the Euxine and the Adriatic. The Scriptures were very scarce in Moldavia, Wallachia, and Bulgaria; and arrangements were accordingly made for printing five thousand Bibles and Testaments in the languages of the first two countries, and hopes were entertained of doing the same for Bulgaria also, especially as a manuscript translation is said to be in existence. A society was also to be established, entitled the Moldavian Bible Society, and upwards of two thousand rubles had been already subscribed for that purpose.

Arriving at the town of Kamenz Poldsk, where a Bible Society had been already formed, Mr. P. found its members on the point of celebrating their annual meeting. The large hall of the Dominican Monastery was cheerfully allotted for the purpose; and the assembly was found to consist chiefly of Catholics, with eight of their clergy, the Bishop himself delivering an impressive and appropriate speech on the occasion. The support given to the Society had been increasing, but the supplies of Bibles and Testaments were quite inadequate to the demand.

Mr. P. could not overlook Cracow as a proper place for a similar institution, especially as a free toleration of all Christian Confessions, with the liberty of the press, constitute two conspicuous articles in the constitution of the new republic. Preparations were accordingly made for effecting the establishment of a Bible Society in that city.

At Vienna, Mr. P. drew up, by desire of the prime minister, Prince Metternich, a memorial, on the subject of a Bible Society for the whole of the Austrian dominions. The prince professed himself quite satisfied with the plan, but candidly stated, that, in a Roman Catholic country, considerable difficulties might be expected to occur in carrying it into execution. Mr. P. might, however, rest assured that he would do all in his power to bring it to a favourable conclusion, considering, as he did, that such a project would be highly beneficial to various tribes and nations belonging to Austria, and not of the Catholic communion.

It was resolved, at Breslau, to print, in addition to numerous copies already published, ten thousand German Bibles

and Testaments, without loss of time; and at Dresden ten thousand copies of Luther's translation were to be undertaken upon standing types, besides the same number then printing upon moveable ones. An edition was also planned of three thousand copies of the Protestant Wendish Bible. The inhabitants of Halle were organizing an association auxiliary to the parent society at Berlin. The latter was found by Mr. P. in a healthy and improving state. The deficiency of the Scriptures, and the consequent demand, were very great; and the Committee therefore resolved, besides other editions, to furnish ten thousand Bibles, in small octavo, for schools, and as many in large octavo, for families, all of which were to be completed immediately. At Warsaw considerable difficulties and interferences occurred, all of which were at length surmounted. His imperial majesty graciously put himself at the head of the Society, and the first personages among the nobility and clergy followed his example. Ten thousand Polish Testaments, for the Catholics, were immediately resolved upon. At Wilna, under the auspices of a venerable old man, the Governor-general of Lithuania, assisted by numerous other persons of consideration in the town and province of Wilna, a society was established, and their first meeting, Mr. P. remarks, "broke up amidst expressions of mutual astonishment at what they had heard, and at what had taken place; for such a union was never before seen in Wilna."

A still more interesting scene was witnessed by Mr. P. at Moghiley, on the Dnieper, of which he thus reports: "Yesterday, about noon, the field-marshal, prince Barclay de Tolly, accompanied by a numerous suite of brave generals and officers, together with the most distinguished men in the city, both ecclesiastical and civil, of all confessions, upwards of 200 in number, assembled in a large hall of the archbishop's palace, in order to lay the foundation of the White Russian Auxiliary Bible Society. The sight of these heroes, the deliverers of Russia and of Europe, assembled to give glory to the God of battles, by promoting the dissemination of his word among their numerous companions in arms, (a host of upwards of 400,000 men,) produced, in all present, a new and most pleasant train of thoughts and combination of feelings."

After describing the details of the meeting, Mr. P. proceeds: "Upwards of ten thousand rubles are already collected for the White Russian Bible Society, whose sphere of operation in the government of Moghiley, is among a population of 892,000 souls, besides an army of more than 400,000 men. Since my arrival, I have had several most interesting conversations with the field-marshal, who is very desirous of promoting the cause of the Society among the officers and soldiers of the army. In one of these interviews, the hero expressed himself thus: 'To promote religion and morality in the army, I will give them the Bible; and, for instruction in their official duties, I have ordered the Manual on active service, to be re-printed for distribution among them.'"

Mr. Pinkerton's last letter during his journey is dated from Witepsk, the residence of the duke and duchess of Wurtemberg. "I met," remarks Mr. P. "with a most kind and gracious reception from the duke, and also from the duchess, who is a very amiable lady, speaks the English language with great fluency, and is now nearly connected with the British throne, through the marriage of her heroic brother, Prince Leopold, with the Princess Charlotte of Great Britain. Both these royal personages, so nearly allied to the thrones of Britain and Russia, together with a number of nobles present, heard, with astonishment and joy, the particulars which I had the honour of relating, respecting the origin and progress of Bible Societies, and bestowed many encomiums on their principles, and on their pious and philanthropic labours." All parties eagerly concurred in the propriety of establishing a Bible Society, of which the duke, and other distinguished persons, became vice-presidents, and their operations will extend to more than half a million of souls.

To the extracts from Mr. P.'s letter, is appended a valuable letter from Prince Galitzin to the President of the British and Foreign Bible Society; in which he states the increased and increasing desires which have been evidenced for the Scriptures, the means adopted for a supply, and the impracticability of meeting the demand. From this letter we have already inserted a long extract, in our Number for February, p. 119. We are tempted to add one passage more: "Thanks be to Him

for fulfilling, in such a glorious manner, in our days, what He has thus foretold! What a happiness to be instruments, however weak, in accomplishing such great events, connected with the happiness of the human race! The members of the Russian Bible Society, treading in the steps of the British and Foreign Bible Society, reckon it their greatest honour and happiness to labour for the spiritual good of their neighbours; and, far from being disheartened by all the difficulties arising from increased engagements, and accumulated expenses, feel more and more encouraged, in as much as the increase of labour and expenses prove the reality of their success.

"The communications from the British and Foreign Bible Society are peculiarly encouraging to us. Indeed, such mutual communications, concerning our undertakings and success, proving that the same spirit enlivens both Societies, that similar impulses are leading us to the same useful end, must animate us, on both sides, to farther labour; that so the name of our Saviour, who gave us his word, and appointed us to distribute it among our brethren of all different languages and dialects, may be glorified."

BAPTIST MISSIONS IN INDIA.

The Thirtieth Number of the Periodical Accounts of the Baptist Missions has been published, containing the proceedings of the Missionaries, from January to June 1815. The undertaking appears in general to have advanced with an equable step, and presents upon the whole an encouraging and cheerful prospect of future usefulness. We proceed to give a few miscellaneous extracts.

BENGAL MISSIONS.

"*Dinage-pore*, Jan. 5.—Twenty-five persons partook of the Lord's Supper: there had been four members more, who are now excluded. There are nine adults under instruction, some of whom are expected soon to join the church. The school prospers. There are now fifty-six scholars, making pretty good progress in reading, writing, &c. Religious tracts are distributed among the eldest of them."

Krishna gives the following account:—

"On February 7, I left English Bazar, on horseback, and after staying one night at *Dinage-pore*, I proceeded to a *ghaut* near *Dhapa*, a village in the

district of *Rung-poor*a, where, as I was eating, a man came, and asked me whither I was going. I told him that I was going to the *Brumha-pootra* festival, to declare the glad tidings of Christ's death, and distribute books containing the same news. This man, after hearing the word, went into the village, collected the people together, and told them that a man from *Calcutta* had brought many *shastras*: in consequence, in the midst of a circle of twenty-five persons, till late at night, I explained the Gospel-mystery, and shewed them how justice and mercy had embraced each other in the death of Christ. They appeared to receive the word with joy. I left them a New Testament and some tracts. Next day, at a shop in *Rung-poor*a, I read part of the New Testament, endeavouring to apply it to the crowd who were present: many took books, and some said, 'God has remembered us, for he has sent his mercy to us.'"

By Mr. Thomas's Journal, it appears that he itinerated through different villages in the country of *Jessore*, during Dec. 1814. Eighteen members partook of the Lord's Supper. He had begun to read the word of God, by permission of the *havildar*, to 200 convicts employed in making a canal.

Mr. Smith writes from *Serampore*; "Brother *Rutna* and I met a number of *viragees*, three of whom had each a hand up towards heaven, withered. I asked them what they expected from this practice. 'It will please God,' said they. 'How can you expect to please God with your withered hands? God requires the hearts of men, not withered hands.' I read and expounded a *Hindee* tract, to which they very attentively listened.

Neeloo remarks in his Journal; "At a cloth-merchant's shop in *Chanuk*, to a great crowd, I read the word: they acknowledged that the world was dead in sin; and said, 'If we are not compelled to eat with Europeans we can come into this way.' I reminded two *Remats*, who acknowledged that all the gods were sinners, that all had sinned; but that the true God, incarnate, had been crucified for our sins.—March 6th. (Lord's-day). Read the word to the prisoners in the *Serampore* jail: several wept. At the house of a non-commissioned officer at *Barrack-poor*a had a congregation of thirty-two persons. Ten or twelve persons wept; saying, 'When will Jesus

have mercy on us, and permit us to be—*comellis slaves, and forgive us our sins?*”

Sebuk-rama, a native convert, gives an interesting account of the circumstances attending his reception of the Gospel, concluding his letter as follows:

—“Thus obtaining the mercy of God, and being full of joy, I would be ever ready with my spirit in the work of God, in ascribing blessing to the Holy Spirit, and in proclaiming for the salvation of sinners, the glad tidings of our Lord Jesus Christ’s death. Wherefore, I entreat, that having thus found the Saviour, you will kindly pray for this sinful, wicked, ungodly, unbelieving man, that Satan may never enter into him, nor into those brethren and sisters who live in the same place, nor into any who may embrace the Gospel.

“This is now my desire; and day and night, full of fear, this is my prayer to God, that I may be constantly ready to proclaim his Gospel.”

A member at Benares, in detailing the conduct of the native converts who are employed as preachers, remarks:—“It gives us great pleasure to observe, that these itinerants appear, in their conversations, to enter more and more into the fundamental principles of the Gospel. In fact, the grand controversy here is similar to that at the Reformation; the inefficacy of works, and the absolute necessity of the merits of Christ. What was said at the Reformation, that attacking images and pilgrimages did nothing to destroy Popery, and that the only weapons that were effectual were those used by Luther in preaching salvation by faith only, will be found, we think, equally true respecting Hindooism.”

Mr. Smith again remarks:—“Preached at Barrackpore, and afterwards spoke with a few Hindoos; among whom a man appeared much affected, and promised to call at Serampore.—June 19th. He called to-day and heard very attentively. I gave him a copy of John’s Gospel, with two Hindee tracts.—21st. This morning I went out with brother Chamberlain, who soon collected a large congregation under the shade of a tree, and preached for some time, and distributed many Bengalee tracts; from thence we went below the temple of Jugunnath’a, where he preached to about three hundred people: many appeared affected, and received many tracts.”

HINDOOST’ HAN.

“An old plukeer, who was formerly

in great honour opposite the native barracks, on the bank of the river, has been with us about two months: he has cast off all his old master’s uniform, and looks now like a human being. He has requested baptism. This man, if sincere, will be the first fruits of Vrinda-vana’s labours.”

“As I passed the jail at Patna,” remarks Mr. Thompson; “a man on duty solicited tracts, and after saying a little on the death of Christ, I gave him a couple. Calling again this way on the 13th of January, I rejoiced to see this man and two others sitting on a mat with the tracts by them, which they had just read through, and said that the blessed truths they contain had afforded them great delight. Another man came up and told me, that the first man read the books day and night: the former added, ‘I love them; they are precious words, my soul’s delight.’”

“On the 27th, not being able to go far, I sat at the ghaut near Alnn-gunj, and read portions of Scripture to a Brahmun: this brought one, and another, and another, till a pleasing number heard the word, and some tracts were given away. Twenty Mussulmans and Hindoos have visited me this month, to know the way of life through Jesus Christ our Lord, and to obtain the Scriptures. Five single Gospels, six Scripture-selections, eighty-six tracts in Hindee, five in Bengalee, two Scripture-selections in Persia, seven single Gospels, and one copy of the Acts in Oor-doo, have been distributed.”

“A poor viragee, who had held up his arm as an act of merit, for years, wanted to hear me, but could not come near on account of the crowd. Observing this, I desired the people to make way for him; and when he came close, I asked whether it were the will of God he desired to hear, when he needed assent. I spoke to him of our incarnate God and the benefits of his death, of unbelief, and of self-righteousness. He could read, and therefore wanted a book.”

Mr. Thompson gives a pleasing narrative of a native of Bootan, who came to him desirous of Christian instruction. This person, whose name is Kiaba, was in a most discouraging state of ignorance: Mr. Thompson, however, succeeded in teaching him to read, and write the Hindoo; and in the course of less than three months had the satisfaction to report as follows:—“Kiaba has

read through Matthew's Gospel three times; Mark's Gospel once; the Epistles of John three times; and is once more going through Mark: besides having read portions of John's Gospel, and of Luke's; and of the Epistle of James. His hope is now in the death of Christ alone, and he declares he will live and die in the faith of the Gospel.—February 14th. Kiaba told a viragee to-day, that while he loved the world, and its pleasures, he could not read God's Word; for if he would be saved, he must with a single heart seek God's Holy Spirit to teach him all things.—21st. Kiaba says, if he had not known the love of Christ, he should still have delighted to commit those sins which the death of Christ makes him abhor.”

Kiaba resisted every attempt to seduce him from the faith; and, having been duly proved and baptized, has become a valuable assistant to Mr. Thompson, and a blessing to his native brethren.

Mr. Thompson writes;—“Brother Kiaba and myself spent the time at Hajee-poor, in making known the glad tidings of salvation. A Musulman, just returned from Nepal, was very solicitous to have the Scriptures, which he called the ‘Bible kitab,’ in Hindee: he had read it through before, and was much delighted with it; but in one of the late skirmishes with the Nepalese, his Bible was burnt. Among other things of a pleasing nature, it was delightful to behold about twenty or more Hindoos, interspersed among the multitudes, reading the Scriptures and tracts, and even singing portions of them in little circles.”

Mr. Kerr, who was stationed at Allahabad, had undertaken to teach the English language to his highness Jahan Geer, son of the Emperor of Delhi, and had some expectation of going to Delhi with him, which he trusted might give him an opportunity of carrying the Gospel to some of the principal persons of the royal family. Mr. Kerr mentions, with approbation, the labours of the native convert, At'hma-ram, from whose Journal the following is a short extract:—“A viragee said, ‘I approve of your words,’ and threw away his images, adding, ‘I will henceforth worship God, who is a Spirit.’ On another occasion, his hearers said, ‘We are all in the dark.’ On the 8th of May a Brahmun said, ‘In vain do I look for salvation, except to Christ.’ Two others when they heard the words of Christ's death, said, ‘Blessed incarnation! blessed

death! and blessed be the person who taught you these things.—May 14th, a Jugunnat'ha Brahmun said, ‘The world is in darkness: your words are true: I lead others wrong for a living: I know Jugunnat'ha is a piece of wood.’”

MAHRATTA COUNTRY.—The Goandee New Testament was completed as far as the 6th chapter of St. Luke. A nephew of Dr. Carey's stationed at Nagpore, speaks very highly of the steadiness of Ram-mohun, whom he states to be an ornament to the church of Christ. His prayers and discourses, he remarks, indicate great piety and love; his children are growing up in a promising manner, and his wife seems to be of a most happy and mild disposition. Ram-mohun had complained that the people, being greatly afraid of the Mahratta rajah, durst scarcely receive the Scriptures: he, however, writes shortly after in a more encouraging strain:—“Our adorable Saviour's good news is constantly made known in this country. I regularly go into the city, and talk about the word, and have given the Scriptures to numbers. Many are reading them with apparent affection, confessing that the worship of the gods is vain. The idol worshippers are angry with them, but without effect. If it be the Lord's will, in this barren country the word of the Lord will quickly bear fruit. To a magistrate under the king, named Ajmut-khan, with a number of Afghans in his company, I have given the sacred book, and they read it with eagerness and pleasure. I am going to-day to supply them with more books, at their request. With much affection, they invite us to their lodgings, and send their horses and servants back with us. They are very anxious for an Arabic Bible.”

Our limits oblige us to pass over the remaining details, from which we might have selected various facts and extracts of a nature equally interesting with those already given. The following quotation from the Journal of C. C. Aratoon, on the SURAT station, is more or less applicable to many of the missions under consideration.

“I see that the difficulties at Surat are almost gone: I hope we shall rejoice hereafter, in seeing the good seed, sown in this dry and thirsty land, spring up. Many copies of the New Testament, and various tracts have been distributed; and though I do not see present fruit, yea, should I die without seeing the fruit, yet surely the brother who

succeeds me, will rejoice in the harvest which shall be gathered in here. Therefore I hope that my brethren, when they are on their knees, will address the throne of the great King of Israel, that he may pour down his Spirit on this people."

In these devout anticipations we sincerely join; adding to them our earnest prayers, that these Missionaries, in common with all others, who teach the essentials of our holy faith, may obtain from the great Head of the church, that success which will be at once an excitement and a reward to their endeavours for the promotion of the Redeemer's kingdom, and the eternal welfare of the human race.

LOCK ASYLUM.

It seems not to be generally known, that annexed to the Lock Hospital is a charity, called the Lock Asylum, instituted for the reception of as many of the female patients as, upon their discharge, stand in need of a refuge, and desire to forsake their evil courses. At first there was not an Asylum; but it being found that most of the women, upon leaving the hospital, had no alternative but to return to their former mode of life, a penitentiary was humanely provided for them by the governors, at the suggestion of their chaplain, the venerable Mr. Scott.

The Asylum has received, since its establishment in 1787, between 600 and 700 young women; of whom about half have been restored to society, many have been brought to sincere repentance, and some have died in the faith.

Owing, however, partly to its being a second institution, partly to its not being supported by the funds of the Hospital, and partly to its being unknown, the Asylum is by no means adequately supported. At present, indeed, its funds are so low, that the governors have been compelled to reduce the number of women admitted; and unless its pecuniary resources are increased, they shall be under the painful necessity of shutting up the house altogether. They cannot but hope, however, that their present appeal will be attended to by the readers of the Christian Observer. The situation of the charity has lately been advertised in the newspapers, and the governors have thankfully to acknowledge the following donations.

Lady Wilson	L. 21	0	0
P. H. by Mr. Hatchard	20	0	0
E. V. ditto	10	10	0

Rev. E. V. Neale	L. 5	0	0
Ruth	4	0	0
Miss Cecil	10	10	0

Subscriptions or donations will be received by Messrs. Drummonds, Charing-cross; the Treasurer, Thomas Babington, Esq. M. P. 17, Downing-street; Mr. Hatchard, Piccadilly; and the Rev. J. Gibson, 10, King's Road, Chelsea.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

The annual meeting of this Society was held at Batson's Coffee-house, on Wednesday the 16th April. From the Report it appeared, that this Society had added 206 schools, within the last year, to their former list. The Society, since its commencement, has given 460,342 Spelling-books, 90,233 Testaments, and 8166 Bibles, for the use of 4917 schools, containing upwards of 410,000 scholars.

Earnest applications have been made to the Society, from New South Wales, in behalf of the numerous poor children in that colony, for whose benefit schools have been established at different stations. The Society has sent thither 1100 Spelling-books, and 30 sets of collective Lessons.

Similar applications have been made from the Isle of Ceylon, where much exertion is making for the moral improvement of the rising generation. The Society have forwarded 400 Spelling-books, and six sets of collective Lessons to that island.

The design of this Society, it may be important to state, is not to give a learned, but a religious education; not to exalt the poor above their situation in life, but to make them happy, useful, and respectable members of the community; to give them that Christian knowledge which, through the blessing of God, may make them wise unto salvation, and to bring them up to a love of honest labour and industry, that they may learn to eat their bread with joy and thankfulness. And surely among the means that have been devised for counteracting the effects of human corruption, and for promoting the best interests of individuals, and of the community, the institution of Sunday Schools deservedly holds a very distinguished place. It is hoped, therefore, that the hearts and hands of many may be opened to aid in this labour of love; especially when it is considered how much the peculiar circumstances of the

present times tend to strengthen the general motives which should incite us to promote such an institution.

Subscriptions will be thankfully received by the Secretary, Mr. Thomas Smith, 19, Little Moorfields; the Treasurer, John Thornton, Esq. King's Arms Yard; and by Sir Peter Pole, Bart. Thornton, and Co. Bankers, Bartholomew-lane.

FOREST OF DEAN.

In our last volume, p. 195, we inserted the Memorial of the Rev. Henry Berkin, M. A. on the subject of supplying the means of spiritual instruction to the Foresters on the north-east, or Herefordshire, side of the Forest, situated on extra-parochial ground, and amounting to from 1200 to 1500 souls, living in from 250 to 300 cottages. To that Memorial we beg again to call the attention of our readers. In consequence of the aid he then received, from Government and individuals, Mr. Berkin laid the first stone of a church on the 4th of June last. In eight months, a large church has been built, a church-yard inclosed, and a school-room erected capable of containing 400 children. The church was opened on the 5th of February, by episcopal licence, and is to be consecrated in June next. "I have thus," observes Mr. Berkin, "the happiness to see both the present and rising generation, on this side of the Forest, furnished with the means of religious worship and education; but I have, by these means, taken a heavy responsibility on myself, as the funds are still far short of the needful amount. I feel, however, no anxiety for the event; being confident, that the continued benevolence of the public will not be solicited in vain, when the circumstances of the case are known. These poor people have rendered what assistance was in their power; and one man, owner of a quarry, has given the stone. I trust, that by means of this work true religion and pure morality may be the ornaments of the surrounding country; nor does any plan appear more likely to add strength to our excellent establishment, both in church and state, than by making good Christians and peaceable subjects." Mr. Berkin, therefore, solicits subscriptions (however small) in aid of this interesting object. And if any benevolent persons, into whose hands this may fall, would kindly collect a few shillings each among their

friends, a large sum might thus be raised, without inconvenience to the donors: for which purpose he will be happy to furnish any required number of Statements.

In addition to the names of subscribers, inserted in our former volume, p. 196, we observe the following names among others, viz.

Earl Bathurst	.....	L. 20	0	0
Duke of Beaufort	.....	20	0	0
Duchess of Beaufort	.....	5	0	0
Viscount Galway	.....	5	0	0
Lady Sherborne	.....	20	0	0
Mrs. Pugett	.....	20	0	0
Hon. Philip Pusey	.....	52	10	0
Hon. J. Dutton	.....	20	0	0
S. Gardiner, Esq.	.....	50	0	0
Mrs. Waldo	.....	50	0	0
Samuel Smith, Esq. M. P.	.....	21	0	0
Abel Smith, Esq. M. P.	.....	21	0	0
Rev. J. Grey	.....	25	0	0
J. C. Reeve, Esq.	.....	21	0	0
J. C. Powell, Esq.	.....	20	0	0
J. B. Wilson, Esq.	.....	20	0	0
Rev. M. S. Smith	.....	20	0	0
Mrs. M. E. S. Smith	.....	5	0	0
Hon. Miss Calthorpe	.....	10	0	0
R. J. Thomson, Esq.	.....	15	15	0
Sir J. Kennaway, Bart.	.....	10	10	0
Sir H. Martin, Bart.	.....	10	10	0
S. G. Smith, Esq.	.....	10	10	0
Major-General Cary	.....	10	10	0
W. Keene, Esq. M. P.	.....	10	0	0
J. B. Bosanquet, Esq.	.....	10	10	0
H. Charrington, Esq.	.....	10	10	0
N. Charrington, Esq.	.....	10	10	0
C. Grant, Esq. M. P.	.....	5	0	0
Rev. W. Cunningham	.....	5	5	0
Rev. J. Tomlins	.....	5	5	0
J. Bate, Esq.	.....	5	5	0
E. N. Thornton, Esq.	.....	5	5	0
J. Steers, Esq.	.....	5	5	0
Miss Currer	.....	5	5	0
W. Wilberforce, Esq. M. P.	.....	5	0	0
J. M. Grimwood, Esq.	.....	5	0	0
W. Harryman, Esq.	.....	5	0	0
Mrs. Champion	.....	5	0	0
Miss Champion	.....	5	0	0
Miss E. Champion	.....	5	0	0
W. A. Garratt, Esq.	.....	5	0	0
F. Garratt, Esq.	.....	5	0	0

Donations will be thankfully received at the following places, where a correct list of the present subscribers may be seen:—Messrs. Hoare's, bankers, Fleet-street; Messrs. Martin's, bankers, Lombard-street; Messrs. Rivington's, booksellers, St. Paul's Church-yard, Mr. Hatchard's, bookseller, Piccadilly; and by the Rev. H. Berkin, Weston, near Gloucester.

UNITED STATES.

A very gratifying intercourse has been opened between this Society and the Bishops of the Episcopal Church in the United States. Dr. Griswold, the Bishop of the Eastern Diocese, has recently published a Charge to his Clergy, in which he earnestly and eloquently urges on them the duty of missionary exertions. He observes, "with sorrow and with shame, that our Church has taken but little part in this work." "There is no greater stigma," he adds, "which has justly been affixed to the Established Church of England, and sullies that reputation which she has so eminently acquired in the Christian world, than her apathy in regard to propagating her faith." "But now we rejoice to bear testimony that the Church of England is awaking from this lethargy, and arising in her strength." "But there is one portion of the Christian Church still delinquent,"—"even the Protestant Episcopal Church in the United States." Addressing this church, he remarks—"Is it not a fact, that we place improper reliance upon our orthodoxy, as supposing that truth will spread of itself, and bear away the prize; while others, on a worse foundation, by using better diligence, build with more rapidity? If we would maintain that rank among the champions of the Cross to which we think ourselves entitled, let us not rely on the paper arms of canons, creeds, and articles; but put on the whole armour of God; let us press forwards, amidst the perils of the holy warfare; the first in labours, if not the first in fame." "It is time that this too just reproach of indolence should be taken away from our church; and that we, who profess the purest faith in the Lord Jesus Christ, should no longer be the coldest in zeal for enlarging the borders of his kingdom. It is time that we shew our faith by our works.

"Is it not our duty to impart the bread of life to the hungry? And is it less the duty of Christians to make known the will of God to the ignorant, and to rescue thoughtless sinners from misery and shame? Was the command of Christ, to preach his Gospel to every creature, limited to his first Apostles? Has the merciful Saviour no love—no grace—no concern for sinners at the present day? Is it not the duty still of every minister and every Christian,

according to his means and opportunities, to sound abroad these tidings of salvation? Was it necessary for the first disciples to labour so abundantly in word and doctrine? Must they encounter perils by land, and perils by water; be in season, and out of season; boldly withstand persecution, flames, and death; and reprove, rebuke, and exhort with all long-suffering? And is it now become of so little concern, are the souls of men now so worthless, and their salvation of so small account, as to give us no anxiety or solicitude; as not to be worth the sacrifice of a few hours from the year, or a few pence from our abundance! *Tell it not in Gath.*

"Why did our blessed Saviour suffer such indignities, and the cruel death of the cross? Why, with such awakening concern, send his Gospel to all the nations of the earth? To what purpose were all the labours, and sufferings, and martyrdom of Apostles and Evangelists, and Prophets, unless it be a matter of the utmost importance that men should hear and believe the Gospel—unless it be an indispensable duty, and most benevolent work in all Christians, to impart to mankind the knowledge and means of salvation?"

No less worthy of a Christian Bishop is the following passage.

"Happily for the general state of religion, and to the great honour of the Christian name, the disciples of Jesus are, at the present day, awakening to a sense of this duty, and sending the light of the Gospel to those who sit in darkness. The walls of Zion, we trust, are extending on its true foundation and chief corner-stone—on the Apostles and Prophets, and Jesus Christ himself. His kingdom is enlarged by the sword of the Spirit, which is the word of God.

"Most astonishing have been the exertions, and not less wonderful the effects, of Bible Societies; now extended, or rapidly extending, through the greater part of the Christian world. This is an era of Gospel Light, surpassed only by that of its first propagation; and the great miracle of the day of Pentecost is almost repeated. Again, do the Apostles, though all Galileans, preach the Gospel to every creature. Parthians and Medes, Cretes and Arabians, the dwellers in Africa and the remotest parts of Asia, hear them speak, in their own tongues, the wonderful works of God. Much is already done, and more, we may hope, will be

speedily effected, by the propagation of the Written Word. It will tend, we may trust, to what is so much by all good men to be desired, the union of Christians in faith and affection, in doctrine and practice. In proportion as they receive these living waters pure from the holy Fountain, they will be refreshed with the same comforts, and imbibe the same spirit. With the Divine blessing, it will facilitate that for which we daily, and, it is to be hoped, most sincerely pray, "That all, who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

A letter has also been received, by the Secretary of the Society, from the Bishop of Philadelphia. "The state of our church," observes the right reverend prelate, "under the Divine blessing, has been gradually improving, ever since the introduction of authority to ordain. With the hope of furthering the same object, we instituted, a few years ago, a society, whose constitution and reports I herewith send. We have, also, within these few weeks, organized another society, whose endeavours are to be extended to New States westward of Pennsylvania. I inclose their constitution; and have the pleasure of mentioning, that a missionary is already on his tour."

We rejoice in the promising appearances which these communications exhibit.

WESTERN AFRICA.

The Missionary Register contains extracts from the Journals of the Rev. Mr. Bickersteth during his late visit to Africa, from which we shall select a few passages for the information of such of our readers as may not have access to that work.

Goree, Feb. 23. — "I this morning called upon Colonel Chisholm. He spoke very highly of Mr. Hughes, of his general good conduct and steadiness, and particularly of his attention to the children under his care. An officer who was with him, said, 'I have this to say of Hughes, that you know nothing of him, and see nothing of him, but in his school; and I think him one of the most useful members of society on the island.'

Feb. 25. Sunday.—I performed Divine service in the Government House. The soldiers attended, and some of the

inhabitants. Mr. Hughes's children were there. The whole seemed serious and attentive. I told them, after the sermon, that there would be Divine service and a sermon in the evening, at Mr. Hughes's. I overheard one of the soldiers say to his companion, how glad he should be to go to hear the word of God: it was long since he had heard it. I returned to Mr. Hughes's house, and administered the sacrament to him and his wife; and was glad of this opportunity of remembering the crucified Saviour.

"Mr. Hughes's room was full at evening service. I read prayers, and preached from Eccles. xii. 14. There was a serious spirit in the congregation, but a great noise without.

March 1.—Having been above a week with Mr. and Mrs. Hughes, I may now state my views respecting them.

"I think they are both sincerely aiming to do good in their day, and to advance the kingdom of Christ; and are likely, I trust, to prove a great blessing to Goree; and are, in some respects, peculiarly adapted for the situation.

"They appear to have conducted their plans respecting the school with considerable ability; and Mrs. Hughes has paid great attention to the decent clothing of the girls. I certainly think that they ought to be encouraged, as much as circumstances shall allow."

Sierra Leone, March 7. — "The approach to Sierra Leone forms as interesting and picturesque a scene as I remember ever to have seen. The high mountains, their lively verdure, the lofty palm-trees, and the change of scene arising from our gradual progress up the river, with the sight of the ships, the town, and the Kroomen in their canoes rowing toward us, renders the whole scene novel and animated."

March 11.—"I have been, this morning, to see two slave-ships; one taken lately in the Gambia, and the other in the Rio Pongas. Truly distressing ideas were necessarily suggested to the mind.

"One was a small two-masted vessel; about the size of an English pilot-boat, but not half so well-furnished. It contained, when taken, seventy-three human beings, sixty of whom were slaves. They must have been literally crammed together under the deck, on the top of water-casks which were put under them in the hold. There were wooden gratings to keep them down. In other

parts of the vessel there was rice sufficient to feed them on the voyage.

“The other vessel was much larger, and was intended to contain about three hundred slaves. Only one hundred and twenty had been taken into the ship, when it was captured. Many of these had since died, from the previous close confinement. Five had died even in coming from Goree.

“The captured slaves were standing or sitting on deck, and seemed happy in their deliverance. They had been partly clothed, and are now regularly provided for by Government.”

“The settling of the captured Negroes in the colony is likely to promote its rapid improvement; and, probably, will ultimately prove greatly subservient to the extension of the Gospel. They form an assemblage of all the neighbouring nations; and, from their liberation, and the provision with which they are furnished for at least a year, they will naturally feel indebted to their deliverers. They soon learn something of English; and can easily be gathered together for public worship and instruction. These things seem so many leadings of Providence, to induce us to make our chief attempts within the colony.”

“It appears very important to mark the indications of a providential leading. Among these, I consider the protection of an established government, the facility and safety of intercourse with the people, the economy attending a mission, and the number that may be easily collected together. In the absence of supernatural inspiration, such circumstances may be considered as the call, ‘Come over, and help us!’ and all these things speak strongly in favour of our exertions in the colony.”

Cambier, March 21.—“The change that appears to be made in three or four of the Gambier girls is worth all the labour and expense that has been bestowed on Africa. Their minds seem renewed, and their hearts made soft and tender, by Christian principle. It was truly interesting to find feelings which mark and distinguish the real Christian, in those who were born heathens, and who, in all probability, would have continued such, but for our Society, as God’s honoured instrument.”

Rio Pongas, March 24.—“About two o’clock we crossed the Rio Pongas mud-bar, and have since (now seven in the evening) been slowly advancing up the

river. The banks are low, and lined on each side with mangrove-trees. There is no open ground till we come to a small village, called Charleston, of six or eight houses, belonging to Mr. Samo. Here was once a slave factory. The view was very beautiful, and became more so towards evening, when the burning rays of the meridian sun ceased to have power, I could almost fancy myself on some parts of the Thames: but here were no towns with churches for the worship of God; no cheerful and hospitable mansions; no birds refreshing us with their songs; but a death-like silence! I could not but attribute it to the slave trade, that no towns are built here; and then, at once, rushed into my mind all the scenes of cruelty, tyranny, rapine, and oppression, which have passed in this river; and the still greater tyranny which Satan exercises over benighted millions! I felt happy in coming on a different errand; and grateful that my beloved country had renounced that sinful traffic.”

March 29.—“I have been engaged the whole of this morning in examining the boys separately, and have been much gratified. No school of English boys that I am acquainted with would have answered the questions so seriously and so feelingly. Surely the labour of God’s servants has not been in vain! Surely God’s Spirit has striven, and is yet striving, with the hearts of these children! I already feel a great love for these children!”

March 31. Sunday.—“The children sang the hymn which begins

‘This day belongs to God alone—
very sweetly; and I afterward talked to them from Isaiah lviii. 13, 14, shewing them what they should not do on this day, and what they should do; and that if they attended to this day as they ought, how God would bless them.

“I cannot look on these dear children without much interest. It is, indeed, pleasing to see ninety children, the offspring of slave-traders, and of heathen and other natives, gathered out of the midst of the heathen, and entirely entrusted to us, to teach them White Man’s Book. Surely we should discern in such a sight, a favourable sign of the times for poor Africa; and though we have gained as yet but little, yet this should keep alive our hopes of more.”

“The heart sighs when it feels that, perhaps, among these little ones, many, possibly most, may fall into their coun-

try customs and sins; yet some may be so touched and affected, that they may become blessings to Africa."

"I am now sitting in my bed-room, in the midst of heathen nations; and yet hear, on every side, the praises of Jesus! The boys in the church are singing psalms together; and the girls are doing the same with Mrs. Renner."

"Mr. Fernandez said he was satisfied

that there was a visible improvement in the appearance of the whole country, in the last seven or eight years; and attributed this, in some degree, to the exertions of the missionaries in educating the children. Probably much is also owing to the abolition of the slave trade. The land is more cultivated, and the manners of the people are become less savage."

VIEW OF PUBLIC AFFAIRS.

THE French chambers closed their session on the 26th of March. About the same time a considerable disturbance took place at Paris, in consequence of the representation of a new tragedy, called *Germanicus*, written by a distinguished adherent of Bonaparte, and which appears to have called forth a strong burst of popular feeling in favour of that exiled Chief. It was repressed, though with some difficulty, by the vigour of the police; yet what occurred on this occasion has tended strongly to confirm the suspicion which has been entertained, that the acquiescence of the French in the existing form of government has been the effect of compulsion, and not the effect of general and cordial attachment. Assuredly, if the suspicion be well founded, it furnishes strong reasons for unabated vigilance, on the part of the other powers of Europe, lest fresh revolutionary movements should again convulse the world.

In Sweden, a conspiracy is said to have been formed among some discontented nobles, to assassinate the crown prince, formerly the general Bernadotte, and to raise the son of their late monarch to the throne. The cause assigned for this conspiracy is one very honourable to the crown prince; namely, the disaffection excited by the wise and liberal policy which he has pursued, of raising the community at large to its due share of that power and influence in the state which have hitherto been engrossed almost entirely by the nobles, who even claim the right of filling all offices, civil and military, to the exclusion of the other classes. This blow, aimed at the crown prince, has, however, for the present, been defeated by a timely discovery of the design of the conspirators; some of whom are said to have been arrested, and one banished.

The prince is said to be very popular, both in the army and with the community at large.

The king of Prussia has appointed a council of state, comprising all his great civil and military officers, and a number of other persons. From among the members of this council he has named a committee, who are to associate with themselves natives of the different provinces, and then proceed to the framing of a constitution for Prussia. Among the members of the committee are several individuals distinguished for their enlarged and liberal views on subjects of general policy, a circumstance which augurs favourably for the result of their labours.

On the 4th of March, Mr. Monroe, the new President of the United States, entered on his office. In his inaugural speech he drew a flattering view of their general condition, political and financial, agricultural and commercial. While he very strongly recommends the requisite security against possible dangers from abroad, he declares "peace to be most consistent with the prosperity and happiness of the nation, and expresses his sincere desire to preserve it on just principles with all nations, claiming nothing unreasonable of any, and rendering to each what is due." The new President's cabinet is to consist of John Quincy Adams, secretary of state; W. H. Crauford, secretary of the treasury; Isaac Shelly, secretary of war; and Mr. Crowninshield, secretary of the navy.

A letter addressed by the pope to the archbishop of Gnezn, in Poland, on the subject of Bible Societies, has been recently given to the public, and has excited much interest. We reserve till a future Number our remarks on this important document.

The foreign gazettes exhibit a melan-

eholy picture of the distress prevailing in various parts of Southern Europe. Famine, and its usual attendant Pestilence, appear to be making dreadful ravages. Let us be thankful for our lot.

Parliament adjourned on the 31st of March, for the Easter holidays; but, in consequence of the illness of the Speaker, the adjournment was prolonged to the 24th instant, when, we are happy to say, he was sufficiently recovered to resume the chair which he has so long filled with honour to himself, satisfaction to all parties in the house, and advantage to the nation. On the day of meeting the chancellor of the exchequer announced the intention of government to appropriate from one to two millions of exchequer bills to the patriotic object of finding employment for the labouring classes, by promoting works of national utility.

It had been intended to observe the 23d instant, St. George's day, as the birthday of the prince regent, and preparations had been made for celebrating it with great pomp. But the sudden indisposition of the queen, on the morning of that day, frustrated this intention. We are happy to add, that the severity of her majesty's illness was but of short duration, and that she is now stated to be recovering from it.

A deep laid plot, for the general destruction of property, is said to have existed at Manchester; and to have been on the very eve of exploding, when discovered and defeated by the vigilance of the magistrates. A number of persons have been arrested and brought up to London, where they have undergone long private examinations. We forbear from giving any of the details which have appeared in the public papers, respecting the designs and plans of the conspirators, as their authen-

ticity is dubious, and as no part of the examinations has as yet been suffered to transpire.—Some disturbances have also taken place in the neighbourhood of Carlisle. A lawless mob committed several acts of violence, breaking into mills and houses, and plundering them; but it was suppressed by the civil power, and some of the rioters have been arrested.—Six Luddites, convicted at the last Leicester assizes, and condemned to die, have suffered the awful sentence of the law. Their unhappy fate seems to have struck a salutary terror into the minds of those who had been leagued with them in their atrocious plans; and there have, of late, been no attempts at frame-breaking.—In Ireland it has been found necessary to declare, by royal proclamation, a part of the county of Kildare, and of King's County, to be in a state of disturbance.

Perhaps the most remarkable occurrence which we have to record is the flight of Cobbett to the United States. He embarked, with his family, on board an American ship at Liverpool, from which place he took his departure about the close of the last month. He kept his intentions secret until he was actually on board the ship. This renders it probable that the true, perhaps the only, cause of his flight was the dread of an exchequer process issued at the instance of the Stamp-office, for duties on his weekly pamphlet, to the amount, as is said, of 18,000*l.* He himself, of course, attributes his voyage to a very different cause. "I and mine," he says, "will not live under a government having the absolute power to imprison us at its pleasure; and, if we can avoid it, we will neither live nor die under such an order of things." "When this order of things shall cease to exist, then shall I again see England."

ANSWERS TO CORRESPONDENTS.

WE agree with A COUNTRY READER in the view he has taken of a practice prevalent in certain assemblies; and yet we feel some difficulty in making it the subject of public discussion.

T. S.; EXCUBITOR; T. B.; M.; EPIPHANIUS; and OLD CHURCH, will appear.

S.; J. O. Z.; Theognis; F.; F. H.; S. S.; are under consideration.

We should be glad to see the remainder of the essay of CERETICUS before we decide the point he has submitted to us.

Y. Z. has not quoted us accurately. We confined our remark to *French wine*.

We can assure ASEVTA, that he is incorrect in supposing that we treated with "marked" or with any "neglect" the verses to which he alludes. We considered them with great care and attention.

We think that Messrs. Wright and Son should themselves authenticate the fact they state.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE following letter from a father to his son, on the important subject of *worldly conformity*, appears to be so well adapted to promote the design of your miscellany, that I submit it to your consideration, in the confidence of its early insertion.

S.

My dear R—,

I told you I meditated a letter of some importance. Your years of education are over—you have entered into life as your own master—and it is now my intention to bring under your view the considerations which bear upon the choice of such a plan and course of action on setting out in life, as may be most conducive to your own welfare, and that of your connexions, both here and hereafter. Mistakes in this point are not only attended by present danger, but are productive of future difficulties, and threaten wide-spreading mischief.

First, then, the great object—that object compared with which all others so shrink into insignificance, that in Scripture it is emphatically called “the one thing needful”—is to be a Christian, and to lead a life befitting a Christian. The latter of these duties was contemplated by the Apostle, in his call on all who bore the Christian name to consider what manner of persons they ought to be in all holy conversation (meaning, by that term, our conduct in social life,) and godliness. The two obligations are most intimately connected. The former is the na-

tural fruit of the latter; and the latter cannot be maintained without the former. But there are degrees in most things; and both points, therefore, may be often substantially attained where there is a mixture of much imperfection. To sit down, however, satisfied with imperfection is incompatible with the very essence of Christianity; which requires us constantly to aim at the highest standard, and to make it our unremitting endeavour to be perfect, even as our Father which is in heaven is perfect. If we thus act with the devout spirit, humility, earnestness, simplicity, and sincerity of true followers of our blessed Saviour, he will mercifully pardon our defects, and lead us on towards higher attainments; neither of which have we any scriptural right to expect while our aim and desire are bounded by any thing short of Christian perfection.

You will, I fear, think this exordium long, but I must make it still longer: for, in order to see what “conversation” becomes a Christian, we must call to mind what is his “calling;”—how exalted, how far removed from the low and mean standard of those who are Christians in name only, or who, if Christians indeed, are of so equivocal a character, that at best they build only with hay, straw, stubble; and if saved at all, must be saved “so as by fire.” A Christian is called “out of the world” to have fellowship with God; while the world, notwithstanding all specious appearances, is represented as under the power

of Satan. The change thus wrought in him is described as a change "from darkness to light;" and the strongest images are every where used in Scripture to set forth his happiness, and the misery and criminality of those who have not, like him, escaped from the suares and the pollutions which abound among the great body of mankind. He is spoken of as "an heir of Heaven," and as sitting even now "in heavenly places in Christ Jesus." They, on the contrary, are represented as under the Divine wrath; and, while living "according to the course of this world," are said to live under the immediate influence of "the spirit that now worketh in the children of disobedience." (Eph. ii. 2.)

We cannot, then, be surprised that a just and holy God should make so wide a difference between these two classes, when we reflect that, however they may often agree in inferior points, yet in their leading and paramount principles, and in the great features of their character, they are directly opposed to each other. They are opposed in no less a degree than as his servants and his enemies. This view of things is strikingly exhibited in Mr. Wilberforce's work on vital Christianity—a work which is more familiar to you than to me, and for which I know your just partiality. One passage to which I particularly allude, is that respecting "good hearted young men," and "innocent young women."

The very great difference between the two classes which I have mentioned is not the only thing to be noticed; but also the great danger lest that class which has escaped from the general wickedness and peril should be drawn again into the vortex by its intercourse with the other. The temptations presented by the world are described in Scripture as most alluring; and our own hearts as most prone to yield to them; while

the devil and his angels are represented as full of wiles, and as exerting them all to give to those temptations the victory over us.

Let us consider these points more distinctly.

The world is engaged, as far at least as common prudence will permit, in indulging the propensities and appetites natural to man; and its familiar maxims, and expressions of taste and feeling, bear the stamp of this its course. Now, the great effort of Christians is to emancipate themselves from the dominion of those appetites and propensities; to "keep the body under, and bring it into subjection;" and "to crucify the flesh with its affections and lusts." Surely, therefore, such persons should avoid those who pursue the opposite course, as far, at least, as is consistent with the business and the charities of life. If they do not, they will almost infallibly wander from God; all that is good in them will fade; and instead of "abhorring that which is evil, and cleaving to that which is good"—instead of delighting in spirituality of character and holiness of conversation—instead of dreading and shunning the reverse, and feeling a dissatisfying void wherever, though decorum is sustained, these holy and heavenly qualities are wanting—they will find the distinction between good and evil less and less strongly marked in their affections, and, through the influence of their affections, by degrees, less strongly marked in their judgments; till both affection and judgment, but especially the former, will be in imminent danger of passing over from God's side to the side of the enemy. Then will creep upon them the degeneracy of the church of Ephesus, in leaving its "first love;" of Laodicea, in being "lukewarm;" and finally of Sardis, whose Christian attainments were all "ready to die," and which had a name that it lived while it was dead. Thus, instead of being reau-

dered, by the powerful influence of Christian society and example operating in aid of the other means of grace, "meet to be partakers of the inheritance of the saints in light," there is reason to fear that, by too free communication with the world, and by an attendant and consequent love of the world, they may find in the fearful day of account that they have been gradually prepared for the society and inheritance of the wicked.

You will perceive that I do not present you with this picture, in order to convince you that we ought not to commit ourselves to the full stream of the world, in its society, its habits, and amusements. You, my dear R., are yourself perfectly ready to say in *that* sense, "Be not conformed to this world." My object is rather to impress on your mind how *little* we should join in its course; how *far* we should stand aloof from it. The question is, doubtless, one of degree; but it nevertheless may be a question of the highest importance: for in many cases, of which this is one, all depends upon degree. With men of the world we must of course join in business: we also owe to them all courtesy and kindness: we must, therefore, have with them some measure of social intercourse. These circumstances, aided by the propensity of our own natures, and the artifices of Satan, will infallibly draw us on to too large a measure of it, if we are not very strictly on our guard. We shall be in great danger of improper compliances, and in still greater of losing a portion of the genuine Christian spirit, and of gradually imbibing a spirit opposed to it. And then what must follow? Do we hope that in such case we shall advance in the divine life? Do we even hope that we can maintain the ground already acquired? How can we expect to advance up the arduous ascent, when we are setting our faces the other way, by undue intercourse

with those who are either in the vale below or are descending towards it? And yet to stand still in the divine life is impossible. Unless we advance, we must go back. Some fair appearances may still be kept up, and our indulgent friends may still retain their hopes: but all is likely soon to become hollow and unsound, and we shall be apt to lose the very life and soul of true religion. I will not dilate farther on any of these topics: but they seem to me to furnish irresistible arguments for fighting manfully against the seductions of the world; for prescribing to ourselves a course of conduct, so opposed to *its* course, as with God's help to preserve us from those seductions; and for maintaining in all our intercourse with society a holy jealousy of worldly influence, and a holy distrust of ourselves.

The circumstance which most tends to lull well-disposed persons into practical forgetfulness of these truths, or at least into a very inadequate attention to them, is the agreement of religious and of decent worldly characters in so many inferior points, that the vast difference between them in the essentials may not at first strike the view. Both are obliging, attentive to truth and honesty, and to their domestic, social, and public duties: both abstain from gross vice, and acknowledge the obligations of morality. But on a close inspection, it will appear that the one class serve God, mainly, sincerely, and unreservedly, and make his will their practical standard of duty; and that the other act on different principles—such as those of honour, worldly estimation, deference to the opinions and example of relations—to all which, religion, even if it have any sensible influence, is made subordinate. And although the religious man will be found very far superior to the worldly class, in resisting temptations to deviate from the right course, as well as in the serenity

and elevation of his soul under trials; yet the best of the latter class exhibit so much that is amiable in conduct, especially when we endeavour, as we ought, to view them with candour, that we shall be in the greatest danger, if we be not on our guard, of losing sight of the immense distance between them and the true Christian. And yet, let it never be forgotten, in the sight of God the one class *lives*, and the other *is dead* while it appears to live: and we shall die too, if we become conformed to it.

Our temptation to overlook this mighty interval between these two classes is often much increased by the defects and imperfections, in many points, of the true Christians we associate with, when compared with the worldly characters to whom we have access. The comparatively small number of the former frequently affords us very little room for selection; while, among the latter, we have a very extensive choice, and may suit our taste by fixing on those who are possessed of qualities which we naturally admire. And while we thus gratify ourselves by selecting pleasing associates, we shall be very apt to give them credit for much more of good, and much less of evil, than they really possess; and consequently to multiply and magnify to our imaginations the defects of our less fascinating religious acquaintance.

Then hope comes in to assist the delusion. We cannot think that persons so pleasing will not improve, and in the end, perhaps in a short time, add true religion to their other attainments. We even flatter ourselves that this most desirable event will be promoted by our own attentions; and in this way almost persuade ourselves that it is our duty to give them a large share of our society, and perhaps of our friendship; nay, possibly, we smooth, by our acquiescence, their unhallowed path, and connive at their faultiness, the better to win them over to religion. The

result of such a course, or of any course analogous to it, is far more likely to be prejudicial to the Christian than beneficial to the other party. The firmness of Christian principle is weakened, its elevation is sunk, its purity soiled, its brightness dimmed, and its influence in the soul lessened, perhaps lost, before the unhappy adventurer—who is thus trying (for, however shocking, so it is!) what fellowship there can be betwixt Christ and Belial—is aware of his situation. Associations formed on such principles will admit of a variety of shades and gradations in describing their progress; but the practical result, I fear, is likely to be, for the most part, of the same dark complexion.

After all, when we have a propensity to indulge in worldly society, does not the evil lie deeper than in an error of judgment, as to what is the best Christian course? May it not be traced to the absence of a sound Christian taste; to the want of a due approval of “the things which are excellent?” If we are in any adequate measure sensible not only of the value, but of the beauty of holiness; if we enter deeply into the loveliness of the character of our blessed Redeemer; if we are in a disposition to have listened, like the converts at Corinth, with interest and delight to the discourses of the humble Paul, rather than to the polished harangues of the philosophers, and to have taken the Tent-maker and his friends for our companions, instead of those admired sages; then surely we shall not suffer refined manners, mental ability, talents for conversation, and other similar endowments, to outweigh in our esteem and affections those qualities of our religious friends which have the praise, not of man, but of God; and possess an intrinsic loveliness, as well as a sterling excellence, far outweighing all that the world can boast. To be alive to this loveliness, and to respond

to it in the tenor of our affections, was made by our Saviour a distinguishing mark of his disciples. (John xiii. 34, 35; xv. 12, 17; 1 John iii. 14.) And corresponding habits of intercourse and union are insisted upon very frequently in the New Testament. (John xvii. 20, 23; Acts iv. 32, &c.) Lucian, at a later period, bears testimony to this character in true believers: "See how these Christians love one another." If, then, we discover in ourselves a want of this characteristic, nay, if even we discover (and this discovery we may all make in a considerable degree) that it falls short of the life and energy with which it shone forth in the first disciples of Christ; let us be earnest in our prayers and diligent in our endeavours to attain it, and to cherish in ourselves so important an evidence of our religious character.

I have stated, that a wish to win others to religion is sometimes urged as a motive for improper compliances with the world. This motive is in itself so amiable and excellent; it is so often brought forward as an extenuation by those who err in this particular respect; and is so much held out by the world itself as an inducement for religious persons to relax in strictness, and to join, more than is consistent, in worldly society and amusements, that it requires a particular and distinct consideration.

Christians ought to adorn the doctrine of God their Saviour in all things. His doctrine, like himself, is "altogether lovely;" and grievously deficient must that disciple be in the spirit of his Lord, if not also in his views of Christian duty, who disfigures the Gospel by gloomy austerity, or by a want of cordial kindness and courtesy towards those from whom, by the unmerited grace of God, he has been made to differ. But as an Englishman must never forget, when surrounded by foreigners with whose nation his own is at war, that he is an Englishman; as a good subject

must never forget his principles and character when thrown among those who are adverse to the constitution of his country; and as, in both these cases, kindness and courtesy must be accompanied by much caution and prudent reserve, and by a studied care not to join in any thing wrong, not to omit any duty to his country, not even to subject himself to the suspicion of so doing; so likewise must the Christian conduct himself in the midst of the world. He professes to be a stranger and sojourner in it; he professes to stand aloof from its principles, its habits, its spirit; he has renounced the usurper that rules in it, "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Surely then he must dread its influence, and shun all approaches to familiarity with it; and while he endeavours to "abound in love and in good works" towards all men, he must not fail to guard against lowering the pure and elevated standard of true religion in their eyes; against injury to his own principles and spirit, or even the subjecting them to suspicion; and also against giving any countenance to principles and a spirit opposed to those which he is bound by every tie of Christian allegiance, and Christian gratitude, to cultivate. Even therefore if he *could* make the Gospel of his Saviour amiable in the eyes of others, at the expense of any of these objects, he would be bound not to attempt to do so. By detracting from its character, and from his own, he might possibly render it more palatable to those who cannot "abide its purity," or relish that which should adorn the lives of all who embrace it. But though it would be thus less revolting to their natural appetites and passions, it would also be less an object of their esteem and admiration. It would lose, I think, more than it would gain in their eyes, and they would perhaps be farther from embracing it than

when it wore a less accommodating aspect. But even if they were thus induced to embrace it, they would neither embrace the true and unadulterated Gospel, nor would they in all probability proceed in their new course with genuine repentance and lively faith. *Their* Saviour would not be the object of their affection as "holy, harmless, and undefiled, and separate from sinners." They would not hear from his lips, with the full and cordial approbation of true disciples, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." (1 John ii. 15, 16.) *Their* Saviour would be shorn of those beams of transcendent brightness which belong to Jesus Christ; and *their* Gospel would not only in very many particulars, but in its general spirit, be "another Gospel;" not reflecting, like the true, the unsullied glories of Christ, but affording only a faint, obscure, and imperfect shadow of Him who is the image of the invisible God." *Such* was not the Saviour who came to "purify unto himself a peculiar people, zealous of good works." *Such* was not the Gospel given to turn men "from darkness to light, and from the power of Satan unto God;" nor can scriptural conversion be expected, however smooth and flattering outward appearances, through a Saviour and a Gospel so mutilated and disfigured.

I have hitherto touched only incidentally on the effect of an undue intercourse with the world, on the family and immediate connexions of the person who falls into this error, and on its effect also on those who live around him: It will therefore be necessary to consider these points more distinctly.

First—As to his relations and friends.

Here the mischief must be great and rapid; ten, twenty, thirty persons may be very soon injured by his inconsistent conduct; and among these there may be many far less prepared than himself for

meeting the threatened danger, far less fenced and guarded against its worst evils, and far less furnished with principles and habits which may lead after a fall to a recovery. Some may be very young and inexperienced, others particularly pliant and unreflecting, easily captivated by certain shewy qualities, or very averse to self-denial, or very open to flattery and self-delusion. Though his own bark should ride steadily, and preserve a straight course (no likely event) amidst the shifting winds and currents to which he ventures to consign it, what will become of their's? And will he thus run the risk of destroying his "weak brother for whom Christ died," in a case in which to escape fatal evils is so difficult? Rather let him imitate the great Apostle of the Gentiles, who declared, that he would abstain forever from a practice innocent in itself, (and who shall pronounce that worldly conformity is so?) rather than make his brother to offend: (See Rom. xiv. and 1 Cor. viii.)

But particularly, my dear R., would I call the attention of any person undecided in his mind, or hesitating in his conduct, on the point under consideration, to the effect of his example on his children. How great will be their danger if, the habits of their parents on this point being lax, they are led from their infancy daily with temptation by mixing too freely with the world, instead of being carefully taught, by example as well as by precept, that Christ's disciples are "not of the world," for that "he has chosen them out of the world!" So prone are the young to gratify their wishes, and so seducing are the pleasures which the world offers to them, that, humanly speaking, I see no prospect of their resisting the temptation to swim with the stream, if they are not early, and long trained by the habits of their family, to stand in awe of so doing. As they advance a little in life, the young women will have to withstand the vivid sense of pleasure, and the strong desire not

to be slighted or ridiculed on account of their particularity, and comparative seclusion: and the young men will be assailed by still stronger temptations at school, and afterwards on a still farther entrance into life. Happy will it be (especially in the case of the latter), if parental principles and the parental system so far maintain their ground in the youthful bosom, that though the tender shoots of religion may yield to the blasts and blights to which they are exposed, the root, at least, may be kept alive by the Spirit of God, in mercy to parents whom he loves, and send forth a fresh and more vigorous scion in after life! But let no parents look for this blessing, and presume to hope that their "labour will not be in vain in the Lord," unless in training up their offspring they are "sober and vigilant," and "always abounding," not only in their instructions, but in their example also, and their family institutions, "in the work of the Lord."

There are also other relations not to be overlooked: I mean such as, from their age and confirmed Christian habits, may probably not be misled by the example of a young relation; but who will be subjected to deep anxiety, and great pain, by his misconduct in the point under consideration. Among these *parents* stand pre-eminent. Think what parents must feel when they see their long course of instruction ineffectual; their example unavailing; their family habits abandoned, abandoned in a point so important, and so near their hearts; their feelings sacrificed to a youthful love of pleasure, or to the fancy, perhaps even the deliberate judgment, of one who ought, in wisdom and kindness, as well as in duty, to accommodate himself to their wishes. Could a young person lose much substantial good, even in his own judgment, by thus accommodating himself to the wishes of those who have his benefit at heart; in the restrictions which they feel it necessary to lay upon his inter-

course with a deceitful world? Or if *his* pleasure is to be balanced against *their* pain, is he sure that he gains more than he takes from them?

This appeal would be just, even in the case of an only child. How much stronger then, when there are brothers and sisters, in whose education, and confirmation in good principles and habits, parents will find their hands weakened by the indiscretion or obstinacy of one member of the family! When they contemplate the future, and especially the event of their being removed from their family by death, their fears of mischievous consequences will probably far exceed the evils they at present experience. Under such circumstances, how difficult the line of parental duty! To hold up one of their children as a warning to the rest, is a most painful measure, and one from which they will abstain as much as possible: but to avoid it altogether is not always possible or safe, consistently with their parental obligations: However guardedly and tenderly they perform this duty, it may lead to consequences which they would most anxiously wish to avoid, and the very danger of which will affect them most sensibly. Surely when all these domestic considerations are united, they cannot be resisted by any young person without a degree of hardihood not very compatible with that gentleness, that spirit of accommodation and of deference to elders, and especially to parents, and that anxious endeavour to maintain harmony and unity with fellow-Christians and relations, which the Gospel every where inculcates.

If the foregoing considerations ought to induce a child to follow the parental system, even when more than ordinarily rigid, and in some points perhaps liable to the imputation of going too far, what must be thought of a departure from that system, when it is marked by a spirit of accommodation as far as duty will permit; when it is neither offensive nor obtrusive; when

it endeavours to avoid extremes, and, taken as a whole, is moderate, and sanctioned, though perhaps with some exceptions, by the general practice of the decided followers of Christ? So strong are the temptations which assail youth in its pursuit of personal gratifications, or in its eagerness to shun singularity, and the ridicule attached to it—so great, in some instances, is its thoughtlessness as to consequences, and in others its love of a fancied independence—that such cases, it will readily be allowed, may exist: but at the same time no parent will like to dwell upon them.

These things must be said for parents; for (whether rightly or not) parents will often have too much delicacy and generosity to say them, at least to say them plainly and freely, for themselves: but the subject will not on that account press the less forcibly on their minds, and sadden their hearts. I do not like to enlarge on this topic, or to set forth the long train of benefits, with their attendant cares and labours, conferred on the one side, and the corresponding obligations contracted on the other. But could my voice be heard through the land, I should wish solemnly to leave these considerations to the dispassionate reflection of the young; and to call upon them to count the cost paid by others, and above all by a parent, for their departure from the principles inculcated in their education, and from the established habits of their families.

Secondly—As to the general effect on others.

I fear that an undue intercourse of religious with worldly characters is calculated to blind the eyes of the latter, as to their distance from God, and to lead them to think that cordial and vital religion is a thing more of profession than reality, and to view it therefore with disrespect. Now, whatever tends to bring Christianity down from her high eminence, must tend to degrade her in the eyes of men,

and to despoil her of her rightful authority, while it tends also to degrade her votaries, and particularly those who thus deprive her of her honours.

What I have said, and shall have occasion still to say in this letter, prevents my enlarging on this topic beyond a single observation. If the blessed Jesus himself was vilified as “gluttonous and a wine-bibber, a friend of publicans and sinners,” because he mixed freely with the world, though he mixed with it only to lead it to God, and to perform the sacred duties for the sake of which he came upon earth; what is likely to be said of those who mix with it too freely without his perfect innocence, without his native dignity or Divine wisdom, and without his object full in their view, and forming the life and soul of their practice? I believe no Christian of much experience will find any difficulty in answering this inquiry.

As this question, with respect to intercourse with the world, has been said to be a question of degree, you will ask, perhaps, for some guidance on that point. It is apparent, that within due bounds, the proper degree of intercourse will depend much on the personal character of the party, on the state of his family, and on the circumstances in which he is placed; and his best guide will be the Holy Spirit, operating through a watchful and enlightened conscience. But still something may be said on this subject, which may serve to point out certain rocks and shelves to be avoided in the Christian voyage, and to ascertain the limits within which the course of the vessel should, in all ordinary cases, be confined.

First, then, he must take care that his society shall consist chiefly of religious characters.

A man's companions will generally be chosen according to the prevailing bent of his own opinions and dispositions, and will therefore be no incorrect index of the state

of his soul. But if circumstances should throw him into a circle of persons differing materially from himself—such in the human mind is the power of sympathy, the propensity to imitation, and the desire to conciliate the good will of others, an object best effected by becoming like them—that he will probably soon begin to imbibe something of the taste and spirit of his new companions. It is vain for any one to hope that his good principles and dispositions, and his moral taste, will continue unsullied, if he associate much with persons of an opposite character. In hazarding the experiment he is trifling with one of the most powerful engines of good or of evil, according as it is used, which God has given to man; and he can no more controul its operation, than he could change the course of summer and winter. Its force, though capable of being in a measure eluded and mitigated, cannot by any means be destroyed; and if applied in the wrong direction, it will not fail to impress on his soul baneful and, not improbably, fatal marks of its potency. We should at once allow this statement in political, and in merely moral points. What would be thought of any man, professedly loyal, who was much, and willingly, in the society of persons notoriously otherwise? What of a professedly sober or honest man who associated with the intemperate and dishonest? And what is there in religion to exempt the professedly religious man from suspicion as to his real principles, from the charge of inconsistency and folly, and from a progressive deterioration by means of his companions, if he mixes, more than the business of life and Christian kindness render necessary, with persons of an opposite character? On the contrary, he will even be more liable to suspicion, and he will also be in greater danger than the persons which have been mentioned, because, his conscience being more enlightened than theirs,

he acts in opposition to higher principles and more powerful checks. He professes to live in the love and fear of his God and Saviour, and to devote himself unreservedly to their service. He is aware that he cannot do this without the aid of the Holy Spirit, to “work in him both to will and to do, according to God’s good pleasure.” And how then can he hope to be a temple of that Divine Agent—to have that Spirit dwelling in his heart—if he does not act on the rules, and pursue the course best calculated to keep himself “unspotted from the world?”

2. He must abstain from intimacy with those whom he does not believe to be true Christians. Civility and kindness may be well preserved without intimacy. The latter, from taste as well as from prudence, should be carefully avoided, where we have not reason to think there is sound religious principle. From taste—because, if we value our high calling as we ought, we shall naturally feel a sort of repugnance to an intimacy with those who are “alienated in their minds” from that God and that Saviour whom we delight to serve: from prudence—because intimacy removes many of the guards and reserves which to a considerable degree regulate conversation and conduct in general society, and thus prevent bad principles and dispositions from exhibiting themselves to the view of others. Besides, if intimacy is avoided, that familiarity of intercourse between the younger members of two families, which would be dangerous, may be prevented, without the necessity of embarrassing explanations. On the opposite supposition, the whole case will be reversed, and the most lamentable consequences may be expected to follow.

3. Let a participation with the world in its assemblages for purposes of pleasure be avoided. There are many pleasures which the Christian enjoys in common with men of

286 *Letter from a Father to his Son, on Worldly Conformity.* [MAY, a different character. There are others of which he cannot partake at all without a manifest dereliction of Christian duty. The latter, of course, must be altogether shunned: the former must be enjoyed in such a manner as not to render that which is safe and allowable in itself, unsafe and unfit from its attendant circumstances. Now the spirit of the world never breaks forth with less restraint than in its professed amusements. Not only do these very much remove customary guards and restrictions, but by being framed for the indulgence of worldly appetites, and dispositions merely natural, they draw these propensities forth into a more prominent display than usual. The lust of the flesh, the lust of the eye, and the pride of life, appear in decorous, perhaps, but in very intelligible shapes, and in connection also with so much that is good humoured and amiable, as to assume the most seducing appearance. Happy they who, having once entered the magic circle, escape its fascinations! Happy, if they do not become, in a measure, reconciled to the low and unhallowed principles of the gay crowd with which they associate! Of those who think that they pass through this fire unhurt, certainly the greater part flatter and delude themselves. At all events, the Christian ought not to incur the danger. Nothing is more imperceptibly imbibed than a worldly spirit, and nothing is more fatal than such a spirit to the very life and existence of true religion. It requires all the efforts and all the watchfulness of the Christian, even under favourable circumstances, to escape its infection. What then must be his danger, when he places himself in the very atmosphere where it abounds!—Is he not then flagrantly violating the precept implied in the petition which he so often addresses to his God, “Lead us not into temptation?” Instead of fleeing “youthful lusts,” is he not throwing himself into the very region where they are prevalent? And if these questions cannot be satisfactorily answered, as they certainly cannot, let him solemnly ask himself still another, Whether he is not “giving place to the devil?”

4. The course of the Christian ought to be such as to shew clearly to what class of persons he belongs. He owes this full disclosure to God and to man, and of men to none more than to himself. If his conduct is equivocal, he either does not display the standard of his holy warfare, or he displays it only to dishonour it. In the first case, how can he hope to be acknowledged by Christ as his soldier? In the second, how can he hope for the meed of a good and faithful soldier? His light either does not shine before men, or at best it does not shine with such clearness and purity as to lead them to glorify his heavenly Father. By holding a course which leaves it a matter of any doubt whether he follows Christ or the world, he violates his duty to man as well as to God; for he is required not only to work out his own salvation, but to promote by every means in his power the salvation of all around him. But how can he hope in any measure to succeed in the latter object unless his conduct bear the clear stamp of the elevated principles of the Gospel, and therefore the stamp of their contrariety to the principles of the world? And how can he exhibit that stamp, if he slide into a similarity to the conduct of the world, in points in which Christians in general think that a decided and manifest distinction is requisite? The effect of this dubious system of conduct upon men of the world is very obvious? They will imagine, either that the profession of strict Christian principle is unsound, having more of pretence than of reality in it, or that Christian principle is a far lower thing, and approaches far nearer to the principles of the world at large, than is in fact the

case.—On either supposition, their conversion to God will be not forwarded but impeded. How eager will the “god of this world” be to avail himself of such means of blinding men’s eyes, and of keeping them from coming to the true light which alone can lead them to salvation!

But after all, he who adopts so dubious a course, and who seems so backward to choose whom he will serve, most injures himself. His consistency will be denied; and it must follow that either his sincerity will be doubted, or his good sense questioned;—he will be thought by some to have renounced and condemned vital and true religion, and by others to have disproved its efficacy or existence. Even if he ultimately escape the imminent danger to which he exposes himself of spiritual shipwreck, never can he hope to enjoy that elevation of soul, that solid peace and joy in believing, or that extensive influence as a servant of God, which are reserved for those who, “through honour and dishonour, through evil report and good report,” proceed straight forward in their Christian course, and are studious only to discover how much they can do for their great Lord, and how they can best “walk worthy of their high calling.” Contemplate for a moment the prodigious difference in the eyes of men between the two following characters:—the one professing religion, but departing from the general strictness of its most esteemed professors; nominally classing himself with those who, as “a chosen generation, a holy nation; a royal priesthood, a peculiar people,” are daily labouring, by God’s power working in them, to obtain a victory over the world; and yet in practice seeming not afraid or disinclined to associate pretty freely with that world, and to join in its plans of unhallowed pleasure, — calling himself “a stranger and pilgrim upon earth,” yet appearing to live among its

inhabitants rather as in his own than as in a strange country;—the other reversing this picture in all its parts, and, while he abounds in caudour, and kindness, and beneficence towards all around him, conducting himself among the busy or the idle crowd, as one who views their pursuits in a very different light from that in which they themselves view them; as one who has higher aims, whose ruling affections have different objects, who orders his life and conversation as even now called to sit down, “holy and unblameable, and unreprouvable, in heavenly places with Christ Jesus,” and to partake hereafter of all the blessings of his eternal and glorious kingdom. Is it not plain what a wide difference must appear in these characters, especially to those who have an opportunity of viewing them closely? Can it be doubted which will best reflect the adorable image of his Saviour, which will most adorn his own high and holy profession, and which will impress mankind with the greatest respect and esteem both for his own character and his religious principles?

And now, my dear R., it is time that I should close this long letter. You know that it has been dictated by a sense of duty, and by love for you; and I hope it is not stained by any disposition to severe criticism, or by a wish to deprive youth of its innocent and Christian pleasures. If I have pointed out dangers to which you do not think yourself exposed, and said things which you imagine I need not to have said to *you*, forgive me a wrong which has arisen from a recollection of *my own* youth; and from the warmest parental sympathy and anxiety for your temporal and eternal welfare. If my years have led me to be too cautious and too open to alarm, remember that yours may tempt you to be too unguarded and sanguine. Above all, reflect that on a point of

such infinite importance, it is incomparably safer to err on the side of caution and circumspection than on that of carelessness and temerity. I really believe that the love and fear of God are in your heart. May that blessed Spirit who has implanted them there, cause them to increase and abound and bring forth fruit to perfection! But when you read of the enemy secretly sowing tares among the wheat; and of a Demas who departed from the Apostle, because "he loved this present world;" you cannot be much surprised at the solicitude of your father, or think his admonition altogether out of place.

Yours most affectionately,

R. S.

To the Editor of the *Christian Observer*.
I HAVE perceived in your Number for March, p. 139, the animadversions of "a Layman," on a passage in the Notes of the Family Bible just published under the sanction of the Society for promoting Christian Knowledge. As I cannot but think this Layman has acted disingenuously both with respect to the venerable Society, of which he professes himself a member, and also the deserved reputation of the work they have sanctioned, I request the insertion of a few remarks on the subject.

The passage which has so greatly disturbed this Layman appears, as he says, in a note subjoined to Ephes. ii. 8. "*For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God.*"—He imagines that the note in question contains a denial of faith being the gift of God, and so is subversive of the doctrine of the Established Church. "Thus," he says, "heretical views are now sent into the world, under the sanction (doubtless unwittingly) of the Society;" and this Layman, in his alarm for the preservation of true religion amongst us, concludes with expressing his hope

that "at least *this* Bible shall not be circulated without the Book of Common Prayer." Doubtless this Layman's hope is, in this respect, in exact unison with those of the Society for promoting Christian Knowledge, and of all good churchmen.

But now it had surely been better for the cause of candour and truth, if this writer had read the *whole* of the note to which he refers, and not have drawn his conclusions from garbled quotations; for in this way, with a little ingenuity, any commentator may be made to say any thing. I beg leave then to supply what your correspondent has thought proper to omit, and leave it to the good sense of your readers to judge how far he is justified in his attempts to depreciate the value of one of the most interesting and valuable commentaries on the Scripture that has proceeded from the press.

The note referred to is an extract from the writings of Dean Tucker, and stands in the Commentary as follows: "Our translation of this passage is a little ambiguous; and many people have unhappily concluded from it, that faith is the gift of God; a gift, I mean, in some peculiar sense, such a gift as is *not* vouchsafed to mankind in general, like the gift of reason, or any other common blessing, [thus far only the Layman], but is appropriated only to the select few who are thereby enabled to lay hold on Christ, while all the rest of their brethren are necessarily lost for want of it. Now this is a very great mistake; for the Scriptures contain no such assertion; and the words of the text, in particular, say nothing about any kind of faith, as a gift of God, but refer wholly to another matter. The assertion of the Apostle is plainly this, that salvation by grace is the gift of God; that it is not of ourselves, or to be derived from any works of ours, lest any man should boast. This is the substance of the doctrine; and

the original Greek can signify nothing else. But as to faith, that is mentioned only as the means, or instrument, of obtaining the salvation here declared."

Such is the *whole* note referred to, in a partial manner, by the Layman; from which it appears plain, that the writer of it is not here, by any means, denying faith to be the gift of God, but is (as he explains himself) combating the notion of its being a *gift in that peculiar sense* entertained by those who hold the doctrines of predestination and election. To enter into any discussion of the propriety or impropriety of this notion would be foreign both to the subject of the Layman's paper and my present purpose. But with respect to the passage in question it may be observed, that on a plain inspection of the Greek it certainly appears wonderful how any other view of it could ever be taken than that contained in the note from Dr. Tucker. The words stand thus: Τῇ γὰρ χάριτι ἐστὶν σεσωσμένοι διὰ τῆς πίστεως καὶ τὸτο οὐκ ἐξ ὑμῶν. Θεοῦ τὸ δῶρον οὐκ ἐστὶν ἔργων ἵνα μὴ τις καυχῆσθῆται. Here there cannot be a doubt that τὸτο refers to the whole sentence going before, and, as Macknight suggests, may have τὸ πρᾶγμα agreeing with it. There are then two several contrasts made between the ἐξ ὑμῶν, and the Θεοῦ τὸ δῶρον, and the ἐξ ἔργων, and the μὴ τις καυχῆσθῆται. But if I may venture a conjecture, I would rather suggest that τὸτο here agrees with τὸ δῶρον, and would propose pointing the passage as follows: "καὶ τὸτο, οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον, οὐκ ἐξ ἔργων. (ἐστὶ scil.) — ἵνα μὴ τις καυχῆσθῆται." The translation will then stand thus: And this gift of God (namely, salvation by grace, through faith,) is not of yourselves, not of works, lest any one should boast.

I just add, for the satisfaction of those who may have been alarmed by the representations of the Layman, that if they will turn to the Epistle of St. James, i. 17, they will

then find that in their Commentary the Society for promoting Christian Knowledge have, in the words of Dean Stanhope, acknowledged that "every thing that tends to make us good, or is itself so, every spiritual perfection, comes to us from Heaven. All endowments of nature and grace are *given* by Him..... who is always the same, and always at hand."

OLD CHURCH.

To the Editor of the Christian Observer.

THE Notes on the Family Bible published under the sanction of the Society for promoting Christian Knowledge, are, upon all points connected with doctrine and discipline, *professedly* compiled from the writings of the most eminent divines of the Established Church. The remarks on Ephes. ii. 8. quoted in your Number for March, in which a view of faith, as a "gift of God in a peculiar sense," is represented as an unhappy conclusion from the Apostle's words, are, I think it may be safely stated, at variance not only with the language of our Liturgy, but likewise with the opinions of a great number of our divines, justly celebrated for their learning, talents, and piety. The *opposite* sentiments of two prelates of our church occurred to my recollection as soon as I had read the note. The writers referred to are, Bishop Pearson and Bishop Sherlock; and to their judgment, as eminent divines, I should have expected the compilers of the Notes attached to the Society's Bible would have paid some attention on the important text in question. I beg leave to introduce *their* statements respecting faith as a *peculiar gift of God*, to the notice of your readers. My communication may possibly serve as an auxiliary to that of your lay correspondent, and shew the unison of our celebrated writers with the Liturgy of our Church, upon a doctrine which (to use the mildest term) has been ex-

plained away, as I conceive, in the note intended for its illustration.

My first extract is from the exposition of the Apostles' Creed, by Bishop Pearson; a work in which deep learning and sound genuine piety are happily united. It will, I trust, prove no small gratification to your readers to be assured, that in one of our most extensive dioceses, this excellent treatise possesses a large share of the theological studies of the candidates for priest's orders.

In his exposition of the article, "I believe in the Holy Ghost," after stating that "the work of the Spirit is double; either external and general, or internal and particular;" and then shewing that this external work consists in revealing, through the inspired writings, the will of God to mankind, the bishop proceeds thus: "The same Spirit which revealeth the object of faith generally to the universal church of God, which object is propounded externally by the church to every particular believer, doth also illuminate the understandings of such as believe, that they may receive the truth: *for faith is the gift of God, not only in the object, but also in the act: Christ is not only given to us in whom we believe, but it is also given us in the behalf of Christ to believe on him; and this gift is a gift of the Holy Ghost, working within us an assent unto that which by the word is propounded to us.* By this the Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul; by this the word profiteth, being mixed with faith in them that hear it. Thus by *grace* are we saved through faith, and that not of *ourselves*, it is the gift of God. As the increase and perfection, so the original or initiation of faith, is from the Spirit of God, not only by an external proposal in the word, but by an internal illumination in the soul, by which we are inclined to the obedience of faith in assenting unto those truths which, unto a

natural and carnal man, are foolishness. And thus we affirm not only the revelation of the will of God, but also the illumination of the soul of man, to be part of the office of the Spirit of God, *against the old and new Pelagians.*"—(Vol. I, p. 495. Ed. Oxon.)

To the testimony of Bishop Pearson, I would now add that of Bishop Sherlock, a learned and pious prelate, and against whom, if a bias on the side of Calvinism be reputed a fault, it is well known the slightest prejudice can be reasonably entertained. In the 2d vol. of Discourses preached at the Temple Church, (Lond. Ed. 1759,) I find a sermon upon this very text, Ephes. ii. 8. In the introductory part of it, his words are as follow: "Life and immortality are the greatest blessings that we have any notion of; and these were brought to light by the Gospel of Christ. *Hi* God gave for a Redeemer to the world, that whosoever believeth on him should not die, but have eternal life. And even that through faith in him we are saved, is the gift of God; for of ourselves we are able to do nothing. These things are taught us in the compass of the text: *we are saved by grace*; we had no claim or title to salvation; but God of his own good will hath sent among us plenteous redemption; and according to the riches of his mercy, and the great love wherewith he loved us, hath, together with Christ, quickened us, who were dead in sins. The condition of this salvation on our part is faith; for we are saved by *grace through faith*. We must believe our Redeemer, that he cometh from God, and hath the words of life; and must rely on him to perform the word of salvation which is gone out of his mouth. But neither upon the performance of this condition can we say that our own arm hath saved us, or that we have done any thing towards perfecting our redemption; for this salvation is through faith, *and this faith* is

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not of ourselves; it is the gift of God."

In the sequel of the discourse it is shewn what must be the nature of that faith here said to be the gift of God; viz. "a trust and reliance on God, including a confident hope and expectation that God will perform his promises made to us in his Son. It is described as an active principle of religion, influencing the mind to obedience to the law of God." It is shewn at large that *this* faith must be produced by the agency of God's Holy Spirit, for that *faith which is only a mere assent of the mind, cannot be called the gift of God, "any farther than as sense and reason are his gifts,"* words which evidently imply that saving faith is a gift "*in a peculiar sense;*" and to prove *this* point appears to be the main object of this sermon.

I conceive enough has now been extracted from the writings of both these celebrated divines to shew their disagreement with the author of this note in the Society's Bible.

As a member of that Society, and regarding it as a successful instrument in the hand of God for promoting the interests of Christianity in the Established Church, I cannot but feel deeply concerned that, under its sanction, any notion should be encouraged which has a *tendency* to weaken our impression of the necessity of *preventing* grace, *whereby* God "puts into our minds good desires," and so derogate from the work of Christ, as the "*author,*" as well as the "*finisher* of our faith."

F. H.

For the Christian Observer.

ON THE NECESSITY OF MUTUAL
FORBEARANCE IN DOMESTIC
LIFE.

EXPERIENCE has shewn me the wisdom of the Scriptures in repeatedly enforcing the duty of mutual forbearance, and the urgent necessity of the practice of it, in all stations of life, and among all

classes of persons, in order to true and lasting peace and comfort.

I shall confine the following observations to domestic life; and I entreat my readers, that if, from Scripture and reason, I bring conviction to their minds, they will not hastily dismiss it, but will lay it seriously to heart, as a matter involving their own happiness, and that of many of their fellow-creatures, both in this life and in eternity.

The different dispositions and various pursuits of the individuals which form a family, frequently give rise to an opposition of opinions, and sometimes of interests. These diversities of taste and feeling, though perhaps innocent in themselves, and in some degree unavoidable, are the occasion of perpetual contentions, evil tempers, and divisions, those roots of bitterness which the prince of darkness too often sows and fosters, even among families professedly religious, and by which every fruit of the Spirit is checked in its growth, and the greatest scandal brought upon the professors and the profession of the Gospel. In some instances, I fear that even persons who pray and strive against many other sins, and scrupulously seek to keep themselves unspotted from the world, allow themselves, with too little compunction, to exercise unchristian tempers in their families; nay, are sometimes ready to bring excuses for them to their fellow-creatures, and their own consciences, on the score of infirmity, provocation, long habit, or the peculiar difficulty of their office and situation. Some of my readers may be ready to turn aside from this censure, as not applicable to themselves, because with passionate exclamations and feelings they sometimes lament their sinful tempers, forgetting that it is possible they may do this more on account of the natural inconvenient consequences arising from un subdued passions, than from a penitential feeling of their being symptoms of rebellion against God. Were

the latter duly felt, sorrow would not fail to bring that true repentance by which sin is not only lamented but forsaken.

On the contrary, while excuses are made, and a "flattering unction" is laid to the soul, the evil will still remain: but true peace can never shine with its mild and steady beams, where there is not a spirit of mutual forbearance and conciliation. In these remarks, I address myself to parents as well as to children, to brothers and sisters, to masters and servants, and, in short, to the members of every relation of social life. In speaking of children, I refer not merely to those who are literally such, but to those who are grown up, and become, in some measure, the companions and friends of their parents.

Let it not be supposed that I am wishing indirectly to derogate from the lawful rights of parents, who, by their offspring of all ages, ought to be treated with honour and dutiful affection, when I remark that the happiness or discord of their families depends, in a great measure, upon their personal conduct and example. I have found, from my own observation, and I think it will hold good as a general rule, that from the tempers and habits of the heads of families, the whole household receive their general character. Let the master and mistress be steady to certain rules, having all things arranged decently and in order; being guided in the main by Christian integrity, forbearance, and kindness, and unbiassed by improper partialities; and I believe it is morally certain that the good effect of such a line of conduct will be seen to extend itself throughout the whole domestic circle, in producing a well-regulated and united family. Habits, engrafted on principle from early years, will have so established themselves by time, that no fear of a change will be entertained as the younger branches grow up to maturity, and the be-

loved parent will with pleasure find that sober unprejudiced advice begins to supply the place of those commands which childhood required.

On the other hand, the varying, inconsistent conduct of the heads of a family, especially if accompanied with ungoverned and unforbearing tempers, will banefully influence the other branches of the household: each, unmindful of others, will seek his own ease and pleasure, bitter and endless disputes will ensue, disorder and insubordination will arise; love will languish, while distance and suspicion occupy its place. If this should occur in a family, professedly religious, how great will be the scandal, and how extensive the evil which each individual concerned will have to answer for before the judgment seat of Christ!

Let those who are ready to extenuate the guilt of such unchristian conduct, by imputing it to constitutional infirmity, or the peculiar difficulties of their situation, beware how they thus virtually make God the author of their sin. No temptation hath befallen any of us but such as is common to man, and "God is faithful who will not suffer us to be tempted above what we are able to bear, but will with the temptation also make us a way to escape." It is for want of recurring to this Divine assistance with full purpose and singleness of heart, by patient perseverance, prayer, and watchfulness, that Christians so frequently disgrace their profession, and are led captive unawares by Satan at his will.

Certainly when bodily infirmity is really in part the occasion of irritability, impetuosity, or bitterness of temper, (that is, when our spiritual enemy takes occasion from it to produce in us such works of the flesh), the individual has the more need to use strenuous exertion, with unremitting prayer and vigilance, to be deliver-

ed from the snare of the tempter. I believe there are few persons who do not find motives of interest or personal credit sufficiently powerful to effect a temporary command over their passions: surely, then, a constant sense of the immediate presence of the King of kings and Lord of lords would, if admitted, have a salutary influence in checking the evils of which I complain. Upon the whole, however, it will be found that nothing short of the grace of God, which is sufficient for all things, will be able effectually to root out these evils, when once established; and therefore I earnestly and affectionately exhort those of my readers who are under their influence; and are thus insensibly destroying or endangering their happiness in the present and the future world, to seek without delay, by the prayer of faith, the aid of the Holy Spirit, to turn them from the error of their ways, and to confirm them in a spirit of unity and godly love. The effect of righteousness, is quietness and assurance; but neither of these can be possessed while we are constantly agitated by the storms and tempests of passion.

Let us therefore work, now, "while it is called to day," to subdue and eradicate every evil temper, without compromise or reserve. Let us meditate upon the various exhortations of the Scripture on this subject. "If it be possible, as much as lieth in you, live peaceably with all men." "Forbear one another in love, and keep the unity of the spirit in the bond of peace." "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God." "Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness." "Put on therefore, as the elect of God, bowels of meekness, long-suffering, forbearing one another." "Walk in love, as Christ also hath loved us." Let

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us look with faith to that great High Priest of our profession, who was "in all points tempted like as we are, yet without sin;" let us remember the contradiction of sinners which he endured for our sakes, and let us pray and endeavour to be conformed to his blessed image. I conclude my remarks with the exhortation of the Apostle; "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

S. S. D.

FAMILY SERMONS.—No. CI.

Rom. xv. 13. — *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.*

WHATEVER be the subject discussed by the great Apostle of the Gentiles, he always speaks like a man whose heart and affections are deeply engaged in it. It is evident from the whole of his writings that the religion which he laboured to disseminate, was of a high and sacred character; pure in its injunctions, and elevated in its privileges. The Apostle was equally free from that spirit of enthusiasm, which expects the consolations of the Gospel without a desire to discharge its duties, and from that sordid misconception, which dwells wholly upon the precept, without regard to the promise. He knew, by his own experience, that the life which he lived was at once a life of obedience and of hope: it was his earnest desire, in whatever he did, to do the will of the Lord; and he found in all his labours that the presence of God was with him, and the comforts of the Divine Spirit refreshed his soul. In the privileges of the Gospel it was his ardent wish that all men

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should be altogether such as he was: the love of Christ constrained him to abound in love toward others; and even for his enemies he was ready to invoke the mercy and the blessings of God. We cannot, therefore, wonder that for his children in the faith he was peculiarly earnest and affectionate in prayer: and that he was anxious that they might adorn the doctrine of God their Saviour in all things, and might even here have their conversation in heaven, and finally receive an abundant entrance into the kingdom of Christ and of God.

In the chapter from which the text is selected, he is endeavouring to convince the Romans of the importance of certain duties, which in that day were sometimes apt to be forgotten: but he cannot do this without expressing his earnest wishes in their behalf, that they may possess in large measure the blessings of the Gospel. Whilst speaking of the comfort and patience which spring from the Scriptures, he prays, that the God of patience and consolation would grant them to be like-minded one towards another, according to Christ Jesus: and again, while citing from the prophet the prediction respecting the Root of Jesse—that is, of Christ—who should rise to reign over the Gentiles, and in whom they should trust, he evermore lifts up his voice on their behalf; “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.”

In concisely examining the passage, we may consider—

I. The blessings which he implores for his converts.

II. The way in which they are to be obtained.

The blessings which he solicits are *joy, peace, and hope.*

This *joy* is represented in other parts of Scripture, as a rejoicing in the Lord—a rejoicing in Christ Jesus, and in what belongs to him—the glory of his attributes,

the dispensations of his providence, all that he has done for his people, and all that he has promised. Those who have had the widest views of the goodness of God and the longest experience of his mercy have been most abundant in the joy of the Gospel. This sacred feeling often survives, undiminished, in the fierceness of tribulation. “Sorrowful, yet always rejoicing,” was the testimony borne to the Apostles, by one who was the companion of their labours and the partner of their consolations. To the men of this world who knew nothing of the principles of true religion, it must have appeared a strange and inexplicable occurrence, that those who seemed to be of all men most miserable, should still be continually rejoicing. But was there not a cause? If we should ask the reason, what would be the reply? “We were once the children of darkness, but are now the children of the day. We once walked in the error of our ways, without hope and without God in the world: but he who caused the light to shine out of darkness, hath shined into our hearts. We are no longer strangers and foreigners, but fellow-citizens with the saints and of the household of God. We rejoice because he is reconciled to us through the Son of his love: we rejoice that he gives as the witness of his Spirit, the earnest of every blessing in the future world. We know that all events are ordained in mercy by our heavenly Father; and that no good thing shall he withhold from them that love him. We rejoice, therefore, in the present communications of his love, in the grace which he affords to us, in the consolations of his Spirit; and we know that he never will forsake his people that trust in him.”

The next blessing which St. Paul implores for his flock is *peace*. This heavenly blessing is a distinguished privilege of the Christian; it forms a striking contrast between the men of the

world and the children of God. There is no peace to the wicked: even, literally, if we could look into their hearts, in how many cases should we see the workings of malignant passions, the strong conflict of unholy dispositions, which bespeak the dominion of sin: their heart is a fountain, from which flows every thing that is evil. They have no peace with God; for conscience tells them, whenever its voice can be heard, that God's wrath is kindled against them, and that at the day of his appearing he will render to them according to their evil deeds. But "peace is sown for the righteous." It was the legacy of our Lord to his disciples, and is still the portion of the humble Christian.

The Apostle prays for the Romans, that they might be *filled* with peace: and to the same purport it is said in the book of Isaiah, that if the people had hearkened to God, then should their peace have been as a river; that is, should have continued to flow with a constant and undiminished stream. The object of our desires should be, not that we may *sometimes* possess that peace which cometh from Heaven, but that it may *dwell* in us continually; that it may take an absolute and exclusive possession of our souls; and that God would subdue in us every passion which is inconsistent with it, and promote the growth of those holy desires and heavenly principles which tend to confirm and increase it.

The third subject of the Apostle's prayer is, that they might abound in *hope*.

Peace, joy, and hope tend mutually to the confirmation of each other; and those who are eminent for the possession of any one part of the blessings which the Apostle enumerates in his prayer, will usually possess also the others; but by mentioning them separately, and dwelling upon each in its turn, the Apostle seems to admonish his

converts with what earnestness they should seek for the attainment of each.

Hope is the great comfort and support of life: our happiness is generally in prospect; and if this friend of the wretched were banished from the world, even the season of enjoyment could impart no pleasure. But what are all the hopes and expectations, which this world can furnish, when compared with the hope of immortality! The worldly man delights in things which perish in the using: the disciple of Christ is animated by a hope which extends beyond the grave. His language is that of the Apostle, "I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." All worldly hopes are clouded by uncertainty: "Thou knowest not what a day may bring forth:" but the hope of which St. Paul speaks is a firm and assured hope;—it is built upon the truth of God.

The effect of this Christian hope is of a purifying nature: "Every one that hath this hope in him purifieth himself, even as God is pure." He constantly endeavours to avoid all sin: he seeks to obtain more and more of that holiness which shall be perfected in heaven; to become daily more meet for that inheritance towards which his hope continually aspires; he watches over every propensity which is contrary to the Divine will; and trusting that hereafter he shall be like his Saviour, when called to see him as he is, he seeks for the highest degree of conformity to his Lord which it is possible on earth to attain.

Having noticed the blessings which St. Paul implores for his converts, we may proceed—

II. To shew the way in which they are to be obtained.

It appears from the text, that joy, peace, and hope, are to be derived from God. In speaking of

the benefits to be obtained, St. Paul adopts that description of the Almighty which is best suited to his subject, and most directly calculated to inspire us with encouragement in our prayers. In a preceding part of the chapter, when entreating that they might possess a spirit of love and unity, according to Jesus Christ, he speaks of the Father as the God of patience and consolation; thus inviting us to cast our dependence upon him as the Author of those spiritual blessings which the Apostle solicits. If peace and joy be associated with Christian hope, by what terms can we better describe the Author of these benefits, than that which is here adopted, "the God of hope?"

The declaration of this passage is consistent with other parts of the sacred volume. Whatever benefits we possess, whether temporal or spiritual, whether in relation to the present life or the future, are freely given to us of God. "Every good and every perfect gift cometh down from the Father of lights;" and he that seeks true peace, joy, or hope, from any other source, will find all his labour end in disappointment.

In praying that God would fill them with these spiritual blessings, and then reminding them of the source from which all their hope and consolation must be derived, the Apostle does not intend to throw discredit upon the means of grace. On the contrary, he himself uses earnest prayer for these benefits; knowing that prayer is the usual channel through which they are communicated. But neither are we to suppose that joy, peace, and hope, will invariably be sent in answer to our prayers: many ask and have not, because they ask amiss: we must therefore desire to pray in that manner which God has enjoined, and with that spirit which he requires. Our prayer must be the prayer of faith.

This Christian grace is expressly noticed by the Apostle as the means of obtaining the above-mentioned

blessings; for he says, "All joy and peace in believing." They belong to that man only who believes in the Lord Jesus Christ as the Saviour of sinners. It is "being justified by faith," saith St. Paul, "that we have peace with God, through our Lord Jesus Christ;" and in a similar strain St. Peter speaks, in his Epistle to the strangers of the dispersion;—"Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." It was this faith in Christ which gave them an assured confidence and persuasion that God was their reconciled Father. By it they were justified in his sight, and made heirs of God, and joint heirs with Christ. It is by faith that we are enabled to appropriate to ourselves the benefits of our Saviour's cross and passion; and thus to possess in our minds a lively impression of that glorious state which is the portion and inheritance of the people of God.

The Agent, by whom faith is implanted in our hearts, and by whom the blessings here mentioned, of joy, and peace, and hope, are communicated to us, is the Holy Spirit. The Apostle, therefore, prays that God would thus "fill us by the power of the Holy Ghost." By His agency the work of salvation is to be begun, and to be perfected in us. Whatever knowledge we possess of God as our reconciled Father, or of Christ as our Redeemer; whatever progress we make in that spiritual life, which is preparatory to eternal life, all proceeds from the influence of the Spirit of God, enlightening our minds; convincing our understandings, subduing our worldly affections, releasing us from the dominion of sin, imparting to us a new nature, and gradually leading us on in the way of holiness, till we become meet for a better state. We have no power of ourselves to do any thing as of ourselves. If we speak peace to our hearts, when

God has not spoken peace, it is a fatal tranquillity; if we profess to rejoice in Christ when our faith is not genuine, it is a joy which must soon vanish away; if our hope be built upon any imagined excellencies of our own, upon any other foundation than that which God has laid, our edifice will not stand in the hour of trial. But he worketh mightily in them that believe; he witnesseth with our spirits that we are the children of God; he transforms us into the image of Christ; and, by the frequent communications of his grace, gives us a foretaste of happiness, so that even here the Christian is oftentimes filled with joy and peace, and enabled to abound in hope.

We may observe from this subject,

1. What a sublime view does it afford us of the work of salvation!

We perceive that all the persons of the Trinity are engaged in promoting it. We receive it from the mercy of the Father, by the mediation of the Son, and through the operation of the Holy Ghost. And yet many persons are found to neglect it! They deem it of little importance; although it excites so deep an interest in all the persons of the Godhead; although that interest has been exhibited to us by so many wonderful means; although it is for man that all these miracles of grace have been displayed, yet how little in general is he moved by a sense of his own wants, or by the mercy and goodness of God!

But behold what ground of consolation and encouragement are exhibited for the returning penitent! The Father is mentioned to us as the God of hope; he invites all to come to him through the mediation of his Son, and to receive the blessings of reconciliation and peace: he has promised to give the Holy Spirit to them that ask him; for every one that asketh receiveth, and he that seeketh findeth.

We may remark, 2d; How happy is the condition of the children of God!

If we observe them, even with respect to the present world; who is the man that may be fairly compared with the Christian? The most ordinary reflection will convince us that human happiness depends not upon the outward condition, but the state of the mind; if there be peace and tranquillity within us, of how little moment are all things external! The man who believes in Christ Jesus, and is influenced by the Spirit of God, has a source of consolation and of hope which nothing can disturb; he rises above all the changes and conflicts of this scene, to a purer sky, where the light of the Divine countenance shines serenely upon him; and peace, and hope, and joy, are shed abundantly around him! His treasure is in heaven, and his heart is there. He considers this transitory life as a short pilgrimage—a country in which he has no continuing city, and with which he has little farther concern in the way of sorrow or of joy, than as it affects his passage to his eternal home. Every successive day, in proportion as it weakens the hopes, and diminishes the prospects of those whose views are on this side the grave, serves only to animate his joy, and to enlarge his prospects. Though the outward man fails, the inward man is renewed day by day. The decay of the body, which so fearfully indicates to others their approaching dissolution, conveys the message to *him* that he is now to be set at liberty; to be released for ever from pain and anxiety, and to enter upon that glorious state, where peace and joy are to be his attendant portion. The moment which covers all other prospects with a veil of darkness, unfolds to *him* the realms of light, the kingdom of his Father and his God. The happiness which he tasted upon earth has now its consummation: the communications

of the Spirit are no longer imparted to him through circuitous channels, but flow directly from the

Fountain in all their fulness and their purity!

MISCELLANEOUS.

To the Editor of the Christian Observer.

WHEN, several years since, I became acquainted with what is usually termed the Religious World, there appeared to prevail among the families composing it a jealousy, almost amounting to hard and uncompromising intolerance, of such books of amusement as professed to be compiled for the school-room library, unless the writers of these performances contrived to give them a decidedly religious tendency, or, at any rate, to wind up their stories with some very serious moral; and even then the compilations in question were seldom delivered out for perusal without many injunctions that the children were not to mind the entertaining part, but rather strain it out from the rest as vile and noxious. All this severity was one of the many exclusive systems which, in barring the door against a rush of possible, and, as I think, very probable, mischief, left no reasonable aperture for the ingress of what, under more liberal restrictions, might have been extremely beneficial. But the principles of the systematizers, in the instance referred to, were correct; and however injudiciously applied, the solicitude of the parents so applying them resulted, not from caprice, but from affection, and from a moral affection too, for their offspring, whose inexperienced years they dared not expose to the contagion even of contingent evil. The hearts, sir, of these philosophers were right; but when you remember the domestic libraries formed, or rather denuded, by their creed, and compare them with the copiousness and fashionable air of existing col-

lections, you will be tempted to suppose that the cautious philosophy of our earlier days resembled the scowling suspicions of still earlier monks, who hated every book which was *new*, without taking the trouble to ascertain whether its contents were really as novel as its exterior.

The desert book-cases which held their stations some thirty years ago along the parlour wall, looked sufficiently melancholy and sepulchral, and as though they had been constructed to imprison the spectres of departed literature; while their scanty and uncouth contents reminded one of the organic *reliquæ* arranged in the cabinets of the fossilist, and which shew fragments of what were the herbaceous and animal products of a former, and perhaps an antediluvian world. The lapse, however, of about one quarter of a century, has produced an unforeseen revolution in the lettered taste of the religious public; and I, for one, have witnessed, with no very pleasurable feelings, the rise and rapid growth of a new order of things. I do not, in the spirit of a modern recluse, complain of it on the bare score of novelty: it is on far stronger grounds that I object to it, especially in the arrangements and general character of domestic literature among such persons as are, or ought to be, by their knowledge and profession of religion, self-excluded from any very familiar intimacy with the habits stigmatized by *themselves* as properly worldly.

To come to the immediate subject of this address, how are we to account for the present naturalization of fashionable literature in Christian families; and especially

of one class of books which in other days was universally interdicted in the self-same circle—*novels*? Observe, sir, I do not prefer this inquiry to the governors and members of families in general, but to those, and those exclusively, who speak of the line of demarcation necessarily separating the two grand moral divisions of society. By whatever name you choose to characterize these, it is perfectly well understood by the parties directly concerned in the matter under discussion, that there ought to be a difference, a definable difference, between themselves and the unthinking crowds which trifle and glitter around them.

Distinctions created by mere phraseology, costume, modes of address, or even adhesion to a religious sect, may exist, without any salutary influence on the mind; so that individuals very widely separated from the rest of the species by language, livery, and ceremonial, may be quite as irreligious as their fellows, and thus be only worldlings in masquerade. But the difference supposed, and required, by Christianity itself in its disciples, affects the current feelings, the tone and leading character of *the mind*, its usual train of thought, and its gratifications. If such be a correct view of this difference, it follows that spiritually-minded persons cannot meet the world at large in its modes of pleasure, without a violation of their principle. How then is the phenomenon to be explained, that two parties, professing to be (in relation to the objects severally pursued by them) irreconcilably divided, do yet consent to be allied in their taste for the popular literature of the times? The same airy, sparkling, effeminate systems of philosophy—the same impassioned volumes of poetry—the same novels, polluted as they are by levity, profaneness, and false estimates of human obligation, seem to be dividing with ominous equality, the applauses of the two moral divisions

of society; as though *here* were a station where the wise and the foolish virgins might, with equal indifference to all consequences, slumber and sleep! This coalition of parties is the more inauspicious, from the circumstance of its being an union in *pleasure*. When it was once observed to Dr. Johnson, that a person's character might, perhaps, be most accurately ascertained by observing his favourite amusements, he said, "Yes, sir: no man is a hypocrite in his pleasures."

It is indeed pleaded, that, from the refinement of the age, works of fiction are no longer stained with the indecorum which characterises the writings of Fielding, Smollett; and the novelists of their times. The plea is just; and if the expediency of encouraging works of fiction depended upon their comparative, or even their positive purity, the question would generally be determined in favour of modern writers—as far, at least, as the majority are concerned. But it argues a portentous want of moral feeling, when an apologist for novels insists on a formal production of expressions and sentiments obviously and flagrantly bad.* He would be but an unskilful artist,

* An admired and truly British painter of the French character observes: "In Paris there is nothing seen painfully to offend the eye; and this is enough to satisfy the Parisians that they ought not to shock the mind. They know nothing of the difference between virtue and vice as a matter of feeling. It must take the tangible and palpable shape of an action before they can perceive it; and even then their perception is not always correct. Where principles are unsettled, and duties ill understood, and worse practised, the most vicious will assume a companionable decorum of behaviour; for they will feel that they must not go much out of the common way; and, being on terms of familiarity with all around them; their iniquity will help to form a generally debased standard, instead of remaining distinct and odious, as a contrast to what is pure and valuable."—Scott's Visit to Paris; ch. ix.

who could not draw up a story essentially gross and anti-Christian, in periods which, detached from their context, might defy the keenest scrutiny, and who had not dexterity sufficient to retort upon his accuser the chivalrous motto, *Honi soit qui mal y pense*;—Do not interpret my book by the depravity of your own mind.

The truth is, that in one sense, the best novels are the worst. They do not repel by undisguised levity: they look innocent, and therefore men think they may be conscientiously approached. And where has been the harm? No definable harm, perhaps, has resulted; no immediate explosion of romantic imprudence; all is quiet and tranquil, as before. But if the novel—I assume such to be the case—has been read with ardour and fixed attention, and with deepening interest as the circumstances of the story developed themselves, and gathered towards the catastrophe, will any observer of the human mind assert that no effect is produced? Are our minds so constructed as that they may be nailed, for hour after hour, to a work of fiction, but with no influence upon the passions? A great master of morals has given currency to the works of a novelist of the preceding century, by asserting that he taught the passions to move at the command of virtue. He would have written more accurately, had he supposed them to have fluttered under the excitement of high feeling. A state of excitement is the real effect produced by these writings, and which is not counteracted by some ten or twenty lines bringing up the rear of three volumes, and exhorting the reader to adore the loveliness of virtue.

I have seen enough of the world, sir, to convince my judgment of its selfish, alluring, and plausible character; and if a conviction of the understanding always governed the heart, I should perhaps venture farther than I now do, into the popular literature of this age. But I

cannot trust myself. I have gained such a share, at least, of practical wisdom, as warns me not to expose my passions to temptation. Though rendered somewhat torpid by time and serious engagements, I dread the still perilous influence of impassioned writers. They might yet persuade, or half persuade me, that this our present life is not exactly what the Scriptures, and my own experience and calculations, describe it to be; not a state of existence where to be really happy we must avoid being too impatient for happiness, where employment ensures more pleasure than indolence, and where it is very possible to be contented without perpetual stimulus.

With regard to my immediate concern with the popular books of the day, I own that I have been greatly embarrassed about admitting certain admired performances into my family circle, from the difficulty of ascertaining whether any novel were admissible, and then whether I could satisfactorily permit my children to have at their command even those which are honourable exceptions to the general run of novels. Up to the present hour, I have certainly forbid the entrance even of these. And why? 1st, Because, although my children (if you will excuse this domestic-egotism), possess, as I trust, many hopeful qualities, I by no means presume to look upon their characters as formed, or their minds as sufficiently pre-occupied with sacred instruction; and consequently I dare not entrust them with books which have, in my view, a direct tendency to secularize their feelings, to give them a premature acquaintance with the ways of the world, to stir up a busy curiosity to be better acquainted with a scene which, according to these stories, abounds with so much entertaining variety, and finally to cause them to feel a sensation of their own inferiority, at not having had a portion of the gaieties which diversify the lives of the wonderful

children and young persons there described. 2d, Because, finding that where a similar taste in reading exists, there will naturally follow a similarity of views in other things, I wish to draw a line of separation in books between my children and those families with whom an intimacy would be injurious. 3d, Because, whatever speed other children may have made, mine have not yet perused the standard, established classics of our country. My eldest daughter only finished Addison's critique on Milton five weeks since; and I tell her, that, according to the ancient code of lettered law, she must fairly purchase her right to run through the new publications by fairly studying the old ones.

It seems, indeed, that the books of to-day and yesterday, and such as are promised for to-morrow, are the only literature now in fashion. A lady reader, who occasionally visits my family, astonished me the other evening, when, after a two hours' criticism on the comparative excellencies of Lord Byron, Campbell, Walter Scott, Southey, Wordsworth, Coleridge, Moore, Leigh Hunt, Crabbe, Montgomery, Graham, and tribes of secondary names, this wide-reading critic did not seem to be aware that about forty years since somebody had written the lives of other poets, and that his performance constituted the finest effort of critical skill in the language: and to increase my wonder, she had neglected to peruse, in passing, only *Paradise Lost*, *Comus*, *Samson Agonistes*, *Dryden's Fables*, *Cato*, the *Castle of Indolence*, and, if I remember right, the *Night Thoughts*. Every work of fiction in prose she had read, except *Rasselas*, and "things of that kind."

A person familiar with current poems and novels is no cipher, I understand, in modern society. This familiarity is the passport to abundance of parties. Abundance of parties! The very phrase indicates that there is something in the

system of modern reading which, while it is valuable to the thoughtless creatures who bask and flutter in the sunshine of *the world*, is obviously hostile to those whose better principles flourish rather in retirement, and who, when they emerge from the shade, offer a most ungraceful exhibition of inconsistency to the stare and secret ridicule of the very multitudes with whom they venture to mingle in unsafe pleasures. It is urged against the present manners of the Christian community, that in many instances they transgress the boundary assigned to them in the last age; and that, whatever may have caused the transition, its results have been injurious to the conceding party, without any perceptible benefit to the opposite. I should certainly calculate upon such effects from the acknowledged improbability of softening *any* sworn enemy by half measures, and especially by a process which bore upon it the impress of artifice and timidity. Let us beware of endeavouring to win over the world, lest in the desperate manœuvre we quickly retire with loss, and the loss in this instance will be all on one side. If we are not to think, to feel, to act, and to perish with the world, let a deep and wide interval yet exist between the habits of pleasure of the two parties. It is the duty of Christian parents to deny their dearest inmates those intellectual gratifications which cannot be separated from what has polluted many, and possesses at least the power of injuring all. Have we among us so little acquaintance with the philosophy of human nature, as to be blind to the effects of causes which act with noiseless, tranquil, unseen, and yet potent operation?

EXCURSION.

To the Editor of the Christian Observer.

THE following is an extract of a letter from a gentleman who has

lately visited the native Christians in the neighbourhood of Travancoré; and may be interesting to your readers, as furnishing an authentic account of their doctrines and discipline, which have been greatly misrepresented in the Abbé Dubois's letter to the Bombay Auxiliary Bible Society*.

B. T.

“Columbo, October 28, 1816.

“I will now leave Goa, to say something of the Syrian Christians whom we visited, and of whom I will hereafter send you a more complete account. You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutyrians. They disclaim the errors of both, and profess to believe Christ to be very God and very man. They, however, acknowledge seven sacraments. In baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, as they say, that these senses of the carnal man are to be obedient to the Cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil; but in neither of these sacraments do they use salt. They have two bishops, both residing at the same place; but only one of them appears to have any charge of the clergy. Their priests are ordained by the imposition of hands; and though they have but three orders, bishops, priests, and deacons, yet they have many different degrees in each order. I understand there are three among the priests, and four among the deacons. They formerly had archdeacons, but have none at present. They have many customs among them which mark them as an Oriental Church; but both their ceremonies and their doctrines have been much corrupted by the Church of Rome. They administer both bread and wine to the laity;

* Vide Christian Observer for 1816, p. 822.

but the elements are then mixed together. They do not believe in transubstantiation; though they say the body and blood of Christ are verily and indeed taken by the faithful communicant. They do not believe in purgatory, but they believe that there is a common receptacle, a *gehenna*, for the souls of men after death, into which Christ descended, in the interval between his crucifixion and resurrection, and to which they think he alluded when speaking to the thief on the cross; and that Christ, at his descension, relieved the souls of all then there; and that the souls who have died since, will remain there till the general resurrection, when they will be judged according to their deeds. In the mean time, the good are supposed to feel a pleasing hope of happiness, and the wicked a fearful looking for of judgment. They believe that certain saints and martyrs are in a heaven above this receptacle, and yet not admitted into the presence of God. They pray through the intercession of saints; but strenuously deny that they worship saints, and will not allow any images of them in their churches, professing that salvation is through Christ alone. Their liturgy and whole service is performed in the Syriac language, which is understood only by the priests; they have however, of late years, used in many of their churches the Malayalim translation of the Gospels, which was made chiefly by their present bishop, Mar Dionysius, (then Ramban Joseph), under the superintendance of Mar Dionysius, who was the bishop in Dr. Buchanan's time. I was present at their performance of Divine service on a Sunday, and which, I am sorry to say, partakes in some measure of the superstitious mummeries of the Papists. They use frankincense, chaunt the whole service, cross themselves often, elevate the Host. On the Sunday, they

have a very useful custom of reading a portion of the Gospels, in Malayalim, from the altar, and then briefly expounding to the congregation. They do not preach as Europeans do, nor use pulpits: they have no schools, and little means of teaching the poor; but this arises rather from their extreme poverty than from any unwillingness to teach and be taught. Indeed, considering the persecutions they have suffered from the Papists, and the proselyting ravages of Tippoo Saib, I am thankful and surprised that they still retain so much of genuine Christianity amongst them.

“The dress of the priests consists of loose white trowsers, with a white surplice and a red silk cap. The proper dress is of a dark colour; but they told us, that they were too poor to purchase it: each priest has a pastoral staff, generally tipped with gold. At ordination, the priests profess to sign the Canons of the Council of Nice, which are read to them by the bishop; but they could not shew us any copy of them. They, at the same time, swear to shave the crown of the head, and not to shave their beards; to fast on the fourth and the sixth days of the week: but they do not engage to lead a life of celibacy: this custom has crept in among them from the Romans. The bishop, Mar Dionysius, has lately sent a circular letter to his clergy, expressly stating that they are at liberty to marry: some have actually availed themselves of this permission, and forty more have declared their readiness to do so when their circumstances will admit. Their incomes are wretchedly small, merely fees and gratuities. They all, both bishop and clergy, earnestly besought us to give them copies of the Scriptures, both in Syriac and Malayalim. I had with me a few copies of the Syriac Gospels, the type of which they con-

sider as exceedingly beautiful. I hope the Bible Society will go on to complete that work: it is a highly useful well executed edition.

“The form and architecture of their churches is simple, and may be Syrian; the windows long and narrow, not pointed, as Dr. Buchanan implies. They possess very few books; I understood no printed ones but the Gospels in Malayalim; and besides the Scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service. The copies of the Old Testament which we saw wanted Nehemiah; and the New Testament had the Nestorian readings. Some books are also in their Canon which we do not call canonical.

“They were very much pleased with the Bishop of Calcutta’s visit, and expressed a very earnest desire to put themselves under the protection of the English. Colonel Munro, the British Resident at Travancore, is doing a great deal for them: he has established a college for the better education of their priests, and employs many of them in his public office.—I must not omit to mention one interesting and truly pious custom of these Christians. The father of a family collects his children around him in the evening; and sitting on a sod on the outside of his cottage, he reads or repeats portions of Scripture to them. These, of course, consist chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ, &c.—which he explains, and dilates on the doctrines and duties of Christianity as he is able.—Here, then, is a promising harvest: if the Lord but send forth reapers, every thing may be hoped for where we find so much zeal and piety, and so much inclination to be instructed.”

REVIEW OF NEW PUBLICATIONS.

The Doctrine of Regeneration practically considered. A Sermon preached before the University of Oxford, at Saint Mary's, on Monday, February 24, 1817. By DANIEL WILSON, M. A. of St. Edmund Hall, Oxford, and Minister of St. John's Chapel, Bedford Row, London. London: Hatchard. 1817.

WHEN Theseus had exhausted all the efforts of genius in the hope of escaping from the labyrinth of the Minotaur, Ariadne put into his hands a simple clue by which he was able to trace out all the intricate windings of his prison. The moral which possibly the ancients, with whom signs were things, might have designed to convey by this fable was, that simple means are often able to accomplish that which might be in vain attempted by all the refinements of genius and knowledge. Such, at least, we conceive, is the truth which is illustrated by the sermon before us. We by no means cast any imputation on either the erudition or the talents of the reverend author, when we affirm that his honesty and common sense have led him to a plain, simple, and practical manner of treating the much-controverted topic discussed in this sermon, which promises more for the elucidation and establishment of Christian truth, than all the dialectics and ratiocinations of a severer learning. He has supplied the proper clue by which we may safely follow the windings of this theological labyrinth, and escape the monsters of controversy and heresy which watch at the mouth of it. We shall allow the author himself to explain his views upon this subject.

— In the consideration of all questions in practical religion, there will

generally be found some fundamental principle to guide us in our inquiries. If this principle be rightly apprehended, smaller difficulties will commonly disappear, or cease materially to embarrass our judgment. We can scarcely, indeed, expect, without a presumption bordering on a claim to infallibility, to escape every error in the determination of any extensive subject. If we wait for this, we shall wait in vain: but if we are careful to seize the leading features of truth, as they are drawn in the holy Scriptures, we shall be successful in the main object of our studies; we shall be right, where it is most important to be right, in the essential doctrines and duties of Christianity. Whereas, a contrary course is ordinarily the prelude to disappointment. If we begin our inquiries respecting any of the great doctrines of the Gospel, by a precise and minute adjustment of inferior topics; if we laboriously occupy ourselves in ascertaining, to a nicety, the degrees of probability on the one side or the other, in matters of doubtful disputation, whilst we pass slightly over the chief and controlling considerations connected with it, we are not very likely to arrive at a sound decision. Refinements are lost on the great bulk of mankind, and lost upon ourselves. It is by great and energetic principles that the affections of men are moved; principles which, derived manifestly from the unerring oracles of God, and acting powerfully on the consciences and lives of men, though they leave behind them untouched various points of smaller importance, yet at once gain and sway the heart." pp. 6—7.

This, then, is the clue by which we may hope to escape from the perplexing and dangerous tortuosities of those subtle reasonings by which men, more able than sincere; sometimes love to puzzle a plain question. We conceive that the principle on which this suggestion of the author will be found to rest, is perfectly sound: it proceeds, in fact, on the assumption that all which is essential to be known may be known by the honest and

devout inquirer;—that our great Instructor, although he has veiled the truth to him who would look down upon it from the lofty eminences of human science, reveals it to him who approaches in the attitude of conscious infirmity and devout humiliation. And this principle, we venture to say, is more frequently exemplified even in the discoveries of art and science than the mere scholar is willing to allow. We probably owe the art of printing, for instance, to one whose profession authorised the expectation of no such gift to the world of letters. The machinery also, to which the manufactures of our country are principally indebted, is the discovery of a common workman; and that philosopher, who in our own days has most enlarged the boundaries of science, who has improved the instruments of philosophy to an extent which raises this age above every other in the annals of astronomy, who has given us a familiarity with the heavens of which Kepler never dreamed and to which Newton never soared, owes his discoveries still less to the circuitous efforts of scientific research than to the simple and humble labours of common sense. These men have reached the interior of the temple of science, not by breaking through its walls at some elevated points, but by stooping to the low and narrow door of self-distrust and humiliation by which it is appointed to be entered.

But whatever may be the case in other instances, our position is eminently true in religion. There are usually certain prominent and leading truths connected with every important question, on which he who keeps his eye steadily fixed, and his heart really intent, will not be suffered to wander fatally wide of the mark. And here, perhaps, we may be permitted to say, that we should have been happy if the work of the reverend author had afforded him an opportunity of entering more

widely upon the discussion of the two following topics:—in the first place, why men are so apt to run away from the consideration of the great fundamentals in morals and religion;—and, secondly, what are the evils which have arisen in the present controversy from thus merging the great in the subordinate topics of the discussion. It is not, of course, for us to presume to supply the author's place; but we will take the liberty of touching for a moment upon these two points.

The great cause then, as it appears to us, by which men are tempted to pursue what may be called the accidents of moral questions, and to leave their substance untouched, is, that a decision as to the first may have no bearing upon the life, but that a decision on the last may and must be conclusive as to their state and character. It matters little to the worldly man, for example, whether we ought to stand or kneel in prayer; but it matters infinitely to him whether devout prayer be a duty or not.

Another temptation which inclines men to investigate chiefly the minuter parts of a subject is this—that they conceive they shall obtain a higher reputation for learning and refinement, than by dwelling upon the parts that are more prominent. The operation of this cause may be perceived in literature and art. In the advanced stages of literature, for instance, and after the stock of obvious images and sentiments has been exhausted, how generally are writers seduced into an artificial and affected style of composition, not always because their taste is worse than that of their predecessors, but because they are willing to try a new road to fame, and to aim at the only distinction which it is now possible for them to attain! In like manner, in works of art, how soon does the laborious skill of the Flemish school succeed to the nobler manner of the Roman—not always, perhaps, through a de-

terioration of taste, but frequently from a desire of reputation. But it is in morals and religion that the evil is most predominant. Hence the subtle discussions of the old schoolmen and of the modern casuists—men who ought to have had both wit and honesty sufficient to prefer questions of practical utility to those laborious triflings which too often occupied their whole attention.

But a third and most efficient cause of this error, is the ungenerous desire of sophists and partizans to hide the truth, by spreading over it the cobwebs of minute distinctions. A man of simple mind is marching in a right line to a sound conclusion. A polemic detects him in the fact, and discovers at once that this right line is the road to conclusions the most opposite to his own. He therefore contends, that the straight road is the wrong road—that the level path is the path of ruin—and that the very ease with which he advances is a proof he cannot be treading in the rough and arduous ascent which leads to the almost inaccessible temple of Truth. Misled by such representations, perhaps, the plain man yields to the conviction that he ought not to walk so well.

We would urge on many of our readers, and especially on the young and unwary, the considerations which we have here stated. Truth is ordinarily simple; and it is rarely, and for no good purpose, that the goddess is invested with a cloud. The well in which wisdom is said to lie hid, is rarely too deep for an honest and industrious mind to fathom it. When, therefore, difficulties are spread over a plain truth, by any one who is, at the same time, a scholar and a partizan, the reader should consider them but as the dust of warfare, which is raised to conceal the march of an advancing enemy.

But let us touch for a moment on the other point; namely, the

actual evils which have arisen in the controversy upon regeneration, from too often merging the main doctrine which it involves in subordinate topics of discussion. Hence, we conceive, it is that the great question, whether or not our own hearts are converted, has been postponed by many warm polemic, and their admirers, till the contest about lower matters is decided. Hence, again, it happens, that many writers and verbal disputants obtain a reputation for religious zeal, who care, perhaps, for little but the defence of their own particular systems. Hence, also, it is that many of these advocates have exhausted their time and strength in fighting for points, the adjustment of which would not, in the smallest degree, assist in the decision of the main question; and this not in the spirit of men who have undertaken to decide on subjects of vital importance to the whole family of man, but as they would enter the lists in a gladiatorial exhibition. Hence, in a word, we are threatened with the sad consequence; that this controversy, which, under the Divine blessing, might be made to promote the interests of truth and the salvation of souls, may pass away and leave many of those who were most deeply engaged in it in their original state of darkness and indifference. We always indulge the hope, that when this sort of moral earthquake takes place, many contrite inquirers will be found at the feet of the ministers of religion, asking, "What shall I do to be saved?" And if in this hope we should now be disappointed, we are persuaded that one of the main causes will be, that some of the disputants themselves, and still more of their readers, have fallen into the error which we are deploring.

But it is time that we should return to Mr. Wilson, the great object of whose sermon is to shew the *infinite importance of that change of heart which must be wrought by the Holy Ghost in every unconverted*

person, to fit him for the kingdom of heaven. This point he endeavours to establish by three distinct considerations ;

1. By the *manner* in which this change is described in Scripture ;

2. By the *place* assigned to it in the holy writings ; and,

3. By the intimate connection of the doctrine teaching the necessity of this change with every part of the Gospel.

The passage in which are collected the scriptural statements respecting the importance of this moral change, though aiming perhaps at too nice a discrimination, is, we think, just and striking.

“The various images employed to describe this change in the holy Scriptures, are eminently calculated to exalt our ideas of its magnitude. Let us contemplate these descriptions in their grand outlines. If the *general and entire change* of the whole soul is regarded, it is described as a new birth, a new creature, a being awakened from sleep, and quickened from death and the grave. It is even compared to the light and order and beauty educed from the original chaos by the Divine command, and to the resurrection effected by the exceeding greatness of God's power, which he wrought in Christ when he raised him from the dead. If the *governing principle* is viewed, it is described as a change of mind, a law inscribed on the heart, a light shining into the soul, an epistle of Christ written by the Spirit of God. If the *universal effects* of this change are considered, it is represented as a conversion or turning from sin to God, a transformation by the renewing of the mind, a participation of a divine nature, and a conformity to the image of Christ and of God ; it is the wax yielding to the seal, or the metal receiving the impress of the mould. If the *more particular consequences* of incipient sanctification are exhibited, then the Christian is washed from uncleanness ; puts off the old and defiled man, and puts on the new ; appears in a wedding garment ; casts away the works of darkness, and clothes himself with the armour of light ; is crucified to sin ; assumes the yoke of his Saviour, and offers himself a living sacrifice to his service. If, again, the *course on which he enters* is especially regarded, he then becomes a merchant-

man seizing the matchless pearl, a disciple at the feet of his Master, a servant obeying his Lord, a steward occupying with his talents, a soldier contending under his Captain, a wrestler labouring in the struggle, and a racer breathless for the prize. If, moreover, the *powerful operation of grace* in this change is considered, it is then compared to the recovery of the wandering sheep, after a painful search, to the healing of an inveterate distemper, the surprise of a fortified castle, or the rescue from the power of a foreign foe. If the *outward manner* of effecting it, it is a calling to the fellowship of the Gospel ; or, if the *gradual and imperceptible influences of the Spirit*, it is as a wind blowing where it listeth ; as ground made good and fertile ; as a tree newly receiving the graft, the incorruptible seed taking root, the leaven fermenting the mass, and a well of water springing up to everlasting life.” pp. 16—18.

The part in which the intimate connection of this doctrine with all the fundamental truths of Scripture is delineated, is not less convincing. Nothing, indeed, can be more obvious, than that, if man is deeply corrupt ; if God is infinitely holy ; if the Judge of all the earth requires of us a growing conformity to his own image, and to “the mind” of Christ ; if the character of heavenly occupations and joys demand in their possessors the sublimest elevation and unmixed purity—a change total and absolute is necessary to fallen man, in order that he may begin to comply with the requisition of his God, live up to the grandeur of his destiny, and acquire in the school of this lower world a capacity for heaven, a “meetness” for the joys and employments of the world of spirits. Strike out these doctrines from the Gospel, and the *a priori* argument, at least, for the necessity of a moral change will be weakened, and miserable man must be left to enjoy the sad privilege of living and dying, undisturbed, in the bondage of his corruptions. If the statue of Prometheus had not been intended to perform the functions of manhood, what need was there to scale the heavens for fire to animate it ? It might properly have slumbered in cold

and torpid dignity upon its pedestal. But if the stone is to live, and to think, and to act, the vivifying flame must descend from heaven. And thus it is in the case of human nature. If man may with impunity remain corrupt; if God is not holy; if heaven is not a holy place, then the moral change may be in a measure superfluous. But if much is demanded and expected of man; if the highest prospects are unfolded to him; if heaven itself "rejoices over one sinner that repenteth;" if the lines of original corruption must be erased, and the Divine nature communicated to us; then, evidently, a transformation is necessary—a transformation involving scarcely a smaller advancement in the scale of being than creation itself—a transformation to which He alone is competent who requires this advancement in His creatures. Such is the substance of Mr. Wilson's argument; and, if we have chosen rather to condense than to extract it, it is only because we wish to obtain space for other quotations.

The author, having arrived at this point in his argument, thus states his own conviction as to the probable results of pursuing or neglecting the mode of viewing this subject which he advocates:—

"I have pressed these various points with the greater earnestness, because they are calculated to exhibit, in a striking point of view, the nature of this great incipient work of the Spirit. If the student, instead of seizing at once the grand substance of truth in this respect, languish in hesitation; if he listen to the treacherous subtlety of his own heart, or lose himself among the objections of a sickly imagination; if he consult a luxurious and corrupted world, or lend himself to those who confound fervour with intemperance, and the most sober and enlightened piety, if it be spiritual and energetic, with enthusiasm; or if he dispose of every thing with an indolent carelessness, and sink the chief force of the great truth before us, in the outward transition from heathen or Mohammedan superstition to the profession of the Christian faith, it is impossible for him to succeed. Truth was never at-

tained by such a method: he is not in a position to survey the extensive field; he wants the state of heart requisite to a right decision. Whereas, if the main question be first felt and understood, and the supreme magnitude and importance of a change of heart be adequately known, no material difficulties will rest on his mind. Being right in his leading principles, subordinate points will either lose their importance, or assume nearly their appropriate place." pp. 32, 33.

He next proceeds to illustrate this statement by applying the rule he had laid down to several distinct questions connected with the controversy on regeneration. He first shews how unlikely *those*, who have right conceptions on the subject of this moral change, are to fall into certain newly-revived errors on the subject of baptism, whether in the case of infants or adults. After some other observations, we come to the following solemn address, near the conclusion of the sermon.

"Is it not then possible, waving all the minuter points of controversy, that some of us, without being aware of our danger, have not taken a right view of the real magnitude of a change of nature? Is it not at least possible that if we felt more deeply our own depravity, and estimated more highly the work of the Holy Ghost in changing the heart, we might be more successful in our religious course? Would not a new disposition and frame of soul go to the bottom of the case? Would it not supply the very thing which is wanting? Do not great and controlling principles govern the human mind? And is it not most likely that a master-spring within—a new principle of life and holiness—would lead to the very success we now want? And may it not then be our wisest course to omit smaller matters of dispute, at least till the governing truths of the Gospel have more entirely filled our souls, and in humble supplication we have implored with greater earnestness the illumination of the blessed Spirit of God? And are we not most likely to arrive at the grand and substantial principle, really involved in the great question under review, by this plain and practical method, in a matter which confessedly depends more on the state of the heart, than on the cold deductions of abstract reasoning." pp. 51, 52.

In this view of the subject we most cordially concur; and we conceive that one chief merit of the Sermon before us lies in the simplicity and earnestness with which the duties delineated in the above extract are pressed upon the reader.

It is a feature in the constitution of our nature, that, one sense can but imperfectly perform the functions of another. The blind man conceived the colour of scarlet to be much like the sound of a trumpet; and thus the man whose moral sense is not awakened, and on whom the ray of heavenly light has not descended, may often make mistakes equally absurd in matters connected with religion.

We know, indeed, that some of the advocates for the error in question contend, that "the *actual* state of baptized persons proves nothing; that they may have had a new nature bestowed upon them at baptism, and have forfeited and lost that new nature." But, to say nothing of the point of doctrine involved in this hypothesis, is not every presumption on the other side? The millions around us *were* born with corrupt hearts; and, if facts may be believed, they have *now* corrupt hearts. Is it not then a reasonable presumption, though not absolutely a logical deduction, that what the heart *was*, and *is*, it always *has been*? A plant may, indeed, be found, in the revolution of a year, twice in a state of torpor and barrenness; and yet, during the interval, its barren and lifeless head may have been crowned with vegetation and glory. In this instance, however, no bye-stander could have failed, during the period, to discover the progress of the change. But where is there any thing analagous to this in human nature? Does the child (we put the question solemnly, and without any feeling of levity on so important a subject), just emerging from the baptismal font, evidence any decay of selfishness, any fresh budding of holy and amiable quali-

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ties, any rising of the "sap of virtue," any expansion of the flower? Can the most tender mother note on the tablet of her ready memory any accession of new and holy qualities in her newly baptized child? Has she not still to contend with the same selfish, wayward, capricious feelings as before? The fact is against the hypothesis: all reasonable presumption is against it; Scripture has not yet been proved to be in its favour: if, therefore, it is to stand at all, it must stand on the *ipse dixit* of a few zealous controversialists, whose zeal is no certain argument of the truth of their positions.

But we will not resume the discussion of this much-agitated topic. The controversy has, in our judgment, even already been of considerable use: large concessions have been made, are daily being made, and will, we doubt not, continue to be made, by the advocates for a baptismal change. A closer examination of their own hearts, of the state of the world, of the language of Scripture, will assist in multiplying these concessions; and we trust they will go on conceding to the cause of truth, till they have left nothing requiring concession; that the hitherto discordant elements will at length combine; that the parallel lines will converge; and that, somewhere on this side the grave, the angry disputants will put up their swords, and; in the spirit of their compassionate Master, hasten to heal the wounds which anger may have inflicted.

It is because Mr. Wilson's sermon is calculated to heal divisions, without compromising truth, that we have thought it right to give it this extended notice. He has sometimes been a little less attentive to his metaphors than to his arguments; and we think he may usefully employ the opportunity afforded him by a second edition, to render the composition as correct as the reasoning is sound, and the temper Christian and charitable.

Plain Scriptural Sermons. In two Volumes, by the Rev. R. P. BEACHCROFT, M.A. Rector of Blunham, Bedfordshire; dedicated to the Right. Hon. Lord Grantham. pp. xv. 314, and xi. 335. London: Hatchard. 1816.

Sermons preached at Welbeck Chapel, St. Mary-le-bone. By the Rev. THOMAS WHITE, M.A. Minister of that Chapel, and late Vicar of Feckenham, Worcestershire. pp. xvi. and 461. London: Rivingtons. 1817.

WE agree with Mr. Beachcroft, in his preface to the two volumes of sermons mentioned at the head of this article, that "we have each of us our peculiar manner of expressing and enforcing the grand subjects of Christianity:" and we should extend the observation by adding, that hearers and readers of sermons have each their peculiar modes of feeling and judging upon the same awful subjects. It is to this great diversity of disposition, arising from whatever cause, that we are principally indebted for the unceasing production, disappearance, and reproduction of the vast mass of divinity which is almost weekly passing under our notice; and in no form more generally, than in that of the old-fashioned, and long-favoured, genuine English sermon.

Sermons, the easiest of all serious reading, and perhaps not the most difficult of all serious writing, seem to afford the widest range for that endless variety both of thought and style, conception and execution, which is most suitable to the diversities of the human mind. Derived immediately from the word of God, the subjects for this species of composition are never at an end; and may truly be said to reach as far as the infinite resources of divinely revealed Wisdom itself, acting on all the possible circumstances and feelings of human existence. Not only does the Bible contain an inexhaustible store of sacred texts, each one differing from the other by some darker or lighter shades, but

even each text, more particularly in an age when it is not quite the fashion, as in Barrow's time, "unfairly" to exhaust our matter, may be made capable of yielding different products under different hands. According to the deeper or more superficial examination of it we derive "strong meat for them that are of full age," or only "milk for babes." Viewed in connection, or not, with the context, we find in the sacred words a subject prepared to our hand, or a motto only to one of our own choosing. Of this subject, any part is chosen or declined, at the will of the preacher; and different preachers perform an office similar to that in the lower creation of different bees on the same flower, one of which extracts the honey, and another the wax. Of course the choice will be strongly biassed by the peculiar views of sacred truth taken up by each: and with the same views, as fancy or judgment predominate in the mind, so will their appropriate produce give colour to the composition. Hence as writers of every description find scope for the exercise of their peculiar talent in this species of writing, so readers of all descriptions (we of course mean of those assuming the profession of religion, and which compose a vast and a mixed multitude), severally find here their congenial food. And when to this we add a large class of clerical readers, *with perhaps a particular object*, which, we humbly presume to suggest, might be better accomplished, were they to become *writers* instead of merely *readers*, we can be at no loss to account, even without reference to the principles of Mr. Malthus, for the constant demand for this intellectual supply, and the prodigious fertility of the age in its production.

Whilst the fact here stated sufficiently of itself speaks our excuse for not embracing within our very limited pages all the notices that either the authors or we ourselves might wish of the several publica-

tions in question, it must plead our apology for occasionally attempting a degree of classification to assist us in this part of our duty. And though in classing together, under the present article, the two highly respectable names of Beachcroft and White, we are confident of placing those together who will rejoice to be recognized as of the same genus: yet we are conscious also of making that kind of arrangement which joins individuals specifically different, whilst they are generically the same. Our object in so doing will perhaps appear to be, in a measure, of a mixed nature, not without some view to the effect of displaying the two species in juxta position with each other; and making such general observations upon both, as may at once express our opinion on the more legitimate style of sermon-writing, and put our readers in the way to choose, upon evidence of their several advantages, between the two.

We have first then to state, in assigning to our present authors their place amongst the numerous and heterogeneous varieties above alluded to, that as to the nature of their doctrine we perceive no fundamental distinction between them. They are thus far of the same class; and we may safely assert the main object of both to be, that of leading their bearers to a knowledge of the true method of salvation, by a faith in the Lord Jesus Christ, evidenced in all the corresponding fruits of the new life. The distinction between faith and works in the office of justifying the sinner before God; the nature, and vital necessity of the renovating change through the grace of the Holy Spirit; and this as sacramentally exhibited in the rite of baptism, have been of late so fully laid down, and the views of our Church respecting them in her admirable formularies so clearly ascertained to be in agreement with the plain and unequivocal dictates

of Scripture, that we own we should have been unwilling to have associated two writers together, for any purpose, who seemed to us widely to differ from each other on these essential points. A material disagreement on any one grand doctrine, which could fairly be represented as an "articulos stantis aut cadentis ecclesiæ," would have left us little leisure or inclination for discussing any other point of diversity between them. On the great articles of doctrine here mentioned, as issuing from, and seen in connection with, the depraved condition and total excision of man's original nature from the favour and glory of God, we perceive a substantial agreement in our two authors; such an agreement as cannot fail of marking the strong and imperishable nature of truth even in minds otherwise, we should apprehend, very dissimilar from each other. Our readers will be pleased to receive from both these pious writers such instructions as are conveyed in the following remarks.

"By this expression, 'virtue is gone out of me,' we may understand the secret communion which the humble Christian holds with his God, by fervent prayer and other devout religious exercises. It is by the constant use of these means of grace, that the believer obtains the assistance of God's Holy Spirit to sanctify his corrupt heart. By faith, hope, and charity, he becomes like-minded with his blessed Master; by a spirit of dutiful obedience springing from faith, he is engrafted upon Christ the true Vine; he daily brings forth more fruit, and by it his heavenly Father is glorified. Thus the same vital principle, the same virtue and efficacy which pervade the parent stock; give life and vigour to the branches; they shoot forth abundantly, they become fruitful in every good word and work." Beachcroft, vol. I. pp. 31, 32.

Again, in Sermon II. on "the constraining Efficacy of the Love of Christ:"—

"In the day in which he [Adam] disobeyed God's positive commandment, he died in all his faculties and powers: he sustained a grievous loss; he cou-

tracted a deep stain; the sentence was passed upon him, and upon his posterity, not merely that he should die in a temporal sense, but that he should die eternally. All the precious gifts were lost which had been given him, and he became the bond-slave of that old serpent who had tempted him to sin*. Thus in Adam all died." Beachcroft, vol. I. p. 108.

"Salvation is every where promised to faith in that Saviour, who has purchased this blessing for a lost world: and faith, if it be the saving faith of the Gospel, will be fruitful in every good word and work. Faith is said to be the gift of God, and they who believe, are said to be given by the Father to the Son, as the purchase of his sufferings. 'All that the Father giveth me, shall come to me; and whosoever cometh to me, I will in no wise cast out;' 'of those whom thou hast given me, have I lost none.' God must be,—he was, and ever will be,—the Author of every good and perfect gift, and amongst these, gifts of faith. 'Faith cometh by hearing, and hearing by the word of God.' As then by one man's disobedience, many were made sinners, so, by the obedience of one, shall many be made righteous.' Lay the whole of Scripture together, as it speaks of the efficacy of the Redeemer's sacrifice for sin, and you will find, that he offers you this greatest and best of gifts, salvation, without money and without price. In this manner 'the love of Christ will constrain you to be obedient, because you will thus judge, that if one died for all, then were all dead:' you will rejoice in a new principle of life thus conferred upon you; you will remember that he died, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again." Ibid. pp. 111, 112.

Again, in Sermon VIII. on Enoch's Removal:—

"Before man can hold converse with his Maker, he must have a new nature given him; his appetites, his inclinations, his desires, must be turned from darkness to light, from the power of Satan unto God. Our blessed Saviour was very clear in his statement of this doctrine, when conversing with that learned doctor of the law, Nicodemus; 'Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God:' he will have no eyes to per-

ceive, no ears to hear, no heart to understand the peculiar doctrines of the Gospel dispensation; nor will he ever experience the joys of God's kingdom above, unless he be regenerate; born of water and of the Spirit." Ibid. p. 120.

"We came into this world the sinful children of a fallen disobedient parent. By the offence of one, and that one our forefather Adam, judgment came upon all men to condemnation: we are all born in sin, the children of wrath; but we are not shut up under condemnation: there is a way of becoming the children of God: this change must be brought about by the Holy Spirit of God. The waters of baptism are a sign of this regeneration, or the new birth." Ibid. p. 262.

We do not find any thing more specific as to the *peculiar* efficacy of the rite of baptism in Mr. Beachcroft's pages. But Mr. White has a sermon expressly on the subject; and indeed may be considered as more detailed and precise in his enunciation of all the several doctrines of the Christian faith. He has given, in his valuable volume of Sermons, what we cannot but highly approve of, discourses on the specific "mysteries" of our holy religion, as embodied in the services of our church on her more remarkable sacred festivals and fasts*. From these, as well as from his Sermon on the Sacrament of Baptism; our readers will doubtless be pleased and edified with the following extracts, containing clear and strong enunciations of important doctrines. In his third sermon, "On the Duty of confessing our Sins," preached on St. John the Evangelist's day, from 1st John i. 9, 10, we have the following delineation of the nature of sin:—

"This then is the nature of sin: it is opposition to, or want of conformity with, the revealed will of God: in the words of the Apostle, 'sin is the transgression of the law.' The law of God

* In Mr. Beachcroft's second volume we observe, it is true, three sermons respectively appropriated to Christmas-day, Good Friday, and Easter-day; but the second only of these embraces the doctrine of the day.

* See Homily on Christmas Day.

requires that we should consecrate ourselves without reserve to his service. It demands that we should love him with supreme affection; that we should trust in him with entire dependence; that we should yield him perfect, cheerful, and unremitted obedience. It requires also that we should love our neighbour as ourselves. Whatsoever then is inconsistent with entire devotedness to God; whatsoever is in any degree impure, unjust, untrue; whatsoever is incompatible with the most enlarged benevolence towards man, is denounced as sin, by that holy law which declares to us the will of the Most High. That law is, like himself, unchangeable; and, as he observes, so does it take cognizance of the most secret thoughts and intentions of the heart. Often, therefore, when no evil is apparent to human eyes, there is much seen by Him who knoweth all things. The evil of sin is to be judged of, not according to the low conceptions of our blinded understanding, but according to the estimate formed of it by God, who perhaps alone fully knows its nature and tendency." White, pp. 42, 43.

Mr. White afterwards well illustrates "the commandment coming," and consequently "sin reviving," and the sinner "dying," (Rom. vii.) by the admission of a ray of sun-shine into a darkened room, which discovers the dust, and other light matters floating in the air, till then unperceived: "So when the entering in of the commandment giveth light to the soul, the hidden evils of the heart are detected," &c.

Again; in Sermon V. for Good Friday, "On the universal Apostasy of Mankind, and the Imputation of their Guilt to Christ," from Isaiah liii. 6, we are told—

"The text teaches the duty of simple and stedfast confidence in our Redeemer. By declaring to us, that all our iniquities are laid on him, it gives us the assurance of pardon. Only let us come to him as the devoted scape-goat, and laying, as it were, by faith, our hands upon his head, confess our transgressions, and trust to him to bear them away. It is by faith only that we obtain the benefits of his atonement. 'As Moses lifted up the serpent in the wilderness, even so was the Son of Man lifted up; that whosoever believeth in him should not perish, but

have eternal life. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.' Let us then beware lest we neglect this great salvation. Having had the Son of God set forth as it were crucified before us, let us come unto him that we may obtain deliverance from the guilt and power of sin, and be made partakers of his righteousness, which is unto all, and upon all, them that believe." Ibid. pp. 90, 91.

We cannot refrain from giving another lengthened extract from this sermon, as a specimen of Mr. White's powers in the pathetic and of his general eloquence, both which, we think, are considerable.

"On him, therefore, was laid the iniquity of us all. 'He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' Christ, the spotless Lamb of God, was appointed to 'take away the sin of the world.' Though not only innocent, but in the highest degree praise-worthy, he was treated as if he had been the greatest of offenders. On his devoted head were accumulated the offences of all mankind; and O! how heavily did they press upon him! See how they have laid him prostrate on the earth, and forced from him a sweat like unto great drops of blood falling to the ground. See how they have made him sore amazed and very heavy, yea exceeding sorrowful even unto death. Consider well that it is *the Son of God* who is thus dejected: it is *He* who beseeches his Father, with tears and reiterated prayers, that if it be possible the cup of bitterness may pass from him: it is *He* who, agonizing on the cross, exclaims, 'My God, my God, why hast thou forsaken me?' Alas! the cup cannot pass away; it must be drained to the uttermost! Thy Father's wrath must be endured, O thou compassionate Saviour! and thou must be deprived for a season of the light of his countenance, or we must endure that wrath, we must be deprived of that light, for ever and for ever. But, if we cannot mitigate thy sufferings, let us at least abhor the sins which caused them; let us, whilst we lift up our eyes to thy cross, in order to obtain the healing of our souls, mourn with unfeigned sorrow for the offences which nailed thee to it, and resolve that from henceforth we

will watch with the utmost care against transgression. Surely, my brethren, the contemplation of a crucified Saviour ought to melt our stony hearts, ought to produce in us true repentance, ought to convince us that sin, which is in itself detestable, is in us who know what Christ has suffered for it, exceedingly sinful. Let each of us, in looking back upon his past life, regard every offence that he has committed, as a thorn implanted by him in our Saviour's temples, as a pang added to his excruciating torments; and whenever we are again tempted to transgress, let us say to ourselves, What! shall I give my Deliverer another wound? Shall I crucify the Son of God afresh, and once more put him to an open shame?" White, pp. 84, 85.

In Sermon VIII. "on the Ascension of Christ to the Divine Presence on our behalf," Mr. White states the doctrine of "the imputation of Christ's righteousness to believers" as "written with a sunbeam on the pages of Scripture." This position he subsequently explains, and guards from abuse by saying—

"Our hopes of everlasting blessedness must depend exclusively on that righteousness which our Saviour has wrought, and which he pleads in our behalf in the presence of his Father. But, whilst we, who are the ministers of Christ, uphold this doctrine, as in faithfulness we must do, shall we countenance the error of those who teach men that there is no necessity for *personal* holiness? Shall we encourage the opinion that, provided we trust to the righteousness of Christ, we have no need to be scrupulous in practising righteousness ourselves, and endeavouring to walk in all the commandments and ordinances of the Lord blameless? God forbid that any of us should support such detestable opinions. No, my brethren: the same blessed book which teaches us to say, 'In the Lord have I righteousness and strength,' teaches us also that 'without holiness no man shall see him;' teaches us that to those who are regardless of the Divine precepts Christ will say, 'I never knew you: depart from me, ye that work iniquity.' There is, indeed, 'no condemnation to them which are in Christ Jesus:' but, be it remembered, the description given of them is, that they 'walk not after the flesh, but

after the Spirit.' 'If any man have not the Spirit of Christ (let him say what he will about his faith), he is none of his.' 'Faith without works is dead, being alone,' and most certainly a dead faith can never avail for our justification before God? Thus much I have thought it needful to say, by way of guard to a doctrine on which the text naturally led me to speak, a doctrine which some, in every age, have been but too ready to abuse; and, of which, the *abuse* is dangerous, in proportion as the *right use* is excellent. Let it then, on no account, be forgotten, that they only must hope to be accepted to everlasting happiness through the imputed righteousness of Christ, who are spiritually united to him, and shew the reality of that union by their resemblance of his holy character." Ibid. pp. 143—145.

In Sermon XI. on the Sacrament of Baptism, from 1 Pet. iii. 21, Mr. White gives a very plain and manly avowal of his sentiments on this much-controverted point; and seems to us to take ground, equally rational, churchman-like, and scriptural. He considers baptism as a figurative representation of an inward and spiritual grace; as a mean of salvation; and as an ordinance, the efficacy of which, under the Divine blessing, depends on the right dispositions of those who receive it. We must content ourselves, if not the reader, by two quotations from the second of these heads, which, we apprehend, will put him in possession of the views contained in the sermon. The first describes the Apostle's views of the benefits of baptism.

"He says, 'Baptism doth now save us by the resurrection of Jesus Christ.' It must be, then, by making us partakers of his resurrection, which seals to believers all the blessings of his covenant. Christ was delivered for our offences, and raised again for our justification. By baptism we are admitted into the church which is his body, and being planted together in the likeness of his death, have the hope that we shall be also in the likeness of his resurrection. The church into which we are thus admitted is to us what the ark was to Noah and his family. Whilst we continue in it we are in a state of salva-

tion. We are separated from the world of the ungodly, we are released from the guilt of original sin, and grafted into the mystical body of Christ in which his Spirit dwells, and to which his promises are given. We are entitled to all the means of grace, and, if we fulfil our baptismal engagement, shall most certainly be accepted as members of Christ, children of God, and inheritors of the kingdom of heaven. Such are the privileges to which the sacred ordinance of baptism admits all who are partakers of it." White, pp. 195, 196.

To the question immediately following, "But are they also inwardly sanctified as the necessary consequence of their baptism?" Mr. White answers by shewing, that even the ancient fathers, St. Austin and Chrysostom, though upholding the mystery to a very high degree, yet admitted that many who were outwardly baptized were not baptized vitally and spiritually, by the Holy Ghost. After which, by a forcible appeal to common sense, he proceeds:—

"If then we see any persons who have been baptized, habitually minding the things of the flesh, and neglecting the things of the Spirit, how can we say that they are born of the Spirit? Again, the Apostle says, 'Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his; and if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness.' Let it be remembered that St. Paul is writing to baptized persons, to professing Christians, but he speaks of it as doubtful whether they had the Spirit of Christ, and makes the decision of the question rest upon their being dead to sin, and alive unto righteousness."—White, pp. 199, 200.

We are persuaded, that but for the unguarded positions of Dr. Mant, brought forward, *malá ave*, and now, as it appears, universally deserted in their legitimate extent, both by friend and foe, most of the contending parties would have cordially acquiesced with Mr. White

and his authorities (amongst which he places Bishop Burnet very high) in the above statement on this litigated question.

We have hitherto pointed out what we believe to be strong features of similarity in our two authors; and which extend, for the most part, not only to their principal doctrinal tenets, but also to the moderation and sobriety with which they urge them. We may congratulate our readers upon the appearance of these volumes, amongst many other late productions, in which the fundamental doctrines of the Gospel are constantly and carefully maintained in full prominence, without being mixed with unhallowed and unsuccessful attempts to settle those more difficult and "secret things," which in an especial manner "belong unto the Lord our God." Such sermons satisfactorily prove to our minds the amplitude of the Gospel claims upon each man's peculiar love and obedience, even when placed upon a broader basis than many excellent men are willing to allow*.

On the other hand they discountenance the wholly unchristian language of those who fail in habitually making a distinct and personal application of the peculiar

* We are not quite sure whether such expressions as "Christ not having shed his blood at an uncertainty," and some two or three others which occur in Mr. Beachcroft's volumes, may not mark a considerable difference between himself and his fellow-preacher, on some very important articles of the Christian faith. That in such profound and mysterious questions as those involved in Mr. Beachcroft's words just quoted, all men should exactly think alike, is more than can be demanded. That preachers should, as much as possible, avoid inconsistent statements on such subjects, is, however, greatly desirable. Mr. Beachcroft is, doubtless, fully aware that many different senses may be put upon an expression, to which all would, in their own sense, subscribe *ex animo*—that Christ did not shed his blood at an uncertainty.

doctrines of the Gospel, considering them as *sufficiently* recognized and understood by all, and needing only to take their turn with other subjects of general instruction. The recurrence to "Jesus Christ and him crucified," will, we are persuaded, be incessantly observed in those "to whom he is precious." His name will form a characteristic mark in the language of his true ministers. It will be not only as the "ointment poured out" on their richest stores, but as the one indispensable ingredient entering into the composition of their daily provision.

We must now proceed to suggest certain points of *difference* in the sermons before us; which may lead us to a few more extended remarks on two modes of pulpit instruction in some respects very dissimilar, and executed, we must confess, with very unequal merit in the two cases before us. — Mr. Beachcroft, we think, has chosen by far the more questionable one; and being as yet a somewhat inexperienced writer, addressing himself to a country congregation, has, we think, hazarded rather too much in offering *two* volumes as his first demand on public notice. We shall confine ourselves principally to the former, of which we shall give the several subjects of the sermons, followed by those of Mr. White's single volume. The very selection and order, in both cases, may be considered as somewhat marking the respective characters of the two preachers.

Mr. Beachcroft's first vol. contains: Sermon 1. The Request of the two Disciples on the Road to Emmaus. 2. The Efficacy of touching the Hem of Christ's Garment. 3. Balaam and Balak. 4. The Master's Call. 5. The Sabbath revered. 6. The Consequence of Sleeping during Public Worship. 7. The constraining Efficacy of the Love of Christ. 8. Enoch's Removal. 9. The faithful Abraham. 10. Esau and Jacob. 11. Our Brother a

Mediator. 12. Jacob's going down to Egypt a Figure of Death. 13. The People of God tried and humbled. 14. The Old Prophet and the Man of God. 15. The Obedience of the Rechabites. 16. Redemption through the Blood of Christ. 17. The Judgment of the Wicked Servant. 18. The Christian Temper. 19. Man's Work and Labour. 20. Exhortation to Godliness.

Mr. White's volume contains as follows:—1. The Cause and the Cure of Human Wretchedness explained. 2. Preparation for the Advent of Christ. 3. On the Duty of Confessing our Sins. 4. The Purpose for which Christ came into the World. 5. On the universal Apostacy of Mankind, and the Imputation of their Guilt to Christ. 6. On the Connection between the Priestly Office and the Sufferings of Christ. 7. Christ the Author of eternal Salvation to all them that obey him. 8. The Ascension of Christ in our behalf. 9. The Holy Spirit promised to the Church. 10. On the Athanasian Creed. 11. On the Sacrament of Baptism. 12. On the Sacrament of the Lord's Supper. 13. Christ the Light of the World. 14. On the Unchangeableness of Christ. 15. On the Shamefulness and Unprofitableness of Sin. 16. Exhortation to Holiness. 17. The Same. 18. Holiness enforced from the Promises of God. 19. Hope in God the Antidote for Dejection of Spirit. 20. On the Ruin and the Recovery of the Creation. 21. The Study of Peace and mutual Edification recommended. 22. On Brotherly Love and Unity. 23. On Religious Joy. 24. On Family Worship.

It will easily be perceived from this general catalogue, that Mr. Beachcroft's collection is of a much more undefined and miscellaneous character than that of Mr. White. His title of "Plain Scriptural Sermons," might have led us to expect this: and we think, under proper regulation, every enlarged plan

of scriptural instruction ought to be miscellaneous. We wish to see the most extended possible use made of the sacred volume. We consider "all Scripture" as "given by inspiration of God;" and as "profitable" not only "for doctrine," in its statements, but "for reproof," in its exposure of the corrupt principles and practices of fallen man; "correction," in its strong and authoritative sanctions; "instruction in righteousness," in its multitude of practical principles, and corresponding cases, applicable to every possible shade of conduct and varying cast of character. Every point in this extensive field should, we think, be occupied, in turn, by the wise husbandman. Nor should we have been sorry to have perceived in the pages of Mr. White a more abundant use of resources, which, we are persuaded, he would know how to use to the best advantage. The general richness and fulness of his views might have gained considerable improvement from an ampler variety of scriptural illustration. But in commending the more copious use attempted by Mr. Beachcroft of the sources of inspiration, we are constrained to add many remarks, upon his execution of the plan, of a qualifying nature.

Mr. Beachcroft has, in fact, chosen that very questionable style of commenting on Scripture, which has been the fashion of fanciful and ingenious men of all ages, but against which* the authority of the best and most judicious theologians of modern times runs very high. It consists in drawing out the words and expressions of Scripture beyond their true and legitimate bearing: and this either in the way of direct and authoritative interpretation, or in the still more vague and indefinite mode of arbitrary accommodation. That this practice was adopted by the early fathers of the Christian Church, is sufficiently known; and traces of it will be found in every writer

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from the apostolic age down to the prince of reasoners, as well as quibblers, the great St. Austin. That the same practice was bequeathed, as a precious relic, to the earlier fathers of the Reformation, is equally clear; and from them it has been derived, through the Puritan writers to our modern Hutchinsonians, and a multitude of other less steady sects; and has been partially favoured in practice by divines as respectable as Jones, Horne, and Horsley himself. How far, however, Mr. Beachcroft has even outrun many of his predecessors, we think, will appear best from a specimen or two of his favourite mode of interpretation.

In his very first sermon on the request of the two disciples going to Emmaus; "Abide with us, for it is towards evening, and the day is far spent;" he tells us, that these words may, "*without any forced interpretation,*" be applied to a request for protection from the hand of God during the darkness of the night; for his presence in these latter days, "the evening of the world;" and more especially, in the latter days of weakness and old age. Again; the fourth sermon, which describes "the Master's call" at the hour of instruction, of death, and of judgment, is founded upon the "call" by which Martha summons Mary to attend upon "the Master" on his coming into the house, before he raised Lazarus*.

* We must also incidentally mention here the great inconvenience often incurred by Mr. Beachcroft in his verbose and tedious mode of announcing the heads of his sermons. For instance: "Let me shew you," he remarks,

"III. That when thy body shall have returned to the dust, from whence it was taken; when it shall have slept as did the body of Lazarus in the grave; in a moment, in the twinkling of an eye, at the last trump, the Master will come again to judge the world, and will call for thee. Thou must obey the summons of death and judgment; happy then will it be for thee, if thou shalt have obeyed

Further: in Sermon VI. on "the consequence of Sleeping during Public Worship," (which, indeed, though fit to be incidentally mentioned, yet must have already appeared to our readers to be somewhat unworthy, a place by itself, as the subject for a sermon,) the practice is made to acquire new importance, "by way of application," in shewing from the fall of Eutychus out of the chamber window, that "in a spiritual sense, there is life in some young persons who seemed to fall from their *steadfastness*; and that when they are desirous to return to the path of duty, their parents and friends, who watch over their best interests, will be 'not a little comforted.'" The further application of St. Paul's advice made by our preacher—"trouble not yourselves, for his life is in him"—to the case of the reviving penitent, might be exceedingly injurious, should it lead to any remission of anxious care, or serious admonition upon the first discovery of hopeful symptoms in a returning prodigal.

Again: Mr. Beachcroft had very prettily said, in the opening of Sermon III. on Balaam, that, "as some of the most beautiful flowers in nature diffuse the sweetest smell, so do many of the most interesting narratives in the Sacred Volume convey the highest instruction. The outward beauty of the flower may be seen at a distance, but its grateful scent can only be perceived by a nearer approach to it." To which he adds a sentiment, which he repeats more clearly in the introduction to Sermon X. on Esau and Jacob, that "many Scripture histories appear at first sight stumbling blocks;" "but to

the call of grace on earth: 'Blessed and holy is he that hath part in the first resurrection; on such the second death shall have no power.'" p. 59.

But for the frequent recurrence of such *heads of discourse*, we should have thought this detailed method adopted here to cover the improbability of the present application of the text.

the humble inquirer after truth,.... to the believer who confesses the whole plan of creation, redemption, and sanctification, to be a mystery, understood so far only as it is revealed by the Holy Spirit of God; to the man who is willing to be instructed, the purpose of the Almighty may be seen so far, as it is good for man to be made acquainted with it." To exemplify this observation, he gives, in the latter sermon, the apostolical interpretation in Rom. ix. of the whole transaction respecting Jacob and Esau, and speaks in a very proper and guarded manner on the selection made by God between those two sons of Rebekah. This, however, not explaining, or at all palliating, the deceit of Rebekah, Mr. Beachcroft makes a supposition of his own, that Rebekah had failed to acquaint Isaac with the prophecy which *she* had received before the birth of the children; and was by consequence driven to that hasty expedient, as the only means left her for repairing her negligence. Instances are then referred to of "persons, who from neglecting the commands of God have been made the instruments to effect his purpose;" and the whole concludes with an application grounded on the "profitableness of Scripture, for doctrine, reproof, [correction], instruction in righteousness;" which leads to the "reproof" of Rebekah's and Jacob's sin, and the "instruction" contained in the two following paragraphs.

"III. This subject is profitable for instruction in righteousness. How, it may be asked, shall we be able to distinguish the hypocrite from the real servant of God? Exactly as Isaac had reason to suspect, though he was too blind to discover the artifice of his son Jacob, by the words of his lips contradicting the evidence of his hands: 'The voice is Jacob's voice, but the hands are the hands of Esau.' We are all liable to be deceived by false professors, for the tongue does not always speak the language of the heart; but it is better to be too credulous than to harden our heart

against conviction. In matters of a religious nature, let us not be faithless, but believing.

"Lastly. Jacob found admittance to his father, and obtained his blessing, by another expedient—by putting on the goodly raiment of his elder brother Esau. Thus, if we hope to gain the favour of our Heavenly Father, and to be received into his presence, we must put on the best robe, the robe of righteousness, the goodly raiment of our Elder Brother. We must be clothed with his spotless covering, or we shall never find the blessing. Jacob moreover knew the value of that birthright which Esau despised." Beachcroft, vol. I. pp. 162, 163.

Now, without inquiring whether the individual statements of this sermon, which have some peculiar infelicities in them, are considered by their author (as we are persuaded they are not), to be fit specimens of the "spiritual" instruction vouchsafed by "the Holy Spirit" to "the humble inquirer," from the pages of Scripture; without proceeding to other sermons of a like nature with those now quoted, such as that on "Jacob's going down to Egypt, a Figure of Death," and that on "our Brother [Benjamin] a Mediator;"—without asking how far Bishop Hall, in his Contemplations, (a very favourite work with our author,) may have sanctioned one analogy, or other bishops, whether of ancient or modern date, may have warranted another,—we must venture to make, somewhat at large, the following general remarks upon a certain style of scriptural illustration, altogether questionable, and of which, it must be confessed, some most unfavourable specimens, with more or less excuse, are to be found in the present sermons.

1. The style to which we allude, we wish to be distinctly understood to be that of carrying the several histories or expressions of Scripture beyond the meaning positively assigned to them by Revelation itself; or that which plain sense, and a sound judgment, might be warranted in drawing from any other

writings of a similar nature, if not inspired. Our first objection, then, to the style in question is, that it compromises the truth, of Scripture, and inharmoniously, not to say unaturally, mixes up what is fallible at least, and often doubtful, with what is perfectly pure, and essentially infallible. We believe no one will venture to assert, that the truth of the doctrine which maintains the necessity of Christ's righteousness to the soul, is proved from the crafty device of Jacob's clothing himself with the raiment of the "profane Esau," in order to deceive his father. Yet that the spotless robe of that all-perfect righteousness is necessary to the soul, is a doctrine infallibly and unequivocally revealed, and should therefore, we apprehend, stand clear of all fallible and frail support. And still more does the observation apply to what is evidently fictitious and erroneous. The request of the disciples to our Lord going to Emmaus, which our preacher places in the front of his volumes, clearly applies to no petition which we have to offer: for the very reason which they most distinctly assign to Christ for abiding with them, has no reference whatever to themselves, but only to *him*. It was "towards evening," and therefore unfit for a traveller to be exposed to the air or the danger of robbers. If they had said, "for we need thy instruction, or are delighted with thy conversation," they would perhaps have spoken their real sentiments, and set an example to us of loving godly discourse. But even then it was not the Saviour whom they thought they were inviting, but only an indifferent, though pious person. We need, and must ask, for Christ's presence at all times, by day as well as by night. The true and legitimate practical use of this passage St. Paul might have taught us in his admonition, "Be not forgetful to entertain strangers," &c.—The same remark is applicable to "our Brother

[Benjamin] a Mediator." The fact is, Benjamin was no mediator between Joseph and his brethren; but his presence was to be a proof they were no spies. What could the act of verifying the words of Jacob's sons to Joseph, have to do with that of justifying sinners before God? Surely we might as well preach up the duty of clerical residence, as we think it was once ludicrously attempted, from the text "Abram removed his tent, and came and dwelt in the plain of Mamre." Or we might as fairly build an elaborate disquisition on tithes, upon the text, "Now an omer is the tenth part of an ephah."

2. Another objection we have to this style, which indeed springs out of the first, is, that it invalidates the force of what *is* true; and, we should think, must produce hesitation even in the breast of the preacher himself, as we are sure it must in that of the reflecting part of his audience. How very different must be the feelings of a man of sense and reflection himself, when, warning his hearers against the danger of apostasy, from the plain and manly words of the Apostle, "Let him that thinketh he standeth take heed lest he fall;" and when he is fancifully, though elegantly, enlarging on the fall of Eutychus from a chamber window! Confidence in the scriptural correctness and due illustration of his subject seems to be of vital importance to the energies of a preacher; and we cannot but think such a feeling will strongly react on the attention of the audience. But what confidence on either side can be awakened, when the tremendous call of the Son of man, which even now subdues the proud hearts of men, and shall hereafter rouse the sleeping dead, dwindles down to a domestic scene, and evaporates, in the plain remark of the afflicted Martha to her sister Mary, "The Master is come, and calleth for thee?"

3. We think that this practice is formed upon very bad models, and

faulty precedents. The early fathers of the Christian church were, as we have hinted before, full of these fancies. With them the four Gospels must be made to mean the four winds; and the first four, of, as St. Austin read them, the first three commandments, must be supposed to be in honour of the Trinity. It would be endless, as well as useless, to recount their extravagancies. The Bible should be made to utter at least a "certain sound," and to render the manly and unalterable "words of truth and soberness." The quaint conceits of our own more immediate fathers, of such men as Bishops Andrews, Brownrigg, Hall, &c. as well as those of the reverend and learned primitive fathers just alluded to, may be far more easily accounted for, and excused, than similar improprieties in their modern successors: whilst, to extenuate still more their fault, it must be remembered that for the most part such men used the analogical method here spoken of only subordinately, amidst a boundless mass of learning and thought of a better kind. Their fanciful allusions were but a sort of stimulating condiment to a wholesome repast;—something to be pardoned for their better qualities of style.

4. But the mention of such times leads us unfortunately to worse, and by consequence to another great objection we have to this method, arising from the dangerous use made of it by certain of the Puritans, and the temptation it holds out to less excusable moderns to tread in their footsteps, by the adoption of a vague, crude, mystical, and often most mischievous system of theology. We wish entirely to acquit Mr. Beachcroft of any share whatsoever in our present observation; which acquittal, indeed, we trust our former reference to the sound, moderate, and, on the whole, judicious views of doctrine in his volumes, has rendered here unnecessary: only we should be sorry

that so respectable a name should at any time be borrowed to give a countenance to other interpreters, governed by less pure designs, or less orderly feelings. By the mode of commenting on sacred Scripture here spoken of, we are persuaded, as it has been well said on a like occasion, that "any thing may be proved from any thing." And it is to be observed, that *suggestions* from those who are looked up to by others as spiritual guides and instructors are often received by the poor and illiterate as *proofs*; and thus a mere intended prettiness on one side will, on the other, wear the aspect of an infallible assertion. It would be painful (to the honour of the present times, be it said, it would be almost superfluous) to represent more particularly the absurd interpretations of some of the pretenders to religion in the time of the civil wars, and the usurpation of Cromwell. Nor are we willing to drag to light the use of Scripture in certain journals of more modern date, which have given too much occasion "to those who desire occasion" against all religious zeal whatever.

We are, however, disposed to mention one specific instance of a minor perversion of Scripture, which is more common, though not less incorrect, than the misinterpretations to which we have just alluded. We refer to that view of the Psalms of David, which, instead of dividing them into their various classes of historical, devotional, prophetic, &c. makes them *wholly and exclusively* relate to Christ; and requires us to give up all the moral and practical benefits, all the rich and varied consolations, derivable from them, as private devotional compositions, for the alleged superior profit of considering them simply as delineations of the person, offices, acts, and various circumstances and feelings of the Saviour alone. In answer to such an imagination, we need do nothing more than refer, amongst other places, to the authoritative application, by St. Peter

himself, of a considerable portion of one Psalm to the private circumstances of believers*. But we shall not dwell upon the point, having merely brought it forward as a general illustration of our ideas upon this subject, in order to shew the unsafe use that unsound minds may make of such a canon of interpretation; which, however, as to the greater aberrations to which it might give rise, we are persuaded, would stand clear of all serious mischief in any writings of Mr. Beachcroft.

This author being evidently endowed with a most feeling mind and glowing imagination, under the direction of a true spirit of Christian piety, seems to us exactly the person who could best spare the resources in question, on account of the ample ones he must doubtless possess of a better kind. We should by no means wish a more suppressed tone of feeling to appear in his sermons; for ardent feeling, under proper regulation, must ever constitute, we apprehend, a most attractive feature in pastoral instruction. The following passage we have marked as an engaging specimen of pathetic eloquence, and almost without any assistance from the very figure on which the sermon is founded.

"A life of sound religious principle has its joys. It is not that cold, dreary, inanimate tract of country which it is so often described to be. Let the picture be drawn with candour and impartiality, and amidst a few fleeting clouds, there will be much sun-shine to gild the scenery. The evening, more particularly, of a religious life, must ever be painted in glowing colours. And if the life of a real Christian could be analysed, it would be found to contain more particles of satisfaction than the life of any other man. But make, I entreat you, the experiment for yourselves, and you will find that the 'ways of religion are ways of pleasantness, and all her paths are peace.' And if they be so in this world, what joys will they not

* 1 Pet. iii. 10—12. See also Heb. xiii. 6.

lead you to in the world to come! There, every cloud will be dispelled, every mist dispersed; the veil will be drawn aside; we shall no longer see through a glass darkly; but shall see God face to face. We shall rest from our labours; all tears will be wiped from all faces; and nothing will be heard but thanksgiving and the voice of melody. Then, we shall look back upon the many trials, temptations, and vicissitudes of this life, as the Israelites, when arrived in the earthly Canaan, looked back upon the bondage of Egypt, the terrors of the Wilderness, and the passage of the Red Sea. We shall commune together of those things which have happened. 'Did not our hearts burn within us, while our great Leader, the Captain of our salvation, talked with us by the way, and opened to us the Scriptures? Did not we then anticipate that which we now actually enjoy? Blessed for ever be God the Father, who hath given us this glorious inheritance! For ever blessed be God the Son, who hath purchased it with his own blood! Blessed through all eternity be God the Holy Ghost, who hath sanctified us, and made us meet to be partakers of the inheritance with the saints in light! To whom, three Persons and one God, be all honour and glory for ever and ever! Amen.' Beachcroft, vol. I. pp. 18, 19.

Much of vigorous rapidity of thought appears in the following extract from the sermon upon "The faithful Abraham."

"Pray then, that [the word of God] may be sent with power to your souls; pray that it may awaken, convince, convert, regulate, guide, comfort, satisfy, and preserve your souls unto life eternal: let it be written upon the tablet of your memory, 'The Lord can provide.' He who provided the ram caught in the thicket; he who provided on the same mountain a sacrifice for our sins; he who orders all things according to the counsel of his own will; whose providence is so particular, that not a sparrow falls to the ground without his permission; he can provide for you; he can set the bounds of your habitation; he can provide friends, advisers, counselors; he can ordain crosses, trials, disappointments; he can bestow comforts, graces, encouragements; he can direct every thing for your eternal good. If Christ Jesus be your's, all the promises are your's; in him they are yea, and in him amen, to the glory of God the Father. Be not then faithless, but believ-

ing; look to the rock from whence ye were hewn, and to the hole of the pit whence ye were digged; trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength." Ibid. pp. 147, 148.

We are no friends to too great a *conglomeration* of scripture expressions; as even diamonds may be too richly studded on a royal robe: though to a mind well acquainted with the best of books we can conceive the temptation involuntarily to display its riches on all occasions. Mr. Beachcroft seems to us, from his long practised habits of this kind, scarcely to know exactly when he is quoting Scripture; which accounts for much irregularity in his use of the artificial distinction of inverted commas. For instance, we have the two following sentences:—

"He shall come, and the heavens shall declare his righteousness, for God is 'Judge alone.' Lo! he cometh with clouds, and every eye shall see him, and they also which pierced him."

We have no means of judging why the first sentence appears as a quotation, the second not so; more particularly since, on consulting the sacred text itself, we find that, of the two, the latter verse more particularly requires the artificial marks we have mentioned. We think too that we perceive much appearance of haste in many detached passages, whether referring to Scripture or not; such as where, in proof of "the sad spirit prevailing in St. Paul's time amongst men, even *professing the Christian name*," the picture drawn in the first chapter of his Epistle to the Romans, manifestly of *non-professors*, is introduced as "too dreadful to dwell upon."

In short, we hope we shall not be considered as stepping out of our sphere by generally advising our author, in any future publication, to bring his reasoning powers into fuller exercise, and lay rather a stricter restraint on the fervour of his ardent imagination. We should have been happy to have discovered more of important and

regular discussion in his sermons suited to this *discussing* age, and at least an habitual endeavour strictly to adhere to the particular subject or head he undertakes to consider. A single paragraph not uncommonly with him embraces many subjects. In short, we should recommend the close and attentive study of the most approved models: and this not so much for doctrine, in which he is generally sound and judicious, as for composition. For this, as a study, the sermons of Clarke and Sherlock might be read with the greatest profit, and are, indeed, master pieces in the way of close and logical reasoning: those of the latter have occasionally great eloquence and pathos. To form a proper style of divinity, applicable alike to the city and the village, the palace or the cottage, we should point out Beveridge, with the words of the Roman in our mouth,

Nocturnâ versate manu, versate diurnâ.

Although Mr. Beachcroft "is not aware that he has intentionally borrowed a single idea from any favourite writer;" yet he gives us much reason, even from his own occasional references, as well as the variety of his matter, to infer that he has been unawares indebted to many valuable stores, ancient and modern: and fully as we agree with him that "much reading will beget an occasional similarity of thought and expression," we are strongly convinced also, that the above writers in conjunction, would form a much purer and safer style of pulpit instruction, than even the pious and playful Bishop Hall. Perhaps, however, the unparallelled sweetness and richness of Leighton's page, in his Commentary on St. Peter, might afford a model at once safe and more congenial than any yet mentioned to Mr. Beachcroft's amiable mind.

If to the style of Mr. White, who must excuse our late return and less extended attention to his pages, we must attribute less of sensibility and originality than to that chosen

by Mr. Beachcroft, we cannot fail to perceive in it marks of a more mature judgment, and of a faithful adherence to what, in our minds, appear the best and purest models. He aims at little that is new in doctrine or in illustration. His plan embraces a judicious mixture of lucid statement, calm discussion, and grave exhortation, clothed uniformly in smooth and unaffected, often in elegant and copious, diction. He frequently rises to the pitch of energy and feeling, if not of a higher or more commanding eloquence. We are not sure that the point of a sentence is not sometimes unduly sacrificed to its roundness, or the fulness of a paragraph to its just and well-poised proportions. But we are quite sure, that the audience of Welbeck Chapel, whether in hearing or reading such admonitions as abound in the three admirable sermons on Christian holiness, will have no excuse for disobedience; and "he that is unholy will be unholy still," under the most powerful human means of grace, who should obstinately continue such under such accents as those of the following appropriate address.

"There is yet another class of persons who need to be reminded of the necessity of holiness, and who have not the excuse either of occupation or ignorance to allege. I mean the gay and fashionable, who spend their time in one unceasing round of vanities, and never pause for a moment to think whether their course of life is pleasing in the sight of God. Yet would they deem it highly uncharitable to deny them the name of Christians, or to compare them to the heedless insect which flutters round the flame, and cannot be driven away, till at last it is caught by it and consumed. How awful is it to see human beings—beings made for immortality—beings possessing, in many instances, shining qualities and great cultivation, who yet go on from day to day, as if their only concern was to get to the end of life, without perceiving their progress towards it, living as if there were no hereafter; living, as the Apostle expresses it, without God in the world! O that he would graciously enable the voice of truth to penetrate

for once into their hearts; that some at least of these careless ones might have their attention arrested, and be persuaded to consider for what they were made and whither they are going! Turn not a deaf ear, I beseech you, to the voice of instruction. Do not let the enemy of your souls persuade you that religion is a foe to cheerfulness, that you will be less happy for making God your friend; that your present hours will be clouded by the certainty of possessing eternal and unchangeable felicity. Neither let him persuade you that you are safe, because you may not be grossly sinful; that amiable tempers and engaging manners can supply the place of sanctity of heart, or that God will be satisfied with any thing less than the consecration of your souls to his service. Let me appeal to your consciences, whether you believe the Scriptures to be the word of God? If you do not believe them, why do you mock him by attending on his ordinances? why do you call yourselves the disciples of his Son? If you do believe them, to what part will you refer for a vindication of your conduct? To what part rather will you refer and not find yourselves condemned? Do you not read, not only that the wicked shall be turned into hell, but also all they that *forget* God? Is not a woe denounced against those who have 'the harp and viol, the tabret and pipe, and wine in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands?' Does not our Lord inculcate on his disciples poverty of spirit, sorrow for sin, purity of heart, renunciation of the world? Does he not teach them to aim at being *perfect*, even as their Father which is in heaven is perfect? Do not his Apostles condemn those who are 'lovers of pleasures more than lovers of God?' Do they not say, 'She that liveth in pleasure is dead while she liveth? Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? If any man love the world, the love of the Father is not in him?' Such undoubtedly is their language: you must therefore take your choice. You must be holy, or you must renounce the name of Christians; at least you must renounce the promises and hopes of Christianity.

"But perhaps, whilst I am insisting on the necessity of holiness, some will accuse me of corrupting the Gospel, and teaching men to seek for the blessings of another life by works and not

by faith. God forbid that I should be guilty of so gross an error. No; it must always be contended that we are justified by faith without the deeds of the law; that our own holiness will not suffice; that our hope must rest altogether on the atonement and righteousness of Christ. Still let it be remembered, that, whom God justifies, them he also sanctifies. True faith is known by its fruits. Its constant tendency is to produce holiness of heart and life; and when they do not appear, there is too much reason to conclude that a man has not faith, and therefore that he is not justified." White, pp. 314—317.

We had marked for notice and commendation as one of the best in the volume, and exhibiting very considerable clearness of criticism, with much strength and warmth of appeal, a sermon towards the latter end, on the Ruin and Recovery of the Creation, from the text, as Mr. White proposes to read it, "The earnest expectation of the creation waiteth for the manifestation of the sons of God (for the creation was made subject to vanity, not willingly, but by reason of him who subjected it); in hope that the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Rom. viii. 19—21. His delineation, also, in a following sermon, on Brotherly Love and Unity, of "a community of which all the members were influenced by the principles of true Christianity," we should have been glad to extract, and to compare with a very fine passage in Bishop Butler's Analogy to the same effect. But we must content ourselves with the present mention of them, and retracing our steps through the volume over many little flowery tracts we had marked for observation, we shall conclude with an extract from a sermon on the Athanasian Creed, containing an important though not novel view of that creed, to which we think it our duty to draw the attention of our readers.

"Let me, however, persuade you to examine. You will then find, that it is

not the reception of the form of words used in this creed; but the belief of the Catholic faith which is represented as necessary to salvation. 'Whosoever will be saved: before all things it is necessary that he hold the Catholic faith.' Again, it is not the objecting to the mode of expression here employed, but the corruption of the Catholic faith, which is asserted to expose a man to the danger of condemnation. 'Which faith (it is said) except every one do keep whole and undefiled: without doubt he shall perish everlastingly.' Then follows a statement of the Catholic faith, concerning the Persons of the Godhead; after which it is added, 'So that in all things, as is aforesaid: the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity.' Now this clause is by no means to be considered as extending to all which preceded, but merely to the assertion, that, 'in all things the Unity in Trinity and the Trinity in Unity is to be worshipped.'" White, p. 180.

Though it is sufficiently clear that no space is left us for any concluding observations on what we have endeavoured to make a candid, and we hope not useless, examination of two different styles of pulpit instruction; we may be, perhaps, excused for offering, in conclusion, to our clerical readers one short suggestion founded on the foregoing review,—namely, that we apprehend no very great difference is necessarily called for in the style of ordinary practical instruction, from the mere circumstance of the congregation to whom it is addressed. That "the poor want plainness, and the rich want practice," though a saying, we believe, of the eminent Secker, yet is one of which we could never fully appreciate the force. Both classes are equally, by nature, averse to the humbling doctrines and self-denying precepts of the Cross of Christ; and whilst, for any thing we can see, the poor are as immoral as the rich, and often much more grossly so, we cannot generally discover in the rich, either from their education or their subsequent study, at all clearer

views of the doctrines of the Bible and the method of salvation through Christ, than in the poor. It has also been observed with much more justice, according to our opinion, that, "if the poor are more unlearned than the rich, they are not more foolish;" and we are on the whole much inclined to believe, that, with the exception of a few hard words and learned allusions, which had better always be dispensed with in the pulpit, both the poor and the rich will be found generally and pretty equally benefited by the same sermon; requiring the same statements, interested by the same illustrations (*local* illustrations excepted), and warned by the same appeals. Perhaps, as a general rule, it might be safely prescribed to preachers to adapt themselves to the *lowest*, we do not quite say the *youngest*, of their audience; leaving it to his discretion and good taste to offend neither against the rules of correct speech nor orderly writing. If this were adopted, what would remain to make any vast difference between the congregation of Welbeck Chapel and the villagers of Blunham? And in this case it might be whispered to the instructors of both; on the one side, to venture a little more into the path of easy and familiar scriptural exposition; and, on the other side, to adopt rather a severer canon both of argument and illustration. We should wish neither species of preacher wholly to forego his own peculiar turn of thought and sentiment, and to merge into the other. Both may, with proper discipline, and God's blessing, render eminent services to the Church of Christ; as both may diminish their usefulness by mismanagement. Perhaps neither will feel himself aggrieved, if we conclude by referring them, and our readers in general, to the now long tried and justly-approved compositions of the able and pious Mr. Cooper, as embracing, in their best exhibition and truest exercise, the leading characteristics of both.

Sermons. By W. N. DARNELL, B.D., Prebendary of Durham, Vicar of Stockton upon Tees and Lastingham, and Chaplain to his Grace the Duke of Northumberland. London: Rivingtons. 1816. pp. xii. and 382.

THIS volume consists of eighteen sermons on very miscellaneous subjects, some of them merely occasional, and none of them on any of the great and discriminating doctrines of the Gospel. Indeed, the author seems to entertain an aversion for any systematic discussion of those doctrines, grounded, as we presume, on his manifest preference for what he considers to be a more practical view of religion. Yet we cannot but lament, that in the course of eighteen sermons he should not have gone at some length into an exposition of his sentiments upon any of these momentous truths; and the more so, because he has seen fit to examine some other principles philosophically, such as the principle of self-love and the quality of friendship; because he has expressly devoted one of his sermons to a consideration of "the duty of inculcating the motives to virtue recommended in the Gospel, in preference to other motives;" and because his opinions on the nature and influence of those motives, whenever they appear, which we regret to say is seldom, seem, upon the whole, to be neither incorrect nor unscriptural.

That our readers may have an opportunity of judging what are Mr. Darnell's sentiments on some of the most important doctrines of Divine Revelation, we subjoin the following extracts.

"They who have not the 'love of God shed abroad in their hearts,' must be very imperfect judges of the manner in which that love may be matured in another world: they have had no experience of the feelings, from the existence of which they may be enabled to form a rational conjecture, of the infinite improvement of which they are

capable, without losing their original character. I do not say, that men of this description cannot reason upon the subject, without such impressions; but that, unless they allow the necessity of the love of God being a strong, operating, principle in this life, they can never understand how it may become the business and delight of immortal spirits to praise God eternally.

"But it must not be supposed, that the truth of this argument rests entirely upon conjectural reasoning. However unfavourable to our view of the question the speculations of individuals may be, their coldness is far from being decisive on this matter. Indeed, I do not understand how they can make up their minds upon it, without taking into the account, that others may do and feel, what they have never done nor felt. The Scriptures tell us, that we may have 'access to God'—these are no idle words. The Almighty promises 'to give him that is athirst of the fountain'—this is no vain and superfluous promise. And accordingly we find, that there are some who languish for want of that which God has bountifully declared that he will supply. You may hear the Psalmist exclaim, 'My soul is athirst for God!' And again, after his prayers had been heard, he says, 'In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.' It is, certainly, no common feeling of gratitude and affection, which causes him to break out into these words; 'Praise the Lord, O my soul, and all that is within me, praise his holy Name, Praise the Lord, O my soul, and forget not all his benefits: who forgiveth all thy sin, and healeth all thine infirmities: who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.' We need not doubt, that the man, whose praise is so glowing, whose praise is so ready to 'enter into the court of the Lord's house;' that he is going to make an apt preparation to appear before him, 'in whose presence is the fountain of joy, and at whose right hand are pleasures for evermore'—the best indeed, of all preparations, for he has already discovered 'how joyful and pleasant a thing it is to be thankful.

"It may be said that this is a singular instance; and that examples of this holy enthusiasm are rare. Possibly they may not be so rare as we imagine, for piety is far from being obtrusive.

It looks upwards, but it casts not its eyes around. We have, however, no right to expect that we should possess such feelings, if we live in the world, and regard only the things of the world; if, in looking to the changes that take place in this earthly scene, we attribute them all to second causes; if we harden our hearts against manifest proofs of Divine guardianship, offers of grace, and warnings not to continue in sin; if we lay snares for the praise and dangerous flattery of others, when we ought to be employed in praising Him who is alone deserving of homage; if we indulge dreams of vanity, when we ought to be keeping down evil passions.

"In plain terms, the carnal mind is at enmity with God.' A great change must be undergone, before we can aspire to the felicity reserved for the elect. Every man, therefore, who has within him the hope of that salvation, tries to 'purify himself even as God is pure.' He weans himself as much as possible from earthly things, that he may 'have his conversation in heaven.' He becomes engrossed with religion. Serious thoughts do not pass over him like a summer cloud, but they settle on his heart. This turning of the soul to God cannot be accomplished without doing violence to many of those propensities which it is our delight to indulge. It is no trifling obstacle, at the commencement of all, that we are bound to receive the blessings of Providence and the instruction of the revealed word, not as if we deserved the former, and could procure it by our own efforts; not as if we were at liberty to weigh, and examine, and amend the latter; but like 'little children,' with thankfulness, and submission; and a steadfast purpose of unfeinting obedience." pp. 199—203.

It is not then the sinner say in his heart, for this is the most dangerous of all delusions), that, through the mercy of God, he may be admitted into heaven, though he die with a temper unsubdued and unchanged. There is no meaning in words, and no distinction between good and evil, if the 'throne of the Lamb,' and the throne of Satan, could be erected together; if the 'servants of the devil' could dwell in harmony with the 'children of God.'

"I have been endeavouring to prove to you, that without some previous training, that training which the Gospel requires, we shall be hereafter unfit to

enter upon the happiness of heaven: nay, that we shall not seek after it in the way in which it ought to be sought, in consequence of undervaluing the happiness which is reserved for us; of not apprehending what is the extent of the love of God towards us; and the manner in which it may be exhibited to saints, who have been warmed by the contemplation of it in this world. No wonder then if we fail of attaining that which is not even an object of our desires." pp. 204, 205.

"It should seem therefore to be the duty of ministers of the Gospel to enforce its peculiar motives and doctrines, and to employ all their zeal and ingenuity to prove them to be practicable in their fullest extent. For to endeavour to render Christianity as generally acceptable as possible, is by no means our duty, if it be done by enfeebling its characteristic energies, and reconciling it with the ways of the world; much less if an argument be triumphantly drawn for the truth of Christianity, in consequence of its being represented as a system accommodated to our weaknesses, and content with partial obedience. It is no slight misconception of the Gospel to suppose that it can be made to compromise with the manners of modern times, any more than with those of the Augustine age when it was first promulgated. It professes to 'regenerate' the hearts of individuals at all periods, to supply them with new principles of action, and to make them in this world the 'temples of the Holy Ghost.'

"If it is therefore of importance to be convinced that our corrupted nature gravitates perpetually to sin; it is not of less importance to be assured that we are endowed with powers which can correct these evil tendencies, and refine, and restore, our nature." pp. 43, 44.

It might be expected from the tenor of these extracts, that the motives, thus delineated and appealed to, would be made, in some shape, the ground-work of every sermon: and, indeed, they are never kept entirely out of sight. There is an amiable tone of feeling, corrected by sound sense and Christian philosophy, which while it shews those motives to be the acting principle of the author's mind, imparts a pleasing character to his style and manner, which will

probably be apparent to the reader, even in those few extracts which we may soon have occasion to present to him. The whole volume is evidently the produce of a well-cultivated understanding, influenced by Christian dispositions and principles, and exerting itself to direct others into the same.

But here, as impartial critics, our approbation must stop; for he who should take up this volume for the purpose of deriving that decidedly spiritual improvement which the name of "Sermons" might appear to indicate, would, we fear, be not a little disappointed in the perusal. The person and offices of the Redeemer, the work and influences of the Divine Spirit, the guilt of man, the need of an atonement, the necessity of faith in Christ, with various other most important subjects of Christian doctrine and practice, by no means meet in this volume with any thing like the attention which they imperatively demand. As a collection of respectable and pious essays, the work may be fairly applauded; but it is greatly deficient in many of those qualities and statements which ought never to be dispensed with in discourses intended for the Christian pulpit. No series of sermons can be characterised as adapted to the wants of mankind, or worthy of the house of God, which does not present to the view of the audience—and that not incidentally, occasionally, or coldly, but regularly, primarily, and most emphatically—the leading truths of the Gospel; which does not aim to convince them of their own absolute need of an atoning Saviour, and a sanctifying Spirit.

We suspect the author has been misled into that common but delusive persuasion, that the majority of those who make up the mass of professedly Christian congregations, are habitually under the influence of Christian principles; that they have a thirst for the holiness of the Gospel, and a penitential conviction of their need of a Saviour.

There is, indeed, one passage in a Sermon on Christmas Day, in which the contrary opinion is announced.

"When we come to hear how Abraham and the patriarchs rejoiced to see the day of Christ; how they 'saw it, and were glad;' how the prophets exulted in the far-distant prospect; and lastly, how the glad tidings were announced to mankind by a chorus of angels; we seem to feel cause for hope, and love, and gratitude, almost before we become acquainted with the nature of those feelings. Thus it is that many external circumstances unite to give birth in us to such dispositions as this occasion demands.

"Is it meant, do you suppose, that these dispositions are to be found in all of us? On the contrary, I am persuaded that in many they may be sought for in vain. It is only asserted that we are favourably circumstanced for the production of them; and that the good effect alluded to is not unfrequently produced. But I cannot refrain also from saying, that there is reason to suspect the state of that heart which is not in unison with the character of this day. If there be any one arrived at maturity of reason, and properly instructed in religious matters, who is not now cheerful from conviction that he has much to rejoice in; it may, I fear, be presumed, either that his heart is insensible, and has not yet been opened; or that his proper feelings have been choked by vice, and blunted by indulgence in sensual pleasures." pp. 175, 176.

There may be a few others. But in general there are no considerations in these sermons addressed to the impenitent or unawakened; nor even in this *volume* is there any allusion to that state of unconversion, under which many of those described in the *Gospel* lie, nor any instruction in regard to the means necessary to be adopted for their recovery from the error of their ways. Yet surely it cannot but occur to the author, that *their* case is worthy of as much ministerial regard and attention as that of persons whose sincerity is unquestionable, though their progress may be slow, and their dangers certain; and we can

only account for his utter silence in regard to this unhappy class of persons, by supposing that he either underrates their numbers, or imagines they are not to be generally found in the assemblies of professed Christians.

We can hardly entertain a doubt, that so enlightened a mind as Mr. Darnell's, when brought seriously to the consideration of this question, will admit, that a worldly mind may consist with religious profession; that there may be a decorous regularity of attendance on public worship, even in those who have not yet been "redeemed from their vain conversation, received by tradition from their fathers;" that many even who have no serious thoughts at all of godliness, are yet counted among those stated or casual attendants who contribute to swell the numbers of every congregation; and that consequently in the course of eighteen sermons some further notice may in charity be expected of a case which meets us in every page of the New Testament, and in every walk of life. It is as necessary to make known the way of salvation to the ignorant, the careless, and the impenitent, as of improvement to the godly; and few sermons can be considered perfect, which have not some pretension to do both.

There are, indeed, occasional expressions and passages in Mr. Darnell's volume, which induce us to imagine that we might be found to entertain opinions very different from those of the author on some of the pretermitted subjects. We are, however, have much more than fear in calmly discussing with him the chief doctrines of religion; judging, as we do, from the specimen before us, that we might calculate upon a dispassionate investigation, and a feeling application of scriptural truth; and where these qualities exist, we should do injustice to the cause of truth, and to that Divine instruction which is promised to the humble inquirer, by fearing for the issue.

We will now give our readers a further view of the contents of this volume, in order that they may be enabled to estimate its merits, not merely by negative but positive description.

We have already observed, that many of the sermons are on occasional subjects. Perhaps the following remarks, taken from an assize sermon, though well suited to check one crying evil, and put to shame another, may be thought better adapted to other pages, than to those of a discourse from the pulpit. They are, indeed, expressly introduced as topics less peculiarly proper for the house of God, than some others which are brought forward in the same sermon.

"Those who are in the habits of attending courts of justice, particularly in the metropolis, often hear statements deliberately made, and solemnly assevered, by two parties, in direct contradiction to each other; while justice is left to pick out her way by chance, and the guilty go free through the machinations of their associates. Nay, what is still more deplorable, the parties so opposed are sometimes children of a tender age, armed with effrontery, and adepts in sin. What does all this bespeak? Does it not shew a want of education at a period of the world in which we pride ourselves in the liberal instruction of all ranks? I fear it proves, what is much worse, that there exists somewhere a system contrary to that which would save from destruction; that the young are trained and educated in vice. This circumstance, one would think, might silence those who hesitate about extending and completing the improved plans of education now agitated. It might prove to those who think that the poor are sufficiently instructed, that in this department there is yet much to do; inasmuch as it should appear, that we have not merely to combat the natural bias of uninformed minds, and the temptations of poverty and idleness, but also to countermine the active exertions of masters and teachers of immorality. When the vice of perjury prevails, the morals of a nation are at a low ebb. They who are guilty of it, must either be altogether uninstructed, or they must have thrown off all restraints of religion. It is only by such restraints that the heart

and the lips can be properly disciplined. If ever a court of justice should be looked upon as an arena appointed for a trial of skill, in which fraud is to be set against fraud, and immunity is to be the reward of ingenious falsehood; it will cease to answer the ends of justice, and will become, when so degraded, a place too well calculated for the shipwreck and submersion of morality. But, fill the mind with the idea of God's presence; overawe it with the idea of his hatred to duplicity; and he who takes a deliberate oath will see that his salvation is embarked in the business, and his life set upon a throw.

"Yet, however difficult it may be to obtain truth from some witnesses, it cannot be denied that others are occasionally subjected to a severer scrutiny than may seem to be either needful or delicate. It would, I am sure, be a bad compliment to the sagacity of their examiners, if we did not suppose that they were often convinced of their honesty, before they ceased to sift their testimony. It has been admitted that there is one cause which leads directly to this practice. Is that cause sufficient to justify it? No one would presume to complain that a fair liberty is used: the complaint is, that in many instances it is abused. And surely it will be allowed that it is no trifling perversion of justice, to endeavour to abash diffidence; not even to spare mockery, for the purpose of extorting from a witness expressions favourable to the cause which the advocate has undertaken to support; but it is still worse, if the effect of the ordeal be, to disparage the character, as well as to wound the feelings, of the person so exposed.

"This remonstrance is not made because the license alluded to is unmanly; nor because it tends to make the community look with less respect upon judicial processes—these considerations are for those who are justly jealous of their honourable profession. I do not even take my ground here, that it excruciates modesty; but that it tends to confound truth with falsehood; to substitute the one for the other; to discountenance simplicity—in a word, because the moral effect is pernicious.

"There is one quarter from which they who indulge themselves in these practices may be, and are, controlled with dignity and propriety; however, since the evil doers still exist, and the cruelty may be repeated, no one, I trust, will be surprised that what is a matter

of general regret, should become, in this place, a subject of public reprobation." pp. 260—264.

There are some useful considerations suggested in a sermon upon occasion of a proposal for fitting up two apartments in an infirmary for the reception of patients afflicted with consumptive and glandular complaints. There is also an interesting sermon on the gratitude due for a plentiful harvest, and two others, which may be called funeral sermons. The first of them, indeed, is strictly such, in which a portrait is drawn of the Christian walk and conversation of Bryan Burrell, Esq. of Broome Park, in Northumberland. The other contains a long extract from the diary of William Cornforth Lowes, Esq. of Ridley Hall, in the same county, from which it would gratify us to transcribe some impressive passages, were we not admonished by our limits to pass forward to the sermons which have not yet been noticed.

Our author speaks highly of the benefits to be expected from the institution of evening lectures in the present circumstances of society; though in so doing he seems to lay too much stress upon the effect of mere external influences. Thus he says:

"The last point to which I wish to direct your attention, is the advantage we may probably derive from the late period of the day at which our service is performed.

"We all know how, under such circumstances tend to increase the effect of impressions, whether good or bad, upon the mind. Hence arise the value of the decent and solemn rites of our religion. We learn to form just notions of the majesty of the Supreme Being by the practice of prescribed ceremonies equally removed from irreverence and superstition; and which are rendered sacred by being appropriated to his service alone. It is natural to expect that these ceremonies should affect us more, and that their hidden virtue and intrinsic good, which they are only the instruments of conveying to us, should be imparted with surer effect, and sink deeper in our hearts, when they

are performed at those times which are most favourable to devotion. Now the early morning, and the decline of day, are assuredly those periods in which pious feelings are most apt to spring up, uncalled for, in our minds. Those who do not 'set God always before them,' are inclined to approach him then. If we do not pray at those seasons, when alone, I fear we shall never pray at all. The custom of early prayers, long since adopted by the Church, has now fallen into disuse. They are only kept up in the Universities, where the attendance is still regular; and in a few Cathedral Churches, where they are almost entirely deserted. It seems, therefore, desirable that we should take possession of a ground as yet unoccupied, and ballow the close of the Sabbath by devoting it to God's honour. The hour is not far distant, when many of this congregation will retire to rest. I think we may indulge a hope, that what they hear now, and under similar circumstances, whenever they occur, they will hear with profounder attention, and more than usual seriousness; that they will pray more fervently, and praise God more heartily. Of one thing I am certain, that, when they lay their heads upon their pillows, they will feel no slight satisfaction in recollecting that the adoration of their heavenly Father was the last public duty of the day." pp. 242—244.

Of the remaining sermons, three relate to the duties of fraternal love, respect to the aged, and attendance on the sick; on each of which topics the author evidently writes from personal observation and feeling, though we should have been glad to have seen the connection of these various disquisitions on relative duties with those higher principles, out of which we believe they to grow in the author's own mind more fully developed to his readers. We offer the following extract, as a specimen of the whole.

"Respect for the aged is frequently associated with a moral virtue of high character and importance. They who are noted for respect to the aged, are generally not less remarkable for affection to their parents. The feeling in question seems, indeed, an emanation from filial piety, an expansion of that more condensed and glowing sentiment.

They are so nearly allied, that the one can scarcely exist without the other. In truth, there are certain associations here, probably designed by our benevolent Creator, which cause these kindred feelings to give a mutual aid and support to each other. There are some who only become acquainted with the infirmities of age, by contemplating them in the decay and gradual decline of a parent's health: hence they are led to think, how heavy these sufferings may be, in other cases, where they are aggravated by poverty or neglect. There is one instance, also, in which it procures for us a sort of new and more extended relationship, by inducing us to double our attentions to the parents of our friends. These are ties which bind society together in sober and innocent enjoyment; they shew us the fairest side of human nature—the best, though it may not be the most brilliant. There is, perhaps, no gratification more sincere, or which affects a delicate and sensible mind more deeply, than that which arises from observing the solicitude of their most intimate friends to please, or comfort, or oblige, the authors of their own being.

"Again, there are many in whom the recollection of a parent's form, or countenance, together with all the tender ideas, which may be supposed to accompany such a recollection, are often called up by the casual sight of an aged person. I should be sorry to be thought fanciful on this point, but, indeed, I am rather inclined to think, that many must have made the same observation, that there is a uniformity of feature, traced and moulded by the hand of time, which draws many countenances, essentially different in youth, to a resemblance in the decline of life. These similarities can seldom be observed without emotion: they impress a sacred character on age: they give a sudden pause to the spirits, when they are flowing cheerily along. they sustain the sentiment of filial piety, when it is in vigour; or prolong and perpetuate it, when it is beginning to lose its power from inaction.

"How strong is the appeal which the poor man makes, when, unknown to himself, he awakes such recollections! His gray hairs, or his sunken eye, or his tremulous voice, plead more powerfully for him, than his sad tale of distress. Suppose a person, struck with a resemblance of this nature, after having torn himself from his parents, whom he has

left to lament his disobedience, and to pine without support. He may have succeeded in driving from his memory the miseries he has caused them; but this, if any thing, will rouse him from his apathy, and hatch the viper of remorse in his bosom.

“Or, suppose a man about to commit a crime, and the same vision suddenly to impress itself upon his imagination;—he will falter—his hand will fail. The least that can be hoped is, that his thoughts will be forced into a new direction; and time be given, if he avail himself of it, for reason and virtue to resume their sway.

“So much for the nature of the feeling which forms the subject of our discourse. It may be sufficient to say of those who have it not, that they are frequently more presumptuous than wise; and too much occupied with themselves, to observe what is due to others. There is reason to doubt, whether they will ever be grateful to those who shall confer favours upon them, since they shew no respect or gratitude, to those to whom all the world is under obligations.

“Nevertheless, it must not be forgotten, that how good soever this feeling is in itself, and how unnatural soever it may be, to be devoid of it; yet, there is little probability of its being cherished and kept alive, without a becoming conduct on the part of those to whom it is due. Every right-judging person, will make allowances for the querulousness, and the egotism, and even for the dogmatism, of age: these are the weak points, by nature, of that period of life. But let the old beware, how they affect the indiscretions of youth. Let them not descend from their station. Let it be far from them to shew, that they are ashamed of the characteristics of age. *The glory of young men, say the Proverbs, is their strength, and the beauty of old men is the grey head.* In like manner, there are duties and employments, which are peculiarly theirs: pleasures and diversions, from which they must quietly recede. The old err greatly, when they think that they recommend themselves to the young, by imitation of their vices. There are serious thinkers almost in infancy; and severe judges of conduct even among the profligate; but, indeed, without any moral considerations, there is something in ill-timed dissipation, which creates disgust, instead of promoting sociality.

“There is another mistake into which

the old are apt to fall;—an error of the present day, and not of those good times, when the relative duties of domestic life were better understood than they now seem to be. What I allude to is this:—Without stooping to imitate, or to join in, the vices of the young, they will sometimes endeavour to win their affections by indiscreet familiar intercourse. Now, it is one thing to relax austerity, another to forget decorum. The old must not expect to be loved in the first instance, and afterwards listened to as infallible oracles. They must be content to be respected first: for upon that foundation only can affection to them be reared up. I am not now speaking of the case of parents and children, where an attachment is imbibed with the first nourishment received in infancy: yet it is but too evident, that parents are often under a gross delusion, with respect to the treatment which should be adopted towards their children. They pretend to be their easy, and intimate, and confidential friends, instead of their grave and affectionate instructors. To bring this about, they labour to induce them to throw off all restraint; and some have even a foolish pride in training their children to address them in terms of undutiful and odious familiarity.

“Why, you might as well attempt to make the mountain bow to the plain, as attempt to unite the extremes of youth and age. Things forced into too close a contact, only dispart the more suddenly and widely. There are many confidences unfitted for a parent's ear; many thoughts and feelings (I allude to such as are perfectly innocent), the communication of which forms the real bond of union amongst the young. How can they, who are upon a footing of complete equality, the playfellows of the children, and who must necessarily conform to at many follies, in order to conform to their new character, expect the young shall, in a moment, regain the superiority; that they shall be regarded with reverence, when they rebuke; that they shall be obeyed, when they command? It is not to be thought, that I would encourage reserve on either part. There is a province assigned to parents, in the discharge of their duties, in which they may shew both majesty and sweetness; but, if they step out of that province, they lose both the controul which they have by nature, and the estimation they might have gained in the exercise of it.” pp. 164—170.

The remaining sermons relate to more general subjects. They are principally four, which were preached before the University of Oxford, and two on the Christian temper, and the means which God employs to bring men to salvation. They are the first in the volume; but we have reserved them to the last, for the sake of some suggestions in one of them, which appear to be peculiarly appropriate to the present season of national difficulty. Before, however, we cite the passage to which we have just alluded, we must take permission to extract the following remarks on the influence of friends in forming the character.

"It is a common error for people to suppose that they possess a formed and decided character, which will remain unchanged in the active scenes of life, just as it may be seen to do in the incidents of a fictitious narrative. I do not mean that they flatter themselves with the idea of being invulnerable by temptation. That is greater weakness and vanity than falls to the lot of the generality of mankind: but they fancy, that whatever they do, they will do with their own free-will; and that, whether they act right or wrong, they will act independently of others. This is far from being the truth. We are less the lords of ourselves, than the creatures of others. For example, there is something like accident, in the formation of friendships, which strangely alters our sentiments and habits. A man may live many years before he meets with that congenial disposition, or commanding intellect, which opens out the capacities of his soul by co-operation, or controls him by natural superiority; or, losing these advantages early, he may not recover them again, and feel all the miseries arising from weakness and indecision, without fully ascertaining the cause of them—namely, that he is left to himself.

With respect to direct advice, however well intended, it often fails of accomplishing its object; either because they who give it cannot avoid assuming an air of authority and superior wisdom; or because those who ask, or receive it, have, for the most part, made up their minds to follow their own inclinations. But it is not always entirely lost on these accounts;

and there are times when it comes with double force; as, for instance, when it recurs at a distant period, strengthened and substantiated by circumstances; when the thing formerly recommended, grows out of our own experience after we had long forgotten it, and then is called up at once to our recollection, as if to confirm the decisions of our own judgment. It is then of use to have been forewarned, though we did not profit by the immediate admonition." pp. 106—108.

We must now content ourselves with the extract to which we have already alluded.

"In the pride of philosophy, or the dearth of piety, we are now too apt to refer to secondary causes, all those results which secondary causes are in any degree imagined to affect. There was a time when national calamities were believed to be Divine judgments; when solemn humiliations were something more than idle ceremonies; when, the arm of God being supposed to turn the tide of battle, prayer naturally preceded every enterprize, and praise followed every success. But the general diffusion of free opinions on religious and moral matters, has, it seems, disturbed our acquiescence in tenets which were once undisputed; and the dread of being thought ignorant or superstitious, in the midst of an enlightened age, has superseded in our hearts the fear of God. We now see in the ruin of states, no other operating cause but the weakness or perfidy of rulers; and we discover sufficient reason for the success of villany, in well-combined resources, and prompt decision.

"Nor is the case different in private life. If our secret thoughts do not altogether belie our uttered sentiments, and it is not natural that they should, we are apt to refer the treachery of friends, or the coldness of patrons, to bad fortune, rather than to the aversion of Providence; and our inability to arrest the progress of disease, to the failure of human skill, rather than to the will of that Power, in whose hands are the issues of life and death. In fact, it is difficult to believe that we have not a very strong influence over moral causes, when we perceive that the boundaries of science are enlarging every day by our own efforts, and that truth seems to be the never-failing result of investigation and experiment.

"Yet, though we may conjecture that the agency of God is, in such regions, withdrawn into narrower limits, or the range of our own powers extended, there are, nevertheless, certain affections and feelings which are quite beyond our control; tender places, as it were, of the mind, which shrink from the impression of a hand which is not of this world. As in them we cannot easily discover the operation of second causes, so we are here more ready to acknowledge the First Great Cause who has created the soul, and given to it the sensibility to pain." pp. 77—79.

It can hardly fail to occur to the reader of this passage, that we have in a great measure passed by the blessing of God through a season of national distress without one act of national humiliation or acknowledgment to the Almighty. This (we seriously think) could not have happened some centuries ago; and the reason of its happening now has been well pointed out by our author. A philosophizing spirit has prevailed amongst us, which, while it has enlarged our acquaintance with second causes, has diminished

our sense of dependence upon the First Great Cause of all. In truth, it appears (and it is a humiliating acknowledgment) that our recognition of Providence is limited to those events which we cannot trace to any other origin; as if our knowledge of his ways could make him less our Governor, or as if the extent of our privileges could diminish his claim upon our gratitude. Whatever may be our superiority in the general diffusion or in the progressive advancement either of knowledge or of benevolence, in public acts of piety we have greatly declined from our ancestors; and we shall not think that the passage just quoted has had its fair effect upon our readers, if it does not incite them to pray to the Giver of all grace, that it will please him, in his bountiful goodness, to increase our faith, that we may regard him as the Author of all our blessings, and "in all our troubles put our whole trust and confidence in his mercy, through Jesus Christ, our only Advocate and Redeemer."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

É. É.

GREAT BRITAIN.

PREPARING for publication:—A Descriptive Catalogue of the Geological Specimens deposited in the Museum of the Royal Geological Society of Cornwall, by Dr. J. A. Paris;—The Works of Virgil, partly original, and partly altered, from Dryden and Pitt, by Mr. John King;—An Historical Display of the Effects of Physical and Moral Causes on the Character and Circumstances of Nations, by Mr. John Bigland;—A Poem, by the Right Hon. Sir Wm. Drummond, under the title of Odin;—A Key to the Old Testament, by the Rev. H. Rutter;—and The Cottager's Companion, intended to instruct the Labouring Poor in the Art of Cottage Gardening, &c.; by Mr. W. Salisbury, of Sloane-street.

In the press:—Shakspeare and his

Times; including the Biography of the Poet, &c., by Dr. Drake;—The late Dr. Leyden's Historical Account of Discoveries and Travels in Africa;—Humbly Grove, Whitby, with a statistical survey of the vicinity to the distance of twenty-five miles, by the Rev. George Young;—(by subscription) The Memoirs of the late Miss Emma Humphreys of Fenny Stratford, Hertfordshire; with a Series of Letters to Young Ladies, and to Parents, &c. East.

The Board of Agriculture have resolved to give the following among their premiums:—To the person who shall draw up, and produce to the Board, the best Essay on the Means of employing the industrious and unoccupied Poor—the gold medal, or one hundred pounds: to be produced on or before the 1st of March, 1818.

The Aurora Borealis re-appeared, after an absence of some years, on the 8th of April. Observations were made at London, Derby, Leeds, Paris, and other places.

It was stated at the late Warwick Assizes, by the judge who presided on that occasion, that the use of Spring Guns is considered by the most eminent lawyers as illegal. He severely reprobated the cruelty of the practice, alleging that the law never intended to give any man the right of shooting another for so trivial a trespass as the cutting a stick in a hedge. A child who had been dangerously wounded by seventeen pebbles, on such an occasion, while in search of his kite, was the plaintiff, and received 120*l.* damages.

It has been ascertained, by experiment, that Grain which has begun to germinate, if used as seed, will not spring but in the proportion of one half the quantity employed; if strongly germinated, not more than a third; and if fired or moulded, not more than a fifth. In all these cases, the young shoot is feeble and unpromising. Various substances have been recommended in making bread from the flour of germinated or melted grain; particularly magnesia and the alkalis, which, when judiciously employed in small quantities, are found greatly to assist the operation and to improve the bread, without any injurious consequences to the human frame.

The introduction of Steam Boats into general use, has received a temporary check, by an unhappy event which lately occurred at Norwich, in an explosion, by which several lives were lost. It appears, however, that the boiler in this case was cast-iron; the valve had been criminally loaded, and the fire too much forced, for the purpose of getting a-head of a rival boat. We trust that the melancholy event will have the effect—not of impeding the progress of a useful and important national improvement—but of securing, in future, a more cautious attention to the construction of the machinery, and the prudence of the servants employed in conducting it.

Several persons in different parts of the kingdom have largely remonstrated against the unnecessary cruelty of “pegging” crabs and lobsters; which is done to prevent their injuring one another, or wounding their tormentors. Every purpose is answered by tying the claws instead of pegging them; and in Weymouth, the fishermen have been in-

duced to adopt the more humane method, by a general resolution of the respectable inhabitants, not to purchase any fish that are pegged. Indeed, independently of the cruelty of the practice, the fishmongers prefer the mode of tying the claws, as instances frequently occur of lobsters wounded by the peg wasting away under their sufferings, and mortification of the part often ensues. Thousands die in this manner every year. Eels, lobsters, and other animals, which suffer much in the usual modes of killing or dressing them, might be humanely dispatched in a moment, by merely puncturing the brain with a sharp iron pin, invented for the purpose.

It is ascertained, by experiment, that with a proper apparatus one cask of coals will serve to distil six casks of water. A French vessel about to proceed on a voyage of discovery, is to take only water sufficient for a fortnight; and, instead of the remainder, coals, which will be but a sixth part of the tonnage. This distilled water is perfectly as good as fresh water that has been a fortnight on board.

RUSSIA.

The Emperor of Russia has issued a Rescript, in favour of the *Duchoborski*, a sect which may be called the Quakers of the Greek Church. His imperial majesty takes occasion to disclaim persecution of every kind; remarking, “The doctrine of the Redeemer, who came into the world to save sinners, cannot be spread by constraint and punishment. True faith can only take root, by the blessing of God, by conviction, instruction, mildness, and, above all, by good example.”

CHINA.

The following statistical account of China is interesting at the present moment.

Extent of the empire in	
square miles	1,297,999
Number of inhabitants	333,000,000
Revenues in pounds ster-	
ling	412,140,625

This gives 256 persons to a square mile, or two and a half acres to each person, which is full one half more in proportion than the population of England.

JAVA.

Several fine specimens of Hinda
 2 X 2

Sculpture have been recently brought from Java, consisting of figures of Siva, Ganesa, Durga, Buddha, &c. They evidence the extensive diffusion of the Hindu Mythology in the Eastern

Islands, as well as the high state of civilization and scientific skill to which the natives had arrived at very remote periods of history.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Advantages of Solitude: a Sermon preached at Salter's-hall Meeting-house, by the late Rev. Hugh Worthington, April 20, 1777; never before published. 1s. 6d.

A Second Lay-Sermon; by S. T. Coleridge. 8vo. 5s.

A new Volume of Sermons; by Bishop Horsley. 8vo. 10s. 6d.

The Christian Doctrines of the Trinity and Incarnation, considered and maintained on the Principles of Judaism; by the Rev. J. Oxlee. 2 vols. 8vo.

Female Scripture Biography; by F. A. Cox, A.M. 2 vols. 8vo. 24s.

Sermons, on various subjects; by the late W. Bell, D.D., prebendary of Westminster. 7s.

A Reference to Jewish Tradition, necessary to an Interpreter of the New Testament; by C. J. Bloomfield, M.A., Rector of Duntun, Bucks. 2s.

Spry's Bampton Lectures. 8vo. 10s. 6d.

Steven's Discourses on the Festivals and Fasts. 8vo. 10s. 6d.

Sermons; by T. S. Jones, D.D. 10s. 6d.

Memorial of the Just; by Rev. T. Jervis. An Assize Sermon, preached at St. Mary's, Oxford, March 6, 1817; by John Davison, A.M. 1s.

The True Test of the Religion in the Soul; by the Rev. C. Simeon.

Sermons by the Rev. John Martin. 2 vols. 8vo. 24s.

Letters to a Serious and Humble Enquirer after Divine Truth; by the Rev. Edward Cooper. 12mo.

Sermons, extracted from Bishop Porteus's Lectures; by J. Baker, M.A. Rector of Stanmer-cum-Palmer, Sussex. 8vo. 9s.

Challenge to Unitarians. 8vo.

MISCELLANEOUS.

An Essay on Burns; or the Treatment of Accidents by Fire: in two Parts: with a Preface; by Edward Kentish, M.D. 10s.

Algebra of the Hindoos, with Arithmetic and Mensuration: translated from the Sanscrit; by H. T. Colebrooke, Esq. 4to. 3l. 3s.

Researches concerning the Laws, Theology, Learning, Commerce, &c. of Ancient and Modern India; by L. Crauford, Esq. 2 vols. 8vo. 18s.

J. Major's Catalogue of rare, curious, and valuable Books for 1817. 8vo. 1s. 6d.

Supplement to A. B. Dulau and Co.'s Catalogue. 1s.

Ogles, Duncan, and Cochran's Catalogue for 1817. 8vo. 4s. 6d.

Memoir of the Early Life of W. Cooper, Esq.; by Himself. 8vo. 4s.

Chemical Essays. 5 vols. 12mo. 2l. 2s. Comparative Chronology of the Classic Ages of Greece and Rome; by J. Stanton.

An Account of the Origin, Principles, Proceedings, and Results, of an Institution for Teaching Adults to read, established in Bucks and Berks in 1814. 8vo.

Correspondence between a Mother and her Daughter; by Mrs. Taylor, of Ongar.

A new General Atlas, containing Distinct Maps of all the principal States and Kingdoms throughout the World, in which the European Boundaries, as settled by the Treaty of Paris and Congress of Vienna, are accurately delineated; by T. Ewing, Edinburgh. 18s.

Outlines of Geology: being the Substance of a Course of Lectures delivered in the Royal Institution, by W. Thomas Brande, Sec. R.S. F.R.S.E. Prof. Chem. R.I. &c. 8vo. 7s. 6d.

A View of the History, Literature, and Religion of the Hindoos; by the Rev. W. Ward. 2 vols. 8vo. 18s.

Papers on the Affairs of Scotland from 1702 to 1715; by George Lockhart, Esq. 2 vols. 4to. 5l. 5s.

A Translation of the St. Helena Manuscript. 8vo. 7s. 6d.

Points in Manumission, and Cases of Contested Freedom; by J. Henry, Esq. Barrister-at-Law, and late President of the Court of Criminal and Civil Justice of Demerara and Essequibo.

Cursory Remarks on a Bill now in the House of Peers, "for Regulating Madhouses;" by Geo. M. Burrows, M.D. F.L.S. &c. 4s.

Letters from Mrs. E. Carter to Mrs. Montagu, between 1755 and 1800; chiefly on literary and moral subjects. 2l. 6s.

The History of an old Pocket Bible, as related by Itself; by the Rev. Robert Cox, A.M. 3s.

Authentic Narrative of the Loss of the American Brig Commerce; by Jas. Riley, late Master and Supercargo. 4to.

A Letter of Advice to his Grandchildren; by Sir Matthew Hale. 8vo. 5s.

The Æneis; translated by Dr. Symonds. imp. 4to. 2l. 12s. 6d.

An Enquiry into the Nature of Benevolence; by J. E. Bicheno, F.L.S. 8vo. 4s. 6d.

An Enquiry into the Principle of Population; by J. Grahame, Esq. 8vo. 10s. 6d.

On the Principles of Political Economy and Taxation; by David Ricardo, Esq. 14s.

James's Journal of a Tour in Germany, Sweden, Russia, Poland, &c., during the years 1813-14, 2 vols. 11. 10s.

A Narrative of the Briton's Voyage to Pitcairn's Island; by Lieut. Shilliber, 8vo. with sixteen etchings. 7s. 6d.

Letters from the Highlands; by Miss Spence. 8vo. 10s. 6d.

Germanicus, Tragédie en cinq Actes et en Vers, par A. V. Arnault. 8vo. 3s.

A Translation of the above in Blank Verse; by George Bernel. 8vo. 3s. 6d.

A Description of the Pictures in the Royal Museum at the Louvre, with Biographical Notices of the different Painters: to which is added, a Description of the Museum of Sculpture, in the Lower Gallery. 18mo. 3s.

Major Barnes's Tour through St. Helena. 12mo. 5s.

Narrative of a Voyage to Hudson's Bay; by Lieut. Edward Chappell, R.N.

RELIGIOUS INTELLIGENCE.

FROM an account laid on the table of the House of Commons of the number and value of books printed within the Universities of Oxford and Cambridge, which have been furnished to booksellers for sale, during the last seven years, it appears that there were sold, in

	<i>Bibles.</i>	<i>Testam.</i>	<i>Com. Pr.</i>
1810,	42,288	63,984	47,889
1811,	37,292	62,045	41,951
1812,	50,611	79,408	74,622
1813,	67,585	50,344	67,809
1814,	60,816	62,167	69,445
1815,	66,388	64,229	88,233
1816,	65,183	81,109	94,004

PRAYER-BOOK AND HOMILY SOCIETY.

On Thursday, the 8th of May, this Society's Fifth Anniversary Sermon was preached, at Christ Church, Newgate-street, by the Rev. R. P. Beachcroft, Rector of Blunham, Bedfordshire. The Annual General Meeting was afterwards held at the Albion Tavern, Aldersgate-street; the Right Hon. Lord Gambier in the chair. The Report stated, that select portions of the Liturgy translated into the Bullom language, by the Rev. G. R. Nyländer, had been printed at the Society's expense; that the Compendium of the Book of Common Prayer, translated into Hindoostanee, by the Rev. D. Corrie, was in the press; that an octavo edition of the Book of Homilies, with copious Indexes, had just been completed; that during the past year 8,891 Prayer-books, 1062 Psalters, more than 88,000 Homily Tracts, and 1071 copies of the Articles

of the Church of England in the same form, had been issued from the Society's Depository; that Prayer-books had been sold at two-thirds of the cost-price among the soldiery both at home and abroad; 1500 Homily Tracts had been distributed among the poor in Spital-fields, besides other donations both of Prayer-books and Tracts, for the use of scholars in Sunday Schools, and convicts on their voyage to New South Wales. An anonymous donation of 600l. was acknowledged; and many valuable names had been added to the list of subscribers.

In the course of the proceedings of the day, Mr. Thady Conely from Ireland stated, with great simplicity and effect, the advantage he had derived, under the Divine blessing, from the Book of Common Prayer translated by Bishop Bedell into his native tongue. The Rev. Mr. Hans and the Rev. George Hamilton expressed their earnest hope, that, in its exertions for the benefit of other countries, the Society would not forget the interests of Ireland. In this sentiment we cordially concur, and we trust that it will become an early object of the Society's attention to furnish the Irish with an edition of the Liturgy in their own language and character.

The Rev. Mr. Richmond, the Rev. Mr. Beachcroft, the Rev. Mr. Cunningham, the Rev. Mr. Wilson, the Rev. Mr. Burn, Mr. Babington, and several other gentlemen took a part in the proceedings of the day, and strongly enforced the claims of the Society to the cordial support of the members of the Church of

England. Some highly interesting facts were detailed, to shew the benefits arising from its institution, and from the increased attention which it had excited among the lower classes, to the Homilies, Articles, and Liturgy of the Church, and to the venerated examples of those illustrious martyrs and confessors who had framed them. It was noticed as one, and that not the least, beneficial result of the formation of this Society, that the Society for promoting Christian Knowledge had been induced first to place the entire Book of Homilies in its catalogue, and subsequently to adopt the plan of circulating the separate Homilies as tracts. Considering the wide extent to which their diffusion will thus be secured, had no other effect than this followed the institution of the Prayer-book and Homily Society, we should have said that it had answered a most important purpose. Our views, however, are now carried far beyond the circle of our own islands, and are extended to the very ends of the earth. Measures have already been taken for putting our Liturgy into the hands of the Christian converts in Africa and Hindoostan; and we cannot but indulge the delightful hope that wherever the zeal of the Missionary Societies belonging to the Church of England shall carry the knowledge of a crucified Saviour, thore the faith of the converts will be directed by the scriptural instructions of our Articles and Homilies, and their devotion cherished and animated by the divine strains of our liturgical services.

It was well remarked by Mr. Cunningham, that in the recent efforts which have been made to disturb the public peace, by exciting the people to tumult and insurrection, the barriers to their designs which our domestic enemies found it most important to remove were the formularies of the Church of England. Sedition despaired of her cause while these remained. To bring these into contempt by blasphemous parodies, and thus to alienate the minds of the people from the lessons and prayers of their ancestors, formed a main hope of the disaffected. But this very circumstance, as the same gentleman justly observed, ought to give fresh vigour to our exertions in favour of the Society. We ought to meet the exigency by increased activity, and resist the enemy with the very weapons of which he has shewn himself to be most afraid.

CHURCH-OF-ENGLAND TRACT SOCIETY.

The Fifth Annual Meeting of this useful Institution was held in Bristol on the 30th December, 1816; the Hon. and Right Rev. the Bishop of Gloucester in the chair. At the preceding anniversary the funds of the Society had been declared very inadequate to its intended objects; but in consequence of an earnest appeal to public liberality, they had been considerably increased during the year, so that the Society had been enabled to prosecute its benevolent views to a greater extent than at the commencement of that period; there appeared any reason to expect. The total receipts for 1816, including 200*l.* by sale of tracts, amounted to 653*l.* 16*s.*; the expenditure was 665*l.* 19*s.* 10*d.* The Bishops of Gloucester and St. David's had sanctioned the Society by their patronage; twenty-three tracts had been re-printed, and seven new ones added to the list; each edition, both of the new tracts and the reprints, consisting of ten thousand copies. The total number of Tracts printed in the course of the year was two hundred and seventy-five thousand.

The new tracts are as follows:—

No. XLIV. The History of the worthy Martyr of God, the Rev. John Nicolson, better known by the Name of John Lambert, who was burnt in Smithfield in the Year 1538.—12 pages.

No. XLV. A short History of the State of the Church in England, from the first Introduction of Christianity, to the Establishment of the blessed Reformation, under Queen Elizabeth.—36 pages.

No. XLVI. A Clergyman's Address to his Parishioners.—4 pages.

No. XLVII. A Clergyman's second Address to his Parishioners.—4 pages.

No. XLVIII. An Address to those who wish to attend upon the Worship of Almighty God with devout Reverence, and to their spiritual Advantage.—4 pages.

No. XLIX. The Life of the Rev. William Tyndall, the Translator of the Bible, called the Apostle of England, at the Time of the Reformation, who was burnt at Antwerp in the Year 1536.—12 pages.

L. The Parochial Minister's Affectionate Address, to a newly-married Couple.—12 pages.

These, together with the preceding Numbers, as far back as No. 30, will

make a second volume, which the Committee had ordered to be prepared without delay.

Tracts issued during the year were, by sale, ninety-eight thousand three hundred and ninety-seven; sent with the Report to subscribers, one thousand seven hundred and two; donations, six thousand; amounting in the whole to one hundred and six thousand and ninety-nine. The proceeds of tracts sold amount to 200*l.* 4*s.* 6*d.*

The receipts of the year had not, however, been adequate to the expenditure. Indeed, it was not to be expected that the returns of one year should so far exceed those of others as to meet not only its own exigencies, but the deficiencies of former years; and when it is recollected that the money is not lost, but reduced to another form, convertible into its original shape, the Society will appear to have resources in itself fully and even more than equal to all the claims that lie upon it. The stock of tracts on hand at the depository, and with the several agents of the Society, amounted to four hundred and seventeen thousand two hundred and thirty-two; the net value of which is more than 900*l.*, a sum so far exceeding the claims upon the Society, as to leave property to the amount of at least 400*l.*"

It must not, however, be imagined, from this statement, that the Society, though fully capable of redeeming its debt, stands therefore in need of little or no further assistance. One great aim of the Committee has been to establish a respectable capital, which alone can enable them to effect the objects of the institution, especially the retaining a competent number of tracts in various local depositories in different parts of the kingdom. Materially to lessen their present stock, without providing a corresponding supply, would greatly cripple the powers of the institution; the Committee therefore look with increasing hopes and expectations to the friends of their society, to assist still further its important operations.

Ireland and Wales offer a wide field for Christian exertion. Of the latter the Bishop of St. David's writes: "I am very glad that the connection of our Church Union Society with the Bristol Church-of-England Tract Society is acceptable to your Committee. I have no doubt that it will be very beneficial to us, especially if you adopt Mr. Cotton's proposal. Welsh tracts are essentially

necessary to us, and I am persuaded that if you print Welsh translations of your tracts, there will be a large demand for them in both parts of the principality."—The venerable the Archdeacon of Cardigan confirms this testimony. "We promise ourselves," he remarks, "great advantage from our connexion with your Society, and I flatter myself that the poor natives of this country will derive very substantial and permanent benefit from it."

In consequence of an order from the Rev. Thomas Twisleton, at Columbo, 19,400 tracts, of the value of 50*l.* had been remitted to that place. From Boston, in America, Mr. Merrill announces the formation of "The Episcopal Prayer-book and Tract Society of the Eastern Diocese," of which he is appointed Secretary; adding, "Success, far beyond our expectations, has hitherto attended us. Already several Auxiliary Societies have been instituted in the interior of the state. We should be grateful for any advice, which may aid us in regulating our Society, and for such of the Bristol tracts as you may think suitable for re-publication in this country. We have witnessed with delight the unprecedented exertions of the Church of England in the cause of Christianity, and shall endeavour, by our humble efforts, to imitate the bright example you have set us."

Several new corresponding members and agents have been obtained: a wide sphere for the circulation of the tracts was opening in the towns and neighbourhood of Nottingham, Sheffield, and Leeds, in addition to the places mentioned in former Reports. In the first-named of these places, the Committee expect the formation of a Branch Society; and in Sheffield there already existed a society, called "The Sheffield Church-of-England Tract Society," which was largely supplied with tracts. Peculiar obligations had been laid upon the Society, by the zealous services of its friends in Leicester and the neighbourhood. Some arrangements also had been made in the metropolis, calculated more effectually to promote the interests of the Society in that important sphere of action, by affording greater accommodation to its friends who live in London, or places with which London has peculiar facilities for intercourse; as also by making the institution more generally known. Instead of many agents, the business of the Society will

thus, in future, be conducted by one. Mr. Seeley has undertaken the management of this important branch of the institution; and has been authorized to supply subscribers with tracts at the reduced prices, and to receive subscriptions and donations for the Society.

The Society conclude their Report as follows:—"When your Committee view the beauty of their venerable parent, the Church of England, they cannot but feel the liveliest emotions of affection and respect—they cannot but wish that all loved her as they themselves do—they cannot suppress the feeling that every one, whether a member of her communion or not, every one who loves 'the truth as it is in Jesus,' is deeply interested in her prosperity: they cannot but warmly advocate this institution, whose object is to unfold and to commend her excellencies; and whether they look to the interests of those whose views and feelings harmonize with their own, or of those who, differing from them on this point, are the friends of pure and undefiled religion, this is their determination, and they trust it will be that of a daily increasing number, with respect both to the Church herself, and to this institution, her handmaid: 'For our brethren and companions' sakes, we will wish thee prosperity; yea, because of the house of the Lord our God we will seek to do thee good.'

BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of this Society was held at the Freemasons' Tavern on the 7th of May; Lord Teignmouth in the chair. His lordship commenced the business by reading the Report of the Committee for the last year, which particularized the contributions of the Auxiliary Societies to a large amount, and noticed the astonishing number of Bibles which had been circulated by the Society. Apologies for unavoidable absence were read from the Chancellor of the Exchequer and Lord Exmouth; and a motion for thanks was passed to the Vice-Presidents of the Society, to the Dukes of York, Kent, Cumberland, Sussex, and Gloucester. W. Money, Esq. M. P. introduced a cheering description of the extension of religion in India and the island of Ceylon. The Rev. Dr. Mason, Secretary to the American National Bible Society, gave a lively account of the progress of

religion in that country. Dr. Thorpe, as Secretary to the Hibernian Bible Society, mentioned many interesting circumstances relative to Ireland, where, he said, 35,000 Bibles had been distributed in the course of the last year. He mentioned an instance of an old man of ninety-seven making a pilgrimage of fifty miles to beg a Testament of large print, who assured him, that, till the year before, he had never heard of such a book. He stated that 300,000 Bibles were still wanting to enable every family in Ireland to possess a copy. Several other gentlemen spoke; and we hope to have an early opportunity of giving an outline, both of the speeches and of the Report. It was gratifying to us to find that the funds of the Society, notwithstanding the extraordinary pressure of the times, have experienced very little diminution. The sum total of contributions, during the year, was only about 700*l.* less than those of the preceding year.

CHURCH OF ENGLAND IN CANADA.

An urgent appeal has been lately made in behalf of our fellow-subjects, the inhabitants of the Eastern Townships in Lower Canada, for assistance from England in erecting churches in connexion with the Established Church at home. The population is entirely Protestant, and amounts to the number of twenty thousand souls, extending over a territory of three thousand square miles. Except in the seigniories of St. Armand and Caldwell Manor, the whole of this country is totally destitute of churches. Throughout the district, the people feel sensibly the want of places of public worship; and at several meetings lately held, they have resolved to build churches as soon as their means are more equal to so great an undertaking. But, without some aid from this country, it is feared that they are unable to accomplish this desirable but expensive object. At the same time it must be observed, that in Canada a much smaller sum will be sufficient for the purpose than would be requisite here; since the materials and other expenses of building are cheap proportionally with the poverty of the people. When it is considered that twenty-five years ago the greater part of this country was an uninhabited wilderness; that all the settlers were either labourers or poor farmers; that it was necessary to build

houses for themselves, and barns for their stock and grain; that roads were to be made, and schools erected; and all this without the least assistance from any public fund; it cannot be a matter of surprise that there are scarcely any churches, and that an appeal should be made to the generosity of the mother country.

At present, there are only three ministers of the Established Church in the Eastern Townships of Lower Canada. Their salaries (200*l.* sterling per annum) are paid partly by his Majesty's Government, and partly by the Incorporated Society for the Propagation of the Gospel in Foreign Parts; and an extension of similar support has been promised to any township in which the inhabitants shall erect a church and a parsonage. These conditions are, on various accounts, wise and salutary; but it is manifest, that unless the people are enabled, by pecuniary assistance, to meet these terms, they cannot derive essential advantage from this liberal offer. It will be satisfactory, however, to those who are disposed to assist them, to be informed, that, notwithstanding their slender means, they are ready to use every exertion on their part, and to make such sacrifices as shall render them worthy of public benevolence. To this may be added the gratifying intelligence, that well-educated clergymen may be procured in England who will go to Canada, and that there are now several young men prosecuting their studies in that country with a view to admission into holy orders.

Among the donors, we perceive both the archbishops, with a considerable number of the bishops, his Majesty's ministers, several colleges at Oxford, and a highly respectable list of the nobility, gentry, church dignitaries, and private clergy.

Subscriptions will be received by

Marsh and Co., Drummond and Co., Herries and Co., Hoare and Co., and Martin and Co., bankers, London; the Hon. and Rev. Dr. Stewart, 57, Davies-street, Berkeley-square; R. Atcheson, Esq. 35, Great Winchester-street; Messrs. Rivington, St. Paul's Church-yard; and Mr. Hatchard, Piccadilly;—also by Fletcher and Co., Oxford; Mortlock and Sons, Cambridge; Hobhouse and Co., Bath; the Rev. M. Jackson, Leeds; Forbes and Co., Edinburgh; and the Rev. W. Routledge, Glasgow.

The Lord Bishop of Quebec having represented that the circumstances of the inhabitants of the province of Upper Canada, and of some other parts of the diocese of Quebec, are similar to those of the inhabitants of the Eastern Townships in the Lower Province, and that they are equally with them deserving of assistance from the benevolence of this country; it is proposed to extend the plan of the above subscription, and to make it general in affording aid in the erection of churches, according to the Establishment of the Church of England, to the inhabitants of both the Canadas. The population of Upper Canada, consisting almost entirely of Protestants, exceeds one hundred thousand souls. The appeal in behalf of the interests of the Church, and of the inhabitants of the Eastern Townships, having been so favourably received, and supported by liberal contributions of numerous benefactors, it is hoped that their example will be followed by many pious and charitable persons; and that similar aid and encouragement towards the erection of churches will be afforded to the rest of the inhabitants of both the provinces.

The Lord Bishop of Quebec, the Hon. and Rev. Dr. Stewart, of St. Armand, in Lower Canada, and the Rev. Dr. Strachan, of York, in Upper Canada, are answerable for the proper disposal of the money subscribed.

VIEW OF PUBLIC AFFAIRS.

In France seditious proceedings continue to be occasionally discovered, and arrests are in consequence taking place. The details, however, are of very little interest, except as they bear upon the

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general fact of the still unsettled condition of that unhappy country.—A late *census* states Paris to contain 715,595 persons, divided into 227,252 families, and occupying 27,371 houses.

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From Italy, Switzerland, and some other countries, the most distressing intelligence continues to arrive of the prevalence of typhus fever and similar affections, from insufficient nourishment and the bad quality of the food. In addition to the various accounts which have appeared in the public journals; we have seen private letters which but too fully corroborate the fact. The following is an extract from one dated Lausanne, April 30; and should it meet the eye of any traveller in that neighbourhood, we trust it will not plead in vain.

“Never was known in the annals of Switzerland such a period of sufferings. The horrors of famine are not, thank God! felt in the Canton de Vaud, Geneva, nor indeed any of the Protestant Cantons; but among the Catholics it begs all description. I had last week a memorial sent me from the Canton of Glâris, which nearly equals in horror the siege of Jerusalem: it has been forwarded to England to the resident Swiss, and I hope they will collect something considerable. Madame —— really suffers in mind and body, from the contemplation of sufferings so great and so extensive. Their country house is in a small village in Savoy, where but for them the inhabitants would be starved to death. The heavy losses which their own fortune has sustained cripples their means; and this winter Madame —— has deprived her children of all their masters, to feed the poor wretched Catholics, who are as helpless and as ignorant as possible. This truly excellent woman goes twice a week herself to *make* and to distribute bread, which is baked in their own oven; but she says it will be impossible for them to go and reside there this summer, as she cannot see her neighbours starve, nor yet supply the *hundreds* who besiege her gate, and cry to her as their only friend. Her spirits are quite weighed down, and sometimes she weeps and prays in real agony.”

In consequence of the occupation of Monte Video by the Portuguese, some serious misunderstandings have occurred between Spain and Portugal, which, it is apprehended, may lead to hostilities. If, however, a recent report which has reached this country, of a general insurrection of the Brazilians against their government, should be confirmed, the dispute between the two states will be settled without much difficulty.

On Easter Sunday there was publish-

ed at St. Petersburg, a very remarkable imperial mandate, in favour of such Jews as are, or may be, converted to the Christian faith. In the northern and southern governments, lands are to be assigned them *gratis*, where such as please may settle at their own expense, under the name of the *Society of Jewish Christians*. A Board also is to be formed at St. Petersburg, entitled “The Board for the Affairs of Jewish Christians;” on which, and on no other magistrates, except in criminal cases, the converted Jews are to depend. They are to be allowed to carry on trade and commerce, to establish manufactories, distilleries, &c. They are to be free from military service and the billeting of troops. Foreign converted Jews, who may join this community, will be at liberty again to leave the country after paying their debts, and the legal contributions for three years upon the capital which they may have acquired therein.

The last advices from China, by the ship General Hewitt, have, in some measure, dissipated the clouds which appeared to be gathering in that quarter. Lord Amherst and his suite arrived at Canton on New-Year’s Day, after a journey of four months through the heart of the country. The *alleged* cause of the dismissal of the embassy, without an audience, appears to have been a misrepresentation made by the minister Ho-kung-ye, for which he was a few days after dismissed from all his offices; but this was probably a mere pretence. No reliance can be placed on the official statements of the Chinese government as developing either the facts of the case or the motives of their own conduct.—It may be mentioned as a remarkable proof of their profligate disregard of truth, even in public acts, that in an imperial rescript issued on the occasion, the destructive attack of the British frigate, *Alceste*, on the Chinese forts, was represented merely as a salute, in firing which, some trivial accidents had occurred, in consequence of the shot, from inadvertence, not having been drawn from a few of the guns.—All we certainly know is, that the embassy has not been received. The Chinese would not relax from their demand of certain prostrations, which were found to be more humiliating than his lordship had anticipated, and with which he refused to comply. They were required, doubtless, with a view

to this result. No bad consequences, however, had followed; and with the exception of being received at Court, every courtesy and respect have been paid to the embassy. The presents had all been returned, except the portraits of his majesty and the prince regent, which were retained as a mark of respect to them.

Considerable discussion has occurred during the last month, both in and out of Parliament, on some important questions, connected with holding seditious meetings and vending illegal pamphlets. On the 27th March, Lord Sidmouth had issued a circular letter to the Lords Lieutenants of Counties, notifying the opinion of the Crown Law Officers, that individuals found selling seditious or blasphemous writings might be arrested and held to bail to answer to the charge. Various persons have in consequence been taken up; and the evil appears, from authority, to be considerably abated.

In the execution, however, of these and other discretionary powers vested in the magistrate, a few instances of misconception have occurred. In particular, a very respectable society in London, composed exclusively of members of the Universities and Inns of Court, was refused a licence to meet, as they had done for more than nineteen years, to discuss "philosophical, literary, historical, and political subjects." One of the magistrates expressly stated his opinion, that "the purpose of the late act was to put down all political discussion whatever," the very absurdity of which statement has led the way to such explanations as will probably prevent similar abuses in future. It need hardly be added, that the society has since obtained the desired licence.

Among other persons supposed to have been affected by the above-mentioned circular, is a Mr. Wright, a Socinian minister of Liverpool, who has been publicly mentioned as having been molested expressly for preaching what are denominated Unitarian doctrines. But the Bishop of Chester informed the House of Lords that it was not for teaching Unitarianism, properly so called, that Mr. Wright was held to bail, but for having been charged, upon oath, with "denying the immortality of the soul," and maintaining that "the idea of a future state was an absurdity." It was not, however, for this, but for preaching in an *unlicensed room*, that Mr. Wright was fined; and

the fine imposed upon him, which was but twenty shillings, has been since confirmed at the Sessions to which he appealed.

Thistlewood, who is supposed to have been a chief agent in the seditious movements which took place before the meeting of Parliament, and to have supplied the conspirators with money, has been apprehended, and arraigned with Watson, sen., Hooper, and Preston, for the crime of high treason. The trials will commence on the 9th June. A true bill was also found against Watson, jun., whose place of concealment is still unknown.

We are grieved to learn that ministers deem it necessary, for the public safety, to recommend to parliament a continuation of the Habeas Corpus Suspension Act, and the other restrictions at present in force. The propriety or impropriety of the measure cannot, of course, be known, till the secret committees which are to be nominated shall have sat and reported on the subject.

The Catholic question has once more undergone an ample discussion in both houses of parliament. Sir H. Parnell presented, on the 29th April, a petition from the Roman Catholics of Ireland; in which the petitioners, with a view to remove the objections formerly made, pledged themselves to procure from the pope a *concordat*, agreeing that none but native-born subjects should be raised to the prelacy, and that the election should be exclusively in the hands of the native clergy. Mr. Grattan rose, on the 9th May, to move a resolution similar to that which was carried in 1813, for the appointment of a committee of the whole house to consider the subject. The debate lasted till three o'clock the next morning, when upon a division there appeared

For the motion, . . . 221

Against it, 245

It was consequently lost by a majority of 24.

In the house of lords a similar motion was made on the 16th May, and lost by a majority of 52; 90 being for the motion, and 142 against it.

Another inefficient attempt has been made in parliament to suppress state lotteries. The evil cannot, however, in all probability, long exist, as public opinion is decidedly against it, and the revenue derived from it becomes more and more precarious.

The chancellor of the exchequer, ac-

ording to the intimation given in our last Number, has proposed to issue on security, a million and a half of exchequer bills in Great Britain, and a quarter of a million of money in Ireland, for the relief of the manufacturing poor, and with a view to employ them on works of public utility, and especially to encourage our native fisheries. The money is to be managed by gratuitous commissioners, and is to be issued to individual parishes, on their giving adequate securities. We sincerely hope the measure may be found as efficient in its execution, as it is doubtless humane in its design.

Sir F. Burdett has again brought forward a motion with a view to reform in parliament, which, after a long debate, was negatived by a very large majority.

Mr. Manners Sutton has brought in a bill designed to amend and consolidate the different acts relative to clerical residence, and the holding of farms by clergymen, as well as to regulate the support and maintenance of stipendiary curates. The bill is at present only in its progress through the House of Commons, where it may possibly undergo some alterations. It would therefore be

premature to speak of it in very decided terms. At the same time, unless the alterations shall prove considerable, we have no hope that it will be found materially to diminish the evil of non-residence, which the former bill of Sir William Scott, brought in likewise as a remedial measure, has certainly not tended to lessen. The number of non-residents has increased, since the passing of that act, in the proportion of about one half more. The clause in the bill, however, to which we feel the most serious objection, is one which *virtually* invests the bishop with the power of appointing all the stipendiary curates in his diocese. As this clause has met with considerable opposition, we are not without hope that it may be materially modified. In its present form it would operate a fearful change on the constitution of the Church of England. Such of our readers as wish to see the principles involved in this legislative measure more fully discussed, may turn to our volumes for 1802, pp. 513—519; and for 1803, pp. 212, 236, 289; and for information as to the effects of Sir W. Scott's bill, we would refer them to our volumes for 1808, p. 468, and for 1812, p. 398.

ANSWERS TO CORRESPONDENTS.

"A CONSTANT READER" will perceive that the subject of his paper has been anticipated.

P. M.; E.; T. J. O.; Æ.; A COUNTRY CURATE; GAIUS; R. W.; have been received.

PENSATOR; S.; CERETICUS; E. on Irish Female Education, will be inserted.

WM. M. had better give us the information he proposes, by letter.

The "ESSAY ON THE POETRY OF COWPER" is left at our Publisher's for the Author.

Another "CONSTANT READER" is not very reasonable in his anger. A correspondent of ours has preferred a charge against the Bible edited by Dr. Mant. Whether that charge be just, or not, is a question in which we have taken no part. But even if we had ascertained it to be well founded, we should not think it our duty to shut the Blue Cover against Dr. Mant.

Several articles of Religious Intelligence have reached us at too late a period of the month to be admitted.

We are requested to state, that donations for the relief of the distressed poor of the extensive parish of Darlaston, near Birmingham, will be thankfully received by the Rev. S. Lowe, Rector of Darlaston; Messrs. Spooner and Co., Gracechurch-street; the Rev. W. Marsh, of Colchester; Mr. Mortlock, Oxford Road; and Mr. Hatchard, 190, Piccadilly. Owing to the decay of the iron trade, the pressure in that parish has been unusually severe, and the funds which have hitherto supplied soup, bread, &c. are on the point of exhaustion. It is confidently hoped that if public liberality shall continue to assist the poor of that neighbourhood for a few months longer, the revival of the iron trade will furnish employment and effectual relief to the wants of the industrious inhabitants.

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JUNE, 1817.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I LEARN, in my retired situation, with great regret, that the hallowing of the Lord's Day is considered, by increasing numbers, even of persons not unfavourable to the cause of religion, rather as a matter of expediency, than of moral obligation. I am deeply convinced, however, that such an opinion is very injurious to the cause of true godliness; both in respect of the individuals who entertain it, and of the circle, more or less extensive, to which their influence extends. I shall therefore arrange a few thoughts both on the original institution of the Sabbath—the Sabbath, I mean, as a part of the Mosaic dispensation—and on the obligation of the Christian Sabbath, or, more properly speaking, THE LORD'S DAY.

It is evident, even from the Fourth Commandment, that the Sabbath was instituted in commemoration of the creation. "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day, and hallowed it." (Exod. xx. 11.) Now, what reason can be assigned, why this intended commemoration should never be intimated to mankind, till above two thousand five hundred years after the creation? Had the rational creatures of God no cause or reason to remember that event, during these revolving ages? Had God no worshippers all this time? Were none under obligations to worship him? Would the Sabbath be less needful, useful, or expedient, in order to the wor-

ship of God, before the days of Moses, than it was afterwards? Or why should that at length be given to a very small portion of the human race, in which, in respect of the reason assigned for its institution, all men are equally concerned?

It has long appeared to me, that any man, not having previously formed another system from books or reasoning, on reading the words of Moses, when he had finished his most sublime narrative of God's creating the world, must conclude, that the appointment of the Sabbath was directly made on that grand occasion: and this conclusion would be the same, whether he read the passage in the original Hebrew or in our translation. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and rested on the seventh day from all his work that he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." (Gen. ii. 1—3.) The institution concerns the whole human race, as much as the nation of Israel: and the reason for thus setting apart a continually returning season, as a memorial of the creation completed and rested in by the great Creator, seemed in some respects more cogent, before the entrance of sin had marred the beauty of the work, and interrupted his full acquiescence in it as "very good," than afterwards, when "it repented the Lord that he had made man, and it grieved him at his heart," (Gen. vi. 6.) and when man's rest

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in God and his works had been by the Fall disturbed or destroyed.

But Dr. Paley (a name in many respects justly entitled to high regard) maintains, that "we hear no more of the Sabbath, or of the seventh day, as in any other manner distinguished from the other six, until the history brings us down to the sojourning of the Jews* in the Wilderness. It is unaccountable," he says, "that no mention of it, no occasion of even the obscurest allusion to it should occur, either in the general history of the world before the call of Abraham, which contains, we admit, only a few memoirs of its early ages, and these extremely abridged; or, which is more to be wondered at, in that of the lives of the three first patriarchs, which in many parts of the account is sufficiently circumstantial and particular." It seems here conceded, that we could not reasonably expect to hear of the Sabbath, except among the worshippers of the true God, during the ages which elapsed between Adam and Moses: and doubtless they who renounced God, and became either atheists or idolaters, whether before or after the Deluge, would renounce the Sabbath also, if it really had been instituted; nay, they would use their influence to disannul it, as the infidels on the continent endeavoured by all means to do in our times.

But is Dr. Paley's statement, in this passage, accurate? Is he well grounded in averring, that not even the *obscurest* allusion is made to the seventh day, before the call of Abraham, or in the history of the three first patriarchs? The only account on which the least dependence can be placed respecting these remote ages, is contained exclusively

* It is very inaccurate, though very common, to call the whole nation, at this early period, Jews, *Judeans*, from Judah. The name is never used in Scripture, till after the division of the nation into two kingdoms, under Jeroboam, and seldom till after the dispersion of the Ten Tribes.

in the Book of Genesis. Yet the division of time by WEEKS, of which some traces at least may be found in other histories, and of other nations, seems to have been the remains of an original tradition, retained among the descendants of Noah, as separated into many regions before the days of Abraham.

Is it then a fact, that there are no intimations, and not even the obscurest allusions made to the Sabbath, or the seventh day, in the Book of Genesis? "Yet seven days," says the Lord, "and I will cause it to rain on the earth forty days, and forty nights." (Gen. vii. 4.) This might be left unnoticed, except as it introduces that which follows in the next chapter. "At the end of forty days, Noah opened the windows of the ark which he had made, and he sent forth a raven."—"And he stayed yet *other* seven days, and again he sent forth the dove out of the ark."—"And he stayed yet *other* seven days, and sent forth the dove which returned not again to him any more." (Gen. viii. 6—12). Is here no intimation that the end of every seven days brought with it something peculiar and distinguishing from the end of any other period of time? May it not, nay, does it not imply, that the Sabbath was observed in the ark, at the close of the devotions of which the dove was once and again sent forth?

The word which is translated *week*, occurs twice in the twentieth chapter of Genesis, (ver. 27—29.) and is used in various parts of Scripture for a term of time containing seven days. (Deut. xvi. 9. 10. 16; Jer. v. 24; Ezek. xlv. 21; Dan. ix. 25, 26, 27.) This is at least an *obscure* intimation, that the division of time into *weeks* was known even in Laban's family: and whence should this division originate, but from the appointment of the Sabbath? Or, why should that precise term be used, which every where, after the giving of the Law, has reference to the division of

time, by the weekly return of the Sabbath, if the Sabbath had never yet been appointed or known?

If, however, no traces at all *could* be found in the history, of any regard to the seventh day, before the time of Moses, this would by no means prove that no appointment of the Sabbath had been made. There is not the least trace in the whole of the Old Testament, from Moses to Malachi, of the observance instituted in the Law concerning the red heifer which was to be burnt, and the ashes collected, and mixed with water, for a water of purifying the unclean. (Num. xix.) Yet who doubts whether this was ever *instituted*; or, indeed, whether it was generally observed? The Apostle speaks of it as an ordinance well known, and in common use. (Heb. ix. 13.) No instance, in like manner, occurs, in which several other legal appointments are mentioned, after the time of their institution, till the close of their history, so that *entire* silence would not prove the negative.

Again; Dr. Paley considers the mention of the Sabbath made in the history of Israel, previously to the giving of the Law from Mount Sinai, as its "first actual institution." But let the narrative be carefully examined: "It came to pass on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath to the Lord: to-day ye shall not find it in the field. Six days shall ye gather it, but on the seventh day, which is the Sab-

bath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long do ye refuse to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." (Exod. xvi. 22—30.)

It does not appear that any order had previously been given to the people in this matter: but finding a more abundant supply of manna on the sixth day, and, as it is highly probable, having been accustomed on the sixth day, to make some preparation for the seventh, when they had it in their power, they of their own accord gathered a double quantity. Had any public directions or orders been given to this effect, the rulers especially must have known it, as they would have been employed in making them known to the rest of the people. In this case, then, how could it be, that they should come to inform Moses, as if something unexpected, and, as they feared, wrong, had taken place? Again, is the answer of Moses at all like the "actual institution" of a most important ordinance, which had never before been known or thought of? Is it not evidently the pointing out to them of a previous institution, which many of them had lost sight of, or deemed not obligatory on the present occasion? Indeed, the whole is most evidently a reference to things already known, but lost sight of, or forgotten; and not the enacting of an original law, the institution of an original ordinance. A law was indeed given, but that law was, that none should go out on the seventh day "to gather manna," and not the law of the Sabbath itself. This law and commandment

some broke, and were rebuked for it: but the obligation of resting on the Sabbath Day is throughout taken for granted. If similar language were found in any act of parliament, would not it be supposed to relate to some *previously* existing law? Would it be regarded as an actual and most important, and entirely *new* act of the legislature? But if the language of Moses refers to any existing law, in some measure known to Israel, what law, except that in the second chapter of Genesis, can be intended?

It is highly probable that Moses wrote the Book of Genesis, while he remained with Jethro as a shepherd; and that some of the leading contents of it were before this time made known to the people.

In entire coincidence with this view of the whole transaction, the observance of the Sabbath is enjoined in the Decalogue, in a form entirely different from that of the other Commandments; and evidently referring to an observance before known, but which the people were prone to forget. "Remember the Sabbath Day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." This seems to refer to something more full and express on the subject, than the regulations in the sixteenth chapter which have been considered; and this idea is confirmed by the words, "the seventh day is the Sabbath," not *shall be*. So to Israel the seventh day is called "the Sabbath (or rest) of the Lord thy God," with evident allusion to the narration contained in the second of Genesis: "On the seventh day God ended his work which he had made, and he *rested* on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because

on it he had *rested* from all his work which God created and made." (Gen. ii. 2, 3.) Thus the commandment also is enforced by similar language: "for in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested* the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." The words rendered *keep holy, hallowed, and sanctified*, are, in the original, the same modification of the same verb, which renders the resemblance of the two passages more exact than it appears in the translation.

This commandment forms a part of the *moral* law, which is allowed to be of universal and permanent obligation on mankind, as far as made known to them; and is enforced by a consideration which applies equally to the whole human race. On what grounds then can it reasonably be supposed to have lost its authority under the Christian dispensation? Our Saviour, indeed, as "Lord also of the Sabbath-day," might not only explain and enforce this commandment, but also change the day of the seven which should be kept holy; for whether the seventh or the first day of the week, is merely a circumstance of the institution, and not at all essential to its substantial requirement of sanctifying one seventh part of our time, in the manner prescribed: while the very term, "Lord of the Sabbath-day," implies that the institution which should be made would be of equal obligation. In the Decalogue there is nothing *ceremonial* enjoined concerning the sacred day of rest; but since it was also intended, in some respects, to form a part both of the *ritual* and of the *judicial* law—the magistrates' rule in administering justice, with a special regard to the nation of Israel—we find that in other places more particular rules are given, and even the penalty of death is annexed to the violation of its external requisitions. (Exod. xxxi.

13—17; xxxv. 2, 3; Num. xv. 32—36.) Several also of the solemn days appointed to be strictly observed, during the sacred festivals, were called *sabbaths*, and were allowed by a part of the ritual law, and lost their obligation when that law, which was but a “shadow of good things to come,” had received its accomplishment. (Lev. xvi. 31; xxiii. 24. 32. 38; xxv. 4; Neh. x. 33; Isa. i. 13). To these the Apostle evidently refers, when he says, “Let no man judge you in meat, and in drink, or in respect of a holy day, or of the new moon, or of the Sabbath-days, which are a shadow of things to come, but the body is of Christ,” (Col. ii. 16, 17), and not exclusively, or principally, of the day of sacred rest, which had nothing typical in its original institution, except as a shadow of the blessed holy rest of heaven. (Heb. iv. 9. Gr.) The very position that the rest of heaven is the *keeping of a sabbath*, (*σαββατισμος*), powerfully conveys the idea that the holy rest of the Sabbath was intended to be a most *spiritual* and *heavenly* part of man’s religion on earth; an anticipation of heaven, and a preparation for that perfect worship, and complacency, and rest in God which will take place there: indeed, the Apostle’s whole argument implies this. But how will this idea consist with the Sabbath having been only a *ritual* appointment to Israel; a part of the temporary dispensation of Moses; losing its *authoritative* energy, when that ceased; and thenceforth, no more than a matter of expediency?

Indeed, where the word is used in the plural, *sabbaths* or *sabbath-days*, it generally refers to those other instituted seasons of rest, as well as to the weekly sabbaths. The Fourth Commandment, as it stands in the twentieth of Exodus, is the language of JEHOVAH himself, as a Law-giver; but as it occurs again in the fifth of Deuteronomy,

it is introduced by Moses in the character, as it were, of a preacher, and as a part of his authoritative and most earnest instructions given to a new generation of Israel, a very short time before his death. “Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee.” Having thus referred to the original commandment, of which they were already in possession, he omitted the reason given for the original institution of the Sabbath as a memorial of the creation, which belongs to all mankind; and annexed an additional reason for Israel’s particular regard to that appointment, from their peculiar obligations to the Lord their God. “Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: *therefore* the Lord thy God commanded thee to keep the Sabbath-day.” (Deut. v. 12. 15.) Other nations, having turned from God to idols, were left to “walk in their own ways;” but Israel were redeemed “that they might observe his statutes, and keep his laws.” (Ps. cv. 43. 45.) This, therefore, was additional to Israel; but it did not vacate the original reason, which, however neglected or disregarded, was common to them with the rest of the human race. The Lord indeed says to Ezekiel respecting Israel exclusively, “Moreover I gave them my Sabbaths, to be a sign between me and them, that they may know that I am the Lord that sanctify them.” (Ezek. xx. 12.) This Dr. Paley thinks greatly confirms his opinion, that the first actual institution of the Sabbath was made, in respect to the maana, as was above stated. But (not to dwell on the word being plural, and so including the other seasons called *Sabbaths*, as well as the weekly Sabbaths,) might not God, who, as Creator, had at first given the Sabbath as a day of sacred rest to Adam and all

his descendants, for their highest good; after they had almost universally forsaken him to worship idols, and with him renounced his Sabbath; give his Sabbath renewedly to Israel, as a *special favour*, as a sign of his separating them from all other nations; and as a means of national and personal sanctity? What reason can be assigned why he *might* not do this?

Indeed, the same method of reasoning would go far to prove the whole Decalogue to be *ritual*, and to have no authoritative and obligatory force on any other people than Israel. For are not the Ten Commandments introduced by this declaration—"I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage?" But what sober theologian doubts the universal, unchangeable authority and obligation of that Law, which, with this introduction, was delivered by JEHOVAH to Israel? Why then doubt the authority and obligation of the Fourth Commandment, for a reason which would by no means be allowed conclusive, in respect of the other nine?

In the historical and prophetic part of the Old Testament, from the days of Moses, to the close of that dispensation, the weekly Sabbath is spoken of, and the sanctification of it enforced, as of *moral* obligation, and not as merely a ritual observance; and this even by those prophets, who in many things were led to speak of mere ceremonial obedience in language of another kind. The Lord by the Psalmist says to Israel, "I will not reprove thee for thy sacrifices, or thy burnt-offerings, to have been continually before me. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows to the Most High." (Ps. l. 8, 13, 14.) Yet another Psalm is intitled, "a Psalm or Song for the Sabbath-day;" and it begins, "It is a good thing to give thanks unto

the Lord, and to sing praises unto thy name, O Most High! to shew forth thy loving-kindness in the morning, and thy faithfulness every night." (Ps. xcii. title, 1, 2.) And the whole of this "Song for the Sabbath-day," relates to those things in religion which the other Psalm so decidedly referred to, sacrifices and ceremonial observances.

Isaiah also says, in the name of the Lord, "To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt-offerings of rams, and of the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations: incense is an abomination unto me. The new moons and Sabbaths I cannot away with; it is iniquity, even the solemn meetings: your new moons and appointed feasts my soul hateth; they are a trouble to me; I am weary to bear them." (Isa. i. 11--14.) Yet the same prophet, evidently predicting evangelical times, says, "Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Thus saith the Lord unto the eunuchs, that keep my Sabbaths, and choose the things that please me, and lay hold on my covenants: even unto them will I give a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves unto the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make

them joyful in my house of prayer: their burnt-offerings, and their sacrifices shall be accepted upon mine altar." (Isa. lvi. 1—7.) On this Scripture, I observe, 1. That the keeping of the Sabbath is closely connected with "keeping the hand from doing any evil;" and with "serving the Lord, loving the name of the Lord, and being his servants;" things most undeniably of *moral* obligation. 2. That "the sons of the stranger," are called upon "to keep the Sabbath from polluting it;" where not the least allusion is made to circumcision, or any ritual observance, except sacrifices. They might become the servants of the Lord, without taking on them the yoke of the ceremonial law, but not without "keeping the Sabbath from polluting it." 3. Many uncircumcised Gentiles sent or brought sacrifices to the temple before the abolition of the legal dispensation: they professed their faith and love, and regard to the true God and his worship in this particular: though not proselyted to the religion of Moses: but spiritual "sacrifices, acceptable to God by Jesus Christ," are in several instances predicted in language taken from the typical oblations. 4. The word is plural, *sabbaths*, when the eunuchs are mentioned. These might be Israelites, and in waiting for that "salvation of God which was near to come, his righteousness to be revealed;" it was proper that they should "walk in all the *ordinances* as well as commandments of the Lord." (Ps. xxiv. 3—5; 1. 23; Luke i. 6.)

In another chapter, full of exhortations, exclusively of *moral* obligation, and with undoubted reference to the times of the Gospel, the prophet concludes in this manner: "If thou turn thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a *delight, the holy of the Lord, honourable*; and

shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isa. lviii. 13, 14.) Now, where is similar language used in the Old Testament, concerning any ritual observance, concerning any thing peculiar to the Mosaic dispensation? "*A delight, the holy of the Lord, honourable.*" What is there *ceremonial* in that which is required in order to honour God, namely, the hallowing his holy day? What, that does not most perfectly accord with that spiritual worship, to which the Gospel calls us? What, that is not most congenial with the inmost desires and pleasures of those who are the most spiritual worshippers of God under the Gospel? What, that is not exactly suited to prepare the soul for "that keeping of a Sabbath reserved for the people of God." (Heb. iv. 9. Gr.) What, "that is not an anticipation of that sacred and delightful rest?" And can we suppose such language to be used concerning that "which was decaying, waxing old, and ready to vanish away?" In this view, it may be worth the reader's while to compare the language of Jeremiah also, when speaking of legal observances, (Jer. vii. 21—23), with that which he uses even to the same people, in respect of the weekly Sabbath. (Jer. xvii. 21—27.)

But I must hasten to the New Testament. And here, let it be first and most attentively considered, with what exactness our Lord repeatedly distinguished between that which was lawful, or not lawful, to be done on the Sabbath-day. Works of *real* necessity, of mercy to man, or even to beasts, and works of piety, are stated to be lawful: all other labour, unlawful.

(Matt. xii. 1—14; Mark iii. 3—5; Luke vi. 1—11; xiii. 10—17; John vii. 22, 23.) Now, if the Sabbath was about to cease, as a part of the *Divine law*, being merely ceremonial, and not of moral obligation, why should our Lord enter so explicitly on these exact distinctions, which would be of no use beyond the present time? Why are they so particularly recorded, in the Evangelists, for future generations, if they form no part of our rule of conduct under the New Testament? But if he, “the Lord of the Sabbath-day,” while he changed the day from the seventh to the first of the week, intended the moral obligation to continue substantially the same in his kingdom to the end of time, then all this was obviously needful, and most highly important.

The seventh day of the week was appointed as the season of sacred rest, as a memorial of the Lord’s resting on the seventh day, after having finished the creation. This continued also under the Mosaic dispensation, there having been no peculiar reason why any change should be made. But when the Divine Saviour, having finished on earth his work of man’s redemption, arose from the dead on the “first day of the week,” it was peculiarly proper that a memorial should be appointed of this grand and interesting event; on which every human hope depends. To fallen man, *redemption* is a far greater benefit than *creation*. “We bless thee for our creation, preservation, and all the blessings of this life; but, *above all*, for thine inestimable love, in the redemption of the world by our Lord Jesus Christ.” Here, then, is a sufficient and satisfactory reason, why “the Lord of the Sabbath-day” should substitute the first day of the week instead of the seventh, as the memorial of a far more exalted blessing to his church, and to the world of fallen man at large, than even creation itself.

While men were few, and lived

nearly in the same part of the globe; and while the worshippers of the true God were few, and generally inhabited the same part of the country, it would be easy to know which was the seventh day, or the Sabbath; but, when the world became inhabited in every part, and the worshippers of God were found in all the four quarters of the globe, it could not be so easy to determine with certainty the appointed season. Of two navigators sailing round the world, in opposite directions, one would lose, and the other gain a day in his computation: there would be *two days’* variation in their calculation of time. Now, which would be the seventh day of the week to each of these navigators? This may shew, that the precise day, or hour, is not essential to the moral obligation; and that the substitution of the first day instead of the seventh, was only a circumstantial and not an essential alteration. And if in each country on the globe that day, which according to general computation is the first day of the week, be observed as a memorial of our Redeemer’s resurrection, the commandment is obeyed, though the day be not exactly the same in Britain as at Calcutta.

The very day when our Lord arose, “the first day of the week,” is especially noted by the evangelist.

“The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” (John xx. 19.) On the first day of the week, as it is generally admitted, he met them again with the same gracious salutation. (ver. 26.) “As Jesus arose on the first day of the week, so the Holy Spirit descended on the same, seven weeks, or the fiftieth day afterwards; which tended to honour that day, that was soon to be set apart as the Christian Sabbath.” (Note to Scott’s Family Bible—Acts

ii. 1.) "Upon the first day of the week, when the disciples were come together, to break bread, Paul preached to them." "It is not said, that the disciples were called together as on a special occasion, but that they came together according to general practice. Hence it is evident, that Christians were accustomed to assemble for religious worship on the first day of the week; but the change from the *seventh* to the *first* seems to have been gradually and silently introduced, by example rather than by express precept." (Note, Scott on Acts xx. 7—12.) The Jewish converts still observed the seventh-day Sabbath: and the Apostles took the opportunity, which the Sabbath gave them, for meeting the Jews and preaching to them in their synagogues; but it does not appear, from the history, that Christians in any other way observed it: so that all the authority and obligation of the original institution was thus virtually given by "the Lord of the Sabbath-day, to the sacred rest of the first day of the week."

"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." (1 Cor. xvi. 2.) "The argument from this passage for the observance of the Lord's day as a Christian Sabbath, is very conclusive; for unless this were a custom in the apostolical churches, why should 'the first day of the week' be mentioned in this connection?" (Note, *ibid.* 1 Cor. xvi. 1, 2.)

But it will be inquired, Did the primitive Christians regard the whole first day of the week as sacred time? Is it not said, that they held their assemblies in the evening? Could servants and slaves, or even the relations of idolaters or Jews, keep holy the Lord's day, as the Fourth Commandment required the Israelites to hallow the Sabbath?—To this I would answer, If the words of the Fourth Commandment itself be carefully examined, it will be seen, that a

large proportion of the responsibility, as to hallowing the Sabbath, belonged to the heads of families; to whom especially the command is addressed. Many things, even in the families of Israelites, would be necessary to servants, and others in inferior stations, which were not necessary in their superiors; and the crime of rendering them necessary rested on the latter, especially in the case of slaves.

Thus it is in the West Indies: the slaves who embrace Christianity, I apprehend, all acknowledge the obligation of the Lord's day, and count themselves criminal if they willingly violate it; yet they are often compelled, by strong necessity, to do many things on that day which are inconsistent with the entire rest which it requires. One of them, being commanded by his owner to go and take him some fish on the Lord's day, and being told that he should be paid for it, answered, "Nay, if you force me to labour on the Lord's day, I will not take any thing for what I do."

But this partial violation must have been far more generally the case in countries where no Sabbath was at all acknowledged; except the seventh-day Sabbath among small numbers. It appears to me, that to observe the sacred day as it ought to be observed, in countries where Christianity is professed, would, in these circumstances, have been impracticable. The Lord "willeth mercy and not sacrifice;" the letter of the precept must bow to the spirit of it; especially in respect of those numbers who, in inferior stations, formed a part of heathen families. But, in proportion as heads of families embraced Christianity, and their numbers were multiplied, it is manifest, from all subsequent history, that the Christian day of rest was sanctified, and had in honour, as the allotment of time which "the Lord of the Sabbath-day" had demanded for himself; and by no means as merely a matter of expediency, and

advantageous, in giving the opportunity of assembling in sacred worship." For in the first times of Christianity it gave no such opportunity, above what might have been enjoyed on any other day; nay, much less to the Jewish converts than the seventh day would have done. Yet it might be questioned, whether the Christian day of sacred rest were not more conscientiously observed, before the observance of it was made a part of the law or custom of many nations, than it ever has been since. Yet still this *law* and *custom* gives many and great advantages both to ministers and Christians in general, in hallowing the Lord's day: and I own, I cannot see the reason why Christian rulers should not be considered as performing an important duty, in restraining all those practices on the Lord's day which interfere with men's thus hallowing it; as much as Nehemiah did his duty in enforcing the observance of the Jewish Sabbath (Neh. xiii. 15—21); provided they do not interfere with the rights of conscience, in things more immediately pertaining to the worship of God, or the manner of performing that worship,—or enforce by *penalty* any thing beyond the external observance, and even that only *negatively*.

But the way in which the Apostle John speaks, in the book of the Revelations, on this subject, seems to me fully decisive. He evidently calls "the first day of the week" THE LORD'S DAY, (*Κυριακή ἡμέρα*, as St. Paul calls the Eucharist *Κυριακὸν δεῖπνον*, THE LORD'S SUPPER.) Now, if "the first day of the week" be "the Lord's day," in the same sense that the Eucharist is "the Lord's supper;" the one the memorial of his resurrection, the other of his crucifixion; surely the observance of it is no matter of mere expediency, but of the highest possible obligation. *The day is his*; and that sufficiently shews in what manner it ought to be employed, as far as opportunity and ability will

permit. Surely the Lord's day should be wholly devoted to the Lord; and none of its hours employed in a secular, a sensual, or a dissipated manner. Compare the above expression with the words of the Fourth Commandment: "The seventh day is the Sabbath of the Lord thy God." In like manner, "The first day is the day of the Lord thy Redeemer. The Lord hath blessed the Sabbath-day and hallowed it." Has not the Lord Jesus blessed the first day, and hallowed it? Is not the same stamp of Divine authority given to the Christian day of sacred rest, under the New Testament, as was given to Israel's day of sacred rest, under the Old Testament? In this connection let us again consider the words of the evangelical prophet already quoted, and see if they be not even more peculiarly appropriate to the Lord's day, than they could possibly be to the Sabbath of Israel.

Can any reason be assigned, why the memorial of the creation, or of Israel's deliverance out of Egypt, should be honoured, and hallowed, and a delight, which does not apply with far more energy, to the observance of the Lord's day, the memorial of redemption, and the Redeemer's triumphant resurrection?

If I mistake not, the Lord's day, as the season of sacred rest in the times of the Messiah, was itself foretold in prophecy. "The stone, which the builders refused, is become the head stone of the corner. This is the Lord's doing, and it is marvellous in our eyes. This is the day that the Lord hath made: we will rejoice and be glad in it." Ps. cxviii. 22—25. What day, it may be asked, did the Spirit of God who spake by the Psalmist, intend? Must not we answer, The day on which the crucified Redeemer began his triumphs and victories, even "the Lord's day." And if so, shall we not hallow that day, thus given, thus set apart, "this

holy of the Lord," this "honourable day?" Shall we suffer any of it to pass away in indolence and needless indulgence, or in any thing which a truly enlightened Israelite would have thought inconsistent with his Sabbath day. I am not, however, *explaining* the commandment, but enforcing its obligation; and therefore I here conclude my remarks.

T. S.

To the Editor of the Christian Observer.

THE most satisfactory explanation I have seen of the first passage alluded to by E—s, Gen. ii. 4—6*, is that given by Willet in his Commentary on Genesis. He thinks that the negative used in the former part of the verse, is to be supplied in the latter; a construction the more probable as it is perfectly consistent with the idiom of the language. There is an analogous form of expression in Exod. xx. 4, where the negative particle, which is used in the beginning, is understood throughout. Though questioning the accuracy of the authorised version be liable to diminish the confidence in it, of those particularly who are unacquainted with the original language; yet, when the rules of construction, and the opinions of learned men, justify us in adopting that interpretation which the consistency of the sentence requires, we should seize with alacrity the opportunity of wresting an argument from the sceptic, and enlisting it in the cause of Revelation: but I fear that it requires a far more than human power to convince one "who, having trusted to his own wisdom, has become a fool," and has submitted to believe the monstrous absurdity of a spontaneous absurdity.

In reference to the second passage, Ephes. ii. 2, the word *ἀήρ*, which occasions the principal difficulty, is certainly twice used by

Homer, to signify darkness; but it is rather extraordinary that in both instances the feminine article is prefixed: there is, however, a passage in the Seventeenth Idyllium of Theocritus, where it is evidently used to signify the infernal regions

Τὰ δὲ μύρια τῆνα

Ἀέρι πᾶ κεκρίπται, δθεν πάλιν δυνάτι νερός.

But there is still a difficulty attending τῷ πνευμαλός: our translation seems to refer it to τὸν ἀρχοῦλα which is impossible, neither will it make sense if put in apposition with τῆς ἐξέστιας τῷ ἀέρος. The scholium on this verse appears to be the most probable interpretation "τὸν ἐξέστιαν λαχούλα τῷ ἐν τῷ ἀέρι πνευμαλός; ἢ τοι τῶν πονηρῶν πνευμαλῶν:" this would have been more satisfactory if the expression in the original had been τῶν πνευμαλῶν τῷ ἀέρος: it is, however, easy to conceive πνευμαλός to include all those beings who partake of the πνεύμα πονηρον, and that it should be placed after ἀέρος to be near that part of the sentence to which it more immediately belongs. Under this supposition, the passage may be rendered thus—"According to him who hath dominion over the infernal spirits, his agents with the children of disobedience."

S.

Another correspondent, who signs himself *רוּחַ*, takes the same view of these passages with S., with the additional remark, that "the expression in Ephes. ii. 2, seems to refer to a Jewish tradition, that the air was inhabited by evil spirits;" and "Satan," he adds, "is called by Jewish writers, 'lord of the winds.'"

To the Editor of the Christian Observer.

To investigate the revealed will of God, as handed down to us in the sacred Scriptures, is, doubtless, a most effectual method of ascertaining the nature of Divine truth; provided the investigation be conducted with a spirit becoming the importance of the subject. But I

* Christian Observer for April, p. 212.

apprehend, that unless there appear a palpable and gross deviation from the true import of the original, when compared with parallel texts; and this after a very careful and conscientious inquiry; little benefit, or rather much injury, will arise to mankind, by proposing alterations in the generally received and approved translation. In the present day especially, pretenders to religious information are so much more common than disciples in Christian principles and practice, that in order to repress the vanity which too often arises from knowledge when unaccompanied with piety, I would earnestly recommend a candid and liberal construction of the received translation, rather than the adoption of new readings and latitudinarian conjectures.

A moment's consideration will be sufficient to shew, that it is necessary to guard very carefully against any infringement upon the character of the Scriptures, as now publicly authorised and distributed. If a doubt is suffered to exist respecting the general truth and faithfulness of the translation, it will tend to loosen that just and proper confidence which now forms the basis of the hopes and joys of many unlearned but pious minds, and may, perhaps, eventually lead to the admission of flagrant deviations from the true import of the most plain and obvious passages.

I might, perhaps, be justified in referring to page 346 in your last volume; and, while pointing to the weight of learning and piety engaged in the received translation of the Bible, might fairly deduce this conclusion, that the host of great and good men there on record, though fallible like ourselves, and by no means possessing our advantages, cannot be supposed to have fallen into many errors of such magnitude as to render it necessary that the correction of them should be attempted, even at

the risk of endangering the safety of that invaluable treasure which we have the happiness to possess.

Having thus adverted generally to this subject, I would, with all possible respect for the learning and research of your correspondent H. S., take occasion to observe, that while the translation of the passage in Genesis, which he proposes to adopt, appears, at first sight, to convey a meaning very different from what has been generally received, the real sentiment of the original text is, in fact, neither lost sight of nor misapprehended in our present mode of reading. "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen." (Gen. xxii. 14.) As if it were said, "According to the current observation, made on this remarkable transaction to this day, or, agreeably with the generally received opinion, founded thereon, and in use at the time of Moses, that where faith in the promises of God is exercised, a corresponding provision, as heretofore in the mount of the Lord, will be *seen* or experienced as it respects the recipient; or will be *provided*, as it respects the Agent or Giver." This will appear to be a sentiment, naturally intended to be recorded, by the grateful, and obedient Patriarch, when he affixed a name to the place where he had received so signal a mark of the approbation of his Lord, and had obtained by his constancy the name of "the father of the faithful."

In support of this opinion, I beg leave to cite the Latin translation of the same passage, together with the translation used by the French Protestants, in both which, the verbs *providere*, and *pourvoir*, seem properly adapted, by their etymological signification, to convey the full and enlarged sentiment of the text. "Propterea vocavit Abraham nomen loci illius, *Jehova providebit*: ex quo dici solet

hodie, in monte Jehovæ *providetur.*" *Amstelodami* 1669.

"Et Abraham apella le nom de ce lieu là, *l'Éternel y pourvoira*; c'est pourquoi on dit aujourd'hui, *il y sera pourvu* sur la montagne de l'Éternel." *A Amsterdam* 1747.

Perhaps, however, the most simple rendering of the passage would be as follows:—And Abraham called the name of that place **JEHOVAH-JIREH**, (*the Lord will provide*); as it is said this day in the mount **JEHOVAH-JIREH**, (*the Lord will provide.*)

S. M.

To the Editor of the Christian Observer.

THE term Charity is so frequently misapplied; it is so often appealed to as an indefinite principle of action, while its genuine influence is but little understood and exemplified; it is so vaguely, unreasonably, and unscripturally extended by some, and so narrowed and constricted by others, that I trust I shall be forgiven for attempting to review the limits which should define its influence on the heart of the Christian.

Real charity will ever be found active, exactly in proportion as the great truths of Christianity exert their prevailing tendencies on the character of the individual. Our Lord instructs his disciples in the duty of cultivating this loveliest of Christian graces; not as an occasional act, or as the natural impulse of excited feeling, but as the constant disposition of a truly renovated heart.

Since, however, the truths of the Gospel are destined to pass through *media* so differing as the minds of men, we cannot expect a perfect coincidence of opinion. In different individuals, the habits of thought and action are so dissimilar, that we must not be surprised when we observe those who think at all often forming conclusions the most opposite from nearly the same premises. The object of the present remarks is to ascertain how far the

principle of Christian charity may and ought to be extended in such cases, so as to, preserve a perfect standard of rectitude on the one hand, and yet not destroy the unity of Christian society on the other.

The exercise of charity does not require, and certainly must not involve, a dereliction of principle. This would be to destroy at once uprightness of character, and to blend the prominent and distinctive features of truth in one indiscriminate mass of confuted and heterogeneous opinions. In principles so important as those which regulate our affections and direct our conduct, it is necessary that our views be precise and well defined, and that our judgment be duly informed on those points which concern our own and our neighbour's welfare. We must be enabled to appeal with confidence to the standard of truth, the holy Scriptures, for the rectitude of our motives, and the consistency of our practice. At the same time, we must be careful not to confound *prejudice* with principle. We are too frequently disposed, from partial consideration and hasty reflection, to form erroneous conclusions; and from the constant habit of acting upon these determinations they are so interwoven with all our ideas, they are so perpetually awakened by a thousand different associations, and they become at length so congenial with our feelings, that we readily mistake what is, in effect, the offspring of prejudice, for the logical deductions of the most correct principle. Besides this, we are so much the creatures of circumstance and association, that we are perpetually liable to confound our impressions and feelings with the results of deliberate judgment. We imbibe many prejudices during the progress of education; some of which, doubtless, may prove essentially useful, and become most properly permanent and stable principles of conduct; but since our education is conducted by those who are

themselves far short of perfection, and are exposed like others to the influence of prejudice, it is manifest that some useless bias, some hurtful obliquity, will almost necessarily be impressed upon the character. Against this effect we should sedulously guard, and carefully avoid mistaking its silent influence for the dictates of reason and reflection.

But though charity does not involve a dereliction of principle, yet it surely requires that even our principles, those secret motives of our conduct which ought to be uniformly acted upon, should not be rendered ostentatiously prominent, so as to disgust where they can do no good. I do not say we are to keep our sentiments out of sight: far from it; we must be ever ready to inculcate and defend them; but charity demands that we should avoid that narrow spirit which cannot endure the slightest difference of opinion. We should even, I conceive, cheerfully make those little sacrifices of feeling which will induce us sometimes to be silent, and to bear with the prejudice, the ignorance, and the intolerance of others, rather than suffer charity to be wounded in an angry and hopeless contest against inveterate obstinacy and bigotted prepossession.

In these remarks I allude only to points of confessedly minor importance. There are some grand principles of Divine Revelation which charity cannot allow to be compromised: there are some cardinal truths, the very soul and substance of religion, which we cannot for a moment yield without depreciating them; which we cannot overlook, without tacitly questioning their importance; and which we dare not abandon, unless we are prepared to admit the perfect indifference of that momentous inquiry, "What is truth?" But the mischief is, that even those who agree in their interpretation of the principal doctrines of Christianity—because

they chance to differ on some minor points, the reception or rejection of which has been identified with the well-being of a party—too often make the latter their standard of real piety, and contend for them with more vehemence than for those truths which are allowed on all hands to be necessary to salvation: Thus it often happens, that men who quarrel with a test, under other circumstances, erect a test of admission to their own little society,—a test not of *belief in the Lord Jesus Christ*, as the only propitiation and satisfaction for the sins of his people, but of implicit adherence to the peculiarities of a sect. I have often admired the candour of our church, whose doctrinal views, though clear and scriptural, are yet so charitably framed as to include and reconcile many of these zealous disputants: indeed on this very subject of church discipline, Christian charity, I imagine, demands a kind of tolerating spirit. It happens not unfrequently, that those who coincide in their views of Divine Revelation, will still differ about the peculiar form of ecclesiastical government and regulations. Certainly, candour requires, in this case, the subserviency of individual prejudices to the paramount claims of our common faith. Our opinions on such subjects, even though correct, must not be erected into principles upon which it would be *criminal to be silent*. Something, surely, must be left to every man's conscience; especially as the church of Christ has undeniably existed under different external forms; and it is probable (I speak at least my own sentiments), that the point was left indeterminate, in order that ecclesiastical discipline might be variously modified, according to the existing circumstances of the civil governments with which Christianity should become connected. Other persons may and do think differently; and I can readily "agree to differ" with those of my

brethren whose views on such subjects may be opposed to my own.

Humility, as well as charity, requires that we should tolerate the opinions of others; for we should recollect, that man is a fallen creature, and that on this side the grave his views are obscured, and his perceptions rendered inaccurate, by the influence of his alienation from God, and his natural bias to evil. He is not perfect; nor can we wonder, therefore, if his perverted judgment should frequently hurry him into error. Remembering our own weakness, and liability to misconception and prejudice, we should learn to retain our opinions with gentleness, though with firmness, and to combat what we conceive to be the prejudices of others, with decision as to our own views, but with a tender regard to the feelings of our brother.

Charity demands the exercise of love to those who differ from us. We must not look on them with a jealous eye; we must not be captiously disposed to question their sincerity; we must not blazen their follies, or hold up to ridicule their prejudices. We must go with them so far as we can tread on common and scriptural ground; and when our opinions diverge, supposing the divergency not to be of a fatal kind, we must still "wish them God speed;" assured that though in non-essentials we disagree, we have yet the same Saviour for our confidence, we are engaged in the service of the same Master, and hope to arrive at the same heaven hereafter. If our neighbour be a true Christian, we are bound to love him *as such*, by whatever name he may be named.

Χίφος.

FAMILY SERMONS.—No. CII.
Psalm civ. 34.—*My meditation of Him shall be sweet.*

OF all the duties which become professed Christians, there is none more usually neglected among men

in general, than that of calm and deliberate reflection upon the concerns of religion. We observe persons constantly frequenting the house of God, and seeming for the moment to have some knowledge and enjoyment of those things which relate to their eternal peace, yet forgetting almost instantly what they have heard, and suffering the sacred impression to be effaced almost as soon as it was formed. While we pray that we may "read, mark, and learn" the holy Scriptures, we too often forget so inwardly to "digest" them that they may conduce to our spiritual nourishment, and strengthen us for our heavenly warfare. If we have any pretence to the name of Christian, the neglect of an outward duty, the omission of our customary devotions, or of attendance on public worship, the breach of the Divine command "to do good and to distribute," the indulgence of unhallowed tempers, or the stirring of worldly or sensual desire, will be followed by proper feelings of sorrow and repentance, accompanied with prayer to God for pardon and assistance; yet amidst all, perhaps, we neglect that especial means of grace which, in many cases, is one of the most useful of all for preventing a recurrence of the evil; we mean religious meditation. And assuredly if it be a sin not to read the Scriptures, and attend public worship, it is a sin also not to treasure up and revolve in our hearts those sacred truths which we have received; not to endeavour, by serious reflection, when in private, to turn them, by the blessing of God, to a practical account.

For the purpose of impressing upon our minds the duty under consideration, let us view—

- I. The proper objects of spiritual meditation.
 - II. The benefits resulting from it.
 - III. The best method of promoting and conducting it.
- I. The proper objects of spiritual meditation are the truths re-

vealed in the word of God, the doctrines and precepts, the invitations and warnings, the promises and threatenings of the Gospel, in all their bearings and relations to the temporal and eternal concerns of mankind, and more especially with reference to our own spiritual state. The field is indeed too vast to admit, within the compass of a single sermon, of our going over all its boundaries. It may also be remarked, that in proportion as our knowledge of divine subjects increases, they will appear more and more interesting and comprehensive, so that the longest life devoted to the study of the Scriptures would be insufficient to exhaust their sacred stores. There are, however, particular topics which more peculiarly call for our daily meditation;—such as the holiness, justice, and goodness of God; his presence with, and inspection over us; our own guilt and misery as sinners in his sight; the means of salvation which he hath provided through the merits and sacrifice of Christ, and our personal need of the Holy Spirit's influence, to convert our hearts, and to make us meet for the kingdom of heaven. It should also be our daily employment carefully to examine ourselves, to search out our peculiar sins, negligences, and ignorances, and deeply to consider not only the way in which they may be pardoned, but the means by which we may be delivered from their prevalence. A person who never reflects in private, and as in the immediate presence of the Searcher of Hearts, upon these important concerns, cannot expect, whatever other means of information he may possess, that he shall come to a right knowledge of them. Meditation, indeed, if accompanied by earnest prayer, will be found to tend more, perhaps, than any thing else, to render the "hearing of the ear" powerful for the conversion of the heart, and is therefore often employed by the Holy Spirit to effect his Divine purposes of mercy

upon the souls of men. When a sinner is once brought earnestly to reflect within himself on his state with respect to God, and, in the view of his guilt and danger, to inquire, "What must I do to be saved?" a beam of hope rises upon his path, which, till that salutary meditation occurred, was covered with an awful darkness, and would have led him to eternal destruction. The Gospel now becomes to him a subject of the most anxious consideration, and proper objects for employing his thoughts will never be absent from his mind.

II. We are now to consider some of the benefits which will result from the practice we have recommended. These are very numerous and important; for by duly reflecting upon what we already know, the knowledge which before only floated in the understanding begins to influence the heart. It is easy, for example, to repeat penitential confessions of our sinfulness and guilt; but they will never excite truly godly sorrow, till we begin anxiously to look into our inmost souls, in order to perceive how far we resemble the descriptions which are given of human nature in the word of God. The excellencies also of Christ Jesus, and the freedom of his salvation, will not much affect us as mere truths, till we feel their suitability to our own case, and have reflected sufficiently upon ourselves to know our guilt and weakness, our impenitence and misery. It is impossible that the Saviour can be duly valued by those who do not think of him, and enter into the nature and excellence of his offices as they respect their own spiritual wants. It is by reflecting often and earnestly upon holy things that the affections become excited, and the heart filled with a sense of their unspeakable importance. A few superficial speculations would never have prompted those ardent feelings of love, and joy, and gratitude, and devotion, which abound in the writings of the inspired penmen. *They*

considered frequently and habitually those things which *we* are too apt to suffer to glide from the memory almost as soon as they die away upon the ear. Religion was with *them*, and has been with good men, in every age, a concern of such importance, as to engross the heart in the hours of retirement, and by silently producing there the "peaceable fruits of righteousness," to render the deportment of its professors indicative of their holy vocation, and worthy of that sacred name by which they were called.

Meditation, in one view of it, may be regarded as conversing with God, and with our own hearts. Enlightened by his presence, and guided by his wisdom, we are enabled to understand more clearly our real condition, and to plead his cause with our own hearts; we learn to see the vanity of our false excuses and "refuges of lies;" and as the defects of our religious character become clearly unfolded to our view, we are incited to more urgent and unwearied supplications for the renewing influences of the Spirit of grace. While we trust to outward impressions, we are too often ready to deceive our own souls, and to mistake the mere stirring of natural affection, or what are merely social feelings in religion, for genuine piety; but the moment we begin to commune with ourselves, no eye seeing us but the eye of God, if our hearts be not right with him, and if they be not truly actuated by religious principle, we are likely to discover the defects in our character, and the consequent peril of our situation. We shall learn to value at its true rate of worthlessness whatever pleasure we may feel in discharging the public duties of religion, while our tempers and affections are not brought into subjection to the obedience of Christ. And on the other hand, where the heart is sincere, though the affections are languid, earnest meditation on heavenly things will kindle a brighter flame,

and raise the mind to something of a right feeling of the unspeakable glories of the Gospel. Thus it appears that reflection and communion with our own hearts are of high importance to all descriptions of characters;—to the sinner, the hypocrite, the careless, and the uninformed, in order to bring them to the knowledge of their awful condition; and to the true Christian, in order to elevate his hopes and desires, to increase his spiritual knowledge, and not only to open new truths, but to make him enter with more interest into those which he already believes, but which he wishes to understand more fully, and to embrace with more ardour and affection. In circumstances especially of trial or temptation, a few moments' serious reflection, with earnest prayer to God, will oftentimes have an influence of the most beneficial kind in convincing us of the vanity of the world, and in leading us to Him who is the only refuge for sinners, and the only fountain of true comfort and repose. When the mind is most distressed, and the prospect, either for this world or the next, most gloomy and appalling, the Christian who can retire to his closet, and lift up his heart to his Father which seeth in secret, meditating upon the love of God, and the grace of Christ, breathing after the influences of the Holy Spirit, and pleading the promises of the Gospel, will have a source of Divine consolation far above all that earthly prosperity can bestow. Whether, therefore, we study our best solace and enjoyment, or our spirituality of mind and "growth in grace," we shall see the propriety of accustoming ourselves to meditate as well as pray, and to drink deeply in private into those important truths of which we do not, perhaps, neglect the public acknowledgment.

III. Spiritual meditation being thus shewn to possess so much importance, it becomes necessary to

inquire into the best method of promoting and conducting it. The duty is difficult on account of the absence of those various helps which assist us in the performance of many others. Where there is nothing to arrest the outward attention, it requires a much greater effort of the mind to make spiritual things appear truly forcible and impressive. The natural senses, far from assisting us in contemplating heavenly realities, serve only to draw us away, and to make us wander from the great objects of attention. Even in the most heavenly-minded Christian, the wing that is spread towards heaven soon begins to flag: how much more, therefore, in the young, the ignorant, and the inexperienced! Yet there is no just reason why even *these* should not derive something of the benefit attached to the duty under consideration; and with a view to effect so desirable an end a few instructions may not be unimportant.

1. If, then, we would desire our meditations to be conducive to our spiritual welfare, they should be regular and frequent. As the body is not supported and kept in vigour by an occasional repast, but by daily nourishment, so the soul also requires a stated and frequent supply of holy meditation to keep it alive and active in Divine concerns. The time and mode of our religious contemplations must indeed differ according to our opportunities of serious leisure, and the ability which God may give us for this employment: but even in the youngest, the most illiterate, and the most engaged members of society, there is no adequate excuse for omitting the duty altogether. If we do not meditate, we cannot pray aright; a wider distance will be interposed between God and us; the Holy Spirit will be grieved, and our spirituality of mind will be greatly lessened, if not entirely lost. Our conversation and intercourse with the world cannot partake of the true spirit of the Go-

spel, if we do not value and cherish that spirit in our moments of retirement. We should therefore avail ourselves of every favourable season for this delightful and profitable work. But more especially should we engage in it, when the mind is more than usually drawn towards heavenly objects, when the heart is softened by distress, and when we feel most our need of a Divine Saviour, and a celestial Comforter. Upon a sick bed those often learn to meditate upon eternal concerns, who never thought of them before; but the desire of the true Christian is, in the days of *health and strength*, to live "the life of faith," and to walk daily with his God, in order that when affliction arises he may know whither to resort, and may find his heavenly Parent a God "nigh at hand, and not afar off," a "very present help in time of trouble."

2. To make our meditations profitable, we should pray and strive to be enabled to conduct them with holy and devout affections. The heart needs much purification to render it fit for heavenly contemplations: it requires to be emptied of the world, and of all objects that would pollute it by their presence. There should be a solemnity when we think upon heavenly things similar to that which we should feel were an angel from heaven, or rather, were the great Judge himself to visit us, and enter into converse with us respecting our everlasting welfare. We lose the benefits of reflection by a levity of spirit which prevents our adequately feeling the importance of the subjects in which we are engaged. Yet what can be more interesting and awful than death and judgment, heaven and hell? And what more worthy of engrossing our secret thoughts and leading us to such reflections as may be the means, by God's blessing, of our eternal salvation?

3. With a view still further to render our meditation profitable

we should cultivate all the powers of the spiritual understanding, and all the graces of the renewed heart. Here there is ample and infinite scope. Whatever faith receives, meditation should lay hold of, and bring into powerful action. No devout feeling, no heavenly affection, no symptom of life towards God, or of deadness to the world, should be suffered to languish and decay. Every thing should be brought nigh, and appear in all its real importance. It does not require enlarged powers of mind, but a regenerate heart, to enable us to enter into this duty; and perhaps no person more enjoys the blessings connected with it than the poor and unlearned Christian, whose hopes are exclusively in heaven, and to whom no subject is so congenial as that of the infinite grace of God unfolded in his revealed word. This remark appears necessary to obviate the objection, that meditation and self-communion are duties that apply only, or chiefly, to the higher orders of intellect, and are of too refined and abstracted a nature for the youthful or uneducated Christian.

In affliction especially, sacred contemplation is a happy privilege, which we may all enjoy. Let us then, at such times, commune with ourselves, and inquire, "*Why* art thou cast down, O my soul! and why art thou disquieted within me?" Let us ascertain the cause; let us trace the evil to its source, and the gain that self-acquaintance which such an investigation, when humbly conducted, cannot fail to produce. Let us learn our sin, our infirmity, our guilt; feel more deeply our obligations to our Redeemer; cleave to him more firmly; mixing with our meditations devout prayer, which may give them a heavenly direction, and render them conducive to our happiness and spiritual advancement.

4. In order, lastly, to render our religious meditations not only profitable, but, as it is intimated in the

text, "sweet" and delightful, we should learn to reflect upon the blessings treasured in the Gospel in connection with our own wants, and should endeavour so to ascertain the reality of our religious character as to feel that we are not uninterested spectators, but real inheritors of all that we survey. Let us contemplate with the eye of faith all the glories of heaven, and the splendours of the unseen world; let us view a propitiated Creator in his infinite Majesty, and at his right hand his ever-blessed and co-equal Son returned triumphantly from his conquest over sin and death, and opening the kingdom of Heaven to all believers. Let us behold him also as a "High Priest who can be touched with the feeling of our infirmities," and who is not only efficaciously pleading in our behalf, but is employed in sending down his Holy Spirit to "guide us into all truth," to comfort and sanctify our hearts, and to direct us in "the way that leadeth to life everlasting." Thus contemplating, in holy meditation, Him who bore our curse, whose hands and feet were pierced for our sake, and whose voice of pity and forgiveness invites us to partake of his salvation; let us deeply reflect upon all his goodness and our own ingratitude—his long-suffering and our provocation,—till those devout affections arise in our souls which may make our meditation sweet, as well as salutary, and which, while they humble us in the very dust, raise him to the throne in our hearts, and render it as much our real delight, as it is our bounden duty to do his will. Spiritual meditation thus conducted will give birth to ardent desires after God and holiness; so that we shall learn, in some humble proportion at least, to adopt the words of the Psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee;" and shall arrive at the emphatic conclusion of the Apostle, that "to live is Christ, and

to die is gain." To produce this effect we should earnestly use every assistance: we should join prayer, and reading, and Christian intercourse with our meditation; we should think upon the character and employments of the blessed inhabitants of heaven; we should contrast eternal things with the vain pursuits and unsatisfactory enjoyments of earth; we should raise as high as possible our estimate of the value of the human soul, and the price paid for its redemption; we should contemplate in all its terrors that "blackness of darkness," that everlasting destruction which awaits the impenitent sinner, in order that we may duly appreciate that mercy which provided an all-sufficient Ransom, and bought us with the invaluable price of the Redeemer's blood.

From this subject we may derive the brief but important inference, of the awful condition of him who

lives "without God in the world." If God be not in our meditations here, we have no scriptural reason to expect he will be our portion hereafter. The love of heaven and heavenly thoughts must commence upon earth; for dying in an unrenewed and unholy state, there is no reason whatever to hope that our meditation of God will be anything but an awful sense of his presence as our offended Judge, and tormenting remorse at having neglected to turn to him while the means of salvation were in our power. The happy contrast to this awful scene can neither be imagined nor described; for "sweet" indeed, and infinitely blessed, will be the eternal contemplations of him who has known God upon earth, and to whom heaven itself is but the consummation of those holy pleasures which even in the present world he had begun to value and enjoy.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A FRIEND, with whom I was lately conversing, remarked, that it seemed rather singular, that, apparently, so little regard was given, either in the pulpit or in religious publications, to a discrimination or classification in any degree corresponding with the varieties of moral character that are every where to be found. Whether the remark be altogether just, and whether, if it be just, it deserves any discussion in the *Christian Observer*, I shall leave others to determine. I wish only to say so much on the subject as may give others an opportunity of investigating it more at large.

All serious and judicious persons will admit, that one of the most useful and proper studies of mankind is man; and it is evident that we can become intimately ac-

quainted with man, only by obtaining familiarity, as far as possible, with all the different moral aspects under which he appears. General positions and comprehensive views may be just and pleasing; but in order to the beneficial study of mankind, we must descend to minute particulars and to the examination of separate characters; as, in order to become acquainted with the productions of nature, we must carefully explore the species and the individual.

This statement being admitted, we may proceed to inquire whether such a view of the subject is sufficiently maintained and acted upon by those who undertake to instruct the world on the most serious and important subjects.

General truth, I allow, is displayed in great abundance; an ample repast is provided, and laid out in decent order; but I feel

that comparatively little attention is devoted to give each guest that which shall be most conducive to his spiritual health and welfare. It should, however, be considered that men are moral invalids: when therefore they come into the temple of wisdom, to sit down at her table, they should neither be sent away without a supply of aliment, nor be fed with that which is unfit for them, both of which evils naturally arise from that want of discrimination to which I allude.

But to be a little more specific in my remarks; may I not ask, without being unreasonable, why those who are living regardless of religion, are generally addressed, both in books and sermons, under no other appellation than the vague term of sinners? Such a term is very easily used, and when properly understood, includes, I allow, the whole idea intended to be conveyed: but would it not be useful frequently to devote a few sentences to the delineation of real characters, rather than to generalize in that vague kind of declamation which most men are eager to repel, and which none are very ready to admit, as applicable to themselves.

There is a class of persons who are totally indifferent about religion; who care but little whether they attend public worship or not; who are utterly regardless about what they hear;—but they may be tolerably moral in their lives, and may therefore see no propriety in including themselves under the general term “sinners.”

There is a class of people who, to the utter supineness and indifference of the former, add a vile and abandoned profligacy of character. They are the slaves of overt sin. To them drunkenness, swearing, sabbath-breaking, and similar vices are a mere sport.

There is a class of persons who are very careful to attend public worship, because they think

it their duty, if not really meritorious, to do so. They care but little about scriptural truth. Their lives, though they may be defiled with many occasional offences, are adorned also with many moral virtues.

There is a class of persons, much resembling the former, whose morals are correct and their characters amiable; but they are strangers to the peculiar truths of religion. Not guilty of gross sins, and only enjoying the amusements and society of persons who are like themselves, they cannot suppose that any thing is wrong in their case. They are negative characters; they are without the palpable transgressions that mark the notorious offender, and they are without the palpable goodness that marks the character of the truly pious. Their great misfortune is, that they labour under a deplorable deficiency of several things necessary to constitute a true Christian.

There is one class of philosophers (for so they wish themselves in this wise age to be accounted), who admit religion in all its orthodoxy; who allow the Fall of Man, the Atonement, and the necessity of Renovation; but admission is all. We may add to this class another, which is composed of those ephemeral sages who reject revelation, and adore, if indeed they adore at all, the god of the poet, of the metaphysician, and of the philosopher.

There is a class among the great and opulent, who suppose that Christianity is designed, almost wholly, for the poor and ignorant. They think it a mark of condescension in them to attend upon its ordinances: this, however, they submit to for the benefit of society; but they expect to be treated by their Creator as exempt characters.

There is a class composed of those persons who are conscious that they are not what they ought to be,

They see that religion is excellent. They flatter themselves that they shall be wise and good at a future day. They are procrastinators.

There is a class composed of persons who in a certain manner understand and respond to all that they hear or read: but they labour under a sort of practical inability to regard as they ought, what they still know and feel to be true and important. Thus they continue to live carelessly, and in a manner inconsistent with their better judgment, and their correct but feeble inclinations.

There is a class of persons who respect religion, promote its interests, and put to shame many real Christians, by the unequivocal excellence of their moral conduct; but who yet afford many undeniable proofs that they are destitute of that truly spiritual knowledge and holy principle which are necessary to constitute us Christians at heart.

So much may suffice at present, on the varieties of character that are very easily to be discovered among those who are living without religion. Perhaps I ought here to bring forward that interesting body of persons who are really thinking about their spiritual welfare; but, having not yet arrived at any thing that deserves the name of fixed and settled piety, might easily be divided into a variety of classes. It would be very interesting to contemplate those moral novitiates in all their preliminary stages. We should see, alternately, the wavering and the firmness of the human heart; the animation of hope, and the trepidations of fear; the wise reaping in joy the recompence of wisdom, and the inconsistent reaping in shame and regret the punishment of inconsistency. We should discover those who are quick to learn, bold to determine, decided in abandoning the world with all its pomps and vanities; and those who are dull, and slow, and hesi-

tating, and reluctant, and who quietly renounce one folly after another. Here we shall find the rash, the vehement, the inconsiderate, the enthusiastic, the uncharitable; and here also we shall find the timid, the cautious, the sober, and the gentle. Here are the fitful and the uniform; those who rapidly advance towards spiritual maturity, and those who make scarcely any apparent progress. But as I am attempting merely to throw out a few hints, I shall proceed no further with this part of the subject.

Again; I shall not stop to inquire whether there be greater variety in the characters of those who do not, or of those who do, regard religion. I am inclined to think that the variety in each division is far greater than is generally supposed. Let us take a few illustrations:—

Of sound genuine Christians, those sterling and dignified characters who both understand and adorn their profession, it is not my design to speak. Their views are scriptural: their lives are holy; and though they have their errors and imperfections, yet in the general tenour of their conduct, they are walking with God. It is to be lamented that this class is composed of a comparatively small number. They who rightly blend together truth, principle, and practice; who are wise without being cold, alive to divine things, without being morbid; and zealous, without being heedless and intemperate; are, it is to be feared, too few in any congregation.

There is a class of persons who have religion and passion, grace and nature, so mingled in their constitution, that they are a mystery to themselves, and to all around them. Their moral character is composed of a chaotic mixture of heterogeneous elements. They live amidst fluctuation and perplexity.

There is a class of persons who go far in religious truth, ac-

ording to their favourite system. Orthodoxy is every thing with them;—but they forget the charity, humility, meekness, patience, submission, as also many active duties, of the real Christian.

There is a class of persons who have felt more or less of religious impressions from their earliest years;—but who have often fallen into grievous sins, whose corruptions are yet strong and too often victorious, and who cannot settle in that consistent course of piety, without which a feeling conscience can never be properly at peace.

There is a class of persons who are religious, but who do not separate themselves from the world so widely as becomes their character.

There is a class of persons who, after long familiarity with divine things, find themselves in a sort of solemn darkness. They read, and hear, and pray: but they are not happy and alive in religion as they would wish to be.

There is a class of persons who receive many right tenets in religion; but who retain also many errors, and in whose apprehensions much defect respecting the cardinal points of the Gospel is very perceptible. Their life is correct: but yet they do not exhibit many of the peculiar excellences of the Christian character.

Why should I mention the lukewarm, the stationary, the glib, the worldly, the indulgent, the dissipated, the feeble Christian? These are populous classes in all the walks of rational existence. Where, I might also ask, shall I put the class of persons who, descended from pious parents, or favoured with a religious education, know, esteem, and do something like profess religion? Who condemn folly, and love the folly they condemn: who value religion, and neglect the thing they value.

But I fear these remarks are becoming too prolix: it is time to

bring them to a close. To a man of reflection and intelligence the world continually appears a mysterious and perplexing scene. A common observer may suppose that all is known at once, and that every thing may be said in a few sweeping sentences. But a wise man sees around him an exhaustless variety; different moral elements united in all possible combinations. Hence he learns to think, and feel, and speak respecting man, with deliberation and modesty, and, pitying the rashness of those whose judgment cannot keep pace with their zeal, sees the propriety of leaving much to the Judge of all men, who alone can discern the heart.

My ideas of actually existing characters may, perhaps, startle some, and appear strange to others: but I would ask the wisest, if I wished to make him feel his ignorance, How much do we know of the world? I am of opinion that all real characters ought to be openly described with fidelity, skill, and judgment. The mere disciple of a system may attend to such a subject with impatience: but we must take the world as it is, and men as they are; and if we mean to do good, we must not merely sit down with the feelings of self-congratulation on our own proud eminence, even though it should be gilded with the light of truth; but must humbly descend into the vale among the rude and low-thoughted myriads of mankind; we must patiently and firmly hold the mirror to every individual, and must say with gentleness and affection, "Mortal, behold thy self." Uniformity in religion is most truly desirable. Our labours ought to be directed to the promotion of the "unity of the faith:" and surely this can never be done better than by making men see themselves; that, instructed in what they ought to be, they may be earnest in seeking to correct their errors and supply their defects.

The difficulty that attends the task to which this paper relates, is unquestionable; and it may be admitted, that in unskilful hands much evil might ensue from an inadequate or wrong attempt at its performance. In fact, no one who is not deeply conversant with three important volumes—the Bible, the human heart, and the world—can ever hope to acquit himself in any respect, as a sound and able teacher of mankind, in moral and religious truth. I leave it, however, to persons of wisdom and experience to reflect on the subject as they judge proper. I only give it as a private opinion, that if statements of sacred truth were made with greater reference to real characters, the interests of true religion would be considerably promoted. The paragraphs of the preacher, and the pages of the author would be so many pictures in which different individuals would recognize their own peculiar features, and, consequently, instruction would make and leave such powerful and lasting impressions on the mind, as might lead to the most beneficial results.

PENSATOR.

To the Editor of the Christian Observer.

Detrahere et pellem, nitidus quæ quisque per ora

Cederet, introrsum turpis.

HOR.

THE *British Critic* for July, 1816, (Art. 10), contains the following passage:—

“This is the only true mode of propagating the Gospel; namely, by establishing a church and a clergy, as a rallying point of sound and active union. All the *visionary schemes of fanaticism*—all the wild and discordant efforts of *unauthorised missions*—can be productive of little permanent good. The Missionary Societies, with which this kingdom at present so unfortunately abounds, build their hopes upon sand: theirs is a foundation, which the winds and waves

will soon dissipate, and the edifice will fall upon the head of its deluded builders.”

Now in considering that the *British Critic* professes to be a Christian and a Church-of-England work, I would inquire, and I do it with unfeigned sorrow, whether a real, earnest, and ardent love of God breathes in such sentiments; or whether pride and bigotry do not pervade and deform the whole passage? It cannot fail to strike the most inattentive reader, that *all* the Missionary Societies established in this kingdom are the object of this writer's scorn and derision. His censures are levelled with such intemperate zeal, that friends and foes are equally involved in one universal clause of ban and anathema, and are loaded indiscriminately with the opprobrium of promoting “*visionary schemes of fanaticism.*” No exception is made in favour of the Society for promoting Christian Knowledge, much less in favour of the Church Missionary Society. All are alike condemned as incapable of producing permanent good. It is frequently difficult to realize in practice that which is excellent in theory: it is sometimes impossible to controul all the contingent events which are requisite for carrying ingenious speculations into successful execution: but that, which has been already accomplished, it is senseless to controvert. It may be undervalued; it may be distorted by misrepresentation; it may be made the object of jest for a season; but it is too stubborn to bend to the wishes of those who dislike them, or to lose their effect upon the mind of a candid inquirer by passing through the medium of bigotry and prejudice. If the *British Critic* will not condescend to read the Reports of the Society for promoting Christian Knowledge, or, reading, is disposed to reproach the Society with pursuing “*visionary schemes of fanaticism,*” it is scarcely to be expected that the Reports of the Church

Missionary Society will be viewed with less jealousy and distrust. On the contrary, as the latter devote the *whole* of their funds to these visionary schemes, which Bishop Horne (good easy man) would have called the laudable promotion of the extension of Messiah's kingdom,—nay the very fulfilment of the gracious purposes of His exaltation, (see Com. on Ps. xlvii. 8,) it is probable that they will only incur from the British Critic a heavier condemnation.

But this sagacious writer will, doubtless, say, that I mis-state his opinions; or, at any rate, misapprehend his meaning. What! the British Critic offended with the diffusion of the blessings of Christianity? Monstrous supposition! Is there no difference betwixt opposing the diffusion of Christianity, and ridiculing the mode in which it is attempted? Now to say nothing of the indecency of ridiculing the deliberate and long practised plans of Missionary Societies, will the British Critic have the goodness to point out what there is of delusion and fanaticism in the following statements?

“In foreign parts, the Society has for many years, and at very great expense, sent out, supported, and aided Missionaries to preach the Gospel to Europeans and Natives in the East Indies: and it has from time to time contributed largely towards the translating and printing of the Scriptures and other books in several Eastern languages; and also to the establishment and encouragement of charity schools, and the erection of churches in that quarter of the world.....To the assistance derived from this Society by its regular transmission of money, printing paper, presses, and other requisite materials, it has likewise been in a great degree owing, that the Missionaries have been enabled at different times, to translate and publish several editions of the whole, or parts, of the holy Scriptures, the Book of Common

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Prayer, Psalter, and many books and tracts connected with religion and civilization in the Tamulian, Bengalee, and Portuguese languages.”—See Report of Society for promoting Christian Knowledge, 1816.

“The Church Missionary Society has established schools and other institutions for the diffusion of religious knowledge at eleven different stations in Africa, and at nine stations in India. In some places, translations of the Scriptures have been effected with considerable labour and expense, and printing presses have been established for the general dispersion of the Gospel in many different languages. Upwards of one thousand native children are receiving the benefits of Christian education in the East, and a number greatly exceeding six hundred in Western Africa. The whole expenditure of the Society in the promotion of these objects, amounts annually to the sum of 17,000*l.* At one settlement (that of Kiskey Town), Government contributes to the support of the Mission. At another, the Bishop of Calcutta has borne testimony to the ‘happy combination of zeal and judgment’ exercised in the cause of Missions by Mr. Corrie, Chaplain to the East India Company at Agra.” (Bishop of Calcutta’s Primary Charge.)—See Report of Church Missionary Society, 1816.

“We envy not (Quarterly Review, November, 1816, Art. III.) the feelings of those who find amusement in holding up to ridicule the labours of the Baptist Missionaries: ours, we confess, have received a very different impression, which tells us we shall not err greatly in placing the names of Marshman, Carey, Ward, and the rest of the Serampore missionaries among the benefactors of the human race....The sum expended by them annually in the three departments of missionary stations, translations, and schools, amounts to

3 C

about 14,000*l.* sterling. From this sum, in the year 1813, were supported fifty-three Missionaries of various nations, with their families; nineteen translations of Scripture were carried on, six thousand volumes printed, with nearly twenty thousand volumes of Gospels, and twenty-five thousand smaller books; and above one thousand children of various nations were instructed in useful knowledge."

"It is said that the distribution of the Scriptures, and of religious tracts, in the vernacular tongue, has had the effect of exciting a lively interest in the knowledge of the Gospel; and that of late many instances have occurred of conversion, by means of these translations alone, without the intervention of any Missionary: that many Brahmins, and others, of high cast, have recently been baptized, and that a great number of native preachers have met with the greatest success in various parts of India.....' And yet (says Dr. Carey) we are sneeringly told that these Missionaries make only *rice Christians* in India.'" —See Quarterly Review, November, 1816.

I profess myself utterly at a loss to comprehend why such methods of diffusing the blessings of Christianity are to be branded as "visionary schemes of fanaticism," as "wild and discordant efforts of unauthorized missions," because, forsooth, what the British Critic calls the only true "rallying point of sound and active union" is wanting.

I would beg leave to suggest to the readers and admirers of the British Critic the following questions:—

Does the nation *generally* feel the importance and necessity of establishing "a church and a clergy" in every part of the world where such an establishment is required?

And, if it does, is the country enabled to carry such an extended measure into effect?

And if all that is desirable cannot

be accomplished, is that a sound reason for attempting nothing?

I readily allow that the *best* way to propagate the Gospel would be to establish "a church and a clergy" as "a rallying point of sound and active union;" but the British Critic knows, or ought to know, that such a measure, considered as a general plan, is not easy of attainment. We are, therefore, compelled to adopt the *next best* method of proceeding, which he is pleased to call "fanaticism." Fanaticism indeed! Every real and genuine endeavour to regulate our lives, and to try our actions by the Gospel-standard, is now-a-days branded with the appellation of enthusiasm or hypocrisy; and all attempts to promote, *by the only practicable means*, the extension of Christianity is called fanaticism.

As a great maritime and commercial people, we have the opportunity of diffusing the blessings of the Gospel beyond the ability of any other nation in Europe: and as masters of a large portion of India, we have not only the opportunity, but (as experience proves) the *power* of extending those blessings to millions. Do we then want the inclination, or do we undervalue the gift? Or, because it is utterly impracticable to accomplish this event in the mode prescribed by the British Critic, are we to abandon the fruits of our present success, and to begin the work afresh at some distant and undefinable period of time?

It has been sensibly remarked, that, whilst we *nominally* prize the doctrines of our religion; whilst "we talk for them, write for them, squabble, fight, hate, and calumniate our fellow-creatures for their sake," we are too often so far from making them the foundation of our practice, that we adopt a rule of conduct directly at variance with them; I mean the current maxims of the world; forgetting that "the friendship of the world is enmity with God." I am afraid that some

such feeling is at the root of our enmity to missions and missionaries. In the Scriptures, "we are never suffered (says Bishop Horne) to forget, that the end of Messiah's exaltation to the right hand of the Majesty in the heavens, was the conversion and salvation of the world; so continually do the Prophets and Apostles delight to dwell upon that most interesting topic, the conversion of the 'nations' to the Gospel of Christ. Why do we vainly imagine that we belong to Him, unless his spirit reign in our hearts by faith?" (Commentary on Psalms, p. 280.—When shall we learn to soften, rather than foment, "the unhappy disputes of the present day; disputes, which serve only to irritate the minds of the contending parties, to grieve all moderate men, and to delight the advocates for schism and infidelity?"

PAULINUS.

For the Christian Observer.

ON THE INFLUENCE OF THE LITERATURE OF FICTION.

AN impression of the importance of my subject, deepened by farther consideration, and by the hope and prospect of its more extended investigation in your journal by other correspondents, persuades me to tender for insertion, a second paper on the Expediency of Novel-reading, the prevalent influence of fashionable literature, and a few collateral topics.

In renewing the discussion, and reverting to the state of the religious world, as depressed and secularized, when compared with itself in an earlier day, I would, in the first place, remark, that not a few thinking persons, who watch the signs of the times, are startled by the very circumstance of the expediency of novel-reading being, at the present period, regarded as an open question. It is argued, that a verdict has long ago been obtained against the defendants in

the cause, by the general decision of the Christian public; and that to move, at this late period of time, for a new trial, either supposes the judges to have been since corrupted; or, that the defeated parties have transferred the matter to another and more liberal court, where they calculate upon a definitive reversion of judgment.

It is, however, my own suspicion, that the court which originally decided, and which still retains a positive opinion on the general demerit of the writers interested in the decision, does yet incline to view them now with far more lenity than formerly; and, it must be conceded, that this decrease of severity is so far justifiable, as the offenders have corrected the tone of their compositions. If the individual who now records this concession, were allowed to appear as counsel for the plaintiffs, he would act, as he presumes, the Attorney General would act under parallel circumstances. To illustrate this, let us suppose that officer to be addressing a jury in a prosecution implicating the circulation of seditious writings. We might imagine him, among other allegations, to say;—"It is true, gentlemen, that the accused party is not formally charged with high treason; nor even with having achieved the seditious depravity of the Paines of a former crisis, or of the Cobbetts who have more recently degraded the political stage. The law has nevertheless been violated; and, although no statutes can provide penalties exactly corresponding with the varied shades of human guilt; yet, the object of the law is practically obtained, in a case like the present, when its decisions tend to the subversion of the principle of disaffection; when the infliction of its penalties restrains an offender from future deviations; and so menaces his associates as to awe them into silence, and furnish them with a beneficial opportunity of discovering what

must have been the ruinous consequences to themselves of their own projects. In the instance of the party immediately arraigned, whatever be the modification of his offence, it is sufficient that its origin is politically corrupt, that in its nature there inheres a tendency to increase with dark and malignant rapidity, and that its ultimate uncontroled result must be a revolutionary explosion. It is, therefore, falsely kind to shelter the defendant under the refinements of an adulterated candour, by urging, as I anticipate, will be advanced on the other side, that the prisoner has merely indulged a little innocuous, though liberal speculation in political science;—for, gentlemen, we must revert to the *principle* of this pamphlet, mark not merely its phrases, but its practical bearings; and a verdict must be founded on the consideration that the very principle which breathes through its pages (even supposing them to contain no paragraph directly of a seditious character, and formally constituting a libel,) is essentially hostile to the monarchy and established constitution of this empire.”—Is there any difficulty, sir, in applying this method to the example of Novels? We are not to estimate by weight and measure the respective quantities of mischief in certain given books, by way of ascertaining, with the accuracy of Shylock, *how much* mischief may safely be circulated, (which, by the way, is a very comic solecism), but must make the honest and Christian inquiry, Has this performance the fair impress of innocence and utility?

And, after all, what is the tangible amelioration, so frequently pleaded, of the more modern novel? This inquiry should be very seriously answered before the alleged improvement is made a plea for their perusal. In a cursory review of a few of the standard British novelists,—passing by Fielding, Smollett, and Sterne, as registered

in the *index expurgatorius* even of accommodating moralists, and to be found, I presume, in no decent family,—let us pause at the name of Goldsmith. Of the Vicar of Wakefield, it is sufficient to observe, that from its details of obsolete manners, deficiency of sentiment, and general homeliness, it is least likely to injure those who are least likely to read it; I mean young persons, and especially young women of delicate romantic super-sensitive minds; who certainly will never descend into the dull profound of *The Primroses* while they can soar with *Mathilde*. In fact, sir, *these* are the readers to whom an indulgence in novels is a draught of moral hemlock. One has no trembling solicitude for students of either sex, whose souls are insusceptible of impassioned emotion.—In passing on to the guarded name of Richardson, you will allow me to transfer some degree of the severity which will, I suppose, be imputed to me by his protectors, to the author of the following enlightened criticism. “Vice (for vice is necessary to be shewn) should always disgust; nor should the graces of gaiety, or the dignity of courage, be so united with it as to reconcile it to the mind. Wherever it appears, it should raise hatred by the malignity of its practices, and contempt by the meanness of its stratagems; for while it is supported by either parts or spirit, it will seldom be heartily abhorred.” If these observations, by Johnson, be just, and they appear unanswerable, Richardson’s *Lovelace*, for example, is a character which ought never to have been drawn. In the graces of gaiety and the dignity of courage, in liberality without profusion, in perseverance and address, he every where appears the first of men; and that honour with which he protects the virtue of his *Rosebud*, if any instruction is to be drawn from it, can only lead the admirers of Richardson to believe, that an

other *Clarissa* might be perfectly safe, were she to throw herself upon the honour of another *Lovelace*. Yet in the composition of this splendid character there is not one principle upon which confidence can securely rest; and *Lovelace*, while he is admired by the youth of both sexes, and escapes the contempt of mankind at large, must excite in the breast of a Christian moralist, sentiments of abhorrence and detestation. A French critic, speaking of this character, says, "By turns I could embrace and fight with *Lovelace*. His pride, his gaiety, his drollery, charm and amuse me; his genius confounds and makes me smile; his wickedness astonishes and enrages me; but at the same time I admire as much as I detest him." Surely this is not the character which ought to be presented to the inexperienced and ardent mind*.—Yet *Richardson*, in sooth, is the writer "who taught the passions to move at the command of virtue!"

The numerous productions of *Charlotte Smith* are generally characterised (as far as dim remembrance enables me to describe them), by an honourable sense of what the world usually understands by propriety. Combined with this they contain a fair average amount of passion, adventure, heroism, and heroineism, mixed up, in her earlier performances, with democracy; and decorated with taste, talent, and a competent knowledge of living manners. *Mrs. Radcliff's* romances far surpass all works of her school, in brilliancy, in commanding vigour of genius, in delicacy and depth of feeling, and in the varied beauties of an original, splendid, and inexhaustible imagination. Indeed, the writings of this authoress form a class of their own. To adopt the exclamation of a former writer in your pages, "What a pencil is

* The above criticism appears in the *Encyclopædia Britannica*. Art. *Novel*. The context may be read with advantage.

hers! with power to adorn all that is elegant, and darken all that is awful! *—and, let me add, to fascinate beyond all names of fascination, any young mind, too ignorant of life's serious realities, and, pursuing and pursued, by the magic illusions of romance. Yet, with all the dangerous charms of this unrivalled artist, nothing is combined of a nature properly immoral; unless the enchantment diffused over her works, tends to enfeeble and subdue the soul, and by such deliquescence to demoralize it;—and this it surely does, if it impel the main currents of passion towards points from which all the discipline of domestic instruction, and the influence of domestic example, is, in a thousand instances, vainly employed to divert them.

It may be a hopeless attempt to restrain our sons at the great schools and universities, from touching either the best or worst among established works of fiction; as every schoolboy and gowmsman may command any thing with money, and may read trash of every description, without the inspection of father or tutor. But where sons and daughters (particularly the latter) remain under the tutelary supervision of parents, it is at least possible for the heads of the family to proscribe, within their "visible, diurnal sphere," exceptionable books. In thus referring to the exercise of domestic authority, it is of high consequence to inquire, by what anomaly in the prevalent system of education and general economy of families, *Christian mothers* can passively allow their daughters to range at will among the degenerate literature of the times. The sterling value of the national character, as it shines in private and home life, and as opposed to the habits of obtrusion and display of the continental fashionables, will be perpetuated

* *Christian Observer* for 1803, p. 115.

(if perpetuated at all) in a most controuling degree, by the *women* of this island; and specifically by those who, in an age splendid in female intellect, and generally favourable, to its farther development, give colour to the literature of their country. I trust that as yet, the native good sense, simplicity, frankness, delicacy, and innocence of British females, has lost none of its lustre, though exposed to the corroding action of continental manners. What may hereafter be lost by repeated and daring exposure to the French atmosphere, I cannot calculate. I am conscious that the hardest and most polished gem may be rendered opaque, and even crushed or consumed; and without suggesting a more direct analogy, I own myself to be too deeply interested in the preservation and yet higher elevation of the character already possessed by my countrywomen, not to be aware that in proportion as novels, compiled on either side of the water, constitute the favourite reading of the daughters of Britain, in that proportion the dignity and purity of those makers of our manners and happiness will sink into the elegant degradation of the goddesses of Paris. There still exists a broad interval between the characters of the rival countries. A complete nationality exhibits itself both in their virtues and their crimes. Among ourselves, goodness is more real with less pretension; and vice does not habitually embarrass itself to be mistaken for innocence. In France, it is precisely the reverse. It is a soil fruitful in Lovelaces; admired on their surface, and detested when examined.

The influence of our indogenous novels is exasperated by a circumstance yet to be mentioned; namely, that we have not only prose but metrical performances of this kind. Walter Scott led the way in the *Lay of the Last Minstrel*; a poem which was received and ordered

to be laid upon the table, *nem. diss.* by the literary legislature of the empire; and speedily domesticated in the majority of the strictest private circles. *Hoc fonte derivata clades!* A long procession of romances in rhyme followed. They were bought, read, idolized; but were beginning to wane at the approaches of criticism and satiety, when the meteor-star of Lord Byron arose in the horizon; and in the progress of its swift and radiant ascent quickly diverted, astonished, and fixed the public attention. It was not, however, foreseen by the governors of religious families, that when, but twelve years since, they sanctioned the circulation of *The Lay*, the entrance of the domestic library was opened for the admission of its compeers, successors, and imitators, with a large retinue of the fashionable authors of modern literature*. It was not foreseen, among a thousand collateral consequences, that even the musical collections of their daughters would be decorated by such compilations as have since found admission. This is a tangible illustration of the moral lassitude and too secularized state of the Christian world. At the same time, how unconscious of the evil veiled beneath its decorated surface are those young persons—not indeed in all instances—whose voice and speech are suffered to add to their master's compositions a new and living potency!

If novels, which are indebted to no extrinsic sources of fascination for their effect, are, as I have endeavoured to prove, highly baneful to the rising generation, how greatly

* I may be accensd of inaccurate chronology in assigning the above date, as the period when the *first* inundation of indiscriminate reading diffused itself over the stricter order of families. It might be more correct to say, that the waters had been gradually rising for many previous years, and gained their flood-height about the time specified in my remarks.

so must be the kind of poetry to which I allude, when thus accompanied with music, and every other circumstance that can give it access to the youthful heart! The more I reflect upon the subject, the more deeply I become convinced that the whole system of reading, now under discussion, is indefensible on any manly or Christian grounds; and that, if persisted in for many years longer, it will tend, more than any thing else, to break down that barrier which ought to separate the recreations of a religious family from those of the unthinking world.

(To be concluded in our next.)

REVIEW OF NEW PUBLICATIONS.

Sermons on various Subjects and Occasions. By GEORGE STANLEY FABER, B.D. Rector of Long-Newton. Vol. I. London: Rivingtons. pp. xvi. and 484. 1816.

THE name of Mr. Faber is well known to the public, as that of a distinguished scholar and an eminent divine. Whether his researches have always been of a kind best calculated to enlighten the world, and to do justice to himself, may perhaps admit of a question: and for ourselves we confess, that we are never so happy to meet him as in the walks of Christian theology. The ability and learning which he has displayed in elucidating many dark and intricate subjects, cannot, at any rate, be misemployed in the illustration and enforcement of those great truths which are more immediately connected with his profession: and although we had not been favoured with his Treatise on the Holy Spirit, we should still have anticipated much both of instruction and improvement from such a dedication of his time and labours. The volume of sermons, of which we propose now to give some account, is evidently the production of no common mind. It comprises many subjects of high importance; and they are handled, in general, with such a Christian spirit, with such force of argument, and such correctness of language

and of taste, that few persons, we presume, who are competent to follow the reasoning, will take up the work without giving it an entire perusal. These sermons are not, in the usual sense of the words, either *practical* or *popular*: we are inclined to place them in the same class with Bishop Horsley's. They are addressed to men of thought and reflection: and we have seldom met with discourses better suited to convince the reasoning gainsayer, and to confirm the intelligent believer in his most holy faith. In the following pages we shall confine ourselves chiefly to the humble but useful task of affording a brief view of Mr. Faber's manner and line of argument in the prosecution of his several subjects.

The first sermon is on the universal Profitableness of Scripture: and its object is to shew in what way the Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness. This discourse is, perhaps, better adapted than any other in the volume to an ordinary congregation: it was delivered as a collation sermon at Stockton upon Tees; and the preacher very properly takes occasion in it to state both the doctrines and the practice which he should feel himself bound in conscience to inculcate. In discussing the subject of *doctrine*, Mr. Faber shews briefly from the Arti-

cles, which he had that day read before the congregation, the truths which are taught in Scripture, and which are peculiarly profitable for man in his present state: such as original sin; salvation by faith; the necessity of Divine grace, that we may have a good will, and working with us when we have it; justification through the merits of Christ by faith, and not for our own works or deservings; holiness of life; adoption into the family of God; and the readiness of the Father of Mercies to give his Spirit to them that ask him.

After explaining, in the next place, how the Scripture is profitable for reproof by its warnings and denunciations, and shewing how incumbent it is upon the minister of Christ not to handle the word of God deceitfully, or to cry Peace, when there is no peace, he proceeds to illustrate the term *correction*. By this word, in conformity with the Greek, he understands the *setting us right in our opinions*, whether those opinions respect principles or practice.

“Without the Bible, all our sentiments of God and religion are radically false: it is the office of Scripture to correct those sentiments. And, even with the Bible in our hands, it is astonishing what erroneous opinions are frequently entertained with regard both to doctrine and practice: it is the office of Scripture to correct all such mistakes.” p. 13.

He takes, as instances, the following particulars. Some have maintained that because we are dead in trespasses and sins, and have no power to help ourselves, it is vain for us to attempt to repent and turn to God. Others have gone into the opposite error, and have argued, that because Scripture commands us to perform such and such duties, we are of course able to perform them in our own strength. Others have become Antinomians, and have madly decried all good works as mere servile legality, because the Bible teaches us, that we are justified

solely by grace through faith, and not for our own works and deservings. In all these respects, Mr. Faber shews the excellence of the Scriptures as profitable for correction; and proves that such errors could not prevail, if men were willing to take the word of God in plainness and simplicity.

The manner in which the Scripture instructs us in righteousness requires, as our author justly observes, many sermons for a full discussion. He is contented in this discourse with a general view of it; and refers his hearers to the opening of our Lord's Sermon on the Mount, and to St. Paul's account, in the fifth chapter to the Galatians, of the works of the flesh, and the fruits of the Spirit;—the first delineating the character of the true Israelite; the second proving further what manner of persons we ought to be in all holy conversation and godliness. The Sermon concludes with a brief but impressive address to the congregation to pray for themselves, and for those also who watch for their souls; that hereafter they may be their pastor's joy and crown of rejoicing in the presence of our Lord Jesus Christ, at his coming.

The title of the second sermon is, “God's Justice exemplified in the Atonement of Christ;” the text Rom. iii. 23—26.

The perfect justice of God is here stated to be the very basis of Christianity: and upon the existence of this attribute is built the whole of St. Paul's argument in his Epistle to the Romans. Mr. Faber reasons upon the subject in the following manner:—

Any exertion of justice presupposes the existence of some known law or standard of right or wrong, to which actions may be referred. If the actions come not within the cognizance of the law, the man is innocent; if they be of a contrary description, he is guilty, and punishment must follow. He may not have broken every enactment; but

his partial innocence will not excuse his partial transgression. If he be suffered to escape after breaking the law in *one* point, that permission is an act of injustice. In the exercise of human laws, it is necessary to vest somewhere the power of granting an absolute pardon. But, however necessary, the use of this power is a departure from strict justice. In human institutions, perfect justice and perfect mercy cannot subsist together. Mercy, as exercised by men, is only an inferior sort of injustice. In some such way as this, St. Paul appears to have reasoned. He assumes as the ground-work of his argument, that God must, from the very perfection of his nature, be absolutely and immutably just. He next shews, that all men have violated a known law; and thence concludes, that by the law none can be justified.

The first of these positions needs no discussion.

To prove the second, the general violation of the law, the Apostle refers both to the Gentile and the Jew. The Gentiles, probably retaining some recollection of primitive patriarchal revelation, were liable, even in a state of nature as contra-distinguished from a state of subjection to a written law, to account for their transgression of that will of God with which they were acquainted. He shews, that although their knowledge of God's will was very imperfect, if compared with that of the Jews, still they never acted conformably to that degree of light which they really possessed. They were guilty of actions which they knew at the time to be offensive to their Creator. "Knowing the judgment of God, that they which commit such things are worthy of death, they not only do the same, but have pleasure in them that do them." They were therefore guilty on their own principles.

Few arguments are necessary to prove the violation of the written
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moral law on the part of the Jews: even if no instance of external positive transgression could be adduced, yet when we reflect upon the purity of the Divine law, and consider that it reaches the very thoughts and intents of the heart, that it takes cognizance of every rebellious speculation and every unhallowed wish, the conclusion must be, that both Jews and Gentiles are all under sin.

Hence the third position is evident, that by the law none can be justified: if it were otherwise, God would cease to be perfectly just. The strange notion that in the day of judgment a sort of balance will be struck between a man's good deeds and his bad ones, is as contrary to the usage of human tribunals as to the holy Scriptures. The justice of God is as much concerned to inflict punishment on all mankind, as the justice of our courts of law is concerned to inflict punishment on a convicted offender. "Cursed is *every one* that continueth not in ALL things, which are written in the book of the law to do them."

How then are we to be delivered from this curse? The plan of the Deist, who rejects Divine Revelation, and of the Socinian, who receives it so far only as it suits his inclination, is partly to extenuate the guilt of man, and partly to call in the unqualified mercy of God. But this plan does not solve the difficulty. The question is not, *to what extent* we have offended, but whether we have been disobedient *at all*. The sentence of God is against every man who has violated the law in any one particular; and with respect to the alleged unqualified mercy of God, it is in this view utterly indefensible; since it takes away the attribute of perfect justice. The Deity of the Socinian is necessarily an *unjust*, and therefore an *imperfect* being.

Very different is the doctrine of Scripture.

"The remarkable passage before us

contains the sum and substance of the whole matter. As a point already proved by him in the preceding part of his Epistle, St. Paul first sets forth, as an undeniable principle, that 'all have sinned, and come short of the glory of God.' He next declares that, notwithstanding our violation of the Divine law, we are yet 'justified freely by his grace through the redemption that is in Christ Jesus.' He then proceeds to describe *how* we are redeemed by Christ: 'God hath set him forth to be a propitiation through faith in his blood.' And he lastly intimates, that this was done in order that the justice of God might be preserved absolutely perfect and entire, even at the very time when he was extending pardon to those whose condemnation that justice loudly demanded: 'to declare his righteousness (or, for the public demonstration of his justice) in the remission of sins that are past, through the forbearance of God; I say, for the public demonstration of his justice at this time: that so he might be just, and yet the justifier of him which believeth in Jesus.'

"It must, I think, strike every one, however singular it may appear at the first view, that God's remission of sins is not here described as an act of *mercy*, but as an act of strict and unbending *justice*. His remission of them, contradictory as such a thing might seem, is yet a public demonstration of his *justice*. The Apostle, in order, as it were, that his meaning might be incapable of misapprehension, emphatically repeats his words; and, instead of disguising the point, or refusing to meet the difficulty, he sums up the whole in what may well be termed 'the great legal paradox of Christianity,' by declaring, that God accepted the atonement made by the blood of Christ, in order that *he might at once be just himself, and yet the justifier of him which believeth in Jesus*; nay, that by virtue of this powerful atonement, the remission of sins should absolutely be a demonstration of his *justice*;—not of his *mercy* (as the Socinian would teach us), but of his *justice*." pp. 41—43.

An objection is frequently made, that the substitution of the innocent for the guilty is itself an act of injustice. To this it is satisfactorily replied, that such a substitution would doubtless be unjust, if *constrained*; but not so, when it is

voluntary on the part of the substitute. Something more, however, is necessary to constitute an *adequate* substitute. There must not only be the *will*, but the *right* and the *power*: and it is not easy to conceive how these three requisites can meet in any *created* being.

This subject is discussed by Mr. Faber with his usual acuteness; and his reasoning leads to the conclusion that the person whose atonement is of such efficacy as to exhibit God perfectly just, even in the very act of justifying sinners, must himself be God; since it does not appear that any inferior being can possess the qualifications of the *will, the right, and the power*.

"Accordingly, both the inherent right and the full power, which last completes the character of a sufficient substitute, are expressly claimed for our Lord. 'Therefore doth my Father love me,' saith he, 'because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.' So likewise 'He is able,' saith his Apostle, 'to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself.'

"In this manner, and in this only, can the problem be solved, that sinful man should escape the penalty due to his sins, and that God should still retain inviolate his attribute of perfect justice.

"In Christ Jesus alone, very God and very man, are the apparently jarring attributes of justice and mercy reconciled together. Through the atonement made by his precious blood-shedding, we may now with a firm though humble confidence look up to God as being at once just, and the justifier of him which believeth in Jesus." pp. 49, 50.

The text of the third sermon is Rom. viii. 33, 34. "Who shall lay any thing to the charge of God's elect? It is God that justifieth;

who is he that condemneth?" The subject is the doctrine of justification by faith.

This doctrine, Mr. Faber observes, may claim to itself a sort of precedency over all other doctrines. Luther pronounced it to be the criterion of a standing or falling church, accordingly as it was held soundly or unsoundly: and respecting those who departed from the scriptural view of this great doctrine, it was declared by St. Paul that *Christ should profit them nothing*, and that to them the Gospel was *become of no effect*.

The theological sense of the words *justify* and *justification*, or the sense in which St. Paul uses them to describe the mode and ground of our acceptance with God, may be gathered very definitely from the text. The phraseology of the passage is *forensic*. The elect of God are put upon their trial: *charges of various sorts* are pleaded against them: yet however aggravated, and however true the charges, who shall presume to condemn, since it is God that justifieth? Here *justification* is opposed to *condemnation*; and therefore its theological sense must be *acquittal*. But since the charges are true, the persons accused cannot be acquitted as *innocent*: justification, therefore, is a complex idea: it involves the notion of *pardon* as well as of *acquittal*. In this sense we accordingly find it used, Rom. iii. 23—25. "All have sinned, and come short of the glory of God: being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

But how can it be reconciled with the Divine attribute of justice, that the allowedly guilty shall not only be pardoned, but acquitted? This apparent contradiction can be solved only by a right view

of the doctrine of *justification*. The Apostle was aware of the question, and therefore immediately subjoins, "To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus."

Now we can be justified before a just God only by righteousness of some sort: by our own righteousness, or the righteousness of some other person. By our own righteousness, as we have already seen, we cannot be justified: we must therefore be justified by some external righteousness; and that righteousness is the righteousness of our Saviour Christ, apprehended by faith, and imputed to us by the grace of God; so that at the bar of heaven it is reckoned as our own, and pleaded by our great Advocate, to use Mr. Faber's expression, "in arrest of judgment." Hence Christ is said to be made righteousness unto us: hence also this righteousness is said to be by the faith of Jesus Christ unto all, and upon all them that believe. Faith is the instrument by which we apprehend the righteousness of Christ; and we are therefore said to be justified by faith, which is the same thing as our being justified by grace through faith.

"On these authorities, our church rightly determines, that 'we are accounted righteous before God (accounted only, not actually made righteous), only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort.' And, on the same authorities, she further decides respecting works done before justification, that they are not pleasing to God. But, if works done before justification be not pleasing unto God; then no works of ours can, in any shape, be the procuring cause of justification: for, if we can do no good works until we be first justified, and if even the good works done after our justification, and in consequence of it, cannot put away our sins, and endure the severity of God's judgment, then

our justification must necessarily be wholly independent of our works.

"Thus, so far as the cause meritorious of our justification is concerned, we arrive at the conclusion, that we are justified solely by grace through faith in Christ Jesus, his all-perfect righteousness being imputed unto us and thence in the court of heaven accounted as our righteousness.

"Zealous as we ought to be of good works in their proper place, here, in the article of justification, we must altogether renounce them. We must reckon them as altogether nothing. We must not presume, in the slightest degree, to build upon them. We must not imagine that they can purchase heaven for us. We must not dare to plead them in arrest of judgment. Before God our only suit must be, that we are sinners, that Christ is righteous; that he was imputatively made sin for us who knew no sin, that we might imputatively be made the righteousness of God in him." pp. 64-66.

The Homily of Salvation, as cited in this sermon, holds precisely the same language.

In a preceding part of the discourse, Mr. Faber had noticed the gross errors of the Romish Church relative to the justification of mankind; and he proceeds, toward the close, to meet certain objections which have been raised against the scriptural doctrine on this subject. Of these the two principal are, that it relaxes the bonds of morality, and that St. James speaks in terms very different from those of St. Paul. With respect to the former of these objections, it was anticipated by the Apostle himself, and he guards expressly against it. This circumstance, therefore, tends strongly to prove that the doctrine of the Romanists, and of those generally who expect to be justified by their works, cannot be the doctrine of St. Paul; because, if it were, then his repelling argument, (Rom. vi. 1, 2,) "What shall we say then? shall we continue in sin, that grace may abound?" would be altogether irrelevant and absurd; for no such abuse could take place. Indeed, upon the charge itself, we may observe that, however plausi-

ble, it is utterly unfounded; the sound doctrine of justification assigns to good works their proper rank; and wherever it is duly received into the heart, it will be followed by the fruits of holiness.

On the apparent discrepancy between St. Paul and St. James; one of whom asserts, that *a man is justified by faith without works*,—and the other, that *a man is justified by works, and not by faith only*; Mr. Faber remarks, that of the three terms, *justification, faith, and works*, contained in these passages, the former two are adopted in different senses by the two Apostles. *St. Paul*, speaking of justification in its strictly theological sense of pardon and acquittal, declares, that the instrumental cause of it is a lively faith in Christ. This doctrine, however, having been misunderstood or perverted by the Antinomian teachers, *St. James* asserts, that the faith which justifies is not a mere speculative belief, such as the devils have; and using the word faith in the sense in which those whom he is opposing practically adopt it, (i. e. in the sense of a bare historical belief,) he thence teaches that a man is not justified by faith only.

But he declares also, that a man is justified by works. Hence, as St. Paul used the word justification in the abstract, St. James doubtless uses it in a more extended sense, as involving the idea of its consequent effects in sanctification. Thus, though the righteousness of abstract justification is imputative, and not personal, the righteousness of sanctification, which is the consequent of justification, becomes, by being freely imparted to us from the Holy Spirit, personally inherent, and not imputative. There is therefore no contradiction in the statements.

This doctrine of justification by faith only, is pronounced by the Church of England to be "a most wholesome doctrine, and very full of comfort." Mr. Faber employs a few pages in shewing the truth of

that assertion; and closes his very excellent sermon by contemplating with the ardent feelings of one who is admitted to share in their pilgrimage and their triumphs, the progress of those real Christians, who have received that wholesome doctrine into their hearts, and are cheered by its blessed consolations.

"Thus, rejoicing in hope, full of comfort, abounding in good works, anticipating the glories of the inheritance reserved for them, do the redeemed of the Lord advance on their way heavenward. Renouncing all trust in their own righteousness, they 'have washed their robes, and made them white in the blood of the Lamb.' Soon therefore, in the full enjoyment of the beatific vision of God, shall they cast, with the apocalyptic elders, their crowns before the throne, and take up the triumphant song, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing:' therefore 'blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'" pp. 86, 87.

Our author takes for the subject of his next discourse the Doctrine of Sanctification; and he grounds it upon the text, "Follow holiness, without which no man shall see the Lord."

He commences the discussion of this doctrine by stating the moral corruption of mankind, and shewing, from analogy, that the mental qualifications of the human race may be expected to correspond with those of our primogenitors. The lion and the lamb, under whatever circumstances they may be trained to maturity, retain still the characteristic qualities of their kind: the resemblance is not merely in the external form, but in the internal temper and disposition. Adam and Eve, therefore, having experienced moral depravation before the birth of their children, the whole analogy of nature would teach us to believe, that the same depravation must be found in their descendants. The corruption of human nature consists not in the following a bad exam-

ple; for, to recur to the above allusion, the lamb would not, by associating with lions, adopt their manners; but the evil is innate and inherent in our very constitution.

We are not, however, left to establish the doctrine by analogy or inference: the Scriptures distinctly assert it; and in terms which are totally inconsistent with the Pelagian idea of our depravity arising only from imitation. From the Fall man suffered in two respects: by his deflection from righteousness he lost all *title* to the kingdom of heaven on the score of God's *justice*; and by his contraction of impurity he lost every *qualification* on the score of God's *holiness*. Now for both these defects Christianity supplies a remedy: by the sacrifice of Christ, and through his meritoriousness, the sinner may be *justified*: and by the changing and renewing of our hearts through the influence of the Holy Spirit, we are rendered, at least in some humble measure, meet for spiritual happiness; that is, are sanctified. Without justification, we should be excluded by the *righteousness* of God; without sanctification, by his *holiness*.

In prosecuting the inquiry suggested by the text, Mr. Faber considers, in the first place, the nature of Christian holiness; and secondly, establishes the truth of the declaration, that without it no man shall see the Lord.

Under the former head, he shews that the process of our sanctification is an inversion of the process of our fall. The enlightened intellect; the obedient will, the holy affections, which were possessed by our first parents, and which, by their transgression, were lost, are to be recovered and restored. In the effecting this salutary change the Holy Spirit of God is the grand agent: he illuminates the understanding, and by means of this chiefly, as a proper instrument and a secondary cause, he rectifies the will and purifies the affections;

The change, thus produced, is internal and spiritual; and its reality is exhibited in the outward conduct.

Now it is evident that this sanctification cannot exist without a commencement: in a revolution so complete there must be some *turning point* from evil to good, some precise *time* in which each individual begins to experience this holy change. Such a commencement is always supposed in the Scriptures: and it is mentioned by its own appropriate name, *conversion*. It is described by our Lord under the term *regeneration*; a term admirably adapted in itself to point out the beginning of a new life; and from the circumstance of its being familiar to the Gentiles in the celebration of their mysteries, well suited to form the phraseology of a religion which was eventually to be extended throughout the Pagan world. This regeneration, therefore, is the implantation of a holy principle: our further advancement in the divine life is called sanctification; which, in this world, is always progressive, but never perfect: it begins on earth, but it will not be consummated till we arrive at heaven.

The second point of discussion is the Apostle's declaration, that without it no man shall see the Lord; and our author endeavours to shew that this scriptural decision is founded also on the immutable principles of right reason.

This argument Mr. Faber pursues, by proving that God cannot consistently with his attributes admit the unholy into his presence; and that an intimate association with God would be incapable of producing any felicity in the souls of those who are destitute of what the Apostle calls the *meetness for the inheritance of the saints in light*. An unholy being would not be happy in heaven, if it were possible for him to abide there: he must experience a radical change before he can be qualified for the kingdom of God. The sermon concludes

with some judicious exhortations tending to enforce the advice of the text.

The title of the next four discourses is, *the Doctrine of Regeneration according to Scripture and the Church of England*.

The text is from Rom. ii. 28, 29.

He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter: whose praise is not of men but of God.

The commencement of our sanctification, as we have already seen, is not coeval with our natural life; for we are born by nature the children of wrath. This commencement is styled by our Lord, *regeneration*, or a new-birth: and as the conversion from darkness to light, which is implied in the term, is a matter of the highest importance, our Saviour has represented it scenically before our eyes, by the rite of baptism. Baptism is the symbol, and regeneration the thing signified. The question, therefore, arises, *Does the inward grace of regeneration ALWAYS accompany the outward sign of baptism: or, on the contrary, is it possible that either may subsist WITHOUT the other?*

Those who hold the former of these opinions, contend, of course, that baptism and spiritual regeneration are *inseparable*; that all baptized persons are regenerate, and that all the unbaptized are unregenerate. The assertion, be it observed, respects not merely an *abstract opinion*, but a *fact*: and as such, it ought to be established by positive evidence. Mr. Faber undertakes to shew in this sermon, that the inseparability of baptism and regeneration cannot be reconciled with either actual experience, right reason, or analogy.

1. How far is the alleged matter of fact supported in all cases by actual experience? We cannot

question an infant, to give us an account of the great change which, by this theory, he is supposed to undergo: and, therefore, whatever we may think of the *improbability* of the hypothesis, we cannot *prove* it to be erroneous, by referring to experience. But we have also an office for *adult* baptism: and if regeneration *always* accompanies the rite, the following argument of Mr. Faber will not be incorrect.

“It is asserted, that the spiritual change of heart called Regeneration invariably takes place in the precise article of baptism. If this assertion therefore be well founded, the spiritual change in question will invariably take place in every adult at the identical moment when he is baptized. That is to say, at the very instant when the hand of the priest brings his body in contact with baptismal water; at that precise instant, his understanding begins to be illuminated, his will to be reformed, and his affections to be purified. Hitherto he has walked in darkness; but now, to use the scriptural phrase, he has passed from darkness into light. Hitherto he has been wrapped in a death-like sleep of trespasses and sins; but now he awakes and rises from the dead, Christ himself giving him life. Hitherto he has been a chaos of vice and ignorance and spiritual confusion; the natural man receiving not the things of the Spirit of God, for they are foolishness unto him: but now he is created after God in righteousness and true holiness: being in Christ, he is a new creature: having become spiritual, the things of the Spirit of God are no longer foolishness unto him; he knows them, because they are spiritually discerned. Such are the emphatic terms in which regeneration is described by the sacred writers: what we have to do therefore, I apprehend, is forthwith to inquire, whether every baptized adult, without a single exception, is invariably found to declare, that, in the precise article of baptism, his soul experienced a change analogous to that which is so unequivocally set forth in the above-cited texts of Scripture.” pp. 145, 146.

If regeneration take place, at any other period of life, there may be nothing very distinct to render it perceptible *at first*; but if it

take place in the article of baptism, it occurs *expectedly*; the catechumen has been prepared by his teacher to look for it at that period. He becomes by regeneration, according to the language of our Church, *nothing like the man that he was before*: and this change, as being previously expected, must be sensibly perceived, by every baptized adult. And is it possible that he can ever forget it; or that he can mistake this radical conversion of the heart, for a transient good resolution? If *one* exception can be produced, then regeneration does not *always* accompany baptism, and the doctrine is untrue.

II. Will this opinion stand the test of right reason?

If a man *without holiness cannot* see the Lord, then it is, at least, *implied*, that *with holiness he will* see the Lord. Suppose then that regeneration, the commencing point of holiness, is always communicated at baptism; baptism then must always place the person baptized in a state of salvation: so that every baptized person, who dies immediately after the administration of the rite, is infallibly sure of entering into the kingdom of heaven. Hence it follows, that every prudent parent will carefully refrain from having his child baptized in its infancy; and that every adult, converted from Paganism to Christianity would do well to put off his baptism to the last extremity. We know that in truth this was the great corruption of the fourth century. The Emperor Constantine was not received by baptism into the number of the faithful till a few days before his death; and “it was the custom with many,” says Mosheim, “in that century, to put off their baptism to the last hour: that thus immediately after receiving by this rite the remission of their sins, they might ascend pure and spotless to the mansions of life and immortality.” We have in this passage the fact and the reason of it. It emanated from the

very theory now under consideration.

The same doctrine would further authorise the persuasion, that a Pagan who should be baptized at the point of death, although wholly unconscious of the nature of the rite, and ignorant of the name of Christ, or perhaps an apostate from that name, would certainly be saved. If baptism be inseparable from regeneration, the conclusion is inevitable*.

And since by this supposed theory, all unbaptized persons are unregenerate, not one of them can enter into the kingdom of heaven. Thus, not only every individual, Jew, Pagan, and Mahometan, whether young or old, is at once consigned to perdition; but also the unbaptized children of Christian parents, and in general all Quakers and also Anti-pædobaptists, who have not as yet considered themselves qualified for the sacrament. Neither does the argument stop here. For what shall we say of the Patriarchs and the Prophets? None of them were baptized, except latterly, according to the mere *human* institution of Jewish baptism; and therefore none were regenerated, and none can be saved. The principle is universal; and it condemns David, and Samuel, and Isaiah, and many others of whom the world was not worthy, by one general and inevitable sentence.

In reply to this remark, some, perhaps, will contend, since circumcision under the Old dispensation, corresponds with baptism under the New, that all the circumcised were actually regenerated by

* We are perfectly aware, as our readers will perceive a few pages further on, that since Mr. Faber's work was published, the *absolute inseparability* of baptism from regeneration, at least in the case of adults, has been generally disclaimed; yet as long as the decisive language of Dr. Mant, and other writers of the same school, stands on record, we cannot think these arguments superfluous or misplaced.

virtue of the ancient rite. But if this conclusion be valid, it was superfluous to baptize circumcised persons: they could not be twice regenerated; and yet were the circumcised converts of our Lord baptized; and according to his general injunction to baptize all proselytes, without distinction, the Apostles admitted to the Christian rite, the Jew as well as the Gentile.

But even if we allow for one moment, that circumcision invariably bestowed regeneration under the law, in the same manner as baptism, according to the theory which we are examining, imparts it under the Gospel, the inseparability of the sign of the thing signified would still include in one general condemnation, all the persons who flourished before the establishment of circumcision as a divine and positive ordinance. Noah might, in some inexplicable sense, have been a just man, and perfect in his generation; and Abel might, in a way equally inexplicable, be called righteous by Christ himself; but they were neither baptized nor circumcised. Shall we, therefore, conclude, that they were not regenerated, and therefore could not be admitted into the kingdom of heaven?

Still further—In the primitive church, during a period of dreadful persecution, it frequently happened that a devout catechumen was dragged to the stake, and put to death, before he had partaken of the rite of baptism: and there are cases of Pagans being suddenly converted to Christianity, by observing the constancy of the martyrs, and being themselves immediately led to the slaughter. Were these persons saved or not? They never were baptized, and therefore, according to the creed of inseparability, never regenerated*. The ancients, who

* Again we would state, that some important concessions have been made on this part, likewise, of the subject,

maintained in a corrupt period of the church, the invariable union of baptism and regeneration, contrived a fiction of their own, in order to escape from the difficulty: they could not but admit that these martyrs were saved, and they held, therefore, that they were baptized. With what? The element of water.—No: with their own blood:—that they were regenerated in the very act of martyrdom. If this ingenious but unscriptural notion preserve the theory in words, it is nevertheless, in fact, a total abandonment of the principle.

III. There is yet the argument of analogy: and although this argument is only presumptive, it tends strongly to establish the view of those who consider the spiritual change as not necessarily confined to the rite of baptism.

We acknowledge two sacraments; each of them having its own proper parts mutually corresponding: visible with visible; invisible with invisible: both relate to something inward, signified by something outward. It seems reasonable, therefore, to infer, that if the outward visible sign be invariably accompanied by the inward spiritual grace in one instance, it is so in both. Without such a supposition the analogy is imperfect. The Romanists, therefore, most consistently maintain the inseparable union in both cases: but not so the Protestants. With whatever zeal some of them may contend for the invariable connexion of baptism and regeneration, they believe, nevertheless, that the wicked in receiving the consecrated elements do *not* spiritually partake of the body and blood of Christ. What they strongly affirm in one sacrament, they as

and that several strenuous advocates for the doctrine of inseparability have confessed that it applies only or chiefly to ordinary circumstances, and the usual application of the Divine grace, but by no means entirely precludes peculiar and unusual means of regeneration in exempt cases, or where baptism was unattainable.

strongly deny in the other; and thus completely violate the law of analogy.

In the sixth sermon, Mr. Faber proceeds to examine, whether the notion that *baptism and regeneration are inseparably united, can be supported by Scripture*. In this inquiry, he adduces and explains many passages which bear upon the question, and subjoins several examples. If our limits would admit of it we should have much pleasure in citing several pages of this sermon: it is truly excellent, and, in our view, conclusive with respect to the matter in debate. We recommend it to the perusal of every person, who wishes for a clear scriptural view of the subject, derived simply from the authority of Revelation; and shall content ourselves with offering to our readers a brief summary of the argument, as given at the close of the sermon.

“II. The sum, in short, of the whole argument, may be reduced to the following syllogisms.

“1. (1.) Without regeneration it is impossible to enter into the kingdom of heaven: because regeneration is the commencing point of sanctification; and, without holiness, no man shall see the Lord.

“ (2.) But, if it be impossible to enter into the kingdom of heaven without regeneration; then all, who do enter into the kingdom of heaven, must have been regenerated.

“ (3.) Now the penitent malefactor on the cross certainly entered into the kingdom of heaven; because Christ himself promised that he should.

“ (4.) Therefore the penitent malefactor must have been previously regenerated.

“ (5.) But the penitent malefactor was never baptized.

“ (6.) Therefore the penitent malefactor was regenerated without the intervention of baptism.

“ (7.) Consequently, we have a direct scriptural proof, that baptism and regeneration are not inseparable.

“2. (1.) If it can be shewn, that a person has been regenerated before baptism; then baptism and regeneration are not inseparably united.

"(2.) But it has been proved, that the centurion Cornelius, the devout Lydia, the Apostle St. Paul, and the guileless Nathanael, were regenerated before baptism.

"(3.) Therefore baptism and regeneration are not inseparably united.

"3. (1.) If it can be proved, that any person has received the outward visible sign of baptism, and that he did not at the same time receive the inward spiritual grace of regeneration; then baptism and regeneration are not inseparable.

"(2.) But it has been shewn, that Simon Magus was duly baptized, and yet that he still remained unregenerate*.

"(3.) Therefore, finally, baptism and regeneration are not inseparable.

"III. Thus it appears from direct scriptural authority, that regeneration may subsist without baptism, and that baptism may subsist without regeneration.

"Hence it will follow, that regeneration may take place at any indefinite point of a man's life; either before baptism, or in the article of baptism, or after baptism. This great change of heart must indeed be necessarily experienced by every fallen creature, in order to his entering into the kingdom of heaven: because, without such a change, it is impossible in the very nature of things, that he could enjoy happiness in the presence of a holy God. But to assert, that regeneration is so inseparably tied to baptism, that all the baptized are regenerate, and all the unbaptized unregenerate; that regeneration therefore invariably takes place in the article of baptism, and consequently that it is nugatory to expect any spiritual regeneration after the outward rite of baptism has been duly administered: to assert such a theory as this is to advocate a mere unauthorized human speculation, which rests not on a more solid basis than the transubstantiation of the Romanists, and which is alike irreconcilable with experience, and with right reason, and with analogy, and with Scripture." pp. 218—220.

So far as the *general* interests of religion are concerned, the argument might be closed with this ap-

* This argument of Mr. Faber's will not, of course, appear strictly correct to those who think that a once regenerate man may cease to be regenerate.

peal to the Scriptures: but for the satisfaction of many who profess themselves to be members of the Church of England, it is desirable to pursue the inquiry somewhat further. We hear it frequently stated, that the *doctrine of the inseparability of baptism and regeneration, whether right or wrong, is the genuine doctrine of the Anglican Church*: Mr. Faber, therefore, proceeds, in the seventh sermon, to examine the truth of this position.

The documents to be considered are, the Baptismal Service, other parts of the Liturgy, the Catechism, the Articles and the Homilies. No person, who wishes to see correctly the opinions of the church, will confine himself to a detached part of her compositions: he will view them as a whole; and upon an examination of the whole he will form his judgment.

1. With respect to the Baptismal Services; the minister prays that the infant about to be baptized may receive remission of his sins by spiritual regeneration. After the performance of the rite, he solicits the prayers of the congregation, that the child may lead the rest of his life according to this beginning, on the express ground that the child is now regenerate and grafted into the body of Christ's church; and lastly returns thanks to God that it hath pleased him to regenerate this infant by his holy Spirit. The office for adult baptism is marked by similar phraseology; so that whatever applies to the one, applies also to the other.

Now it is evident, that the public offices of a national church must be comprised in *general* terms: neither the framers of the Liturgy, nor the priests who use it, could speak positively of each baptized individual, adult as well as infant, whether he would or would not be regenerated in baptism: and surely the decision of this point ought not to be left to the officiating minister. Our church, therefore, in the judg-

ment and hope of charity, whilst admitting persons into the visible church by the visible sign, speaks of them also as admitted by spiritual grace into the invisible church; that is, it speaks *generally* of all the baptized as being likewise regenerated.

This is the only principle for a general service which it is possible to adopt; and it is sanctioned both by the authority of Scripture and by the ordinary phraseology which is familiar to us in secular affairs.

St. Paul addresses one of his Epistles to ALL that he in Rome, beloved of God, called to be saints. Another of them to the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. Did he mean this language to be applied to ALL that were in Rome? to every member of the church at Corinth? And when the same general mode of speaking is addressed to the Ephesians, to the Thessalonians, and by St. Peter to the strangers of the dispersion, are we indeed to suppose that every one of them *had been quickened, was elected of God, was in God the Father and in the Lord Jesus Christ, was begotten again to a lively hope, was born again not of corruptible seed but of incorruptible?* Yet this is exactly the conclusion at which we must arrive, if we apply to the language of the Apostles the same principles of interpretation by which our baptismal services are supposed to assert the regeneration in baptism of every person whom the church pronounces to be regenerate. If one of these conclusions be valid, the other is equally so. The rule of adopting general phraseology is and must be admitted in public documents.

"If," says Mr. Faber, "we were gravely to argue; that, in the undoubted judgment of the king and his ministers, there was not so much as a single disaffected person in this happy land, because its sovereign in general proclamations characterizes all

his subjects, without any exception, as equally loving: if, I say, we were thus gravely to argue, whatever might be thought of the cogency of our reasoning, the principle of our argument would be the very same as the principle of that redoubted argument which has been thought irrefragably to prove, that the doctrine of the inseparability of baptism and regeneration is the true doctrine of the Church of England." pp. 231, 232.

This mode of phraseology is used by the church on other occasions. Thus every child, without exception, is taught in the Catechism to profess his belief in God the Holy Ghost, who sanctifieth him and all the elect people of God. Is every child thus sanctified? Those that partake of the Lord's supper are all taught to unite with the congregation in expressions of the deepest humility and contrition. Is every communicant influenced by these Christian sentiments?

In the Burial of the Dead, the priest, in the name of the congregation, gives hearty thanks to God that it hath pleased him to deliver the person, over whose grave the service is recited, *from the miseries of this sinful world*, with more to the same purport. Does the Church of England imagine every person under these circumstances, to be such a gainer by his death, as to have reason to rejoice in that event? Yet if the church really maintain the regeneration of every individual in her baptismal services, how can we avoid the inference, that she also maintains the actual salvation of every one who receives Christian burial? With the same premises, in each case we must necessarily arrive at the same conclusion.

An examination of other documents, some of which are expressly drawn up in a scholastic, precise, and definite form, will convince us that our venerable church is chargeable with no such absurdity as the theory of inseparability supposes: and if any *apparent* difference should exist between her

several documents, (for *real* difference there is none), we must plainly collect her doctrines from those writings which pretend to accuracy of definition, rather than from such as are of a more loose and popular nature. Now in these more scholastic compositions, we either find a total silence with respect to this alleged inseparability of baptism and regeneration, or a doctrine directly opposed to it: and in certain parts of the Liturgy itself are petitions framed upon the manifest hypothesis, that many adults who compose our congregations, and who were baptized in their infancy, are still unregenerate.

A proof of this assertion we find in the Collect for the Circumcision of Christ. It is a prayer of the congregation for the *true circumcision of the Spirit*, as contrasted with the circumcision of the flesh; that is, a prayer for spiritual regeneration. This collect, we may observe, is couched in general terms: every individual is thus taught to pray for regeneration. Did the church mean to affirm that every person who belongs to her communion is unregenerate? Surely not: yet this conclusion is just as legitimate as the opposite conclusion, derived from the general nature of her baptismal services.

After some very judicious observations upon the Collect for the Nativity—a collect which was understood by Wheatly, and maintained by the Society for promoting Christian Knowledge, till within the last two or three years, to be a prayer *FOR regeneration*—Mr. Faber passes on to the Catechism, and shews that here the theory in question, instead of being asserted, is, in effect, denied. For in the general definition of the term *sacrament*, as an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof, baptism and

the Lord's supper are placed on the same footing with regard to their respective signs and things signified: and since, in the Lord's supper, the sign and the thing signified are confessedly *not* inseparable, the obvious inference is, that neither are they inseparable in baptism.

The same conclusion also will follow from the Articles. We have a *general* definition (Art. XXV.) of both sacraments: it of course affirms of both the same thing, and therefore cannot allow the sign and the thing signified to be separable in the one case and inseparable in the other. We have also a *particular* definition (Art. XXVII.) of baptism *alone*, in which it is not easy to discover any assertion of the doctrine under examination. But if any individual should be of a different mind, let him consider the explanatory statement in the twenty fifth Article. It is there asserted of *both* sacraments, "*In such ONLY as WORTHILY receive the same, they have a wholesome effect and operation: but they that receive them UNWORTHILY, purchase to themselves damnation.*" Without entering at length into the discussion of every part of this statement, this point at least must be admitted, that our church does not hold the unscriptural doctrine of spiritual regeneration being confined in all cases to the sacrament of baptism.

Mr. Faber here goes at some length into the case of baptized infants. Are they *worthy* recipients? We agree with him, that since they are by nature *children of wrath*, we certainly cannot *prove* that they receive baptism *worthily*: positive experience demonstrates that many of them were not regenerated in baptism; and this is sufficient for the question at issue.

The sermon concludes with some extracts from the Homilies, which it seems impossible to explain on any other principle than that adopted by Mr. Faber. We should gladly follow our author in his very

able and judicious disquisition upon these passages; but must be satisfied with referring to his work.

The eighth sermon finishes the subject. It has been contended by some persons, that the doctrine of the inseparability of baptism and regeneration must be the doctrine of the Church of England; because her best and ablest divines have ever maintained it as a genuine tenet of the communion to which they belong. But is this assertion correct? Has the doctrine been maintained by her best and ablest divines?

Mr. Faber most truly replies in the negative: and he proves his position by extracts from their own writings, which can leave little doubt upon any candid mind with respect to the views which they really did entertain. Among the authorities cited, is first a confession of faith drawn up and signed by the following Protestant Bishops and Martyrs, while imprisoned in London:—

“ Robert Ferrar, Bishop of St. David's, and a Member of the Committee appointed to compile the Liturgy; Rowland Taylor; John Philpot; John Bradford; Laurence Saunders; John Hooper, Bishop of Worcester and Gloucester; Edward Crome; John Rogers; and Edmund Lawrence. It bears date the eighth day of May, in the year 1554; and to it is annexed the subsequent declaration: To these things aforesaid, do I, Miles Coverdale, late Bishop of Exeter, consent and agree with these mine afflicted brethren, being prisoners. Mine own hand, Miles Coverdale.”

2. A code of forty-one Articles, which, according to Bishop Burnet, *it is more than probable*, were framed by Cranmer and Ridley.

3. In addition to these authorities which comprise the sentiments of five English Bishops, who flourished at the time of the Reformation, we are presented by Mr. Faber with corresponding extracts from

the writings of Bishop Latimer, Bishop Jewel, Dean Noel, Bishop Hall, Archbishop Usher, Richard Hooker, Bishop Reynolds, Bishop Hopkins, Bishop Pearson, Bishop Wilkins, Dr. Barrow, Archbishop Tillotson, Bishop Butler, Bishop Horsley, and the present excellent Bishop of Durham. Here is a body of evidence afforded by our ablest and most distinguished prelates and divines, from the Reformation even to this day, which is utterly at variance with the doctrine that has by some persons been so confidently maintained, upon the alleged authority of all our best divines. Our readers may, perhaps, be surprised to discover in this list certain names, which are occasionally brought forward, in support of the pretended inseparability of baptism and regeneration; but their surprise will cease, when they observe in what manner the allegation is borne out. It is very easy by gathered extracts to make any writer responsible for any sentiments: and thus it is that Bishop Latimer, Dean Noel, and others, have been adduced as the advocates of a creed which they as little hold as the doctrine of transubstantiation. That the notion of regeneration being inseparably united to baptism, is not entirely new, even among the members of the Church of England, is but too notorious. Bishop Hopkins complains of its appearing in his day; and he speaks upon the subject in terms which deserve the serious attention of every minister.

“ Very difficult it is to persuade men against the prejudices of their corrupt hearts. This great change, say they, is more than needs. Regeneration begins now to be decried by as great masters in Israel as ever Nicodemus was. Many understand not to what end the fabric of corrupt nature should be demolished, and men as it were turned out of themselves. They think, if they are but baptized, whereby, as they suppose, the guilt of original sin is washed away, that a sober religious life, keeping from

gross actual sins, is sufficient for the obtaining of heaven, without those hard and inexplicable notions of regeneration. I shall therefore endeavour to convince you of the indispensable necessity that there is of being born again; that so, when you are persuaded of it, you may give no rest unto yourselves nor unto God, till he cause his Spirit, which is that wind that bloweth where it listeth, to breathe spiritual life into you, without which it is impossible that you should inherit eternal life*." pp. 302, 303.

We cannot dismiss this subject without another observation. Do the persons who appeal with such confidence to all the distinguished writers of our church, as believers in the necessarily regenerating effects of baptism, recollect that many of them were avowedly Calvinists? † Is it possible that Whitgift, for example, or Usher could hold the doctrine without the abandonment of their peculiar creed? For in that case, since they held also the doctrine of final perseverance, they must also have maintained that every baptized person would finally enter into the kingdom of heaven. The view given by Usher of his own sentiments, as cited by Mr. Faber, must have corresponded with that of his Calvinistic brethren. His words are—

“But what say you of infants baptized that are born in the church: doth the inward grace in their baptism always attend upon the outward sign? The answer is, Surely no: the sacrament of baptism is effectual in infants, only to those and to all those who belong

unto the election of grace. Which thing, though we, in the judgment of charity, do judge of every particular infant; yet we have no ground to judge so of all in general; or, if we should judge so, yet it is not any judgment of certainty; we may be mistaken.” pp. 293, 294.

We allude to the Calvinistic opinions of Usher only to shew that as a Calvinist he must in common with his Calvinistic brethren, have rejected the doctrine which is now imputed by some individuals to all our old divines.

In his manner of treating the whole subject, Mr. Faber, it will be observed, proceeds upon general grounds: he enters upon the examination of a doctrine, without any marked reference to the individuals by whom it is supported, and in the spirit of sober investigation. A more inoffensive course could hardly be pursued: but it must needs be that offences will come; and the Dean of Chichester is much offended.

In a letter addressed to Mr. Faber, and entitled “An Apology for the Ministers of the Church of England, who hold the doctrine of baptismal regeneration,” he expresses his feelings like a person who has very serious ground of complaint. His pamphlet carries with it many marks of haste*; and to this haste we are probably to attribute the very singular language in which the Dean has permitted himself to indulge. We are not ignorant how prone controversialists are, above all men, to forget the decencies and civilities which should especially prevail among Christian scholars: and we are disposed to make every allowance for haste and precipitation: but candour itself must have its limits; and if we do not dwell upon this subject in those terms of reprobation which it certainly deserves, it is because we are convinced that the reflections of the author himself

* Bishop Hopkins's Works, p. 535.

† “Her discipline,” says Bishop Horsley, speaking of the Church of England, “has been approved: it has been submitted to; it has been in former times most ably and zealously defended by the highest supra-lapsarian Calvinists. Such was the great Usher! such was Whitgift! such were many more burning and shining lights of our church in her early days, when she shook off the papal tyranny, long since gone to the resting place of the spirits of the just.”

* In p. 5, he speaks of performing qualifications. In p. 29, of wading through an instance, &c.

must have long since suggested all that we would say. The "Apology" was followed by a Reply from Mr. Faber; and this again by ex-postulatory remarks from the Dean. Mr. Faber, in his reply, had commented, not without some portion of due severity upon the temper and manner of his opponent: the Dean throws back the charge; and his "remarks" most certainly do not convey any very striking proofs of alteration or amendment. How injurious, even to the best minds, is the spirit of controversy!

The chief reason for our introducing the mention of these pamphlets is, to recommend that of Mr. Faber, as a very lucid and masterly treatise, in support of his own statements, and to notice the singular fact of the Dean's disavowal, on the part of himself and the clergy, of Dr. Mant's doctrine. In his Apology he declares, that the inseparability of baptism and regeneration is a doctrine falsely ascribed to the clergy: he is confident that no minister of our church ever did or ever could really assert it: he intimates that it is a foolish and papistical superstition: he challenges Mr. Faber, if this opinion can be collected on principles of fair interpretation, from the writings of a minister of the Church of England, to name the book of the author,—with a great deal more in the same strain. Mr. Faber, thus challenged, names the celebrated tracts of Dr. Mant, as adopted and accredited by the Society for promoting Christian Knowledge; and which, on account of this very principle, had given rise to so many pamphlets, and to so much discussion. And what then does the Dean? He avers, that the doctrine of inseparability is not held by that gentleman! He considers it is as a mere invention of Mr. Faber! He says that the Society for promoting Christian Knowledge would not have adopted Dr. Mant's Lecture, if it had con-

tained the opinions which Mr. Faber ascribes to it!*

* All who have at heart the real interests of the church, cannot but rejoice in the explicit disavowal, by such high authority, of a doctrine, the revival of which, by Dr. Mant, and its adoption by the Society in Bartlett's Buildings, we in common with many wise and good men, contemplated with so much alarm. Were we then alarmed on slight grounds? Is it true, that in attributing the promulgation of such unwise and papistical sentiments to Dr. Mant, and the venerable society, we misrepresented both? Let the reader judge. Dr. Mant's tract, published by the Society, is still in existence, and it contains the following passages.

"Supernatural grace is conferred thereby:" viz. by baptism, p. 8.

"Baptism is a new birth, by which we enter into the new world, the new creation, the blessings and spiritualities of the kingdom." "From this time forward we have a new principle put into us, the Spirit of grace, which, besides our soul and body, is a principle of action." p. 9.

"If the work of regeneration is not effected by baptism, it is almost impossible for any sober man to say when and by what means it is." p. 25.

St. Paul, in writing to the Romans, "confirms an opinion presently to be insisted on, that no other than baptismal regeneration is possible in this world." p. 32.

"Does not the language of the Apostle warrant the conclusion that we are born anew in baptism, and in baptism exclusively?" p. 33.

"Neither 1 John iii. 9, nor any other passage of St. John, nor any other text of Scripture, appears to me to authorise the doctrine of a second, or of any other, distinct from baptismal regeneration." p. 46.

Passages to the same effect might be multiplied; but these will suffice to shew, that if Dr. Mant had really no intention of affirming the inseparability of baptism and regeneration, he was at least unhappy in the choice of his expressions; and that we were guilty of no great breach of candour or of common sense, in attributing to him and to the Society which adopted his tract, the promulgation of that heretical and

This piece of intelligence must appear not a little extraordinary to many members of that institution, and to the author of the tracts: but it is no part of our business to mediate between the parties: we only wish to observe, that this doctrine of inseparability, which was supposed to have been virtually carried by vote in a great Society, is now, with perhaps one single exception, universally abandoned:—it is disclaimed on all sides, and we trust that it will never be revived.

To return from this digression, Mr. Faber passes on, in the next sermon, to consider the nature of baptism. His text is the commission of Christ to his disciples: (Matt. xxviii. 19, 20,) *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have command-*

mischievous sentiment. That sentiment is now disclaimed on his behalf, and on the behalf of the Society, by the Dean of Chichester. We rejoice in the disclaimer, and are content to submit to the imputation of being so much less acute than that gentleman, as not to have penetrated as he has done into the real meaning of Dr. Mant. Indeed we are even now incapable, to our shame be it spoken, of discovering wherein we either misconceived or misrepresented Dr. Mant's meaning. And yet it is plain from the Dean's pamphlet that we must have done both. We trust, however, that Dr. Mant and the Society will adopt the only effectual means of obviating similar misconceptions and misrepresentations in future, by suppressing the tract which has occasioned them, and which, if it continue to be circulated, will infallibly occasion them again. For unless the English language should undergo some strange alterations, we do not see how the passages we have cited above can be understood in any other sense, by plain and unlettered laics, than that which we have (doubtless ignorantly) affixed to them.

ed you: and lo I am with you alway, even to the end of the world.

By viewing this passage conjointly with the corresponding passage of St. Mark, our author arranges his observations under two general heads: the first, respecting the order of conduct which Christ presented to his Evangelists, and the place which he assigns to baptism, when beheld by the side of faith; and the second, relating to the object of this symbolical rite, and the nature of those privileges by which it is accompanied.

Under the first division of his subject he shews, that the Evangelists were to commence their labours, by preaching Christ crucified; by convincing the world that Jesus was the true Messiah, "anointed of God with a fulness of grace, and of the Spirit without measure, and sent to be the Saviour and Redeemer of the world." If any person were convinced by their preaching, and desirous to receive Christ as his Saviour, they were forthwith to baptize him in the name of the Father, and of the Son, and of the Holy Ghost. He was thus, on the presumption that he was a real convert, although hitherto very imperfectly instructed in the great mysteries of the Gospel, to be admitted formally a member of the church of Christ. The supposed convert might perhaps be hypocritical; but if Christ did not repel the traitor Judas from baptism (and it must be presumed that Judas was baptized as well as the rest of the Apostles), neither could his disciples repel any who came with apparent seriousness to solicit a participation in the rite. Hence many unworthy persons were admitted to baptism:—such as Ananias and Sapphira, Demas and Simon Magus, Hymeneus, and Philetus; and many became outward members of the Christian community, who derived no saving benefit from the Christian ordinance.

After the supposed convert had been initiated into the visible communion of believers, he was to be further instructed in all things which a Christian ought to know and believe, to his soul's health. The leading and essential doctrines of the Gospel were to be completely developed to him; so that any subsequent defect or apostacy could not be charged upon his ignorance either of the tenets or the precepts of Christianity.

Now it is evident, that whatever benefits might result from believing in Christ, and from submitting to him in all his offices, those benefits would not be enjoyed by the persons who did *not* believe, and who did *not* thus submit to him. Mr. Faber illustrates the point, by enlarging upon the imagined case of a sick man. If the person have no belief in the skill of his physician, he will not apply to him for a remedy. This unbelief, therefore, leads to practical consequences, which may terminate in his death: and thus the opposite principles of faith and unbelief, in reference to Christ the Physician of the soul, inevitably produce two such opposite states of mind, and two such opposite lines of conduct, that the practical believer is brought to final happiness, and the practical unbeliever to final misery. In making this declaration, our Lord points out the radical difference between faith and baptism: he shews faith to be so essential that a man cannot be saved without it: but though he commands that every believer should be baptized; yet he carefully refrains from intimating, that without *baptism* no man can be saved. His words are, *He that believeth and is baptized shall be saved: but he that believeth not shall be condemned.* The omission of the baptismal rite, if a man have real faith, and do not omit the rite from a contemptuous neglect of Christ's commandment, (a sin of which no true believer can be guilty),

will not prevent his being saved. Faith is *essential* to salvation: baptism is *not*, in all cases, absolutely essential.

After a few observations upon Christ's address to Nicodemus, and upon the Divine character of our Lord, as implied in the promise that he would be with his faithful disciples, even to the end of the world, Mr. Faber enters upon the second part of his subject, and inquires into the object of the symbolical rite, and into the nature of the privileges which attend it.

He considers the form of baptism to have been very ancient, and at least as old as the time of Noah; otherwise it is difficult, he imagines, to conceive that it should have been so prevalent both among Jews and Gentiles, and connected with some ideas of a mystic renovation in both, long before the coming of our Lord. This ancient rite Christ adopted; and exalting it into a sacrament, put it into the place, not of Jewish proselytish baptism, but of the divinely-ordained rite of circumcision. Circumcision, then, being in effect and substance the same as baptism, if we would ascertain the nature and privileges of the latter, we must ascertain the nature and privileges of the former.

We can do little more than state the result of Mr. Faber's scriptural and logical discussion. The conclusion at which he arrives is this; that Christian baptism may be viewed as the door of entrance into God's visible house, the church: that hence it becomes the special mark or badge of a professing Christian; and that it likewise admits us into all the privileges enjoyed by the members of the church. So that it is not only an outward badge of our Christian profession, but an efficacious mean of grace, and a pledge to assure us of its reception, if we do not voluntarily shut ourselves out from God's covenant and declare ourselves unworthy of its benefits.

"Such a modification of the doctrine, that it is a mean and a pledge, is evidently required both by experience and common sense. So far as matter of fact is concerned, we do not find that baptism is a mean and a pledge of grace to all who receive it: nor is it agreeable either to right reason or to the general analogy of nature, that it should be so. Baptism acts not as a charm: it imposes upon no one an invincible necessity of holiness. It is a mean of God's grace, only so far as we avail ourselves of the privileges to which it intitles us: it is a pledge of our receiving it, only so far as we take those intermediate steps upon which God has suspended its communication. A brave army is a powerful mean of victory: but, if it be ill supplied and worse conducted, no victory will be obtained. The delivering of a turf may be the pledge of a large estate: but if the estate be never claimed, or if all right to it be forfeited by treason, the receiver of the turf will derive no benefit from the most regularly and authentically witnessed reception of it. Just so is it with baptism: as a precept, it is positive; as a mean and a pledge of receiving Divine grace, it is conditional. The whole analogy of nature cannot be violated to drive men to heaven, nor yet in some cabalistical manner to convey them thither. Baptism, though in a modified sense of the words both a mean and a pledge, can no more in itself secure an admission into the presence of God, than the fabulous efficacy attributed by monkish superstition to the cloak and scapulary of St. Francis. We must do our parts in the Christian covenant, just as we must plow and sow the ground with an eye to a future plentiful harvest: and, if we thus act, we shall then find, that baptism is both a mean and a pledge of grace." pp. 385—387.

As baptism is a federal admission into the church of Christ, it follows that a baptism into what is *not* the church of Christ, is no baptism at all. If a person be baptized into a society which rejects the fundamental doctrines of Christianity, he may indeed be washed with water; but the rite is just as invalid as if he were baptized into the religion of Mahomet.

The sermon concludes with a few remarks upon infant baptism, and upon the form requisite for the efficacious administration of the rite. We shall finish our account by an extract concerning the former of these questions.

"The manifest identity of circumcision and baptism, even to say nothing of the universal practice of the church in all ages, seems abundantly to determine the question of infant baptism.

"As circumcision under the law is the avowed symbol of regeneration, and as baptism under the Gospel is likewise the avowed symbol of regeneration; circumcision and baptism are evidently two outward sacramental signs of exactly the same import. But, if they be signs of the same spiritual grace, they must to all effective purposes be mutually the same with each other: for a sign being altogether arbitrary, if it had pleased God to shadow out regeneration by a hundred different signs, all those hundred signs would still constitute but a single sacrament.

"Such then being the case, as God judged children under the law to be fully capable of entering into covenant with him by circumcision on the eighth day, man can have no right to pronounce children under the Gospel incapable of entering into covenant with him by baptism. Every argument against infant baptism, derived from the necessary want of active faith on the part of children, will be equally cogent against infant circumcision: for faith was so much the grand principle of the Law as well as of the Gospel, that the pious patriarch of the Israelites is specially decorated with the title of 'the father of the faithful.' But God has decided the question in the matter of circumcision. Therefore, circumcision being effectively the same as baptism, he has equally decided it in the matter of baptism. Hence, in every age and in every country, with the sole exception of a modern innovating sect, paedobaptism has invariably been adopted: and hence the Church of England well determines, that 'the baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.'" pp. 397—399.

We come now to the last sermon of this very interesting volume, upon a subject of discussion than which none is more difficult. The title of it is, the Predestinarian Controversy; and its general object is to shew us the necessity of bringing to the test of Scripture not only the conclusions, at which we arrive by a course of abstract reasoning, but the very premises and steps of that reasoning. To give a satisfactory analysis of this masterly sermon, would be a work of considerable length. We shall aim, therefore, at nothing more than to offer a very brief outline of the argument.

Whatever mystery there may be in any of the doctrines of the Scriptures, it may be safely affirmed, that in all points necessary to be understood and to be believed by Christian men, the propositions themselves are clear and intelligible. The Bible does indeed treat of the deep things of God; but they are set forth in *terms*, the import of which cannot be misunderstood by the meanest capacity, although the things themselves are above the comprehension of the highest. Hence we are furnished with an admirable method of determining the truth or falsehood of our preconceived opinions: if they be contradictory to Scripture, whatever may have been the skill with which they were deduced, and the compactness with which they were put together, they must instantly be abandoned.

Now it seems to be too much the fault of persons violently engaged on both sides of the Calvinistic Controversy, that they are unwilling to take the Bible as they find it: they assume scriptural premises, and draw conclusions of their own, which are not scriptural; and thus they are reduced to the necessity of perverting or explaining away some of the most positive declarations of the word of God.

To shew the fallacy and danger of constructing systems, and enforcing them as articles of faith, Mr. Faber supposes a violent Calvinist and a violent Arminian, each to be building up his own hypothesis by a course of reasoning, founded upon some favourite scriptural text. The Calvinist, commencing with the undoubted sovereignty of God and the miserable and helpless condition of man, advances step by step, with great apparent correctness of demonstration, to election and reprobation, to final perseverance and particular redemption.

The high Arminian sets out in the same manner, with some declaration or exhortation of Scripture; and, by a process no less fair in appearance, discovers that the final happiness or misery of men depends solely upon their own voluntary choice, and the line of conduct adopted in consequence of such choice.

That there is a fallacy somewhere in deducing results so directly opposed to each other cannot be doubted; and we may perhaps be inclined from the circumstance to conclude, that abstract reasoning is not, in these matters, the best mode of arriving at truth. This suspicion will be heightened, if we push each train of reasoning to its utmost limits; for, as Mr. Faber proves, we may even go on the one side to the awful length of concluding that God is effectually the author of sin, and that virtue and vice are mere names, or to be considered only as irresistible tendencies to particular objects; and on the other side of inferring that the assistance of the Holy Spirit is superfluous, and that man is his own saviour.

These are doctrines which the two parties in question will not admit; yet the reasoning seems as legitimate and correct as that which often induces them to sup-

port their acknowledged systems, and equally flows from their own admitted premises.

The truth is, that no dependance can be placed upon this sort of reasoning, unless it be perfectly consistent with the Scripture. Hence Mr. Faber lays down the following rule:—"Admit no conclusion in any system to be valid, unless the conclusion itself, as well as the thesis from which it is deduced, be explicitly set forth in holy Scripture."

To shew the use of this canon he applies it to the two preceding chains of abstract reasoning; and proves, by an actual appeal to the Scriptures, that several propositions advanced by each party with much apparent plausibility, are directly opposed to the Word of God. He thus concludes his argument:—

"We must prove all things by Scripture, and hold fast that which is good: regardless of the even opposite conclusions, which might seem by a train of abstract reasoning to be legitimately deduced from our several articles of belief. By adopting such a plan, we may forfeit the honour and glory of a proud systematic concinnity; and, what has not unfrequently been the case with our venerable mother the Church of England, in the mortal tug of theologic war, we may very possibly be deemed Calvinistic by Arminians, and Arminian by Calvinists: but, rejecting each theory as a whole, and determining to call no man master save Christ alone, we shall have the comfort of knowing, that we believe nothing but what the Bible unequivocally teaches us to believe. It may not perhaps be the most philosophical, but it is probably the wisest, opinion which we can adopt, that the truth lies somewhere between the extremes of the two rival systems of Calvin and Arminius; though I believe it to exceed the wit of man to point out the exact place where it does lie. We distinctly perceive the two extremities of the vast chain, which stretches across the whole expanse of the theological heavens; but its central links are

enveloped in impenetrable clouds and thick darkness. After all, whatever metaphysical difficulties there may be in the matter, these difficulties are no way peculiar to Christianity: they are, if I may so speak, inherent in the very nature of things themselves. As mere Deists, we should be equally perplexed, if we were determined to excogitate a compact moral system, with the jarring points of fate and free-will, divine prescience and human contingency. This was felt long before the promulgation of the Gospel: and, if men continue to dispute and to draw out the trains of metaphysical reasoning even to the very end of the world, it requires not the gift of prophecy to foretell, that they will be just as wise at the close as they were at the commencement." pp. 478, 479.

From the view which we have now attempted to give of these sermons, and as far as was convenient in the words of the author himself, it is obvious that they form a sort of regular series: the several subjects, according to the statement in the preface, are connected with each other; and the drift of the argument will be most clearly seen by reading them in the order of their collocation. To what extent the plan may be carried, Mr. Faber has not informed us: this volume is complete in itself; but as it is entitled the *first*, and as we are told that other sets of discourses have been prepared by him, with the design of publication, we may expect soon to be favoured with at least an additional volume. We can truly say, that if Mr. Faber's future efforts be equal to the present, the more frequently we meet with him as a writer of sermons, the greater will be our gratification; and we shall be glad to reserve for him a conspicuous place in our library, not for the sake of ornament alone, but to be read and considered for the correction of error, and the confirmation of Christian principle.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press:—A translation from the Chinese of the Sacred Edict, &c., by the Rev. W. Milne;—Journal of a Voyage to New-Zealand, in company with the Rev. Samuel Marsden;—Observations on the Canonical Scriptures, four vols. 8vo., by Mary Cornwallis;—an Account of the Rev. R. Morrison's Chinese Dictionary and his own, by Dr. Montucci;—Summary of the State of Spain at the Restoration of Ferdinand VII., by Captain C. Clarke;—Philanthropy and other Poems, by the Rev. J. Cobbin, A. M.;—Theological Enquiry into the Sacrament of Baptism, and the Nature of Baptismal Regeneration, in five Discourses before the University of Cambridge, by the Rev. C. Benson, M. A.

Preparing for publication:—Lectures on Scripture Doctrines, by the Rev. W. B. Collyer, D. D.;—The Bibliographical Decameron, by the Rev. T. F. Dibden;—The first volume of the Elgin Marbles, with an Historical and Topographical Account of Athens:—A Series of Practical Lectures, on the leading Doctrines of the Gospel: price, to Subscribers, 5s.; by the Rev. H. C. O'Donnoghue, A. M.

There are at present in the University of Cambridge 1359 members of the Senate; and 3275 members on the boards, being the largest number on record. The number in 1804 was but 2122; and in 1748 but 1500.

The general Committee of the Waterloo Subscription have come to the resolution to allow an annuity of 6*l.* to every man who lost a limb in the battle; 10*l.* per annum to every widow; and for children, according to age, 4*l.* per annum, till seven years old; and up to 15*l.* at fourteen.

Sir H. Davy's invaluable Safety Lamp has been introduced upon the Continent, where it has been attended with the same happy results as at home; and some partial attempts have been even made with it for lighting mines, by means of their own gas.

Monuments of ancient splendour con-

tinue to be discovered in searching the ruins of Pompeii. An extensive public building has been found ornamented with paintings, some of which are very valuable. The pavement is Mosaic, formed in part of small white and coloured stones, and in part of large slabs of marble of various colours. Several inscriptions have been traced, which ascertain the use of this monument: one of them indicates that the right of *luminum obstruendorum*, (a right recognized by the Roman law, and preventing in certain cases, neighbouring proprietors from having lights or prospects near the contiguous estates), had been purchased at the price of several thousand sesterces. Some valuable statues have also been discovered.

The King of Bavaria has issued an ordinance to prevent the abuses of lotteries. He states, that the circumstances of the kingdom, and the practice in other nations, do not allow of his entirely abolishing this species of gaming; but he strictly prohibits all persons from employing any arts for inducing the public to purchase shares. The number of office-keepers is to be moderate, and the conductors respectable men: puffing advertisements, and other publications of a tendency to excite the passions of the people, are disallowed; no Jews are to be admitted in future as collectors; the hawking or offering for sale of tickets is to be rigorously punished; and children are to be entirely prohibited from adventuring.

Among the improvements in the administration of justice in the island of Ceylon, the trial by jury, which was introduced into the island in 1811, is stated to have produced the happiest effects on the character of the natives. The right of sitting upon juries has not been confined to Europeans only, but is extended, without distinction, to all the natives of the country.

The heights of the principal Himálaya mountains, hitherto inaccessible to Europeans, and long supposed in India to be the most elevated in the world, have been lately measured by observations;

the mean results of which are nearly as follows:—

	<i>Eng. Feet.</i>
Dhawalagiri, or Dhólágir	26,462
Above the sea	26,862
Yamunávatári, or Jamautri, (above the sea)	25,500
A mountain supposed to be Dhaibun, (above the sea)	24,740
A mountain not named, (above the sea)	22,769
Ditto (above the valley of Népal, which is 4600 feet higher than the sea)	20,025
Above the sea	24,625
Another near it, (above the valley of Népal)	18,662
Above the sea	23,262

A third in its vicinity, (above *Eng. Feet.*
the valley of Népal) 18,452
(Above the sea) 23,052
The Himálaya chain is visible from Patna, on the southern bank of the Ganges, as a continued well-defined line of white cliffs, extending through more than two points of the compass, at a distance of about sixty leagues, while, at an equal distance, Chimborazo, the highest of the Andes, is seen as a single point, the rest of the Cordillera being invisible. The peak of Chamalasi, near the frontiers of Thibet, is visible from various stations in Bengal, the most remote of which is not less than 232 English miles.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Series of Pastoral Letters on Non-conformity, from a Dissenting Minister to a Youth in his Congregation. 12mo. 3s. 6d.

Fifty-two Lectures on the Catechism of the Church of England: to which are added, three introductory Discourses on the Subject, addressed to the Inhabitants of the Parish of Hinxworth, Herts.; by the Rev. Sir Adam Gordon, Bart. M. A. 3 vols. 8vo. 1l. 11s. 6d.

The Clergyman's Companion in Visitin the Sick; by W. Paley, D.D. Archdeacon of Carlisle. 12mo. 5s. 6d.

Baker's Sermons extracted from the Lectures of Bishop Porteus. 8vo. 9s.

A Farewel Sermon, preached to the Congregation of St. James's Church, Bath, on Sunday the 23d of March, 1817; by the Rev. R. Warner. 2s.

Parochial Instruction; or, Sermons delivered from the Pulpit, at different times, in the course of thirty years; by James Bean, M.A. 8vo. 10s. 6d.

Practical Discourses; by the Rev. Joshua Gilpin.

A Selection of Sermons and Charges; by the late Rev. Edward Williams, D.D. 8vo. 10s. 6d.

Memoirs and Remains of the late Rev. Charles Buck; containing copious Extracts from his Diary, and interesting Letters to his Friends; interspersed with various Observations, illustrative of his Character and Works; by J. Styles, D.D. 5s.

MISCELLANEOUS.

The Traveller's Guide to France and the Netherlands; containing the various modes and expenses of travelling in those countries. 18mo. 4s.

A Catalogue of new and second-hand Books, in all Languages and Classes, for the year 1817; by C. Brown. 2s.

A Catalogue of Books in the Arts and Sciences, Antiquities, Biography, History, Law, and Parliamentary Papers, Theology, Topography, Travels, Voyages, &c.; by A. Maxwell. 5s.

The British Plutarch; by Francis Wrangham, Esq. 6 vols. 8vo. 3l. 3s.

The Annual Register for 1816. 16s.

A Geographical Sketch of the principal Mountains throughout the World; exhibiting at one view their comparative elevations, and grouped according to their respective chains; founded upon the most exact geographical and barometrical admeasurements. 8s.

The History of the British Revolution of 1688-9, recording all the Events connected with that Transaction in England, Scotland, and Ireland, down to the Capitulation of Limerick, in 1691; by George Moore, Esq. 14s.

Thoughts on the Laws relating to Salt, as they affect the Fisheries, Agriculture, and Manufactures of the Kingdom; by Samuel Parkes, F.L.S. M.R.I. Member of the Geological Society. 8vo. 7s. 6d.

A Tribute of Sympathy, addressed to Mourners; by W. Newnham, Esq. 12mo. 5s.

Remarks on the first Chapter of the Bishop of Llandaff's *Horæ Pelagicæ*.

Observations on the West-Indian Islands, Medical, Political, and Miscellaneous; by John Williamson, M.D. 8vo. 1l. 5s.

Observations on the Laws and Ordinances, which exist in Foreign States, relative to the Religious Concerns of their Roman Catholic Subjects; by the Rev. J. Lingard.

Letter to William Smith, Esq. Member for Norwich; by Robert Southey. 2s.

Modern Greece, a Poem. 8vo. 5s. 6d.

Letters from Mrs. Elizabeth Carter to Mrs. Montagu, between the Year 1735 and 1800, chiefly upon Literary and Moral Subjects, from the Originals in the Possession of the Rev. Montagu Pennington, M.A. her Nephew and Executor. 3 vols. 8vo. 1l. 7s.

Odin, a Poem; by Sir W. Drummond. 4to. 18s.

Phrosyne, a Grecian Tale: Alashtar, an Arabian Tale; by H. Gally Knight, Esq. 8vo. 5s. 6d.

The Speech of the Right Hon. Robert Peel, on the Catholic Question.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday the 7th of May, as we stated in our last Number, was held, at Free-Masons' Hall, London, the Thirteenth Anniversary of the British and Foreign Bible Society.

The Right Honourable the President, assisted by the Rev. D. Wilson, read a selection of passages from the Report of the past year, containing the most interesting facts which had occurred in the course of those proceedings, now become too considerable and voluminous to be recited in detail.

The issue of copies of the Scriptures, from March 31, 1816, to March 31, 1817, had been—

92,239 Bibles, | 100,782 Testaments; making the total issued, from the commencement of the institution, to the last mentioned period,

746,666 Bibles, | 929,328 Testaments: in all, 1,675,994 copies, exclusive of about 100,000 copies circulated at the charge of the Society, from depositories abroad; making a grand total of *one million, seven hundred and seventy-five thousand, nine hundred and ninety-four copies*, already circulated by the British and Foreign Bible Society.

The Receipts of the year have been—

Subscriptions, donations, con-	L. s. d.
gregational collections	--- 6754 9 3
Legacies, contributions from	
Auxiliary Societies, &c. &c.	55,532 0 7

Total net receipts, exclu-	
sive of sales	----- 62,286 9 10
For Bibles and Testaments,	
the greater part purchased	
by Bible Associations	- 21,954 7 6

Total - - 84,240 17. 4

The expenditure of the year 89,230 9 9

Obligations of the Society,	
including orders given for	
Bibles and Testaments,	
about	----- 35,000 0 0

The Right Honourable the President having introduced the Report, concluded his remarks with expressing his pleasure that the venerable Bishop of Durham still continued his unabated attachment to the objects of the institution, and his regret that increasing years deprived him of the satisfaction of attending the anniversary. He also lamented the absence of the Rev. John Owen, and still more the cause that kept him from the meeting. In him, his lordship added, the Society had found a historian worthy of its excellence; and he mentioned the circumstance because the labour of literary composition, superadded to those indefatigable exertions which have so much contributed to promote the interests of the Society, had injured his health and impaired the vigour of his constitution.

A letter of apology was read from Lord Exmouth, in which his lordship remarked:—

“I have always felt a sincere interest in the success and prosperity of the Bible Society, as tending to do more good to the human race than any society I have known or heard of; and my regret not to be able to attend it, is therefore the more sincere. I shall always feel happy to assist its laudable efforts.”

Mr. Wilberforce, after various prefatory observations, concluded as follows:

“My Lord, this country has been distinguished in various lines. We have been great in our victories; great in our commercial and manufacturing achievements; great in our literary and scientific attainments. But the glories of our Society, which we are now celebrating, are glories which will last for ever. And it is delightful to observe, that their merit is duly appreciated in other countries. I find, by one passage in the Report, that in Switzerland there are many who have entered on the same course, and are following in the path in which we have gone

before them. This will be peculiarly gratifying to those who, like myself, feel a more than ordinary measure of cordial attachment to that land of liberty. Germany also, in which the great religious Reformation first had its rise, is prosecuting the good work of circulating the holy Scriptures with more than common ardour. Germany is imitating our example, and emulating us with a rivalry which knows nothing of base or vulgar competition. This blessed flame, which we have happily kindled on the Continent, has spread into much darker regions. We see it even infusing life and action into the immense and torpid mass of the Russian empire, and awakening Siberia herself into motion, and communicating to it a kindly warmth.

"Thus, my lord, we proceed in our blessed course, carrying along with us from country to country, a rich donative of light, and happiness, love and joy; and behold fresh prospects of peace and comfort continually opening before us. With these delightful views it is impossible not to be thankful to God for our having been engaged in such a service. It is a work which we may truly affirm is co-extensive with the earth we inhabit; and our labours may be said, in some humble measure, to resemble those of that great Being whose word we circulate, and who 'spreads undivided, operates unspent.'

"My Lord, I must not attempt, for I am unable, to express the feelings which animate me; but I cannot sit down, without stating for myself, and it is a feeling in which I doubt not every one else will participate, that I propose the printing of this Report with the more pleasure, from the kind manner in which it mentions our dear and excellent friend, whose absence we so much regret; I mean, the Rev. Mr. Owen. In that afflicting dispensation, which has prevented him from having the gratification of continuing to labour in our cause, we must, at the same time, recognize the mercy of Providence, which did not lay him by till he had gone through an almost unequalled amount of labour and service. He laid the foundation; he was permitted to see the superstructure rise to heaven itself; and still more, he was enabled to complete the History of our achievements, in a work which, though laborious, could not, even to the compiler himself, be without gratification. For it is always gratifying to

trace any great work from its outset to its consummation; to mark its gradual progress; to see the obstacles it has overcome. And this work of our friend's will hereafter, I doubt not, be justly accounted, through succeeding ages, an imperishable record of one of the most extraordinary dispensations of Providence which ever was vouchsafed to enlighten and to bless the world.

"Under this impression, it is with delight I see the Report pay this tribute of affection and gratitude to a man to whom we owe so much. When he is no longer able to come to us, we go, as it were, to him, into our sick friend's chamber, and there endeavour to pour the strains of gratitude and consolation into his ear, when that tongue, which has so often delighted us, is silent."

This motion being seconded by the Lord Bishop of Salisbury, the Bishop of Gloucester moved thanks to the President, and pointed out the duty of joy and gratitude to God, who, in the midst of unexampled difficulty and universal distress, had maintained the prosperity of the Society; inferring from this circumstance, in conjunction with the general tenor of the Report which had been read, the propriety of persevering in patient hope. Had difficulties arisen, had opposition increased in any part of their sphere of operations, had their funds in any instance appeared to lessen, or to be directed to other channels, surely they ought to derive from these little checks the right lessons of humility, and become more anxious to pursue their work in a Christian spirit, and to compensate for partial failures by more strenuous efforts, and, if possible, by greater sacrifices. With this determination to persevere should be associated the firm principle of faith and implicit dependence upon God. "Is it nothing," said his lordship, "that bigotry in one part of Christendom, and superstition in another; that Mahometan pride and Pagan idolatry have begun in various quarters to give way? Has not the hand of God been almost visibly with us for good, and his presence among us of a truth! Has the Sun of Righteousness shone so long with uninterrupted splendour, and shall an occasional cloud make us doubt his continued favour for a moment? Shall we not rather cast ourselves still more simply and unreservedly upon his long experienced protection, and be assured that the cause of his word will find in

him a rock which shall never be shaken—the Rock of Ages, against which all the force or the devices of the powers of darkness shall never prevail?” His lordship ended his remarks with a forcible and affectionate address to the members of the Society to make a spiritual and practical use of the sacred Volumes which they distributed to others; especially as the infidel, the careless, and the worldly-minded were apt to measure the value of the Society by the effect which this professed regard to the Bible produced upon the life and deportment of its adherents.

Sir Thomas Dyke Acland particularly alluded to the co-operation and sympathy of that happy land of liberty and simplicity, of loyalty and religion, which had so admirably seconded the efforts of the Society, and whose best feelings were almost identified with our own. In his progress through that country, he had frequently the happiness to hear his native land mentioned in a manner most gratifying to his national feelings, and to public spirit and generous conduct; a successful struggle in the cause of justice, and the glory of its arms, were topics which called forth continually a well-earned praise; but a praise in some countries diminished by the imputation of selfish interest, or grudgingly yielded, and mixed perhaps with somewhat of jealousy of her pre-eminence, and anxiety respecting her influence and authority. But there were two topics which, in Switzerland especially, excited unqualified admiration; first, the emancipation of Africa from the slavery of the body; and, secondly, the emancipation of the world from the darkness and ignorance of the mind. When it was said, with gratitude and praise, that England had abolished the Slave Trade, and established the Bible Society, there remained but a petty sorrow for her acknowledged superiority, but a desire to imitate her conduct, and emulate her benevolence. The guiding spirits, and providential instruments of these two achievements, were present before the Society; and he could add, from his own experience, and he believed there were those dear to his lordship, who, at this moment, experienced the same, that the name of his lordship, as President of the Bible Society, was a passport, not through Switzerland alone, but he believed through every nation in Europe.

Lord Teignmouth replied: “For this—
CHRIST. OBSERV. No, 186.

teen years it has been my pleasing office to report the progress of an institution, continually advancing in interest, respectability, and usefulness—such, by the Divine favour, has been the effect of the disinterested benevolence of its principle, the catholic spirit of its constitution, the restrictive wisdom of its regulations, and the integrity with which its concerns have been administered. The British and Foreign Bible Society is no longer an experiment: experience has decided for it more favourably than its warmest advocates ever anticipated, and has pronounced it one of the greatest blessings to the human race, that Christian charity ever devised.

“Permit me for a moment to take a slight view of that magnificent scene which it has been the means of exhibiting to the world, and which has been most amply delineated in the Report. We may behold princes and potentates, the noble, the wise, the learned, and valiant of the earth, proclaiming their homage to the word of God, and aiding and encouraging the circulation of it, by their influence and example. We may see dignitaries and pastors of every church, Christians of all confessions, cordially uniting, and contributing, according to their several means, their talents, their time, their labour, their wealth, or their pittance, to promote this beneficent work, animating and encouraging each other in the career of benevolence, themselves animated and supported by the prayers and benedictions of thousands, who have benefited by their charitable labours. If I were to name a particular instance, out of many, in which the benevolent spirit of our institution shines with particular lustre, I would advert to the affectionate intercourse which it maintains with kindred Societies all over the world, exciting emulation without envy, and provoking each other to love and good works. And may we not hope that this kind and harmonious feeling, so cordially displayed in the Correspondence and Reports of Foreign Bible Societies, may gradually extend its benign influence, softening the asperity of national jealousies, and insinuating that spirit of conciliation and good will among nations towards each other, which the whole tenor of the Gospel inculcates, and the interests of humanity require? If such should ever be the blessed result of our endeavours to promote the happiness of mankind,

through the medium of that holy Book, in which only the knowledge for obtaining it is to be found, the British and Foreign Bible Society will then have acquired a triumph more splendid, more honourable, more useful, than ever was achieved by arms; and the word of God, which has had such free course, will then indeed be glorified. But, without expatiating on this cheering hope, which all present will, I am sure, be inclined to participate, I may venture to affirm that, if it were possible to trace, in all its variety and extent, the good produced by the British and Foreign Bible Society, the result would incontestably prove, that public liberality was never more profitably directed, was never applied to better or holier uses, than to support an institution which breathes peace and good will to men, without distinction of colour or country, Christian or heathen. But so much of that good has appeared, that I cannot but offer my devout thanksgiving to Almighty God, who has been pleased to make me in any degree instrumental to the production of it; and if I were to name a day of my life attended with a peculiar blessing, I should fix on that in which I became a member of this institution."

W. T. Money, Esq. M.P. assured the meeting, that the services of this Society were not less appreciated in the East than at home. He had lately returned from that quarter; and among the delightful enjoyments which awaited his return to his native land, one of the most gratifying to the best feelings of his heart was to be associated with that excellent institution, whose exertions among the nations of India he had had the happiness to witness, and, as far as depended upon his humble efforts, to promote. The first great step for the spread of the Gospel on the Western side of the Indian peninsula was the establishment of a Bible Society at Bombay, which, under the zealous and well-directed patronage of Sir Evan Nepean, had amply succeeded. The natives were at first somewhat hostile to the measure; but upon its objects being clearly explained, all apprehension vanished from their minds. The character and example of the Europeans in India had been hitherto considered as the bane of Christian instruction among the natives; but he could bear testimony that the morals of every description of British residents had now greatly improved: a zeal for religion had begun

very generally to prevail, accompanied with a line of conduct more in unison with our doctrine, and better calculated to diffuse it. The change was to be attributed to the circulation of the Bible, to the ecclesiastical establishments which Dr. Buchanan recommended, to the labours of the Missionaries, and the example of some of the highest resident Authorities. He inferred from the great diversity of native dialects from Cape Comorin to the Isthmus of Suez, the necessity not only of translations, but of teaching the inhabitants our language, as the best vehicle of religious communication. The Portuguese had adopted this plan, and their language had survived their empire, and still continued to be the medium of propagating their mode of worship with success, with which we, in the zenith of our power, cannot keep pace. After a variety of useful remarks and interesting anecdotes, Mr. Money concluded with the following relation:—

"Between two and three years ago I went from Bombay into the Maratha country, for the health of my family, and we encamped in the bosom of a beautiful grove at Lanocoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with her native servant, they approached an ancient and deserted Hindoo temple; the man, quitting the little child, stepped aside, and immediately paid his adorations to a stone idol, that was seated at the door of the temple. When he returned, the following dialogue took place between them:—'Saumy, what for you do that?'—'Oh! Missy, that my god.'—'You god?'—'Why your god a stone—your god as can see—no can hear—no can move.'—'My God see every thing; my God make you—make me—make every thing.'

"We remained at this place for four months, and I have described the respects in which Saumy never failed to render to the temple, and the child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, 'What will poor Saumy do when Missy go England?'—'Saumy no father, no mother.' She instantly replied, 'Oh Saumy, if you love my God, he will be your Father and Mother too.'

"The old man, with tears in his eyes, promised to love her God. 'Then,' said she, 'you must learn my prayers';

and she taught him the Lord's Prayer, the Belief, and her morning and evening Hymns. One morning, when we were assembled to family worship, Saunty, of his own accord, quite unexpected, came into the room, took his turban from his head, laid it on the floor, and, kneeling down, audibly repeated after me the Lord's Prayer. From thenceforward there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible, and in a little time, he accomplished the task.

The Rev. George Clayton remarked—“When I look at this Society, not as I behold it to-day in this crowded hall, where all is acclamation and triumph, but when I view it in the calm retirement of the study, and as I have lately done through the curtains of a sick chamber, I can truly say, I am rapt in admiration of its constitution and movements: it comes over me in those forms of grandeur and majesty, which I have really no language to describe. I look with amazement and delight at the unincumbered simplicity of its plan, for it gives the Bible, and the Bible only—at the amplitude of its range—for the field is the world; at the multitude of its agents, for these are not easily calculated—at the vastness of its resources, which exceed the most sanguine expectations—at the magnificence of its successes, for these are now emblazoned in every dialect of the earth, and quartered on the escutcheon of almost every crowned head in Christendom. But, gentlemen, it is not precisely in these views, that the institution strikes my mind most forcibly—it is the characteristic spirit which it breathes—it is the moral aspect which it wears—it is the moral power it exerts, which render it the welfare of the world.”

Mr. Clayton then proceeded to point out, with much eloquence, the unanimity of the Society's friends, their candour and forbearance towards their opponents, and the religious disinterestedness of its agents, and concluded as follows: “Never does this Society charm me so much, as when it humbles itself and its achievements, and says, ‘Not unto us, not unto us, O Lord, but to thy Name, be all the glory.’ It was a gratifying circumstance, which is reported to have occurred at the coronation of our beloved Sovereign, (whom may God long preserve, and speedily restore!) When the youthful Monarch

passed through that ceremony, he is reported to have inquired, whether it was customary to receive the memorial of our Saviour's death with the crown upon the head; to which the officiating Archbishop replied, that there was no established law on the occasion: upon which the Sovereign immediately put off the crown, and deposited it at the foot of the altar, while he prostrated himself in a posture of profound humiliation. This is precisely what this Society has done to-day, and will continue to do, as I hope, till the latest day of its existence. Let it not be forgotten, that it was when Nebuchadnezzar swelled on the lofty turrets of that city, which he had raised as a monument of his glory, that a watcher, and an holy one from heaven, was sent to rebuke his pride, and to terminate his dominion. It was when Herod, on a set day, arrayed in gorgeous apparel, made an oration unto the people, and they cried, It is the voice of a god, and not of a man! that the angel of the Lord smote him, and he was eaten of worms, because he gave not to God the glory. And so soon as the worm of pride shall eat into the heart of this Society, so soon as this canker shall corrode that spreading tree, under whose shade the nations are reposing, so soon may we bid farewell to the prosperity of our institution. But while harmony prevails, and forbearance is exemplified, while disinterestedness reigns, and the glory of all that is accomplished is unreservedly ascribed to the King of Heaven, so long this institution will realize, what I am sure is the wish of its warmest admirers and best friends, ‘Esto perpetua!’

The Hon. Sir George Grey stated the readiness and pleasure with which foreign vessels, as well as our own, received the sacred gift of the Scriptures. —He was followed by John Weyland, jun. Esq. who expressed his great attachment to the Society, as one of the wisest and noblest efforts which God ever put it in the heart of man to make for the promotion of his glory, and the good of our fellow creatures. It was founded, he remarked, on the only solid principle of human improvement, the *moral equality* of mankind; that principle which acknowledged that the poorest man in the poorest cottage, the wildest savage in the remotest desert has a soul as valuable in the eyes of his Creator, and which should be as valuable in the eyes of those who have the power of protecting and instructing him, as the greatest mo-

march on his throne. "It is this feeling," remarked Mr. Weyland, "which soothes the mind of the philanthropist, in contemplating the *political inequalities* of the human condition, which he must necessarily admit to be an essential part of the ordination of Providence towards a fallen world. It is the principle of *moral equality* too, as it is acted on by this Society, which more than compensates to the man who is suffering under the consequences of *political inequality*, all the supposed hardships of his lot. For put the Bible into his hand, make him feel the objects we all feel, and instead of being the lowest in the scale, he is raised to the highest point of human happiness and usefulness; he becomes the member of an *aristocracy*, to which I heartily pray, that I, and those whom I love, may belong." Mr. W. having dwelt on the *principle* of the Society, felt desirous, as a country gentleman, to bear witness to its excellent *practical effects*; which he forcibly illustrated by circumstances which had occurred, within his own observation, of immoral and profligate persons becoming useful and active members of the community by means of their connection with Bible Associations. One man, in particular, had thus saved 4s. 6d. a week to his family; he was accustomed to spend weekly 5s. at a public-house; but a Bible being put into his hand he came to the penny association, and subscribed his penny: in six months from that period he increased it to 6d.; and when told that it was not wished to deprive his family of the money, he gratefully acknowledged that he had gained 4s. 6d. by means of the Association, and had to thank its conductors, not only for saving his money, but for making him a better man, and giving him the enjoyment of happiness, which he never before possessed, and for which he should never be able to repay them.

(To be concluded in our next.)

CHURCH MISSIONARY SOCIETY.

At the seventeenth anniversary of this institution, which was held May 6th, the Rev. D. Wilson preached the Annual Sermon, and forcibly pointed out from John iv. 35, 36, First, the present state of this country with respect to the means and disposition for communicating the Gospel; and secondly, the openings in the heathen world for its reception. The meeting for receiving the Report and conducting the annual business of the Society, was af-

terwards held at Freemasons' Hall; the right honourable Lord Gambier in the chair; attended by the Bishop of Gloucester, several of the Vice-Presidents, and other officers of the Society, a large number of clergymen, and more than 1200 other members both ladies and gentlemen.

The Report, which was by far the most encouraging yet presented to the Society, mentioned, among other interesting circumstances, the baptism of *twenty-one* adults in one day, from among the recaptured Negroes in the colony of Sierra Leone. The income of the Society, instead of being diminished, as might have been expected from the circumstances of the times, had increased during the last year more than 3000*l.*; amounting to nearly 20,000*l.* Owing to the increased demands on the Society, the expenditure had not been much less than 22,000*l.*

The principal speakers on this occasion were, the right honourable Lord Gambier; the Bishop of Gloucester; the Rev. John Paterson; the Rev. Dr. Thorp; R. H. English, Esq.; the Rev. J. Bickersteth; Charles Barclay, Esq. M.P.; the Rev. R. P. Beachcroft; the Rev. J. W. Cunningham; the Rev. D. Hughes; the Rev. D. Wilson; the Rev. E. Burn; and the Rev. Hans Hamilton. Never have we witnessed, at any public meeting, a style of eloquence more solemn, chastised, and appropriate, or a spirit more devotional and ardent, yet at the same time humble and affectionate, than on this occasion;—and indeed it is but justice to add, that in general the anniversary meetings of the various religious charitable societies have been characterized this year more than ever, by these laudable qualities—qualities which do no less credit to the taste and judgment of those who attend to their piety and benevolence, than to their worldly motives. It is gratifying to observe, and it ought surely to be viewed as a mark of the Divine blessing, and an omen for good—that those human feelings which are but too apt at all times to intrude themselves even into the best of men engaged in the best of causes are seen more and more to yield to the hallowed influence of Christian principle; and that our charitable meetings are thus rendered scarcely less beneficial to those employed in conducting them, than to those for whose benefit they are convened.

The Rev. Daniel Corrie has returned to his labours in India. His presence

in England during the last two years has been highly useful to the cause of missions in the East. The information he has conveyed, and the zeal which he has excited will not be lost at home; and in India his report of what he has witnessed here will, we trust, have considerable influence upon the European residents. The Rev. Bernard Schmid, and the Rev. Deocar Schmid, two Lutheran Clergymen, brothers, have accompanied him as missionaries. They were educated at the University of Jena, and have been for some time in England, preparing for missionary labours, under this Society. Their knowledge of languages is considerable. They are accompanied by Mrs. Deocar Schmid, who from early habit and benevolence of character is well qualified to assist the Society's plans of education in India; and also by Mr. John Adlington, a native of the West Indies, whom Mr. Corrie brought with him from the East, and who has been studying for the ministry in this country, but has now returned to India, to devote to the instruction of the young the years that must elapse till he is of due age to receive holy orders.

NATIONAL EDUCATION SOCIETY.

On the 5th of June, the National Society for the Education of the Poor in the Principles of the Established Church held its annual meeting at the Central School, in Baldwin's Gardens.

His Grace the Archbishop of Canterbury, took the chair, supported by the Archbishop of York, and the Bishops of Exeter, Salisbury, St. Asaph, Carlisle, Ely, Chester, Gloucester, Oxford, and Llandaff; the Archdeacons of London, Buckingham, Northumberland, Huntingdon, and Chichester; Lords Remy and Radstock; Mr. Wilberforce, Mr. Russell, Mr. Ashton Smith, Mr. G. Gipps, and a numerous and highly respectable assembly of the clergy and laity.

The Archbishop of Canterbury opened the business of the day in nearly the following words:—"I have the honour to meet you for the sixth time to receive the Annual Report of your General Committee; and I meet you with more than ordinary satisfaction, because the hopes which I ventured to express when last I filled this chair have been realized. The law-officers of the crown, by the gracious directions of his royal highness the Prince Regent, have prepared

a charter, which, having received the sanction of the great seal, has been this day accepted by your Committee, on behalf of the members at large; and the National Society now constitutes one of the great incorporated charities of the empire. I now request the Secretary to read us the Report."

The Report having been read by the Rev. T. T. Walmsley, the Secretary, his Grace thus resumed—

"I rise with great satisfaction, after hearing this Report, because it develops most clearly the progress of the national system under the care of your Committee. It appears that the number of scholars in your Central School has increased one hundred and sixty-nine; making the number now in attendance nine hundred and seventy-four, being as many as the school can conveniently hold; a decisive proof that the master and mistress have discharged their duty. The state of the Central School is a matter of the very first importance, on the ground that it is the resort from whence all other schools are to receive information.

"The training of masters, another important branch of the Committee's care, has received particular attention, and great numbers of those thus trained are now diffusing the system both in this kingdom and abroad. These exertions have not been made without incurring great expense; and it appears that the disbursements have exceeded the annual receipts by upwards of 1000*l.* This circumstance has been occasioned by many persons having withdrawn their subscriptions from the general fund, and applied them to the support of schools in their own immediate neighbourhood. The expense of training masters in the Central School alone, during the last year, has been upwards of 500*l.*

"The extent to which the labours of the Committee have gone may be estimated, when we learn that not fewer than two hundred and thirty-three schools have been united to this Society in the course of the last year, making the whole number now united one thousand and nine.

"Your attention is farther called to the increased number of children now under instruction in the principles of the Established Church. It is estimated that the scholars now taught upon the plan and principles of our Society, of whom no official intimation has been received by the Committee, amount to

no less than forty thousand. Of these, it is probable that many are in fact united to District Committees in the country, though no regular return has yet been received from them. I am happy to say, that the scholars, of whom regular returns have been received by the Secretary, amount to one hundred and fifty-five thousand. The number of scholars now educating according to the plan and principles of our Society, cannot, therefore, be much less than two hundred thousand. When you connect this statement with the rapid succession of scholars which takes place in our schools, some idea may be formed of the good which has been done, and which is now doing, throughout the island. Nor has the benefit of our plan been confined to this kingdom only; the colonies and several foreign nations have largely participated; a reflection which to the liberal feelings of an Englishman will afford the highest gratification.

“The expenditure of our funds has proceeded nearly to their whole extent; and I trust we have not been faulty in giving an assurance, that although there is a deficiency at present, we expect a fresh spring in the bounty of our fellow-countrymen. Three thousand pounds only now remain, and this we will liberally dispense, trusting that when the public know our wants, and see our efforts, we shall not have reason to regret our liberality.

“The result of the whole appears to be, that with a sum of about 30,000*l.* upwards of a thousand schools have been united with this Society, and two hundred thousand children are enjoying the benefit of a religious education. We hope this result shews that your Committee have endeavoured to do their duty. It must not, and will not be forgotten, that putting books into the hands of this immense population, may be the means of doing infinite good, if rightly superintended; and the means of doing infinite mischief, if left loose and undirected to their proper channel.”

Mr. Joshua Watson, the treasurer, stated, that the Vice-Chancellor and the Lord Chief Baron, the auditors of the accounts, had commissioned him to express their satisfaction at being enabled to render their services to the Society.—Various persons of distinction spoke at the meeting, and concurred in testifying the merits and the importance of the institution.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Anniversary Meeting of the British and Foreign School Society was held on Thesday, May 13th, at Freemasons' hall.

His Grace the Duke of Bedford took the chair, and was accompanied by the Marquis of Tavistock; Sir John Jackson, Bart.; Sir James Mackintosh, M.P.; Mr. Barclay, M.P.; Mr. Brougham, M.P.; his Excellency the French Ambassador; Lord Ossulston; Lord Wm. Russell; the Sulton Katteghery; Baron Strandman; Dr. Hamel; Mr. Madett, the Secretary of the Elementary School Society at Paris; Mr. Moran, and a considerable number of Ministers from various parts of the country. His Royal Highness the Duke of Sussex shortly after entered, and took a part in the proceedings.

The Report stated, that the sum of 10,000*l.* which was required to clear off some old debts, and erect a proper school-house, had, with an additional sum, been procured within the last year. Mr. Owen, of Lanark, had contributed 1000*l.* to this vested subscription. The new system had been widely spread in every quarter of the world. In the Borough of Southwark Free-Schools, 12,000 children had been educated, independently of their forming a centre, from which instructors were initiated into the system, and sent to every part of the world. A Jews' School, for the education of 400 boys, had been established in Houndsditch. Satisfactory accounts were received from Scotland and Ireland; in the latter country, the Catholic Clergy, in many instances, had lent their aid to the diffusion of education, according to the new system. Similar intelligence was received from India, where the missionaries co-operated in the undertaking. In France, according to the information conveyed by Mr. Moran (who first introduced the system into that country), a very liberal support had been given by the king, the duke de la Chartre, count Lainé, and several prefects and other functionaries. His majesty had directed that the Catholic and Protestant boys should be educated in different schools, to admit of their receiving religious instruction from their several pastors. In Russia and the North of Europe, it received every support. In Rome, no objections had been

raised against its introduction; and cardinal Gonsalvi, on the part of the pope, desired that the Society's books should be forwarded for perusal. In

the kingdom of Hayti, it had also obtained a footing; and also in Spain, Africa, America, Sierra Leone, and other places.

VIEW OF PUBLIC AFFAIRS.

THE occurrences of the last month, both foreign and domestic, have excited more than usual interest.

The whole of the South-American Continent appears to be on the verge of the most important changes. Both in the Portuguese and Spanish dominions the successes of the popular party against the royalists have of late been very considerable. Pernambuco especially has made the most strenuous efforts to throw off the yoke, and has been joined by several of the neighbouring provinces; so that, upon the whole, there is every probability for supposing that the period is not far distant, in which South America will achieve its independence, and open new prospects of the most important kind to the hopes and energies of the European world.

The difficulties with which the royal house of Portugal have had to contend in the Brazils, have been accompanied with serious revolutionary movements in the parent state. A conspiracy for subverting the regency, and organizing a new system of government, has

been detected, and for the time apparently suppressed; but it is still evident that a large number of persons in Portugal feel unwilling to submit much longer with cordiality to a trans-atlantic government; and that the royal family will be ultimately obliged to make a decisive choice between the evils which on every side are gathering around them.

It gives us much pleasure to find, that the Congress of the United States have authorised their President to negotiate with all governments in which they have accredited agents respecting the best means of effecting an entire and immediate abolition of the Slave Trade. They also wish Great Britain to receive into the colony of Sierra Leone, free People of Colour from the United States; or, in case of this being refused, that we and other maritime powers should guarantee the permanent neutrality of a similar colony, to be established at the expense of the United States, on some other part of the African coast.

GREAT BRITAIN.

The right honourable Manners Sutton has been appointed Speaker of the House of Commons, in the room of the late Speaker, Mr. Abbot, whose ill health has obliged him to retire from his high office amidst the eulogies and regrets of men of every party and opinion, both in and out of the House. He has been rewarded with the title of Baron Colchester, of Colchester, and a pension of 4,000*l.* per annum for his own life, with 3,000*l.* per annum for the two lives next in succession.

The finance committee have estimated the future produce of the public income at about fifty millions; the expenditure for 1817; at 67,817,752*l.*; and of 1818, at 66,216,657*l.* As, however, each of the latter sums includes fourteen or fifteen millions to be applied for the reduction of debt, the revenue, it is calculated, will exceed

the expenditure by two or three millions per annum, even independently of the probable improvement which may be expected in the general circumstances of the country. The net revenue for the year, ending April 5, 1817, was 52,850,323*l.*

The trials of the state prisoners have occupied a considerable portion of public attention and anxiety during the last month: the particulars are doubtless known to all our readers, and need not therefore be here repeated. After a minute investigation, which lasted a whole week, and excited the most intense interest, Watson, who was first put to the bar, being found *Not Guilty*, the other prisoners were liberated without any witnesses being called. This result has, of course, produced on the minds of the public very different impressions; but it seems on all hands to be admitted,

that seditious, and indeed treasonable conspiracies, of a very decided and atrocious character, have been proved to have existed; and that however ignoble the conspirators, or ridiculous some of their projects when contrasted with the inadequacy of their powers, yet that an extensive and organized plan was actually formed for subverting the present government, and for establishing a system of the most wild and revolutionary nature. It was not the fault of the conspirators that it did not succeed: nor ought the miserable imbecility of their plot to be admitted as an extenuation of the guilt of its projectors. The principal witness for the prosecution was a man of the name of Castles, whose disreputable character, as well as his inflammatory mode of procedure in the character of a spy and secret informer, appear to have operated very much in favour of the prisoners. At all times, the evidence of persons who are themselves implicated in criminal transactions, is to be received with caution; and it certainly does appear, and is indeed expressly stated in the late Report of the Secret Committee of the House of Lords, that instances have of late occurred of persons fomenting those conspiracies which they were authorized only to detect. Yet allowing the utmost for these palliating circumstances, the general leading fact of the existence of a bold and regular design to subvert the present system of things has been unequivocally established; and, in the opinion of Parliament, (as far as that opinion has been hitherto expressed); the necessity for the continued suspension of the Habeas Corpus Act still remains. Indeed, under present circumstances, it certainly appears, however painful the sacrifice, to be necessary not only for the peace of the community at large, but also for the benefit of the deluded individuals of whose sufferings the leaders of revolt are glad to avail themselves, to allow Government the power of detaining notoriously factious characters. We deeply lament the necessity, but would not, therefore,

wish to see the public safety risked by denying for a short time, till the next meeting of Parliament, this important power.—The recent disturbances in the North, where tumults of a serious kind have arisen, affecting particularly the counties of Nottingham and Derby, and part of Yorkshire, are a strong argument for the further suspension. These tumults were promptly suppressed, (the more promptly on account of this very suspension), and a large number of persons taken into custody. We rejoice, however, to find that neither these nor preceding riots have been encouraged by any persons of consideration, or even by the neighbouring farmers and tradesmen; so that we may reasonably hope, that in proportion as the fatuity of such plots and the character of the ringleaders are discovered, the misguided part of the populace, in every part of the kingdom, will return to their ancient loyalty and submission to constituted authorities. Should Providence bless us, as there appears every reason to expect, with an abundant harvest, and its consequent benefits, the discontented will lose one of their most powerful instruments of popular delusion: for great as have been the wants and privations of the poor, they have been rather the instrument and pretext employed by a few seditious individuals to stir men up against the government, than the motive cause in which such proceedings originated.

A measure proposed by the chancellor of the exchequer is now before the House of Commons, for facilitating the erection of places of worship in connection with the Established Church, in those parishes where the existing churches and episcopal chapels are insufficient for the public accommodation. The details of the measure are nearly completed; but our readers will rejoice with us that something so important is to be at length done on a subject of such vital importance both to the interests of the Established Church, and of Christianity at large.

ANSWERS TO CORRESPONDENTS.

H.; R. H. S.; A CONSTANT READER; THEOGNIF; ALBYN; N. H.; are under consideration.

T. S. H.—; and the Memoir of Lady O'B.; will obtain *early* insertion.

PHILO-CRAMMER's Paper's are left as he directed.

THE
CHRISTIAN OBSERVER.

No. 187.]

JULY, 1817.

[No. 7. Vol. XVI.]

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

ON Thursday, May 1, died at Rodney House, Clifton, the Right Honourable Lady EDWARD O'BRYEN, aged twenty-nine.

To attempt some slight sketch of her religious character is considered—rather fondly perhaps—a debt due to the worth of the departed, no less than to the general interests of the church of God; to the glory of whose grace, it is trusted, she hath been made “accepted in the beloved.”

Placed by the providence of God in one of the higher walks of life, and elevated to a still more advanced station by her marriage with the Right Honourable Lord Edward O'Bryen, in April, 1815, she accounted it still her highest honour to sit at the feet of her Redeemer. To this wise choice she had been gradually led by Divine grace for several years before; having first of all made a persevering, but a fruitless, search after happiness in the pursuits and amusements of fashionable life. Scarcely had she been convinced, from experience, of the vanity of these expectations, when it pleased God to visit with illness, and in the course of twelve months to remove by death, an elder and beloved sister. This painful, but seasonable disruption of one of the tenderest of human ties, proved the happy means of binding the affections of the attached survivor more closely to her Saviour. The world now appeared to her, indeed, “a broken cistern, that can hold no water:” and she in consequence determined never to wander more from “the fountain of living waters.”

CHRIST. OBSERV. No. 187.

As the youthful subject of this short memorial had often before expressed her surprise at the conduct of those whom higher thoughts and views had detached from the objects of this lower scene; so, on the other hand, was her astonishment now excited in an equal degree, by the too common devotion of mankind to the pomps and vanities of the world. This change, which most clearly appeared to all who knew her, made it no doubtful fact that the eyes of her understanding had been enlightened to behold the true glories of the Cross;—in Scripture language, “to know the breadth, and length, and depth, and height of the love of Christ;”—and from this discovery she had derived the full conviction of it being her duty, “no longer to live unto herself but unto Him that died for her and rose again.” In her situation, it will easily be credited, that this duty was not merely “a sacrifice of that which would cost her nothing.” She had fully counted the cost of a religious profession, before she began to make it. She had learned already, as well from her own observation of the world, as from the concurrent testimony of sacred history in every age, that love to the Redeemer was not to be faithfully maintained without the censure of the world. The “better part” was modestly, but deliberately, chosen by her. Her conduct, indeed, towards others, proved her just value for Christian prudence, combined with Christian charity, in order to remove all reasonable occasion of offence: but it proved likewise that her first object was a prize alike beyond this

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world's frown or smile; her sole guide, the will and example of her Redeemer; her highest joy, the glory of her God, and the best happiness of her fellow-creatures.

Individual instances of her characteristic and truly Christian benevolence, though delightful to the recollection of immediate friends, would not distinguish her sufficiently from other labourers in the same blessed service, to demand particular notice. It may be sufficient to say, that the poor inhabitants of the large parish of Corsham, in Wiltshire, can bear an ample and affectionate testimony, accompanied with the liveliest regret, to the active exertions of their departed young friend, both in behalf of their temporal and spiritual interests. That equivocal zeal which regards the bodies of the poor, but neglects their souls, gave place in her practice to plans more enlarged and more consistent with a truly Christian spirit. And if *religion* entered into all her views of *charity*, no less did humility of the purest kind add a lustre to both. She deemed herself still a debtor to Divine grace: she felt herself unworthy even of the task which she instrumentally fulfilled; and losing sight of her own best works, she made mention only of the righteousness of Christ.

No wish is felt by the writer of this memorial to pourtray a character of visionary excellence; and those who are best acquainted with the sad details of the corrupt heart of man, will know that dark shades are necessary to give reality and life even to the portrait of "the regenerate." As an encouragement then to conscious weakness when breathing after increased watchfulness and renewed strength, it is here related of Lady Edward O'Bryen, that the advice to the church of Ephesus was once applicable to her; and that soon after she had known the way of righteousness, and escaped, as it was hoped, the pollutions of the world, it became necessary to remind her

"from whence she had fallen," and to exhort her "to repent and do her first works." This circumstance throws a fresh and lively interest over her memory to those who were privy to the superior degree of care, as well as the deeper humility, which arose out of the consciousness of her early partial declension. And clothed in this humility, who will not say that she was seasonably; we do not know *how* seasonably, and perhaps *how mercifully*, called by the great Lord of his church to meet her last enemy?

In the beginning of the month of April last, the signal for this awful call was given in the irresistible progress of a fatal fever, which seized her soon after the birth of her second female infant. But to Lady Edward O'Bryen death appeared to assume its most mitigated form, and seemed only to brighten her religion and confirm her happiness. From the first knowledge of her danger, she demonstrated that her spirit rested solely on the Rock of her salvation. The holy calmness, which by rapid degrees now began to pervade her entire frame, and cheered alike her countenance and her speech, was as edifying as it was striking. The sting of death which is sin, seemed for ever removed by faith in her Redeemer's blood. Fear, sorrow, regret, once so familiar to her mind, in reflecting upon that which is the sting of death, found no place in her, when contemplating the enemy himself. Though quick in natural feeling, and fervent in affection for her husband and two infant children, she nevertheless may be truly said to have rejoiced in the hope of departing into the presence of One whom she loved still better. "I love my husband," said she on one occasion, "I love my children, but I love my Saviour better. I had rather depart and be with Him." At another time she said, "The coffin and the shroud are fearful things to human nature, but not to a sinner who

has been washed in the precious blood of Christ." Again, in the recollection of those fears before alluded to, which she often felt, when in the habit of connecting her own unworthiness with the last awful event of life, she was heard to exclaim, "I feared the valley of death would have been dark; but my Saviour has made it now all light to me. There is no dark part in it." She even expressed herself as though she dreaded the passage through the valley which was made so delightful to her, would be too short. The anticipation seemed now as joyful as before it had been painful: and her last pulse, almost her last breath, was accompanied with an assurance intelligible to those around her, "I am very happy;"—"I am going to Christ." And in such breathings at length her spirit fled, and mortality was swallowed up of life.

Happy were it for those "lovers of pleasure," to whose use this little detail is more particularly dedicated, could they have learned the secret of happiness in this truly Christian school. No one could have beheld the dying wife, the dying mother, without at least acknowledging that her religion was a cheerful one: cheerful, notwithstanding she had abandoned those worldly amusements which are too commonly considered to be the very soul of happiness. Where can a person, warmly attached to the pleasures of the world be found, who would leave a beloved husband and two infant children, as serenely, as joyfully, yet as tenderly as the deceased. Instances of apathy; perhaps of resignation, might indeed be produced; but it is plainly impossible that any one, whose affections are wedded to the world, should *acquiesce* in that which on such principles is loss of all, and much less, under the circumstances of Lady Edward O'Bryen, *rejoice* when summoned to depart. Let all, but especially the young, con-

sider well the consolations which irradiated the death-bed of this departed Christian, and then let them determine for themselves, whether, in the ways of the world or under the banners of the Cross, the greater happiness is to be expected.

AMICUS.

To the Editor of the Christian Observer.

NEXT to the invaluable possession of the holy Scriptures, the institution of the Sabbath is unquestionably one of the greatest blessings which we enjoy, and one for which we can never be sufficiently grateful to God; and yet this high privilege, so suited to our numerous wants and infirmities, is often, I fear, not only slighted and overlooked, but even grossly perverted, by persons who cannot, in other respects, be properly classed with either the vicious or profane. Even among those who evidently wish to abstain from shewing any outward marks of contempt for a day thus set apart for the service of God, such strange inconsistencies of conduct are frequently visible, that the Creator is dishonoured, instead of being glorified, by a performance devoid of that fervent love, gratitude, and devotion, which alone render it in any degree either a reasonable or an acceptable service. By many persons, a regular attendance on public worship is considered the only thing needful, and as of sufficient intrinsic merit to atone for an indulgence in listless inactivity, or perhaps positive dissipation, during the remaining hours of the day; as if the interests of this world and those of the next might thus be pleasantly, at least, if not *profitably* reconciled.

Your learned correspondent T. S. having ably proved the *obligation* which lies on us to keep one day in seven holy, I shall not attempt to shew the impiety of violating this important duty; but shall only advert to the effect which a conscientious regard to the Sabbath

ought to have in enabling us to bear the disappointments that may sometimes occur to diminish the pleasure we had anticipated in its observances.

Impressed with the importance of religion, many individuals conscientiously employ the whole of this sacred day either in public, or private acts of devotion, repairing from the church to their closets with undeviating punctuality. Now this habit is doubtless highly laudable, and likely to produce very beneficial effects, in weaning our affections from earthly things, and fixing them where alone true joys are to be found. But to estimate the advantages that are derived from this or any other established system of spending the Sabbath, it is necessary to examine the temper and disposition manifested when unexpected circumstances arise to thwart our usual wishes and intentions. The real benefit which our devotions produce on the heart is most apparent, when those every-day little inconveniencies assail us, from which no person however retired, or season however important, can wholly claim exemption. A slight indisposition, the loss of something we prized beyond its real value, an unexpected interruption to our sacred retirement, the sickness or misfortune of a friend requiring the sacrifice of some of those valuable hours which every rightly disposed mind would wish to call exclusively its own, in order to dedicate them to those higher pursuits for which they were obviously designed; — these, and various other minor trials, which our respective situations in life abundantly supply, afford the best possible opportunities of evidencing the effect which our observance of the Sabbath produces upon our hearts and conduct.

It not unfrequently happens that a day begun with spiritual joy and gratitude may close with anguish and disappointment; and we ought

at all times, but especially on the Sabbath, to be prepared as much to bear with resignation the latter as to indulge with holy delight the former. What are the feelings which involuntarily affect our hearts, when we first behold the light of morning? If we have enjoyed any degree of repose, been preserved from the perils of darkness, and the attacks of disease, our waking moments will, perhaps, be accompanied with irresistible emotions of heart-felt thankfulness; and the first words that escape our lips (unless we are completely choaked with the cares and business of this world) will be those of the warmest gratitude to the Giver of all good. "My voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto Thee; and will look up."

If such be our sensations at the beginning of ordinary days, the morning of the Sabbath will surely excite emotions of a yet sublimer nature, and all our faculties will be quickened and invigorated by the contemplation of the *spiritual* blessings vouchsafed to us: our language will be, "Praise the Lord, O my soul, and all that is within me, praise His holy Name." "This is the day which the Lord hath made; we will rejoice and be glad in it." How encouraging is the assurance of meeting our God in his house of prayer! "Where two or three are gathered together in my Name, there am I in the midst of them." How animating the hope that he will listen to our praises and thanksgivings for past mercies; and our supplications for a continuance of his inestimable blessings!

But after having enjoyed these high privileges in anticipation, ought we not constantly to bear in mind, that we may have duties assigned to us by our heavenly Father, on this, as well as on every other day, of a very different nature to what our habits and inclinations would lead us to perform? Unwelcome opportunities may be

afforded us for displaying the fruits of our faith, in cheerful submission to the will of God; and we may be called to adorn the doctrine of God our Saviour in a way we little anticipated or desired. A humble-minded Christian, immersed in spiritual contemplation, would perhaps be likely to disregard, on this day, the Divine command of letting his "light shine before men," did not occasional unwished-for events call those best affections into exercise, which so strikingly evidence the sanctifying effects of Christianity on the heart and life of its converts.

But setting aside these greater disappointments, *any* circumstance, however trivial, that occurs to intrude upon that time which we had appropriated to higher pursuits, and to thwart our wishes for spiritual enjoyment, ought not to be viewed as a mere casual annoyance to be *endured*, but as a trial provided for us by unerring Wisdom, for calling into action those Christian graces so peculiarly pleasing in the sight of God. The most careful arrangements for privacy and retirement cannot *always* secure us from the interruption of those persons who count the Sabbath a weariness. Perhaps, also, even the necessary instruction of servants or children; an attention to the spiritual wants of the poor; an arduous duty in a Sunday-school; or other obligations of a similar kind may be found occasionally to interfere with that abstracted devotion which we were desirous to indulge. Now though it is painful to have our feelings thus checked when we wished them to be most ardent, yet the real Christian will instantly perceive the hand of his Maker pointing out to him new duties, less pleasing, probably, at first view, but not on that account to be performed with reluctance. Instead of shewing a cold reserve of manner, and much less an appearance of displeasure, we ought to seize with avidity the opportunity thus

afforded us of endeavouring to advance the glory of God, and the salvation of our fellow-creatures. True humility will not, even on the most arduous occasions, suggest our inability to do so, but will teach us earnestly to pray for, and faithfully to rely upon, that strength which is made perfect in our weakness. It should be the desire of every sincere Christian to evince the effects of real piety on the heart and affections, by bearing slight disappointments with cheerfulness, and submitting to the heavier dispensations of Providence with patient resignation. The checks and interruptions which so often occur to embitter our Sabbaths upon earth, should lead us to long more intensely for that eternal rest which remaineth for the people of God in heaven; and the providences which sometimes detain us from the onward courts of the Most High, should endear to us the thought of that celestial temple whence we shall go out no more.

ASEVIA.

To the Editor of the Christian Observer.

I HAVE just been reading the life of the eminently pious and revered Brainerd, the American Missionary; and it has suggested to me the following cursory observations, which I should be glad to see inserted in the pages of your miscellany.

The life and creed of the holy Brainerd, taken together, should, I think, make those persons seriously reflect, who will not allow us to try the soundness of our faith by any other evidence than a sort of *insulated* acceptance of Christ as our Saviour; permitting (as it should seem) no examination, either of heart or life, as to any incipient, growing, or abiding conformity to God's holy law, lest our comfort and liberty in Christ should be thereby abridged. If any persons thus disposed be really pious characters, I cannot but ob-

serve, that the more pious they are, the more ought they to be shocked at the alarming tendency of their own sentiments. For the very entertainment of such sentiments, in violent opposition to the sentiments and practice of such eminently holy and confessedly evangelical men as Brainerd, might well induce them to inquire whether the happiness and liberty of which they fear to be abridged may not be a happiness not preceded by conflict, and a liberty not obtained by victory.

That Brainerd's life was holy, and that his faith and preaching were purely evangelical, will be generally allowed. But the following passage in his Memoirs, to which I would direct the attention of the persons under consideration, stands in such evident opposition to *their* notions of Christian liberty, and expresses so great an abhorrence of the ill tendency of such opinions, that I cannot forbear transcribing it; and the statements of this good man, in this matter, may perhaps derive some force from the circumstance of their being his *dying* testimony.

"He was much occupied (says one of his biographers), in speaking of the nature of true religion of heart and practice, as distinguished from its various counterfeits; expressing his great concern that the latter did so much prevail in many places. He often manifested his great abhorrence of all such doctrines and principles in religion, as in any wise savoured of, and had any (though but a remote) tendency to Antinomianism; of all such notions as seemed to diminish the necessity of holiness of life, or to abate men's regard to the commands of God, and a strict, diligent, and universal practice of virtue, under a pretence of depreciating our works, and magnifying God's free grace. He spoke often with much detestation of such discoveries and joys as have nothing of the nature of sanctification in them, and do not tend to strictness,

tenderness; and diligence in religion, and meekness and benevolence towards mankind: and he also declared, that he looked on such pretended humility as worthy of no regard that was not manifested by morality of conduct and conversation."

Suitable to such opinions were the fervent breathings of his soul, when about to resign it into the hands of his Redeemer; and really when we bring the system or theory to which I now allude (*supposing* it to be exhibited in its best possible practical influences in the life), into a comparison with the power of the Gospel in all its substantial workings and effects upon the heart and life of the simple-minded and holy Brainerd—what is it? It seems to shrivel up immediately into a mere conceit; flattering those who entertain it with a fanciful holiness, connected too often with spiritual pride and listlessness of moral exertion; but in little alliance, I fear with the warm emotions of a truly renovated soul, or the correspondent self-renouncing devotedness of a holy life. Spiritual things, indeed, are spiritually discerned. But should we not be careful, even in the *sober* contemplation of the wonderful mystery of the Gospel, lest we attach an undue degree of actual holiness, to the mere clearness of our views? What is the argument on which such a system is founded? I am sure I know not. Is it maintained that the law has so effectually done its work, by introducing us to the Gospel, and the Gospel has done *its* work so effectually too, by delivering us from the law, that the sinner may look upon *his own work* as done also, and, sinner as he still is, feel that he has *nothing* to do but to rejoice in this all-accomplished work and "finished salvation?" Is it further maintained, that of this joy he is sure to rob himself, if he do but cast a humble self-abasing look at that standard of all perfection—the holy law of God?

I will not assert, that these questions may not seem to carry the matter rather further than would be allowed by the parties concerned; but I have no doubt of it being an admitted tenet that, being now under the Gospel, we have nothing more to do with the Law, either in one shape or another. It is, I am sure; true that we are so far set free from the moral as well as the ceremonial law, that the law can no longer say to us, "Do this and live;" it can no longer make obedience to its dictates the meritorious *condition* of life. It has lost its power of prescribing conditions. But as we are still "under the law" (that very law "to Christ," what *Christ* requires of us, with respect to the law is, that, being under the means of grace too, we must, while life remains, earnestly and anxiously endeavour to bring ourselves to a nearer and nearer conformity to that holy law. Hence we must necessarily look for the evidence of our being his disciples, true believers, and the children of God, *at the very least*, in the anxiety and solicitude which we feel for holiness and in the earnestness of our endeavours after it, and, *therefore*, to a certain degree in the success which attends them; never, however, forgetting that the very power and even the will which the believer possesses, to do the things, acceptable to God, are as much a free and Divine gift as pardon, justification, or any other part of the blessings of redemption. Boasting, therefore, is as much excluded by this system as by that which professes to be so exclusively levelled against it; for when the humble Christian looks to his heart and life for the *fruits* of faith, in order to ascertain the safety of his state, he does not view these fruits as self-derived, but as *divinely imparted*, and therefore as constituting a new claim to humble gratitude, and self-renunciation, rather than an inducement to spiritual pride or an argument against the fulness and

freeness of our redemption. The salvation of Christ is, indeed, a "*finished*" salvation; nothing remains which is not provided for;—and among other things, it is provided for, that being yet sinners, we should be always kept in a holy, active, watchful, praying state, till we arrive at heaven. This, I am sure, is a very fit state for sinners, who are aspiring after a state where they shall be sinners no longer.

Yet with all this, there is ample provision made likewise for the happiness of all holy mourners;—joy for their sorrow; peace for their inquietude; tranquillity for their fears; and hope, bordering upon something like celestial assurance, for their doubts and perturbations. Conscience will be at peace; "the Spirit still witnessing with their spirits, that they are the children of God."

But if this be the state of a Christian's mind, then I am sure that comfort, and hope, and peace, and joy can no otherwise be brought to outweigh the opposite emotions, than by a continual recurrence to those very evidences which some men seem disposed to explode, in order that they may leap into all their happiness at once—and it may be, before they are quite fit for its enjoyment. In no other sense than as here stated, can I use the expression, "a finished salvation;" unless, indeed, men go so far as to say they have actually ceased to be sinners. If our salvation is so finished that nothing remains to be done in us than what is done, it is a very poor salvation: for we are far enough yet every one of us from holiness and happiness, from God and heaven. It is replied, We are as sure of all this as we shall be when we come to the actual enjoyment of it all—therefore it is finished;—and why then need we look for evidences? I shall only say in return, that without evidence, we can be sure of nothing; and the more important that thing is of which we would be sure, the more

diligent, and *in some sort*, perhaps, distrustful, we should be in the investigation of our evidences.

G.

To the Editor of the Christian Observer.

HAPPENING to meet with the following remarks, in a work intitled "A Letter to an English Nobleman," and written on another subject, I thought they conveyed, *as far as they extend*, (for they do not embrace the higher points of evangelical preaching) no unfair view of two leading classes into which our clergy are divided. As an addition, however, to the first paragraph, the author should have stated that the clergy to whom he refers distribute tracts, and even comments, with fully as much zeal as if they did little or nothing more.

B. F.

"And here, uninfluenced either by prejudice or party, I am anxious to detail facts, and not to disguise them. It may not, therefore, be irrelevant to state the two modes of instruction now practised by the pastors of our Ecclesiastical Establishment, for the political security of the state, and for the moral happiness of the people. The first and best mode consists in the circulation of the Scriptures, pure and without alloy, unaccompanied with either notes or comments, through the medium of Bible Associations, among all classes of society not impervious to the truth, and enforcing its motives and sanctions by the means of *public preaching* and *private exhortations*.

"The latter mode is partly negative: it consists, not so much in actually opposing as in paralyzing and discouraging the noble and Christian efforts of these Associations, from motives inexplicable to me, and perhaps undiscoverable even by those who thus *virtually* oppose them.

"It is also partly positive. It is true it consists in recommending the study of the Scriptures; but

it is equally certain that it does not consist in inquiring whether such directions have been followed; or, if so, what have been the *individual* fruits of such pastoral admonitions.

"It consists in preaching *coldly* and *periodically* the deductions of human wisdom *from* the 'word,' but not the *word itself*."

"It consists in enforcing the practice of morality, by pointing out the rewards of virtue and the punishment of vice; but it does not consist in prescribing and enforcing the means by which the heart is to be purified, from which alone, as from its genuine source, pure morality can alone flow.

"It consists in a due performance of what is called 'duty,' as prescribed by human authority.

"It consists in a solemn exterior and a due decorum; but it does *not* consist in acting up to the spirit of the original commission as given by our great Master; 'Go ye into all the world, and preach the Gospel to every creature;' 'Be instant in season and out of season.' No; far from it; but its advocates, being 'wise in their generation,' adopt such means as are most conducive to the ends they respectively propose to attain.

"This latter mode is most prevalent, as possessing decided advantages over the former, by affording leisure for indulgence, and more time for the recreations and amusements of polished society; but *above all*, it is strictly, *canonical*, as it does not violate but is completely *within* the letter of human authority."

FAMILY SERMONS.—No. CIII.

2 Cor. vi. 1.—*We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.*

THE exhortation contained in these words is evidently derived from arguments which had been already proposed, and which is

the mind of St. Paul seemed to justify an earnest appeal to the members of the Corinthian church. It appears, by consulting the chapter immediately preceding, that the Apostle had just been alluding to the fulness of the Christian's hope, and the exceeding riches of the goodness and mercy of God. He represents himself as speaking in the name of Christ; and dwells with delight upon the message which he was charged to deliver, and the honour which was conferred upon him by so high a commission: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled unto God: for he hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in him:"—"We, then, as workers together with him, beseech you that ye receive not the grace of God in vain."

For a more particular explanation of the passage, we propose to consider,

I. The exhortation itself; and,

II. The manner in which it is enforced.

I. The exhortation: *That ye receive not the grace of God in vain.*

This expressive phrase, "the grace of God," is used in different senses in the Sacred Writings. The word grace literally signifies favour; and, taken by itself, may denote any blessing which is bestowed upon us by the Father of mercies. Its precise meaning in the passage before us may be learned from the general subject of the Apostle's discourse. He had just been inviting the Corinthians, as we have already seen, to be reconciled to God; urging, that to him and his associates was committed the ministry of reconciliation. I entreat you, therefore, he adds, that you receive not this instance of the Divine favour in vain; but that, as the offer of reconciliation is made,

you would listen and accept its blessings.

That it is possible to hear the Gospel in vain, the words of the text and the experience of all ages sufficiently prove. It is one thing to be a hearer of the word, and a very different thing to be a doer of it. We may likewise conclude, from the nature of the expression, that there is great danger lest we should receive it in vain—lest we should hear without any lasting benefit to our souls. The case admits of an easy illustration.

We are, says the Apostle, ambassadors for Christ.—Let us, then, imagine a country which has thrown off its allegiance to its rightful sovereign, and is engaged in rebellion against him. Let us further suppose this sovereign, unwilling to proceed to measures of severity, appointing some of his messengers to visit the rebellious land, and to testify to the inhabitants his earnest desire that they would return to their duty and be again admitted into favour. Who, in such a case, would be the persons that receive the message in vain?

In the first place, some might be found almost to mock at it; to represent it as unworthy of their attention; and to contend that they had done nothing which it was not their privilege to do; that they were well contented with their independence, and did not choose to subject themselves to bondage, or to sacrifice their present pursuits for any such considerations.

Others, of a more reflecting cast, would be ready, perhaps, to admit that the message was kind and merciful; and that the object proposed was in general to be desired;—but that it interfered with their interests; that the great body of the people were determined to pay no regard to the invitation; and that whoever adopted a contrary resolution must be subject to many inconveniences and to considerable reproach.

A third class might express

great joy at the intelligence, and, apparently, be determined to receive the favour offered without delay. But circumstances, they might add, had arisen to prevent the immediate fulfilment of their wishes: they were perplexed with engagements and occupations of another kind. Nothing, they would allow, but the necessity of the case would justify the slightest procrastination: they continued to trust, therefore, that this necessity would soon be removed, and then they would attend to the conditions and avow their allegiance.

Should we not say of all these persons, that they received the embassy of reconciliation in vain? And can we pass any other sentence upon numbers among ourselves, who hear the message of salvation in the same careless and unbecoming manner?

The Gospel is received in vain by all men who continue, on whatever pretence, disobedient to Him that sent it. It is meant to bring us to God, as a reconciled Father in Christ Jesus; and unless this purpose be effected, the great end for which it is delivered has not yet been accomplished. If a member of the church at Corinth had come to St. Paul with a declaration that he *had* received it, the Apostle would have invited him to self-examination. He would have inquired into his principles, and his practice—into the sincerity of his repentance—the nature of his faith—the foundation of his hope—the quality and the exercise of his Christian graces. He would have been anxious to ascertain whether the life which he now lived was by the faith of the Son of God—whether the fruits of the Spirit were visible in his conduct—whether it was his earnest desire in all things to be conformed to the Divine will, and to do all things to the Divine glory.

By the same rule ought we also to ascertain the sincerity of our own profession. If we be truly

reconciled to God, the evidence of that reconciliation will be found both in our hearts and lives. Let us, then, inquire, has the Gospel of Christ produced in us those holy and heavenly dispositions, which may prove us to be in truth the children of God? Are we partakers of that faith whose fruit is righteousness, and peace, and joy in the Holy Ghost! Is it our daily endeavour to crucify the flesh, with its affections and lusts, and to live righteously, soberly, and godly in this present evil world? Do we seek to grow in grace and in the knowledge of God? Is it the fervent prayer of our hearts, that we may be strengthened, established, settled in the faith; that we may be rooted and grounded in love? Can we with humble confidence look up to the Father of mercies as *our* Father, a reconciled Father in Christ Jesus; and is it our delight to worship and obey him, and our chief pleasure to fulfil his commandments?

If our character be of the sort which these questions imply, then may we have confidence toward God; then may we indulge the Christian hope, that we have received the truth in the love of it, and that we have hitherto not run in vain, neither laboured in vain. And having thus begun aright, may we pray and exert ourselves to attain steadiness and consistency of character, and by the grace of God be enabled to continue to the end, and to prove that our reception of the Gospel was neither vain, nor transient, nor insincere!

II. We proceed to consider the manner in which the exhortation in the text is enforced.

The words of the text are earnest, affectionate, and persuasive; “We beseech you.” What was the *motive* of this strenuous address? It was love for the souls of men. Loving God, the Apostles learned; to love their brother also; and they longed, therefore, to communicate even to the heathen the blessings of the Go-

spel of Christ, which was able to make them wise unto salvation. This is the genuine spirit of Christianity: the Apostles were warm, zealous, and energetic; the love of Christ constrained them; and they were affectionately desirous, from a supreme regard to the best interests of mankind, that all men should be saved and come to the knowledge of the truth.

In this their blessed work they proceeded with *authority* from above: they were “workers together with God.” As if the Apostle had said, “We do not come to you in our own name, or relying upon our own wisdom, or as having any pretensions of our own to solicit a hearing: we are engaged, however humbly, in the work of the Lord: he will assist us in our labour: we are strong in his strength, and courageous in his name. God is in Christ reconciling the world unto himself: we co-operate in this work, by preaching to you the doctrine of reconciliation. He is the God of salvation; and we are the heralds of mercy. Under his sanction we address you; and if you reject our invitation, take heed lest you be convicted of despising not men, but God.”

But, independently of the motive which directed the Apostles, and the authority under which they acted, they were furnished with many arguments to invite and to persuade. These arguments, so far as they are connected with the text, may be found in the preceding chapter. Of several which might be mentioned, let us briefly notice *four*.

1. We beseech you by the *goodness* of God.—The offer of reconciliation proceeds from him. The whole plan of redemption was devised by the Father of mercies, and had its origin in his own unmerited love. He sent into the world his Son, who knew no sin, to be sin for us: he sent him, not to condemn the world, but that the world through him might be saved. Con-

sider the nature and magnitude of this love: how free, and how extensive! By this love we beseech you to receive with all meekness the engrafted word: let it kindle in your hearts a desire to accept of his salvation. He invites and entreats you to come to him and be at peace: as though God, therefore, did beseech you by us, we pray you be ye reconciled to him.

2. We beseech you by the sacrifice of Christ.—It is only by Jesus Christ that this reconciliation can be effected; for there is salvation in no other. Consider, then, the price which has been paid for the redemption of man. Behold the Son of God in the depth of his humiliation; reflect upon his agony and bloody sweat, his cross and passion, his precious death and burial; and then remember that all this was endured for man. He suffered that we might be happy; he died that we might never die. Had it been consistent with the attributes of the Most High that no sacrifice should be required as an atonement for sin, it might have been a sufficient argument for the acceptance of mercy that God was willing to be reconciled: but we preach *Christ crucified*; we tell of his sufferings for you; and, as his ministers, we beseech you that ye receive not his Gospel in vain.

3. A third argument is drawn from the peculiar blessings which are contained in the Gospel.—The effect of reconciliation, even in the present life, is, that we are brought into a new state; we stand in a new relation to God, to each other, and to the world; our views, our hopes, our enjoyments, are all ennobled—they all partake of the excellency of a new creation. But they lead also to a more glorious state: those who have been reconciled to God, shall rise to life and immortality. As, therefore, you value the privileges of the saints on earth, and the unspeakable felicity of the world above, we beseech you that ye seek for

peace and reconciliation; for if ye are Christ's, all things are yours, whether life, or death, or things present, or things to come.

4. We beseech you by the *terrors* of the Lord.—“We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad:” “knowing, therefore, the terrors of the Lord, we persuade men.” For, remember—and how awful is the reflection!—that, among those who receive the grace of God, only two classes of persons can be found,—those who accept the offered mercy, and those who reject it: “these shall go away into everlasting punishment, but the righteous into life eternal.” How shall you appear at the last great day before the tribunal of Him whose mercy you have slighted? How can you look upon that God, whose indignation burns like fire? And, then, there is an eternity to follow; a night of misery, which will never end!

Ought we not, then, earnestly and affectionately to inquire of you, whether or not you have received the grace of God in vain? It will be of no avail to us that the doctrine of reconciliation is offered, unless we accept it with a right mind, *humbly, cordially, and unreservedly*. We must be brought, by the teaching of the Holy Ghost, to form a just estimate of our real character; to see that by nature we are living in a state of enmity against God, and that we are utterly undeserving even of the least of his mercies. When we have thus learned the lesson of humility, and the language of our souls is like that of the Publican, “God be merciful to me a sinner,” how welcome will be the offer of peace with God! We shall accept of it as life from the dead; we shall receive it with all our hearts, and desire earnestly to be conformed in all things to his holy will and pleasure.

If, however, we *have* thus em-

braced it, let us not be among the number of those who draw back unto perdition, or who grieve the Spirit of God by their coldness and indifference; but let us be vigilant in our calling: let us not be weary in well-doing, knowing that in due season we shall reap, if we faint not.

In the commencement of this great work there should be no delay. The Apostle follows up his exhortation, by declaring that “now is the accepted time,” and this “the day of salvation.” Every successive day will probably find us less disposed to think of the importance of our souls: the heart soon becomes hardened through the deceitfulness of sin. And will it not be an awful aggravation of our offences, that light has come into the world, and that we deliberately loved darkness rather than light; that the offer of reconciliation was made; and that, with a full conviction of the guilt and misery which must arise from the rejection of it, we would listen to no counsel, and would not submit to the fear of the Lord? By every motive, therefore, which can influence the minds of men—by the goodness of God, by the love of the Redeemer, by the blessings of heaven, and the misery of eternal death—as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God; and that ye receive not the grace of God in vain.

To the Editor of the Christian Observer.

I WAS much pleased with the useful and nervous remarks of your correspondent, *PENSATOR*, on the necessity of minutely discriminating characters in sermons and religious publications. I do not, however, think that the plan of generalizing is usually carried to the extent which he appears to suppose; or that the term “sinners” is almost the only one used by the ministers of the Gospel to desig-

nate that large class of persons, who, however various in their pursuits and conduct, are all living "without God in the world." On the contrary, several other phrases, such as "pharisee," "hypocrite," "the hardened," "the careless," &c. are, as far as my experience extends, very generally employed, at least by the more serious and active part of the clergy, to point out and discriminate the various classes of their hearers. Indeed, almost every sermon, from persons of this description, is heard to close with the kind of enumeration to which I refer: so that, as far as the intention of the preacher is concerned, there can be no doubt of an appropriate classification being conscientiously designed.

While, however, I do not quite concur with PENSATOR, as to the *extent* of the deficiency in question, I fully allow that there is much room for general improvement in this branch of the ministerial function. The fault appears to me to be, chiefly, that classification, even where really intended, is rather too vague and common-place; and, to use PENSATOR's expression, "does not in any degree correspond with the varieties of moral character that are every where to be found." The terms, hypocrite, pharisee, &c. are fully as displeasing to a prejudiced hearer as the general term "sinner;" and there is, therefore, as little reason to expect that he will willingly consent to see his own character described in the former mode as in the latter. When a minister commences his application thus,—"Let us now see how this subject affects different classes of persons; and first let us begin with *the pharisee*,"—who is there in the congregation who chooses to admit that by this term he is to understand himself? On the contrary, who does not immediately interpose the shield of obstinacy or self-love, to defend his conscience against all attack from such a quarter? Here, then, arises a

necessity for a more discriminating application. What is *meant* by a pharisee? What does he believe or disbelieve? What does he do or leave undone? In what consists his deficiency or error? What are the distinguishing marks of his character, as opposed to that which the minister had been describing as the legitimate badge of a genuine Christian? How may he best ascertain his defect; and how may he proceed to obtain that renovation of heart, the necessity of which had been enforced?

But perhaps an attempt is made to define the term, and to shew its application. "By a pharisee," observes the minister, "I mean a self-righteous man," or, "I mean a man who thinks to get to heaven by his *doings*." Now, perhaps, to those who are chiefly concerned in the censure, this attempt at specification appears quite as vague and as little to apply to themselves as the general term itself. "No," imagines the hearer, "I am not one of this class: God forbid I should be so spiritually proud as that person whom the minister describes: on the contrary, I fully admit the Creed no less than the Commandments, and know sufficiently well that I have not done so many good works as I ought; and therefore hope, on my repentance, to be forgiven, *through Jesus Christ our Lord*."—It may be perfectly true, and I imagine is so, that the person thus replying really comes under the scriptural idea of "a pharisee;" and that even the orthodox parts of those sentiments which he utters mean nothing, as proceeding from his lips: but, as far as *his own* conviction is concerned, I would ask, is it likely that he will be willing to admit himself as substantially included, so long as he can plead that he is not *verbally* so?

In visiting the sick, a minister usually finds that his spiritual patient is ever ready with an excuse; and will oftentimes, by the most

ingenious subterfuges, evade the force of even an appropriate and personal argument. Now what one individual is doing in this case, a large part of a whole congregation are doing in the other; and if it be so difficult to fix conviction where there is such full opportunity for the closest and most particular discrimination, how much more difficult must it be where the application is necessarily constructed, as in the case of a sermon, on a less finely graduated scale, and is therefore less capable of applying to the moral peculiarities of individual character?

Were a minister to enter the sick chamber of a person ignorant of religion, with merely the heads of such a vague "application" as I am now supposing, he would soon find its total insufficiency to effect his purpose. Imagine him to begin, "Well, my friend, let us ask the important question, Are you a sinner or a believer?"—who does not know that the answer would immediately be, "Oh, sir, I have always been a believer in religion; I constantly say the Creed and prayers; and God forbid that I should be a sinner; for though I have had my faults, like others, yet I am sure I bear no malice to any body; I had always a good heart," &c. &c. Now would not the minister here instantly perceive that the words *sinner*, and *believer*, were wholly misunderstood by the person whom he wished to instruct? And is it not very probable that a similar misunderstanding prevailed among a large class of his hearers, when the same general and unexplained expressions were employed in his public discourse on the preceding Sunday? The sick person evidently understood by the term "sinner," an openly flagitious character; and by the term "believer," one who does not deny the truth of Christianity: and if, for want of due explanation, the same mistake occurred amongst the hearers at church, would not the intended effect of the whole

discourse, or at least of the application, be entirely destroyed?

In order, therefore, to convince such a person as has been described, of his real state before God, a more minute reference to the discriminating marks of his character would be essentially required. This would naturally occur in the ordinary mode of conversation, as the sentiments, the temper, the opinions, the conduct of the individual became unfolded to his pastor's mind. There would be an attempt to grapple with the conscience. Sweeping and indiscriminate charges would be superseded by others of a more personal and modified, and therefore more convincing and affecting, nature. The general indictment, that awful charge in which we are all included, would indeed run as before; namely, that the individual was, in the full import of the term, "a sinner;" but it would be *proved* and brought home by those characteristic marks which might apply directly to his peculiar case, and which, therefore, he could not generalize or evade. It is not by indiscriminately denominating a person a "pharisee," and then uttering all the woes denounced against pharisees, that a minister can hope to be the happy means of bringing him to repentance. But if he can *prove* him, in his own eyes, to be a pharisee, though he may possibly never use the term, he will, by the blessing of God, have prepared him for the genuine admission of all that is to follow. THE human heart is too fine and intricate a machine to be handled to any advantage in a coarse and unskilful manner. We must wisely pursue self-love, and pride, and unbelief, through all their windings; we must detect every sin, in all its Protean forms; we must make use of judgment and discrimination, as well as honesty and zeal, if we would really convince men of their transgressions, and bring them, by God's blessing, to a fervent desire after salvation. The minister who combines a due

portion of intelligence and spiritual wisdom with his love for the souls of men, instead of contenting himself, as is too often the case, with a few barren generalities and common-place censures, will perceive the necessity of thus accommodating his application to the specific varieties of character under his peculiar inspection. He will not, so far as he can prevent it, suffer any one to escape in the crowd; but, by a deep study of the human heart in general, and an intimate acquaintance with the peculiar cast of his own auditors in particular, will endeavour to make his application to their consciences so close and discriminating, that nothing but wilful perversion, or determined obstinacy, can prevent their duly feeling the force of his exhortations.

I am aware, sir, that this mode of application requires much thought, and study; and that even ministers of genuine piety and unwearied application may not always possess that deep insight into the human heart which is necessary in order to exhibit it in all its varieties of sin and self-deception. Yet the effort should be made: the Scriptures are an infallible clue to the labyrinth; and taking these for our guide, and constantly and patiently comparing our own hearts, and the hearts of other men, as far as we can judge of them from their manners and conduct, with the descriptions which God has given of them in his word, we cannot fail to obtain *some* knowledge at least of those "chambers of imagery" with which it is the painful duty of the minister of Christ to be well acquainted.

It must not, however, be omitted to be observed, in conclusion, that, although every means should be exerted by a faithful pastor to impress the minds of his people, it is God alone who can make the word preached effectual to their salvation. Without HIS blessing, the most judicious classification of

character, the most acute sagacity in discriminating and the most powerful energy in describing the various cases of our hearers, will be in vain. The inference, therefore, from this remark, is, that prayer and study, wisdom and humility, human effort and exclusive dependence on the Divine blessing, should go hand in hand in all our exertions for the spiritual welfare of a thoughtless and unbelieving world.

PENSATOR, JUN.

To the Editor of the Christian Observer.

IN your publication of last April, I noticed a communication made by J. N. C.; from which it appears, that in a late edition of that celebrated work, entitled "Nelson's Fasts and Festivals," the word "renovation" has been twice substituted for "regeneration;"—a term which, till lately, has never been considered objectionable; and which, no doubt, was selected by Mr. Nelson as most applicable to the subject on which he was writing. The public are, I think, greatly indebted to J. N. C. for the above communication; and I trust it may induce persons, who have leisure for such purposes, to bring to light other alterations, which I fear may be discovered in some of the late re-publications of the Society. I am led to this remark by a discovery, made to me by a friend, of an alteration which, according to my judgment, is, if possible, more deserving of censure, and, I will venture to add, more calculated to provoke and perpetuate controversy and contention in the church, than that to which I have already alluded.

In "The Family Bible," lately published by Dr. Mant and Mr. D'Oyley, you will find a note on the 31st verse of the 18th chapter of Ezekiel, to which is subjoined the respected name of "W. Lowth," as the writer from whose commentary this note is extracted. The latter part of it (for it is not necessary to

insert the whole) is in the following words: "God promises (chapter xxxvi, 26.) to give them a new heart, and to put within them a new spirit: here he exhorts them to make themselves a new heart and a new spirit: which difference of expression is thus to be reconciled; that although God works in us to will and to do, and is the first Mover in our REFORMATION, yet we must work together with his grace, at least willingly receive it, and not quench or resist its motions."

Now, sir, if you have not already made the discovery, you will, I am sure, hear with surprise, (I will not add a stronger word), that in the original commentary of W. Lowth, which now lies before me, there is no such word as "*reformation*" to be found; but that, without any hint or intimation to that effect, without any thing which can lead the reader to suppose that he is presented with a misquotation, the term "*reformation*" is substituted in the Family Bible, for that of "*regeneration*." "God," in the commentary of W. Lowth, is represented as "*the first Mover in our REGENERATION.*"—Upon this substitution of one word for another, and especially a word so cold, so ethical, so unmeaning, as *reformation*, I shall not trouble you with any remark. The act will, I think, speak for itself, in the judgment of every candid and impartial person, whatever may be the system to which he is attached. I can hardly conceive it possible that the most devoted supporters of Dr. Mant's views of regeneration can approve this mode of circulating and recommending them; or that they would sanction the practice of garbling and mutilating the works of deceased authors, and then bringing them forward, patched and disfigured by a modern hand, in confirmation of opinions which, in their genuine form they would probably have had a ten-

dency to overturn. Surely it is important that some friend to truth and candour, who can command leisure for such an investigation, should endeavour to ascertain whether this "*Family Bible*," furnishes many or any more similar instances of deliberate misquotation; for should such be found to occur frequently, it appears to me that the circumstance will really give rise to questions of grave deliberation, which I forbear at present to agitate.

I G NOTUS.

To the Editor of the Christian Observer.

I HAPPENED lately to take up an old book, entitled "*Europæ Speculum; or, a View or Survey of the State of Religion in the Western Parts of the World. Anno 1599.*" It is addressed to Archbishop Whitgift, and is ascribed to the pen of the celebrated Sir Edwin Sandys, as the result of his travels, and containing the chief of his observations made in them. My edition is printed "*Hagæ-Comitis, 1629.*" I will transcribe a passage, which, I fear, is but too applicable to practices creeping in amongst ourselves; and which, in whatever quarter they may occur, I conceive it is a debt due to Christian sincerity to expose.

"It is to be thought," the author says, "that their prosperous success (that of the Romanists) in pruning and pluming those latter writers, effected with good ease and no very great clamour, as having some reason, and doing really some good; was it that did breed in them an higher conceit, that it was possible to worke the like conclusion in writers of elder times, yea, in the Fathers themselves, and in all other monuments of reverend antiquitie: and the opinion of possibilitie redoubling their desire, brought forth in fine those *indices expurgatorii*, whereof I suppose they are now not a little ashamed, they having by misfortune lighted into their adversaries' hands, from whom they

desired by all means to conceal them; where they remaine as a monument to the judgement of the world of their everlasting reproach and ignominie. These purging indices are of divers sorts: some worke not above eight hundred yeers upwards: other venture much higher, even to the prime of the church. The effect is, that for as much as there were so many passages in the fathers, and other ancient ecclesiasticall writers, which theyr adyersaries producing in avement of their opinions, they were not able but by nicks and shifts of wit to reply to;...some assemblies of their divines, with consent no doubt of their redoubted superiours and sovereignes, have delivered expresse order, that in the impressions of those authours which hereafter should be made, the scandalous places there named should be cleane left out,"....and thus "the mouth of antiquity should be thoroughly shut up from uttering any syllable or sound against them. Then lastly by adding words where opportunity and pretence might serve, and by drawing in the marginall notes and glosses of their friers into the text of the fathers, as in some of them they have very handsomely begun, the mouth of antiquity should be also opened

for them. There remained then only the rectifying of St. Paul, and other places of Scripture," &c.

Such alterations as your correspondent J. N. C. has pointed out, in works distributed by the Society for promoting Christian Knowledge, are a plain confession that the original authors did not speak in conformity with the present received doctrines of their distributors. Indeed, the alterations must be carried to a considerable extent, before our old writers can be reduced to the wished-for conformity with modernized Christianity; as may be evinced, to name no other proofs, by a simple reference to the index of Jeremy Taylor's Treatise on Repentance, an author whom I mention because he has been much quoted in an existing controversy. I have marked about one hundred instances, in one chapter, in which he uses the terms *regenerate* and *unregenerate*; and in no one of them, I believe, with any reference to baptism. He, like Bishop Wilson, makes "VICTORY" over sin "the only certain criterion of REGENERATION." "A regenerate person," and "a Christian RENEWED by the Spirit of grace," are, in his vocabulary, and I presume in your's also, synonymous terms.

J. S.—H.

MISCELLANEOUS.

For the Christian Observer.
ON THE INFLUENCE OF THE
LITERATURE OF FICTION.

(Concluded from p. 375.)

WERE it proposed to those professedly religious families who allow themselves the perusal of what are considered harmless novels, and that species of modern poetry which usually accompanies them, to draw up a catalogue of the books admitted into the domestic circle, and to compare it with the corresponding list of avowedly worldly families,

CHRIST. OBSERV. No. 137.

how would the balance stand? Not so much, I fear, as might be wished, to the credit of the former as devoted and self-denying followers of their acknowledged Lord. If it be said, that the grosser poems and novels are not admitted into the families in question; it may be rejoined, Neither are they read in the more regular circles of worldly society. Therefore no visible difference as yet exists. It is true, a few works may gain admittance to the one which are not

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allowed in the other; but the distinction between the lighter reading of the two divisions of the public should surely be positive and evident, and not made up of a few sickly comparatives.

Putting out of the question, for the present, higher considerations, the members of religious families are losing intellectual ground by the system now in vogue. Standard works of history and biography, of critical and ethical disquisition, the earlier poets, treatises on general taste, with many other departments of established literature, are not and cannot be studied and wrought into the texture of the mind during the reign of ephemeral publications. Have the readers, I mean the younger readers of the works in question gained any familiarity with the Rambler and Adventurer, or grappled with Campbell's Philosophy of Rhetoric? I almost blush to ask next, which are their favourite stanzas in Beattie's Minstrel; and then, what parts of Cowper come full upon their memories in a solitary walk. To the last-named poet I refer as to a genuine moral classic; and his writings may be adduced as the criterion of a mind unsophisticated and well acquainted with itself.

Among the readers interested in these widely-extending subjects, let me particularize such as are placed in situations where they may command their time, select their associates, and consequently model their own characters. Possessed of this envied but insecure independence, our juniors, and especially when not settled in the world, will be powerfully tempted to abuse the high privileges of their leisure; and, unless they are conscious of the responsibility attached to it, will fly to light reading as a refuge from themselves. Among the inmates of the Castle of Indolence, slumbered a class which the manners-painting historian of that fortress might perhaps have identified with certain graceful triflers on the Grecian couches of a succeeding age. "Oh

early lost!" &c. Examine, sir, the grouping and the vivid touches of the poet's pencil.

Here languid beauty, kept her pale-
fac'd court;
Bevies of dainty dames, of high degree,
From every quarter hither made resort,
Where, from gross mortal care and
business free,
They lay, pour'd out in ease and luxury.
Or should they avain shew of work assume,
(Alas! and well-a-day! what can it be?)
To knot, to twist, to range the vernal
bloom;
But far is cast the distaff spinning-
wheel, and loom.

Their only labour was to still the time,
And labour dire it is, and weary woe;
They sit, they loll, turn o'er some idle rhyme;
Then rising sudden, to the glass they go,
Or saunter forth, with tottering step
and slow;
This soon too rude an exercise they find,
Straight on the couch their limbs again
they throw,
Where hours on hours they sighingly
reclin'd,
And court the vapoury god soft-breath-
ing in the wind.

According to the fantastic mythology of the æra when Thomson composed his matchless poem, the god of vapours or of spleen led on the host of imaginative diseases. On the expiration of his power—for the very deities of fashionable life are deposed with the reigning shape of a sandal, or the tint of a vesture—arose the dynasty of nerves; and that has since resigned the throne to the demon of ennui, now wielding an iron mace over his subject world of passion, idleness, or unproductive activity.

In contemplating the aspect of the religious world, I am somewhat confounded by feeling as though even the reproofs uttered by such secondary divines and moralists as Blair, Soame Jenyns, Lord Lyttelton, Johnson, Hawkesworth, and Paley (for instructors of this order are secondary in the estimate of the spiritually-minded Christian), against what they call the *foibles* of persons, whom they nevertheless designate as still reputable and exemplary members of society, were in

many instances as fully applicable to the allowed habits of religious families as to those of the unthinking world. This is a portentous phenomenon. It seems to indicate, that enlightened as we are, we are retrograding to the deserted or despised schools of worldly or half-christianized philosophers, there to be chastised for our aberrations. It is really mortifying to the feelings of deep veneration entertained by your correspondent for Dr. Johnson, to find him among the secondaries of the moral school; thinking, as he does, that this great man's writings, taken altogether, impart "ardour to virtue and confidence to truth." But, at the same time, consistency requires me to separate myself from the eulogist of Richardson, and to rejoin his cherished society only when he emerges from the loose element of flattery, and moves with his wonted firmness of step on the high ground of purity and truth. To the extract produced in an earlier paragraph from Johnson, *when himself again*, let me add what will farther expunge the stain which partially discolours his renown. "These books (novels) are written chiefly to the young, the ignorant, and the idle; to whom they serve as lectures of conduct, and introductions into life. They are the entertainment of minds unfurnished with ideas, and therefore easily susceptible of impressions; not fixed by principles, and therefore easily following the current of fancy; not informed by experience, and consequently open to every false suggestion and partial account. In the romances formerly written, every transaction and sentiment was so remote from all that passes among men, that the reader was in very little danger of making any application to himself; the virtues and crimes were equally beyond his sphere of activity; and he amused himself with heroes and with traitors, deliverers and persecutors as with beings of another species. But when an adventurer

is levelled with the rest of the world, and acts in such scenes of the universal drama as may be the lot of any other man; young spectators fix their eyes upon him with closer attention, and hope, by observing his behaviour and success, to regulate their own practices. If the world be (by novelists) promiscuously described, I cannot see of what use it can be to read the account: or why it may not be as safe to turn the eye immediately on mankind as upon a mirror which shews all that presents itself without discrimination. It is not a sufficient vindication of a narrative, that the train of events is agreeable to observation and experience; for that observation which is called knowledge of the world, will be found much more frequently to make men cunning than good. Many writers so mingle good and bad qualities in their principal personages, that they are both equally conspicuous: and as we accompany them through their adventures with delight, and are led by degrees to interest ourselves in their favour, we lose the abhorrence of their faults, because they do not hinder our pleasure, or perhaps regard them with some kindness for being united with so much merit*."

No dexterity of mine is able to reconcile these golden periods with the adulation offered to the inventor of Lovelace. Most auspiciously the Rambler is an antidote to himself. He may be compared to a plant noxious only in a very small part; an infusion of its flowers being capable of healing the lacerations inflicted by its envenomed thorns.

* In a note appended to the Fourth Number of the Rambler, (whence the above is cited,) in Chalmers's edition of Johnson's works, the editor says; that this excellent paper was occasioned by the popularity of two works which appeared about this time, and have been the models of that species of romance now known by the more common name of *novel*.—The Fourth Number was published March 31, 1750; and the Ninety-seventh, containing the eulogy on Richardson, Feb. 19, 1751.

Johnson's description of the superannuated romances may be applied to those still lingering among us, such as the Arabian Nights, and indeed to all fables of oriental construction; and it so happens (he states the true reason), that these heavy stories are discarded by modern novel readers as unutterably and incurably insipid. They do not come home to their business and bosoms; and if they read *Rasselas* itself, they sit down to it as to a grave lecture in ethics; and *Thalaba* is tolerated only because inspired by the muse of Roderic.

To this place I have reserved the mention of the popular productions of Miss Edgeworth and the author of *Waverley*. The merits and demerits of the first of these writers have been estimated, as I think, with measured correctness, in your volume for 1809, (pp. 781—792.) Of the second it is enough for my hostile pen to say, that powers so great might have developed themselves with effect in the demonstrations of philosophy; when, alas! we find them idly playing in novels. Of the performances of this lady and gentleman it is alleged, that they do not exhibit the defilements of *Fielding*, the polished wickedness of *Lovelace*, the witchery of *Mrs. Radcliffe*, or the voluptuous tenderness and delicacy which "with soft perdition please," in some other writers. On the contrary, they give us a faithful insight into the ways of men; and instead of misleading by feigned characters and incidents, describe such as actually exist. Indeed they do! I fully assent to the allegation; and, if we could gaze on those vivid panoramas of the world without seeing more than will do us good and not evil, and without wishing to come closer to the objects which we have dimly seen in the *camera obscura* of books; if the world's gaiety, wit, decoration, policy, and plausible courses of stratagem can be surveyed without exciting in the ardent minds of our juniors one impulsive desire

to join the masquerade itself, without kindling a kind of resolution (which they scarcely venture to own even to themselves, while they faintly endeavour to smother the glowing spark by a reverence for conscience), that at a future day *they* too will play their part in the grand exhibition, no matter whether disappointed or not,—for, after all, *some*, they are told, succeed and are happy; if such immature speculators can be restrained from practising the arts of real men and women, on a small scale first in the school-rooms and parlours of their petty world at home, and afterwards in the wider range of the family's connections, and in general society; if, in short, there be in human nature an inherent, active power of selecting what *may* be beneficial from what is, at any rate, a mixed mass;—then, sir, I would urge, that no "Practical Views of Christian Education" may hereafter be published to disturb the safe repose of novel-reading families. Dissolve all the standing committees of the religious world meeting year after year, and especially banish your work from the numerous circles in which, with exemplary regularity, it has made its appearance for one hundred and eighty-six months, embracing more than the long succession of fifteen years, in order to reform, and to perpetuate by reformation, the moral constitution of this empire. Let the spiritual legislator retire to the solitude, darkness, and mystic visions of the mountain; while the wanderers of the peopled and more inviting wilderness restore the rites and festive pleasures of Egypt, and amidst their sacrifices cry, "These be thy gods, O Israel!"

To escape, in the concluding paragraph, from a levity too contagious to be safe when the subject imposes seriousness, permit me to repeat the intimation, that there is an indulgence, and almost a plenary indulgence, at this day allowed in many religious families, both in retirement and in town life, with

regard to secular literature. So far the Christian public has deserted the higher station occupied by a preceding generation. By what measures the position may be regained I am not formally prepared to detail. It is, however, in the power of the rulers of families either to expel altogether the works immediately connected with this remonstrance, or to glean out such of them as they judge will not injure those select and disciplined members of their families who can and will separate the useful parts of fiction from its dross. It is also in the power of those who rule themselves to make a virtuous effort; and in self-defence, to confine their reading to books which amuse the mind without disturbing the sobriety of creatures responsible for their time and talents; and who, by confessing their responsibility, furnish an irresistible argument for their own consistency.

EXCUBITOR.

To the Editor of the Christian Observer.

A NEW and revised edition of Dr. Mant's Tracts having been just published by the Society for promoting Christian Knowledge, many of your readers will, doubtless, be desirous of knowing what is the extent of the correction which they have undergone. I send you, therefore, the result of my collation of the two editions.

EDITION 1815.
P. 10. 'This doctrine, however, is virtually at least, if not actually denied by some ministers of our church; and it is denied in terms, which charge the maintainers of it with, &c.
P. 11. 'But that those also are so regenerated, to whom baptism is rightly administered.'

EDITION 1817.
P. 10. The words in Italics left out, and instead of them a reference to 'Whitefield's Eighteen Sermons quoted below, p. 23,' inserted at the end of the sentence.
P. 11. 'But that those also are so regenerated who receive baptism rightly, or, what in the case of infants, at least in a Christian country, amounts to the same thing, to whom baptism is rightly administered.'

EDITION 1815.
P. 15. 'Would fain fasten their heresy upon our church.'
P. 20. 'I will now venture to say, that I do not think it possible that a doubt can exist upon the mind of any fair inquirer, with respect to the opinion entertained by our church,' &c.
Pp. 22, 23. [Whitefield] 'declared with inconceivable effrontery . . . and pronounced with a spirit of uncharitableness equal to his effrontery,' &c.
P. 23. 'Nor will it be heard without surprise, mingled, perhaps, with some degree of indignation, that not only among the deluded partizans of schismatical enthusiasm, but in the very bosom of the church, there are men, who have pledged themselves most solemnly to the support of her doctrines, and who arrogate to themselves the distinction of being her only faithful sons; whose preaching, nevertheless, is in irreconcilable opposition to her unequivocal and numerous declarations on this important article of her creed.'
P. 24. 'By being born again . . . something is designed absolutely necessary to be attained by those, who would enter,' &c.
P. 27. 'We conceive this union of water, as the instrument, and of the Spirit, as the efficient principle, to be absolutely necessary.'
P. 32. 'That no other than baptis-

EDITION 1817.
P. 15. 'Would fain fasten their own private opinion upon the church.'
P. 20. 'I will now venture to express my opinion, that a doubt can hardly exist upon the mind of any reasonable inquirer, with respect to the opinion entertained by our church,' &c.
P. 22. The words in italics left out.
P. 23. The whole passage expunged, and what follows of regeneration, being 'inscribed on the banners,' as a watch word, made to refer only to 'the founders of Methodism,' &c. by the insertion of the words, 'Of persons such as these.'
P. 24. The word absolutely omitted.
P. 27. 'We conceive this union of water, as the instrument, with the Spirit, as the efficient principle, to be necessary, where it may be had.'
P. 32. 'That no other than baptis-

EDITION 1816.
mal regeneration is possible in this world.

P. 40. 'If ever the new birth be not conveyed by baptism rightly administered;—' Let it be shewn from Holy Writ, that any person, to whom baptism was rightly administered, was not regenerate.'

P. 81. 'Lydia at Thyateira.'

EDITION 1817.
mal regeneration is to be expected in this world.

P. 40. 'If ever the new birth be not conveyed by baptism rightly received;—' Let it be shewn from Holy Writ, that any person, by whom baptism was rightly received, was not regenerate.'

P. 81. 'Lydia of Thyateira.'

Pp. 15, 38, 70, 78, 68, 86, Trifling corrections, not affecting the sense.

J. S.

To the Editor of the Christian Observer.

Darlaston, near Birmingham.

THE heavily-afflicted state of my parish induces me earnestly to solicit a fuller statement of our distresses than that inserted in your last Number but one. Many circumstances combine to render our sufferings peculiarly severe. Our population, consisting chiefly of gun-lock filers, nailers, and miners, exceeds five thousand. The parish contains only eight hundred acres of land; and our poor's-rates (now most oppressive) have been accustomed to be paid by all who did not receive parochial relief.

During the last eleven months, from the stagnation of trade, hundreds, once in comfortable circumstances, have been reduced to the deepest poverty; nor could any efforts of industry secure them even necessary food. For thirty-three weeks the bounty of the London Association, a county fund, and distant private benevolence, have maintained one hundred and fifty heads of families on the roads at one shilling per day; but from the entire failure of these funds this plan has now terminated, and great numbers are thus necessarily added to those previously requiring parochial assistance. Since the 14th of last August, soup and bread have been distributed to nearly seven

hundred individuals four times a week, and clothing has been sold at half price to those who could raise the means of obtaining it. Excepting the food thus furnished, our poor have subsisted almost exclusively upon barley meal, not separated from the bran, lest its quantity should thereby be diminished. Numbers once in respectable stations have had their dwellings stripped of their little all, for rent or levies; and our work-house presents such a scene of wretchedness, that even hunger itself recoils from entering it.

Our chief earthly expectation of relief is founded upon the hope of the revival of American commerce: but from the glutted warehouses of British factors some period must yet elapse before our mechanics can be supplied with work. It is for this period relief is solicited; and I feel little doubt but that if these particulars be made publicly known, many, like their Divine Master, will feel compassion for the five thousand ready to perish*.

SAMUEL LOWE.

* Subscriptions will be thankfully received by the Rev. Mr. Marsh, of Colchester; Mr. Mortlock, Oxford Road, London; Mr. Hatchard, Piccadilly; Messrs. Spooner and Co. bankers, Gracechurch-street; and by the Rev. S. Lowe, Darlaston, near Birmingham.

To the Editor of the Christian Observer.

A SPIRIT of active benevolence, encouraged and supported by an enlightened government, having lately succeeded in spreading through Ireland various plans for the charitable education of the children of the poor, it becomes a matter of much moment to ascertain whether those plans be in reality formed upon the best principles, and executed to the greatest advantage;—whether this great engine of national education be erected with the skill, and guided with the ability, requisite to render it efficient to the production of all the good which ought to

be the result of such powerful combinations.

With respect to the female children educated in our charitable seminaries, to whom it is intended to confine the following observations, I have no doubt of the fact that, comparatively, very few indeed have hitherto been found to reward with success, the expense, the time, and the exertions, which have been bestowed upon them. To what causes shall we attribute this disappointment? To answer so important a question, the following hints are suggested, for the consideration of those who are interested in such humane undertakings, and who possess talents and leisure to investigate a subject, involving the present, and the everlasting welfare of so large a portion of the community. If in the enunciation, or the proof of my positions, I should chance to differ from your own opinions, or those of your readers, I still trust that you will not object to the fair and candid discussion of a topic of such high importance; especially as I shall be ready to listen in return to any counter-remarks which your able correspondents may please to make upon the subject.

It appears, then, to the writer of this paper, that there are five prominent causes of the failure of which we complain.

First; the female children are raised above the sphere of their parents and families, in all charity schools: perhaps; not excepting even those in which it may be supposed that this evil can have no place.

Secondly; the difference which it has pleased Providence to allot between the different ranks in society, is lessened, if not for the time abolished, by the familiar intercourse which subsists between the pupils and the governesses of those schools; and this, in a degree smaller or greater, as the routine of daily business is conducted by ladies or by a school-mistress.

Thirdly; the stimulus of praise,

and the excitement of emulation, perhaps too generally employed in all systems of female instruction in the present day, and which are injurious to the children of the rich, are ruinous to the children of the poor.

Fourthly; even in institutions to which the first and second objections may not be applicable in their full force, much moral evil is sustained, by the early and complete separation of the child from its parents.

Fifthly; religious knowledge is either not attempted to be communicated, or (though certainly with many laudable exceptions) is communicated in a very defective manner.

In many of our plans for the education of the female poor, we seem to forget the plain maxim, that the means must be adapted to the end. "*Do men gather grapes of thorns, or figs of thistles?*" The first object to be pursued is, to prepare the dispositions which we have undertaken to direct, and the hearts which we are pledged to guide, to discharge the duties of *Christian women in the lowest rank of life.*

We ought to remember, that it is out of this rank that we receive these children; and that it is into this rank they are to be returned. We ought to remember that, as women, their station is subordinate; as poor women, it is doubly so. Upon these points the language of St. Paul is, "*I will, that women adorn themselves with shamefacedness and sobriety. Let the woman learn in silence, with all subjection. Young women teach to be sober, to be discreet, chaste, keepers at home, obedient to their husbands, to love their husbands, to love their children. Servants, be subject to your masters, with all fear; not only to the good and gentle, but also to the froward; obedient to please them well in all things, not answering again.*"

Now, when we consider what description of husbands, and what description of masters, it must fall to the lot of the greater part of

charity children to obey, we shall be better able duly to estimate the value of a system, the tendency of which appears to me to be, to render them unfit for such subordination.

The child who has the seemingly good fortune of being placed in any of the best regulated and best endowed charitable seminaries, is clothed, dieted, and taught with the utmost care. All her wants are sedulously supplied; all her difficulties are zealously removed: in many cases, she is rebuked in the accents of lady-like gentleness, and soothed, if unhappy, with tender kindness: she is encouraged with perpetual praise; and if sick, is nursed with affectionate solicitude. Her good actions are always noticed, and generally highly rewarded; whilst, with the condemnation and punishment of her bad ones, is mixed a cultivation of that selfish sensibility, which, even in the higher ranks, generates a sicklied refinement, but which, in the lower ones, will, it is to be feared, produce a miserable irritability. Is it, then, in human nature, for a creature so reared, so fostered, so cherished, and so over-rated, to be properly prepared to encounter the rude shocks of cabin intercourse, or to sustain, with cheerful resignation, the hardships and mortifications which await her in a state of servitude? From the former she turns with disgust; into the latter she enters to her sorrow. Unaccustomed to laborious occupation; knowing little of the business she has to perform; disdainful of the advice of her fellow-servants, whom she regards as ignorant and inferior beings, and who, in return, view her with dislike and jealousy; experiencing no longer the luxury of commendation, or the excitement of promised reward; she becomes either listless, disheartened, and desponding, or careless, confident, assuming, and I fear, not infrequently insolent.

These deplorable circumstances

occur in the case which such a child would deem the most favourable; that of being placed in a family of affluence and fashion. Such is the result of habits unsuited to the station of the child, as affecting merely her earthly welfare and happiness.

Let us proceed with this examination a little more in detail. The sort of clothing which is appropriated to female children in charity schools, embraces a wider extent of consequences than at a cursory glance may be evident. If it be of better quality, as I suppose is usually the case, than that to which they have been accustomed, it excites their present vanity; and it raises the standard of dress, upon which they form their future desires and expectations. It is unnecessary to dwell upon the sins and miseries which are occasioned by an excessive love of personal decoration, and personal distinction, in the female world in general: the notoriety of the evil is but too indisputable. To the poorer classes, it is absolutely the high-way to destruction.

In estimating the proper clothing for poor children, we are apt to overlook the gradations in the scale. We compare their apparel with our own, rather than with the dirty rags, half covered with which they emerged from the smoke of their own squalid habitations. When we behold a number of such children, absolutely transformed, in new stuff-gowns, white aprons, white tippets, &c. our hearts exult in the neatness and beauty of the spectacle; and we are satisfied, that what yields to us, in the contemplation, so many grateful and pleasing sensations, cannot but be highly beneficial to the comfortable little possessors. If we could change the entire condition of the lowest classes in this country, by thus selecting one out of some hundreds of their children, to be the receivers of our bounty, the case would be different; and of course

wherever the poor are in a better condition, the clothing of the children should be bettered in proportion. In most parts of Ireland, the utmost efforts of the parents could not procure, for their best apparel, any thing equal in value to that which in many schools is the daily attire. The every-day dress, therefore, for charity children, should not only consist of the coarsest material, but be made into the most appropriate forms for laborious employments. The salutary distinction, of a *best*, for *Sunday*, is not to be disregarded, but should be regulated by the same principle of strict adaptation. For Sundays, it should suffice to provide a course stuff or calico gown, check apron, a coloured plain shawl, a cheap bonnet without ornamental ribbons, grey or black stockings, and, in winter, a frieze cloak. Nor should the weekly articles be renewed, as long as, with mending and patching, they can be made to hold together. With respect to school uniforms, so generally introduced into charity schools in Ireland, it is much to be doubted whether they are not altogether of injurious moral tendency to the children. They may be admissible, but only upon Sundays; and then, only when the children accompany the mistress to their place of worship. Upon all other days, it is more, for the best interests of the children, that they should not be marked by any peculiar dress. In daily schools, where the uniform is not completely bestowed, but the child is, for a certain length of time, accountable for it, the grossest frauds are practised, and a wide door is unavoidably opened for many species of deception and falsehood. But in fact the distribution of any articles of clothing gratuitously is far from desirable. Let them be earned, by the regular attendance, the diligence, and the good conduct of each child. Thus industry and profit will be asso-

ciated in their minds, as cause and effect; and they will early be impressed with the truth, that idleness and want are inseparable companions.

The foregoing observations, apply equally to the diet of the children, and to the acquirements which should be placed within their reach. Plenty of wholesome food, to those who at home are half starved, is in itself a sufficient luxury; and reading, plain sewing, spinning, and knitting, are the whole of the school attainments which in this country can be useful to the wife of the labourer or of the mechanic. In every school, there may be a few children of superior talent, calculated to tread a somewhat higher walk in life, and to whom it might be gratifying to afford more instruction; but these can at most furnish only some trifling exceptions to the general rule.

The sedentary way in which children pass their time in schools is much to be regretted, as conducing to indolent habits, and an enervated constitution. If some active business, to which they might be sent in turn, under *careful superintendance*, could be annexed, it would render to the children the most essential service. In towns, it might be practicable to add an establishment for washing and mangling; and in the country a small dairy, where it would generally confer a great benefit upon the neighbouring peasantry to sell to them milk upon reasonable terms. But, if this part of the plan were not eligible, cheese and butter find every where a ready market. Girls are fully competent to most of the work in a garden. To encourage them to these, or any similar exertions, and to induce the permission of the parents, the exercise should be held out, as a reward rather than a task; and small payments in money or in value, should be given, in proportion to the good-

ness and the quantity of the work performed. Of course, these hints are not applicable to daily schools in the country; where the children are, in the intervals of the school-hours, similarly employed by their parents.

The second objection must not be understood as intended to insinuate, that the presence of judicious and well qualified ladies, in charity schools, is not of invaluable benefit, and even of indispensable necessity. But, on their visits to the schools, their time would be more advantageously occupied in examination—in general, and especially in religious, instructions—and in inspection, than in the details of teaching. Nor must it be supposed, that in urging the importance of impressing on the minds of the children, the difference which subsists between their rank and that of their worldly superiors, to whom they are to be subordinate, it is meant to vindicate a haughty demeanour on the one part, or mean servility on the other; but simply that the distance between them is never to be forgotten, and that all approach towards familiarity, on either side, is to be avoided. Likewise, in deprecating the tuition of delicacy and refinement, and the gentleness of lady-like reproof, it is not intended that any plea whatever should be admitted for harshness and severity.

A great difficulty in the manage-

ment of all schools, presents itself in the attempt to procure a suitable school-mistress. A woman well qualified for so arduous and responsible an office is not easily found in any rank of life. Yet the success of the institution mainly rests upon the properties of the mistress; and in the choice, therefore, of such a person, there should be the greatest circumspection. She should be chosen solely with view to the benefit of the children, without the influence of any feeling of personal favour, or even of motives of humanity towards those who may solicit the employment. Poverty is disqualifying, both in its cause and in its effects: it has, probably, been occasioned either by want of management or want of industry; and it produces embarrassments, which affect the temper, hurt the health, and tempt to conduct inconsistent with the welfare of an establishment demanding all the energy of unbroken spirits and all the application of undivided time. Besides, the material point of maintaining, by the external respectability of the mistress, her greater weight and influence over the children, should, as far as possible, be secured. Hence, to offer an inadequate stipend to an incompetent mistress, from the wish (however laudable in itself) of economizing the school funds, is, of all modes of saving, the most injudicious.

(To be continued.)

REVIEW OF NEW PUBLICATIONS.

Memoirs of the Life and Writings of John Calvin; compiled from the Narrative of Theodore Beza, and other authentic Documents. Accompanied with Biographical Sketches of the Reformation.
By JOHN MACKENZIE. 8vo.
London. 1809.

Institutes of the Christian Religion.

By JOHN CALVIN. *Translated from the original Latin; and collated with the Author's last Edition in French.* By JOHN ALLEN. 3 vols. 8vo. pp. xv. and 1623. Price 2l. 5s. London. 1813.

WHEN, in the earlier years of the Christian Observer, we were com-

elled, by the fervour of the time, to breath the sultry atmosphere of controversy, we occasionally felt ourselves refreshed with the hope, that whatever might be settled relative to the points in dispute, the belligerents themselves would retire from the field, not to temper their arms for new encounters, but to employ a long interval of peace, if to no better purpose; yet in gaining a competent acquaintance with the merits of the general question, by ascertaining the actual tenets of the personage from whom their controversy derived its appellation. This hope, it is presumed, was very far from being unreasonable; for if in the most obscure and transient dissensions of familiar life it be unjust, on the one side, to criminate an arraigned party without soliciting and weighing his own explanations; and, on the other, to assume his perfect innocence, without canvassing the evidence of his accusers; how indispensable must it be in questions affecting our everlasting salvation, and amidst the thousand temptations of religious hostility, to exact of every writer in every controversy, that he should search directly into the avowed and authorized creed of the individual or community, whose principles he wishes either to refute, or to establish.

This equitable method of proceeding, though demanded by the common sense of mankind, in the usual transactions of the world, appears, in many instances, to have fallen into almost entire disuse, in the arrangements of modern theological controversy. Not that we accuse the managers of abstaining from *all* reference to the creed which forms the basis of their discussions; but we charge them with too often selecting such detached articles only as square with the disputant's present purpose, by furnishing materials for praise or censure, in disjunction from the immediate context, or general tenor of the confession.

It is impossible for any human or even inspired composition to be proof against the cavils of men who thus avail themselves of the petty stratagems of religious war; for if we direct the observation to the volume of Revelation itself, we shall readily perceive with what apparently irresistible success the selecting process might have been applied, in the first age of Christianity, by an objector to the doctrine of St. Paul's Epistles. The Jew or the Gentile philosopher, for example, might have urged against the Christian apologist of that period, some such scholastic sophistry as the following:—"In reference to the hypothesis, that the Founder of the rising sect did by a certain course of voluntary pain, issuing in dissolution, contribute to the happiness of his adherents; or rather, (if I correctly interpret the Epistles containing the system recommended to my adoption), that by his sufferings and death was secured to them what you emphatically term *redemption* from the penalty otherwise annexed to the perpetration of guilt in the present life, and the actual possession of eternal pleasures;—you must forgive me if I feel incredulous with regard to this novel hypothesis, not from any suspicion of your own sincerity, but solely because I read in your prophet, that your Founder *died for the ungodly*. (Rom. v. 6.) For surely, if there be any meaning in language, here is an undisguised avowal that the abettors of a system professedly destined to enlighten, refine, and beatify the nations are themselves classed by their own reporter among the worthless of mankind. It was for persons thus avowedly stigmatized that a sacrifice so costly was effected;—I term it costly, because I cannot be otherwise than struck by the severe grandeur of the effort. Had, indeed, this last pledge of your Master's sincerity been offered for the sons and daughters of innocence,

or of virtue bleeding under the scourge of unmerited calamity; I should so far at least have applauded the consistency of your faith, in the provision it made for the future and durable remuneration of the good; but, if its *mysteries*, thus disclosed to the populace by the imprudent unreservedness of the Pauline letters, not merely invite those already depraved to remain so; but give out an intelligible intimation, that such as have retained their original purity must degrade into guilt, in order to qualify themselves for the reception of your Gospel;—if this licentious doctrine be the blossom and fruit of the new philosophy, I must on my own part, as personally involved in the reigning controversy of the day, and on the part of all the patrons of public order, request that no Christian apologist will continue to declaim against the darkness and profligacy of the world; but, on the contrary, honestly review his own system, impart to it, if not the substance, yet the shew of goodness; and, in any event, banish from his creed that pernicious article which, by confining its benefits to *the ungodly*, erects the triumphant banners of wickedness on the ruins of virtue.”

To representations of this sort the merest novice in theology might, of course, easily reply, that had not the objector unfairly adopted the selecting process, no such deduction from some four or five words in the Epistle to the Romans could possibly have been gathered by a reasoning creature; for that although most truly the Son of God died “for the ungodly,” and although, further, his death is not only formally recognized in the creed of his followers, as one article among many, but regarded by them as a circumstance “first, and last, and midst” in the wide circle of their hopes, and as constituting the only meritorious plea of their acceptance with the Father;—yet that *as truly does the Son require*

from his redeemed church a practical similitude to his own spotless example; nay, that the self-same Epistles which supplied the objector with the ground of his accusation, Christian sophistry supply incontrovertible proofs, that the Gospel, though on the one hand it may be termed, what it certainly is, in its remedial character, the religion of sinners, is, in its reception and permanent influence, the religion also of saints. In a word, if St. Paul in one place declares the effect of the death of Jesus Christ to be the deliverance of believers from the penalty of sin, in another he equally announces it to be deliverance from its pollution; and in addition to this merely negative consequence, he deduces a positive one,—for Christ “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus ii. 14.) Here, then, the Christian respondent opposes text to text, and the argument properly terminates. How the assertion of the Apostle to the Romans may be consistent with his assertion to Titus, is quite another inquiry. It is sufficient, for the present purpose, to prove that the man who characterizes an extensive system by exhibiting a minute part of it—like the pedant of antiquity who, wishing to sell his house, carried about him a single brick as a specimen—has no claim to a reply till he learns to come to the contest with more candour and sincerity.

The disappointment of the pacific hope, that men would read an author before either they condemn or embrace his views, induces us to offer to our readers, in general, and specifically to any persons who may be actually involved in this controversy, a limited examination of the works placed at the head of this article. We intend simply to refer to a few of such parts of Calvin's personal character and writ-

ings, as illustrate his own views of the practical nature of his divinity; in order to demonstrate equally to the patrons and opponents of his doctrinal hypothesis, that whether his theory of Christianity be correct or erroneous, the deductions thence obtained by the theorist himself, together with the general strain of his hortatory theology, uniformly require from his disciples the denial of ungodliness and worldly lusts, and a life of sobriety, righteousness, and godliness. Nothing can be more remote from our plan than an endeavour either to establish or disprove abstractedly the relation between his doctrinal and preceptive modes of instruction. Our inquiry, defined by the boundary line of practical utility, will leave the grand controversy precisely where it was found; and will thus, we trust, consist with the neutrality professed in our publication.

We proceed then to remind the students of ecclesiastical history, that it was in the year 1536, that Calvin published at Basle, his *Institutes of the Christian Religion* *. He addressed them to his sovereign, Francis the First of France, in a Preliminary Dedication which has been ever since pronounced by the oracles of criticism, throughout all divisions of Christendom, to be one of the most happy efforts in its own department of literature. A recent perusal of this apology, in Mr. Allen's translation, impels us to add,

* It may be necessary, once for all, to apologize to our literary readers for having introduced from Mr. Mackenzie's digest of the various Memoirs of Calvin, details which must have been long familiarized to them in original works; but they will perceive that the review, as far as those works are concerned, was prepared for readers professing to derive their knowledge of the topics examined in the text, exclusively from English literature. Mr. Mackenzie's performance may be recommended as a narrative compiled with moderation, skill, and a competent acquaintance with his subject.

in addition to the applauses which have been so generally lavished upon it, that it contains a fine illustration of the union of independence of mind in the writer, with the respect due from a subject to his king; that it exhibits vivid illustrations of the irreconcilableness of scriptural religion with the world in every age, and of the intolerance of mankind towards Christianity itself; (for whatever Calvinism may be found in the *Institutes*, there is not a trace of it in the *Dedication*;) and that although it discovers evident marks of a period when all parties out-reasoned their opponents by contumelious logic, such blemishes shew themselves only as blemishes, and are far from disturbing the general effect of a performance which deserved to meet the eye of a monarch fully able to appreciate the labours of learning, however disposed to blame their connection with the reformed faith. Had Francis perused the dedication with an independence of thinking commensurate with even the political importance of its topics, he would surely without hesitation have signed the preliminaries of peace with his Protestant subjects; and had he pursued a similar course with regard to the *Institutes*, a definitive treaty might have resulted, containing articles of infinite utility to the interests both of the sovereign and of the non-Catholic class of his people. It appears, however, either that his majesty never read the work at all, or that he too availed himself of the selecting process; and if the latter were the case, he certainly might have deciphered the threatening characters of rebellion and anarchy, in the pages of the *Exile of Basle*, with the same facility as our supposed sophist of the primitive age detected an immoral tendency in the Apostolic Epistles.

With regard to the *Institutes* themselves, they were modified and enlarged by the compiler, in various successive editions, from the first in 1536, to the last published by

Calvin himself in 1559, (a space of three and twenty years), when they received his final corrections, and appeared as we now find them. It is a sufficiently curious circumstance to be under the necessity of *informing* certain divinity students of the nineteenth century, respecting a book, which, as Heylin himself tells us, was a kind of second Bible, (at least, *the* accredited interpreter of the first), to the aspirants after ordination in the Church of England, during the early part of the seventeenth century. Without stopping to inquire into the causes of this ignorance or forgetfulness, it shall be our endeavour, in some succeeding paragraph, to give a brief statement — a statement so brief that it may be borne without irritation — of the contents of the Genevese body of divinity; premising, that our report is founded upon a straight-forward perusal of every page and section in the *Institutes of Calvin*. Whether we came to the task with prejudices favourable or hostile, we profess to have completed it with a full conviction, that our author, in common with other masters of theological science, has many human excellencies and many human defects; that he deserves neither to be canonized as an inspired instructor, nor to be viewed as the evil genius of religious anarchy; but that unquestionably he occupies a station in the very first rank among the learned, industrious, and devout teachers of mankind, — and that (giving such average credit to the representations of biography as is required by the courtesy of the lettered world,) he illustrated by his own example the strength and purity of his faith, exacting from his opponents a concession that his life was at least equal in practical godliness to the lives of any who have dissented from the peculiarities of his creed. Most unequivocally did this great man display to his professed adherents such a pattern of consistent holiness as, by their concurrence with his princi-

ples, they surely bind themselves to imitate, and to hold up to the imitation of their associates in the field of controversy, and to all in their families or churches who acknowledge their domestic or pastoral influence.

If, in obedience to the impression made by a recent study of the life and writings of Calvin, we have sketched a too-flattering outline of his moral lineaments, the dissatisfied spectator may wander from our exhibition to examine a portrait drawn by a Raphael of the Anglican Church, in the sixteenth century, — a portrait familiar to all who have walked and studied in the galleries and schools of that church; and, whether faithful or otherwise, deriving every claim to patient and impartial criticism from its having proceeded from the pencil of the great and accredited apologist of our Ecclesiastical Polity.

“A founder it had,” (referring to the Genevese discipline established by Calvin), “whom, for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kind, yet he to none, but only to God, the Author of that most blessed fountain, *the book of life*, and of the admirable dexterity of wit, together with the helps of other learning which were his guides.” “Two things of principal moment there are which have deservedly procured him honour throughout the world: the one, his exceeding pains in composing the *Institution of Christian Religion*; the other, his no less industrious travels for exposition of holy Scripture, according to the same *Institutions*. In which two things, whosoever they were that after him bestowed their labour, he gained the advantage of prejudice against them, if they gainsayed; and of glory above them, if they consented. Of what account the master of sentences was in the Church of Rome, the same and more amongst the preachers of reformed churches, Calvin had purchased; so that the perfectest divines were judged they

who were skilfullest in Calvin's writings; his books being almost the very canon to judge both doctrine and discipline by*."

Is, it true or credible that the man, thus characterised by Hooker, at the very time when he was constructing his immortal work *against* the Genevese discipline, is the same individual whom the majority of modern divines would almost excommunicate from the family and fellowship of Jesus Christ? Is this he whom the veriest menials of the Protestant hierarchy, whom our very vergers and apparitors find themselves able to refute with a sneer, while their superiors are stultifying him in the paragraphs of a pamphlet?

Leaving, however, the many painful reflections which will suggest themselves to men of all parties who think seriously on serious subjects; we proceed to state, that the Institutes are, in fact, the accredited confession of one grand division of the Reformed Church. They are methodically divided into four books, and subdivided into eighty chapters. Of these chapters, three contain discussions of points properly antecedent to revealed religion; two refer to certain persons who pleaded for a sort of divine knowledge not deducible from Scripture, and to the Anabaptists of that age; five unfold and defend the peculiarities of the system of the Calvinists, as formally distinguished from that of other bodies of Christians; seventeen are appropriated to the confutation of the Roman-Catholic superstitions; and the remaining fifty-three embrace a doctrinal and practical view of the faith of the universal church of Christ, as received primarily by her Protestant members, and subordinately by such devout Catholics as do, in effect, spiritually embrace the fundamentals of the Gospel, neutralizing with an inconsistency propitious to their own fu-

* Hooker's Works, Vol. i. pp. 129. 138. (Oxford, 1793).

ture happiness, the errors and heresies of their professed communion. Of these eighty chapters of the Institutes, the shortest contains two sections; and the longest fifty-nine. It may be rather startling intelligence to those who have previously startled at Calvin's alleged Antinomianism, to be told that this longest chapter is "*an Exposition of the Moral Law*;" which is designed, and successfully designed, to prove its perpetual obligation, and to explain with the lengthened detail of an ethical teacher, its application to the hourly duties of the Christian's life. It may equally surprise the same persons to observe from the above analysis, the small proportion of divinity properly and exclusively Genevese contained in the work. Of eighty chapters, five, and five only, refer to pure Calvinism; so that the space given to the author's peculiar system, as distinguished from the undisputed tenets of the Protestant world; to his display of the aberrations of the Papists, and the follies of some obsolete sectaries; and to his reference to a few miscellaneous points; is precisely as five to seventy-five. We are very serious when we add, in reference to a large number of his followers, that we earnestly wish they had constructed their code of doctrine on the extensive scale of their master; and that, instead of beginning, proceeding, and closing with a few insulated tenets, (whether those tenets be true or false is not the question,) they had gathered also within their grasp, the magnificent whole of undisputed Christianity, and summoned all who own a common salvation, to unite with them in the common verities of the Gospel of Jesus Christ.

Having offered the above classification of the contents of the Institutes, it may be expedient to append some remarks on their prevalent defects and excellencies. The principal deformities of Calvin's character, as a writer, appear to us

to be those of the pugnacious age in which he wrote; an age in which all parties were irritated and stiffened by systematic opposition. He is dogmatical in stating his own opinions, and too often manifests much contemptuous asperity towards his opponents. The man who burned the body of Servetus * seems to have uniformly borne in mind, that the monks of an earlier age burned the mouldering bones of Wickliffe; that Luther, by a similar process refuted the bull of Leo; and Cranmer, the heretics of the reign of the Sixth Edward; and the induction seems to have been, that it was quite necessary to carry the fiery system into the retirements of theological literature. There was, however, in the written controversy of his age, one advantage over later disputants which deserves our notice; we mean, that the Protestant apologists of the sixteenth century usually spoke out all they really intended; whereas, more recent debaters among Protestants themselves, adopt in numberless instances a mode of conducting their discussions, as though "more were meant than met the eye." How desirable is it, in every species of hostility, to be distinctly apprised of the enemy's aim and movements; and, at all events, not to fight in the dark! The controversialist may exclaim with the warrior,

— If it be thy will
That we should perish, we thy will obey,
But let us perish by the light of day!

A leading excellence of Calvin's body of divinity appears to us to be this, that every doctrine is considered as a principle, and not as a mere sentiment; and that every application of such doctrine is not addressed in certain general and indistinct terms to the Christian community at large, but rendered personal and individual. Far from suffering any article of the creed to sleep in the under-

* See our Vol. for 1805; pp. 616—618.

standing as a quiescent theory, one practical inquiry is found to be perpetually emerging from the depths of argumentation. The student is constantly excited to inquire, what should be the fruit of all this discussion; the living, daily consequence to himself. On this account, there is some difficulty in supposing that the study of the undisputed points of the Gospel, in the writings of this divine, can be attractive to any but those who are afraid of giving a cold and unproductive assent to the faith of Jesus Christ; who are afraid of lowering into intellectual speculation, what ought to form the lives, and spiritualize the souls of immortals; and who, instead of consuming their days in efforts to measure what no efforts of theirs *can* measure, are anxious to understand what is intelligible, and what is necessary to their salvation. It should be observed in common justice to Calvin, that his very highest notions of absolute decrees are, by his own representations, as entirely practical in their results as any opinion gathered from the Decalogue; that he himself would be the last man to defend the religion of a licentious Predestinarian; nay, that he would utterly deny any such character to be possessed of a particle of genuine faith; but, on the contrary, would view him as a practical Atheist, whose speculations about grace were only a species of more elaborate blasphemy.

Another excellence of the Institutes consists in their author's uniform appeal to the decisions of Scripture. With relation to this, the reader will have seen the sentiments of Hooker. Consistently with the fundamental principle of the Reformation, Calvin went directly to the Bible, and not by the circuitous route of councils and fathers; although he frequently refers to them with much veneration, and has indeed constructed the work before us in the order of

the Apostle's Creed, considering it to be a brief compend of Christianity, of high antiquity, though not of inspired origin. He seems to have been perfectly aware (as we have been lately and truly reminded) that the introduction of the fathers into the ranks of controversy, as decisive authorities, was as impolitic as the obsolete practice of bringing elephants into battle; such allies being, in the contingencies of an engagement, dangerous alike to both armies*. In compiling a religious code, Calvin, having deserted his native church, had properly no rival communion, by whose established creed he was called upon to modify his own interpretation of the Scriptures; which, in its degree, was a propitious circumstance, as he would act with less dependence on human authority; but at the same time it exposed him to the contrary temptation of self-reliance.

Liberated, however, as he was, from ecclesiastical fetters; yet, well knowing the dangers resulting from independence, there was, to a serious mind, a third consideration, which, if duly regarded, would certainly restore the equilibrium when disturbed by the other causes;—namely, that having no accredited church to lean upon on the one hand; and on the other, being at the disposal of an individual not to be trusted (for every religious man is suspicious of himself), the only resource was the Volume of Inspiration: and this resource was happily a safe and effectual one. To this infallible guide, therefore, he resorted; and, if he misunderstood, darkened, or perverted what he found in the Bible, he uniformly says, There is my doctrine, and here is its authority; than which nothing can be a more simple and Christian method of proceeding. It is referring the objector from the deduction to the principle; and inviting him to examine, not only the pro-

cess of the reasoner's logic, but the truth of the premises with which he sets out, and of the conclusions at which he arrives: How different is this appeal to the common standard of the Christian world, from the *fides carbonaria** of such Papists, or papal Protestants, as grope in voluntary darkness amidst the noon-day blaze of Revelation!

In illustration of some of the foregoing remarks shall now be adduced a few detached extracts from the work under consideration.

“The third use of the law, which is the principal one, and which is more nearly connected with the proper end of it, relates to the faithful, in whose hearts the Spirit of God already lives and reigns. For although the law is inscribed and engraved on their hearts by the finger of God; that is, although they are so excited and animated by the direction of the Spirit, that they desire to obey God, yet they derive a two-fold advantage from the law. For they find in it an excellent instrument to give them from day to day a better and more certain understanding of the Divine will to which they aspire, and to confirm them in the knowledge of it: as, though a servant be already influenced by the strongest desire of gaining the approbation of his master, yet it is necessary for him carefully to inquire and observe the orders of his master in order to conform to them. Nor let any one of us exempt himself from this necessity: for no man has already acquired so much wisdom, that he could not by the daily instruction of the law make new advances into a purer knowledge of the Divine will. In the next place, as we need not only instruction, but also exhortation, the servant of God will derive this farther advantage from the law; by frequent meditation on it he will be excited to obedience, he will be confirmed in it; and restrained from the slippery path of transgression. For in this manner should the saints stimulate themselves; because with what-

* A Catholic collier was once asked, “What do you believe?” *What the church believes.* “And what does the church believe?” *What I believe.* “And what do you both believe?” *Why we both believe the same thing.* Hence the expression *fides carbonaria*,

* See particularly his Dedication.

ever alacrity they labour for the righteousness of God according to the Spirit, yet they are always burdened with the indolence of the flesh, which prevents their proceeding with due promptitude. To this flesh the law serves as a whip, urging it like a dull and tardy animal forwards to its work; and even to the spiritual man, who is not yet delivered from the burden of the flesh, it will be a perpetual spur, that will not permit him to loiter. To this use of the law David referred, when he celebrated it in such remarkable encomiums as these: 'The law of the Lord is perfect, converting the soul: the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.' Again; 'Thy word is a lamp unto my feet, and a light unto my path,' and many others, which he introduces in every part of this (cxix.) Psalm. Nor are these assertions repugnant to those of Paul, in which he shews, not what service the law renders to the regenerate, but what it can bestow upon man merely of itself; whereas the Psalmist in these passages celebrates the great advantage derived, through the Divine teaching, from the reading of the law, by those whom God inspires with an inward promptitude to obedience. And he adverts not only to the precepts, but to the promise of grace annexed to their performance, which alone causes that which is bitter to become sweet. For what would be less amiable than the law, if by accusations and threats it only distressed the mind with fear, and harassed it with terror? But David particularly shews, that in the law he discovered the Mediator, without whom there is nothing pleasant or delightful.—Some unskilful men, being unable to discern this distinction, rashly explode Moses altogether, and discard the Two Tables of the Law; because they consider it improper for Christians to adhere to a doctrine which contains the administration of death. Far from us be this profane opinion; for Moses hath abundantly taught us, that the Law, which in sinners can only produce death, ought to have a better and more excellent use in the saints. For just, before his death he thus addressed the people; 'Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing

for you; because it is your life.' But if no one can deny that the law exhibits a perfect model of righteousness, either we ought to have no rule for an upright and just life, or it is criminal for us to deviate from it. For there are not many rules of life, but one; which is perpetually and immutably the same. Wherefore when David represents the life of a righteous man as spent in continual meditations on the law; (Psalm i. 2.), we must not refer it to one period of time only, because it is very suitable for all ages, even to the end of the world. Let us neither be deterred, therefore, nor fly from its instructions, because it prescribes a holiness far more complete than we shall attain, as long as we remain in the prison of the body. For it no longer exercises towards us the part of a rigorous exactor, only to be satisfied by the perfect performance of every injunction; but in this perfection, to which it exhorts us, it shews us a goal to aim at which, during the whole course of our lives, would be equally conducive to our interest and consistent with our duty: in which attempt it is happy for us if we fail not. For the whole of this life is a course, which when we have completed, the Lord will grant to us to reach that goal, towards which, at so great a distance, our efforts are now vigorously directed.—Now because the law in regard to the faithful has the force of an exhortation, not to bind their consciences with a curse, but by its frequent admonitions to arouse their indolence, and reprove their imperfection; many persons, when they design to express this liberation from the curse, say that the law (I still speak of the Moral Law) is abrogated to the faithful; not that it no longer enjoins upon them that which is right, but only that it ceases to be to them what it was before, no longer terrifying and confounding their consciences, condemning and destroying them. And such an abrogation of the law is clearly taught by Paul. It appears also to have been preached by our Lord, since he would not have refuted the opinion concerning his abolishing the law, unless it had prevailed among the Jews. Now as this opinion could not prevail without any pretext, it is probable that it proceeded from a false interpretation of his doctrine; in the same manner as almost all errors have usually taken some colour from the truth. But lest we ourselves fall

into the same error, let us accurately distinguish what is abrogated in the law, and what still remains in force. When the Lord declares that he came 'not to destroy the law, but to fulfil it,' and that 'till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled,' he sufficiently proves that his advent will detract nothing from the observance of the law. And with sufficient reason, since the express end of his advent was to heal its transgressions. The doctrine of the law remains therefore inviolable; which by tuition, admonition, reproof, and correction, forms and prepares us for every good work." *Institutes*, B. II. c. vii. pp. 12—14.

"Many reasons are frequently given, why God hath, as it were in incomplete precepts"—the author is speaking of the Ten Commandments—"rather partially intimated his will than positively expressed it; but the reason which affords me more satisfaction than all others is the following. Because the flesh always endeavours to extenuate, and by specious pretexes to conceal, the turpitude of sin, unless it be exceedingly palpable, he hath proposed by way of example in every kind of transgression that which is most atrocious and detestable, and the mention of which inspires us with horror, in order that our minds might be impressed with the greater detestation of every sin. This often deceives us in forming opinions of vices; if they be private, we extenuate them. The Lord destroys these subterfuges, when he accustoms us to refer the whole multitude of vices to these general heads, which best represent the abominable nature of every species of transgression. For example; anger and hatred are not supposed to be such execrable crimes, when they are mentioned under their own proper appellations; but when they are forbidden to us under the name of murder, we have a clearer perception how abominable they are in the view of God, by whose word they are classed under such a flagitious and horrible species of crimes; and being influenced by his judgment, we accustom ourselves more seriously to consider the atrociousness of those offences which we previously accounted trivial." *Ibid.* c. viii. p. 10.

"How extremely difficult is it for you to discharge your duty in seeking the advantage of your neighbour! Unless you quit all selfish considerations, and,

as it were, lay aside yourself, you will effect nothing in this duty. For how can you perform those which Paul inculcates as works of charity, unless you renounce yourself, and devote yourself wholly to others? 'Charity,' says he, 'suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked.' If this be all that is required, that we seek not our own, we must do no small violence to nature, which so strongly inclines us to the exclusive love of ourselves, that it does not so easily permit us to neglect ourselves and our concerns, in order to be vigilant for the advantage of others, and even voluntarily to recede from our right, to resign it to another. But the Scripture leads us to this, admonishes us, that whatever favours we obtain from the Lord, we are entrusted with them on this condition, that they should be applied to the common benefit of the church; and that, therefore, the legitimate use of all his favours is a liberal and kind communication of them to others. There cannot be imagined a more certain rule, or a more powerful exhortation to the observance of it, than when we are taught, that all the blessings we enjoy are Divine deposits, committed to our trust on this condition, that they should be dispensed for the benefit of our neighbours. But the Scripture goes still further, when it compares them to the powers with which the members of the human body are endued. For no member has its power of itself, nor applies it to its private use; but transfuses it among its fellow-members, receiving no advantage from it but what proceeds from the common convenience of the whole body. So, whatever ability a pious man possesses, he ought to possess it for his brethren, consulting his own private interest in no way inconsistent with a cordial attention to the common edification of the church. Let this, then, be our rule for benignity, and beneficence, that whatever God hath conferred on us, which enables us to assist our neighbour, we are the stewards of it, who must one day render an account of our stewardship; and that the only right dispensation of what has been committed to us, is that which is regulated by the law of love. Thus we shall not always connect the study to promote the advantage of others with a concern for our own private interests, but shall prefer the good

of others to our own. To teach us that the dispensation of the gifts we receive from Heaven ought to be regulated by this law, God anciently enjoined the same even in regard to the smallest bounties of his liberality. For he commanded the people to offer to him first-fruits of the corn, as a solemn avowal that it was unlawful for them to enjoy any blessings not previously consecrated to him. And if the gifts of God are not sanctified to us till after we have with our own hands dedicated them to their Author, that must evidently be a sinful abuse which is unconnected with such a dedication. But in vain would you attempt to enrich the Lord by a communication of your possessions. Therefore since your 'goodness extendeth not to him,' as the Psalmist says, you must exercise it 'towards the saints that are in the earth;' and alms are compared to sacred oblations, to shew that these exercises of charity under the Gospel, correspond to those offerings under the Law." Inst. B. iii. c. vii. p. 6.

After these copious citations from Calvin in Mr. Allen's version, it is just to the translator to state, that he has executed his task with a precision corresponding to the recommendation of his work by such of its friends as accredited the performance from an examination, we presume, of manuscript specimens. In some parts, the translation certainly reads so roughly as to be apparently at variance with the polish of the original; and sections may be found where the meaning is at first by no means obvious. On referring, however, to the Latin archetype, we have uniformly observed that the obscurity is not the translator's, but the author's. This rigid fidelity of translation is indeed less discoverable in those sentences where Calvin's adoption of the vituperative phraseology of his age is covered by the vesture of a decorous version. Of this, various pleasant examples might be exhibited; but as they do not in the least affect the argument, we abandon them to verbal critics with one passing reflection; that the art of calling names, in controversy, is useless, in proportion to its vul-

garity; and that those who resort to personal affronts ought to suspect their own sincerity in the search for truth.

In referring to Calvin's private character, we are at the very onset reminded of the heavy debt of exemplary consistency incurred by those who profess to teach mankind; and particularly, as in the case of the Reformers, when they are required to prove to common, and even to prejudiced observers, the practical, every-day superiority of their system. If, indeed, the punctual discharge of this debt be exacted as the only decisive proof of the truth of any given mode of faith, the primitive church would certainly have been sometimes near to insolvency. We refer for example to the inconsistencies (their softest name) of the Corinthian and Apocalyptic churches. If these were the circumstances of the first century, we may recur with little surprize to such personal defects as obscured the lustre of restored Christianity in the sixteenth. But as the inspired Apostles discerned, reprov'd, and condemned both the speculative and practical heresies of their times, the secondary Apostles of the Reformation exerted all the influence of preventive caution, and monitory example, in purifying their infant communion. Whatever discordance the adversaries of the Calvinistic creed may have discovered between its principles and the excellent results which, by its friends, are said necessarily to proceed from them, one point is indisputable, that Calvin, the chief advocate, if not the founder of a system alternately characterised as active and inactive, was himself a model of industry unwearied by toil; of perseverance undaunted by the opposition of an enemy, or disheartened by the timidity or languor of wavering and inefficient friends. With far greater fidelity than the author whose well known language we adopt, could he assert, that his almost incredible labours were pur-

sued "with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers; but amidst inconvenience and distraction, in sickness and in sorrow*." An exile from his native soil, and living in an age when the mingled storms of controversy and persecution beat against the church, he had also his "gloom of solitude;" a gloom darkened by the deepest shades of public and spiritual calamity. "Without were fightings, within were fears." It is recorded of this great man, that when he was ultimately established at Geneva,

"During a fortnight in each month he preached every day; gave three lectures in theology every week; assisted at all the deliberations of the Consistory, and at the meetings of the pastors; met the congregation every Friday; instructed the French churches by the frequent advices which they solicited from him; defended the Reformation against the attacks of its enemies, and particularly those of the French priests." "The Council charged him with many painful and difficult commissions, and he was obliged to undertake long and frequent journeys. The Council, who knew that he was an excellent civilian, as well as a theologian, consulted him habitually in all important concerns. He was particularly employed in framing the edicts and legislative acts of the town, which were completed and approved in the year 1543. By his reputation and his eloquence he prevented the usual troubles of a rising government; and inspired confidence amongst the different bodies of the state. Montesquieu has remarked; 'The Genevese ought to bless the moment of the birth of Calvin, and that of his arrival within the walls of Geneva.'" *Memoirs, &c. by Mackenzie, pp. 51. 146.*

In addition to all this, it should be recollected that the writings of Calvin fill twelve folio volumes; themselves, as modern scholars would think, the entire labour of a long life; yet their author died at the age of fifty-four! It might therefore be imagined that his

* Johnson.

"soul of fire" must have been supported by "a frame of adamant," defying the approach of weakness and dissolution. On the contrary,

"Being of a dry and feeble temperament, and strongly inclined to consumption, he slept very unsoundly. During ten years, at least, he ate no dinner, taking no nourishment until supper-time. He was subject to a head-ache, the only remedy for which was fasting; on account of which he remained sometimes thirty-six hours without eating. He was frequently attacked by a distressing malady, brought on partly by preaching; and five years before his death he was seized with a spitting of blood. He was no sooner cured of the quartan ague, than he was attacked by the gout: he was afterwards afflicted with the colic, and, a few months before his death, with the stone. Afflicted, however, as he was with so many maladies, he was never known to pronounce a word unworthy of a Christian, or even of a man of constancy and courage. In his greatest agonies, lifting up his eyes to heaven, he was accustomed only to repeat the words, 'How long, O Lord?' When in health, he frequently made use of these words, with reference to the calamities of his brethren in Jesus Christ, whose afflictions were much more painful to him than his own. When importuned not to dictate or write, during his illness, 'Would you,' said he, 'that when the Lord comes, he should surprize me in idleness?'" *Ibid. pp. 116, 117.*

We are constrained to pause, at this point, in deep and melancholy astonishment, at the consideration of the steadfast hate which has pursued the name and memory of this great luminary of the Christian church. From whatever cause, the majority of his opponents, as a divine, have appeared to view his doctrinal system in the light of a personal and flagrant delinquency; as though they were repelling, not the writer, but the man. Such a mode of hostility might have worn some shew of plausibility, had he who was the object of it sunk his intellectual credit in the vices of private life, and by this inconsistency of character forfeited the general respect of the world, and the reverence of the

serious part of mankind: But to darken a character of acknowledged purity and active virtue with epithets collected from the most guilty retreats of sin, is an art of controversy which may, in some retributive crisis of time or eternity, realize the declaration, "With what measure ye mete, it shall be measured to you again." We know, indeed, that during the life-time of Calvin, and in consequence of a premature report of his death, the Catholics of Noyon (the place of his nativity), paraded in solemn procession to return thanks to God for the removal of their enemy, (Mackenzie, p. 100); and we know farther, that these papal devotees did but sustain their legitimate character by exhibiting such a tragi-comic refutation of the Reformer's faith. But when the ferment respecting the recent establishment of the Genevese doctrine and polity had subsided, there was certainly cause to hope, that in case of the contest being renewed, the Non-catholic adversaries of Calvin at least, would return to the field to vanquish his tenets, without the arts or feelings of personal animosity. Religious controversy is not to be reckoned as though it furnished an occasion when "all the decent drapery of life is to be rudely torn off," as in such circumstances, no longer "necessary to cover the defects of our naked, shivering nature;" but rather, as supplying an opportunity for the exercise of the milder graces of Christianity at the very moment when the pleas of self-love, and the provocations of hostility would, to unguarded minds, demand severity, and almost justify malevolence.

It is a question not quite unimportant, by what canon, in the formation of modern libraries, are excluded the folios of a writer whom almost every body seems to quote, or refer to, without reading. Men are not always thus alarmed, even where there is cause to be so. We exhibit our cabinet editions of

* Burke.

Hume and Gibbon, and, it may be, of Rousseau, on the shelves above or beneath the unostentatious volumes of Hooker, Stillingfleet, Burnet, and Pearson: but in vain does the literary visitor run over the lettered backs of our books, to authenticate some stray citation by a reference to CALVINI OPERA. We receive the infidel historian from Lausanne, and the philosopher of vanity from the same region; but refuse admission to the spiritual father and legislator of Rousseau's native city; as if thinking it sufficient apology, that the sophist gilded the world by the splendour of his genius, however it may be demoralized by the profligacy of his principles. Yet it certainly appears to be at least as safe to entrust the one volume among the twelve of Calvin's writings—the only one concerned in our discussion—containing the Institutes, in the hands of our inmates and visitors, as the paradoxes and novels of Rousseau, or the Decline and Fall of the Roman Empire. Whatever dangerous tenets the cautious parent or friend may discover, or fear to discover, in five, or ten, or twenty chapters of Calvin, a remedy, if needful, may be had by a reference to the remainder. "The bane and antidote are both before him." But what is there found in Gibbon to counteract the poison of his fifteenth and sixteenth chapters? Where does Hume restore his defective representation of the Reformation? Or, (since the subject couples names which ought to be widely separated,) in what fervid appendix has Dr. Robertson corrected his frigid details of the same event? The collectors of libraries, like the makers of systems, ought to guard incautious readers against their own imprudence; and if they discard Calvin, they should, at least, be as conscientious about Gibbon and his dangerous though elegant compeers.

To return from this digression—When Calvin came back, in 1541, from Strasburg to Geneva, in consequence of the Council's revocation

of their own sentence of exile, he thus addressed his auditory:—

“If you desire to have me for your pastor, correct the disorder of your lives. If you have with sincerity recalled me from my exile, banish the crimes and debaucheries which prevail among you. I certainly cannot behold, without the most painful displeasure, within your walls discipline trodden under foot, and crimes committed with impunity. I cannot possibly live in a place so grossly immoral. Vicious souls are too filthy to receive the purity of the Gospel, and the spiritual worship which I preach to you. A life stained with sin is too contrary to Jesus Christ to be tolerated. I consider the principal enemies of the Gospel to be, not the pontiff of Rome, nor heretics, nor seducers, nor tyrants, but such bad Christians; because the former exert their rage out of the church, while drunkenness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices overthrow my doctrine, and expose it defenceless to the rage of our enemies. Rome does not constitute the principal object of my fears. Still less am I apprehensive from the almost infinite multitude of monks. The gates of hell, the principalities and powers of evil spirits, disturb me not at all. I tremble on account of other enemies, more dangerous; and I dread abundantly more those carnal covetousnesses, those debaucheries of the tavern, of the brothel, and of gaming; those infamous remains of ancient superstition, those mortal pests, the disgrace of your town, and the shame of the reformed name. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock? Of what use is a dead faith without good works? Of what importance is even truth itself, where a wicked life belies it, and actions make words blush? Either command me to abandon a second time your town, and let me go and soften the bitterness of my afflictions in a new exile, or let the severity of the laws reign in the church. Re-establish there the pure discipline. Remove from within your walls, and from the frontiers of your state, the pest of your vices, and condemn them to a perpetual banishment.” Mackenzie, pp. 163, &c.

In recommending, which we sincerely do, both to Calvinists and Anti-Calvinists, a perusal of the Institutes, we would, in the first place,

in reference to the latter, prefer a request, that they leave untouched every controversial chapter and section, and confine their attention to the undisputed principles of Christianity, as elucidated and applied in the general course of these volumes. Far from wishing to bias them to a system, we only desire to see them meet their supposed enemy on the neutral territories of the Gospel. If they are jealous of his peculiarities, let them be at least equally jealous of themselves in not having reached or surpassed the practical standard which he has erected. Setting the peculiarities of system aside; if they can prove that they possess a purer and more scriptural system of religion—a system which, with a potency far exceeding the proscribed creed, deters its adherents, on the one hand, from selfishness, indolence, avarice, obstinacy, vanity, spiritual pride, and self-righteousness, with the long list of the sensual sins, which even the world itself brands with epithets of disapprobation; and, on the other hand, enforces the practice of disinterestedness, humility, gentleness, meekness, mercy, and the general virtues of public, social, and domestic life: if they can shew that they have thus elaborated a more sanctifying personal religion from their own principles, and are ready to explain, point by point, its superiority in theory, and its more efficient influence in the hearts and conduct of their associates and disciples;—if they can oppose to the daily life of Calvin, an actual example formed on principles clearly repugnant to his own, and excelling the consistency, and the private and public influence, of his character as an individual;—if they can bring forward such a modification of the common faith of Christendom as shall cast into the shade, and expose to shame, the general creed of the Genevese Reformer;—*then*, we shall most willingly withdraw all recommendation of his work, and congratulate the Christian

world on the possession of a treasure too long withheld from their welcome acceptance, and indicating the advent of times, when

————— Error has no place:
That creeping pestilence is driven away;
The breath of heav'n has chas'd it. In
the heart

No passion touches a discordant string,
But all is harmony and love.

Retiring from the party to whom these considerations are submitted, we recommend with equal sincerity to professed Calvinists themselves the study of their master's confession. Not that we are anxious that the principles peculiar to their system may be pressed more deeply into their minds; but that they may learn from him who has best expressed his own meaning, not what he speculated upon, as the expounder of a specific creed, but what he taught, as a Christian divine who had surveyed the whole territory of Revelation in its length and breadth, and proved his ability to report upon the locality, climate, and productions of that "pleasant land;" and, as a consequence of his sublime estimate, seemed to have borne thence a cluster of its spiritual fruits, which refreshed himself during a wearisome pilgrimage, and was an earnest of the better things reserved for his full and everlasting possession. If the followers of this instructor would use the authority of his name with consistency, they must not be contented with loosely adopting into their body of divinity a few unqualified opinions, and with a perpetual iteration of them in conversation, in books, or in the pulpit; as though certain insulated parts of the Institutes constituted the whole; as though three or four letters completed the alphabet;—for, in so doing, they are guilty of the grossest injustice towards the man whom they professedly delight to honour. They are by no means his disciples, if they make an immediate stop the moment he insists upon their accompanying his route beyond the confines of a doctrinal

hypothesis. If they adopt his theory, let them patiently pursue it into the practical consequences which (by whatever inductive process) he gathered from it. Let them only exhibit the genuine traits of righteousness, and no questions need be asked concerning the tree from which it was plucked. Let them rival their master's *peritum* example, or let them *surpass* it, if they would be consistent disciples; but if they slumber under the influence of a half-digested creed, and hope to convince the world by incessant representations of what Calvin *thought* on one or two points, without referring to what he *did*;—if they lead mankind to suppose that some unfinished formless Calvinists of the nineteenth century are specimens of what their illustrious founder was in the age of the Reformation;—if, in compiling their articles of religion, they choose, pass by, or reprobate tenets according to the latest fashion of their theological circle, and summon their opponents to examine a scheme so varying and incomplete as though it contained the essence of Christianity;—if they thus disgrace Calvin by an unfairness on their side, corresponding to the unfairness of his open adversaries on the other;—then we adjure them, for their own sake, to recommence the religious course which they suppose themselves to have pursued under the guidance of an injured instructor; and to assure themselves, that such a degraded scheme of Christianity would by no means endure the scrutiny of a Genevese Consistory, and much less of that higher court which will be opened "in the day when God shall judge the secrets of men: by Jesus Christ, according to the Gospel." We appeal not to a hostile or neutral standard, but to one recognised by their own friends, and by which they are bound, in just consistency, to adjust the admeasurements of their faith and practice; and which, if it no longer serve to regulate either principle

or conduct, they had better disclaim at once, and confess either that Calvin was wrong, or that they have no claim to the title of Calvinists.

Our present interference with both parties will well answer its end, if it equally persuade the foes and friends of Calvin to gain an accurate acquaintance with his work;—not in order to whet their scythes for a new campaign, but with a view to “provoke each other to love and to good works.” Let them both felicitate themselves on the discovery, that Calvin by no means wrote his Institutes by way of erecting a splendid amphitheatre for the exhibition of Christian gladiators to the gaze, and alternate derision and applause of the world. His wish was to teach his followers how to believe and live, and not how to fight and perish. And, though he was a combatant himself, and by long practice well versed in the tactics of theological war; yet his was a defensive contest, waged not against brethren, but in the face of a real enemy—an opposition to the powers of Anti-Christian darkness—a combat with this world, whether it appeared in the field under Papal or Antinomian banners: it was a struggle between the Gospel and the children of “a perverse and adulterous generation.” The professors of Christianity should seriously examine themselves; as they gird on the harness of debate, whether their object be in itself lawful; and whether, in any instance, they can properly hasten to the battle without being unequivocally summoned. Frequently does the quick ear of a disputant fancy that a charge is sounded, when all around ought to dispose him to be quiet and peaceable, and to direct the instruments of offensive warfare against his own spirit and passions rather than against his fellow-Christians.

In constructing our estimate of the religion of Jesus Christ—and which we intend to be neutral in

relation to the Calvinistic controversy—the principal doctrines range themselves under the simple positions, that all mankind are ruined in Adam; and that as many as are restored, are so restored in Christ. We say, *as many*; for it would be the most pernicious of all flattery to allege that the Gospel’s universal proposal was universally accepted. However sufficient to atone for the sins of the whole world the death of Jesus Christ may be, the ultimate effects of his death will unquestionably be partial. This is only a virtual repetition of the assurance, “Many are called, but few are chosen:” for whatever be the doctrinal meaning of that passage, the practical one is obvious; it is a comparison of the numbers of the saved and the lost. If men would think seriously of an estimate so awful, their religion could never evaporate in forming and refuting theories. They would inquire to which side they belonged—to the few or to the many. An inquiry thus limited would conduct them to an examination of the evidences of their spiritual state: they would reason from the consequence to the cause, from the fruits of holiness, or of worldliness, to the corresponding principle. To this course of “divine philosophy,” it has been, we trust, our prevailing desire and practice to bring or confine those who have deigned to listen to our observations. Conscious as we are that the most enlightened teachers of mankind will differ on some points of their common faith, we are also aware that they unite in describing and enforcing its certain results in the minds and behaviour of Christians. They assure us, that it is neither a correct opinion retained by the understanding, nor the promulgation or the defence of abstract verities, but *godliness* that hath promise of the life that now is; in other terms, that true religion is the only parent of present peace and happiness. If disputers (of any party) would try the value of their faith by this

criterion, they might, in many cases, we fear, discover that they have mistaken accurate or inaccurate sentiments for actual principles; and that, in various instances, they suppose themselves to have believed when they have merely speculated. This delusion may long remain unsuspected. In the vernal season of life, and in that also of vigorous maturity, when no cloud as yet begins to gather in the bright horizon of our hopes, we seldom know either the power or the feebleness of our principles. We can afford leisure and spirits for the examination of rival theories, and are unwilling to be silent when the tide of religious debate flows fast and turbulent; we are anxious to gain the credit of having opinions on every question, and to keep intellectual pace with the talking world around us. But in the days when, from circumstances of sorrow or sickness, the mind begins to lose its elasticity; when the sufferer, in the loneliness occasioned either by the desertion or hostility of the "summer friend," or by the absence or death of those whom he once supposed to be born for the time of adversity, finds himself driven back upon his own resources, or is summoned, as Burke expressed himself, "to pay his full contingent to the contributions levied on mortality;"—in such an interval of human helplessness, we gain no relief from the remembrance that once we theorized, and debated, and wrote with the same zeal now displayed by our successors in the polemical drama. Something more substantial is needed at such moments; something which may prove the "balm of hurt minds," and tranquillize the soul by hopes and assurances of purely celestial growth. It is then that men, in considering their spiritual state, find themselves returning to the plain elementary parts of the Gospel, which, in the eagerness and buoyancy of earlier days, had been neglected as affording less opportunity for intellectual prowess. It

is then that they stir an almost novel question, whether they are indeed believers in Jesus Christ, and in consequence have some credible evidence to bring forward, not of their former skill in controversy, but of "the hope that is in them;" for, "we are saved by hope," and of a hope thus connected with salvation the foundation should be broad and deep.

In reference to this simple view of Christianity, it cannot but gratify all serious minds to observe the manner in which Calvin himself, when treading on the very verge of eternity, considered his own state; and on what basis he placed the hopes of his own happiness in the life to come. In his last will, made on the 25th of April, 1564, (he died on the 24th of the succeeding month), he thus writes:—

"First I give thanks to God, that, taking pity on me, whom he hath created and placed in this world, he hath delivered me out of the thick darkness of idolatry into which I was plunged; and hath brought me into the light of his Gospel, and made me a partaker of the doctrine of salvation, whereof I was most unworthy. And he hath not only gently and graciously borne with my faults and sins, for which I deserved to be rejected of him, and cast out, but hath vouchsafed to use my labours in preaching and publishing the truth of his Gospel. And I declare it is my wish and intention to continue in the same faith and religion, having no other hope or refuge but in his gratuitous adoption of me, upon which is founded all my salvation; embracing the grace which he has given me in Jesus Christ, and accepting the merit of his death and passion, that so all my sins may be buried; and beseeching Him so to wash and cleanse me in the blood of that great Redeemer, which was shed for all poor sinners, that in his image I may appear before his face. I declare also, that, according to the measure of grace bestowed upon me, I have endeavoured to teach his word in its purity, as well in sermons as in writings, and endeavoured faithfully to expound the holy Scriptures; and that in all the disputes which I have had with the enemies of truth, I have never used either craftiness or so-

plasty, but have fairly maintained the truth. But, alas! my zeal, if it deserve the name, has been so cold and unworthy, that I feel myself highly indebted in all, and through all: and if it were not for his infinite bounty, all the zeal I have discovered would appear light as smoke, and the graces which he has bestowed upon me would only render me more guilty. So that my only refuge is, that He being the Father of mercy, I trust he will be, and appear the Father of so miserable a sinner." Mackenzie, pp. 121, 122.

It was thus that Calvin, when the shades of death began to thicken around him, bequeathed to mankind the last expressions of his reliance on Jesus Christ for everlasting salvation. It deserves consideration, that in this his dying confession of faith are to be discovered no traces of any doctrinal system, but such as is common to all devout members of the Protestant church. He ascribes his salvation simply to gratuitous mercy through the cross of Christ; and what is worthy of remark, by such as are familiar with his name only as designating a controversy, he unequivocally speaks of the shedding of our Saviour's blood "for all poor sinners" in common with himself. Had his death-bed been surrounded by persons hostile to the peculiar creed which is designated by his name, some plausible suspicion might have arisen that the commencement of his last will, in obedience to their persuasions or arguments, was in fact a recantation of earlier opinions; but in reality, he died in the midst of a circle formed by himself, and unreservedly devoted to his person and theology. We see, therefore, that when he was delivering his final sentiments, such delivery was in the highest sense his own act and deed. No opponent was present to suggest doubts; and on the other hand, as his attendant friends were entirely of his own school, *their* advice, whether asked for or offered, would in either case have imparted the colouring of their master's system to his last written act of faith; un-

less indeed, as was possibly the fact, they, as well as himself, lived and prepared to die, supported by the undisputed doctrines of the Gospel, and lost sight of their Calvinism in the near approaches of the eternal world. He chose, independently of both parties, ground common to each; namely, the one fundamental doctrine of salvation exclusively by grace through faith in Christ Jesus. The circumstance seems to prove, that when he was entering the valley of the shadow of death, and of course desirous of examining with more than ordinary seriousness the solidity of his immortal hopes, he reposed himself not on what the world, and especially the world of his adversaries, might suppose to be his only favourite and exclusive opinions, but on the same truths which supported not only Luther, Melancthon, and Cranmer, in his own age; but in succeeding periods Pascal and Fenelon, Baxter and Leighton, with men of various names and denominations, but who were all trusting to one gracious Redeemer, and interested in one common salvation. It is a subject of religious exultation to serious minds that there is unquestionably a point where really pious individuals attached to creeds and communities very widely separated will always practically meet. It is an unity not of a few correct opinions held in common; but an unity of spirit growing out of an unity of faith in Christ crucified. In this manner they have one faith, one Lord, one baptism; and so powerful is the influence of this communion of saints, that neither the con-substantiation of Luther, nor the relic-veneration of Pascal, nor the dogmas of Calvin, can dissolve their confederacy in relation to Him who, having laid down his life for his sheep, knows how to pardon their weakness, and forgive their errors. Out of this communion are, alas! to be found multitudes defying each other, now with argument, then with sophistry; with vehement truth, and unyielding

error; always conquering, and never subdued; and altogether forming so grotesque an exhibition of the waywardness of the world, as might tempt us to smile in scorn at the perverseness of human nature; were not every disposition to contempt restrained by the consideration, that the individuals playing this game of controversy are, in the most serious sense, losers to a heavy amount; since *such* religious inquirers may be pursued at the cost of their salvation. We all require to be reminded of the old remark, the quaintness of which does not derogate from its verity, that in scriptural truth "there are shallows where the lamb may wade, and depths where the elephant may swim;" and need, in consequence, to be warned, lest we venture into the deeps, and, after much sanguine computation of our buoyancy, sink and perish for ever. It has been wisely said,—

"Myst'ries are food for angels; they digest
With ease, and find them nutriment;
but man,
While yet he dwells below, must stoop
to glean
His manna from the ground, or starve,
and die."

Cowper's Posthumous Poems.

In the closing paragraph, we are anxious to repeat the hope, that no individual of any party whatsoever will misuse the present recurrence to the name and writings of Calvin, by making it the occasion of reviving the evils of controversy. That our design throughout is pacific, and favourable to practical utility, is, we trust, evident from the execution. Zealous partisans, on every side, will probably be dissatisfied; not, it is presumed, by what has been said, but by what has been omitted; and in such a case, we know but too well that silence, in their view, merits condemnation. We request, however, that before sentence is passed, the judges on either side will themselves faithfully read those neutral parts of the

Institutes which have furnished the chief materials of this review, that they may pronounce their decisions with the legitimate authority of knowledge, derived from the accredited sources of information. We shall be satisfied, in the interval, if it can be impartially asserted, that we have drawn up a plain and useful article upon a subject bordering on the most restless and fiery regions of controversy, in the spirit of quietness, and dispassionate sincerity.

Narrative of a ten-years' Residence at Tripoli, in Africa, from the original Correspondence in the Possession of the Family of the late RICHARD TULLY, Esq. the British Consul; comprising authentic Memoirs and Anecdotes of the reigning Bashaw, his Family, and other Persons of Distinction; also an Account of the domestic Manners of the Moors, Arabs, and Turks. London: Colburn. 1817. Second Edition. 4to. pp. xiv. 370.

It is a trite observation, that, when we become accustomed to our blessings, we too often cease to be grateful for them. Of all the blessings, however, which we enjoy, those which awaken the least gratitude, while they often deserve the greatest, are our privileges and exemptions. This reflection, indeed, is not new: it has been frequently suggested, and is most feelingly enlarged upon, in the well-known apostrophe of Thomson—

Ah! little think the gay, licentious proud,
Whom pleasure, pow'r, and affluence
surround,
They, who their thoughtless hours in
giddy mirth
And wanton, often cruel, riot waste;
Ah! little think they, while they dance
along,
How many feel this very moment death,
And all the sad variety of pain;
How many sink in the devouring flood
Or more devouring flame; how many
bleed
By shameful variance betwixt man and
man;

How many pine in want and dungeon;
 glooms,
 Shut from the common air, and common
 use
 Of their own limbs; how many drink
 the cup
 O' baleful grief, or eat the bitter bread
 Of misery.

This affecting thought has continually occurred to us, while reading the sprightly and interesting work, of which the title stands at the head of this article. It is an exposition of the manners, condition, and character of the Moors of Tripoli, and the other states of Barbary, and is well calculated to impress the feeling mind with a sense of the superior advantages which we enjoy in a higher state of civilization; and still more, we hope, with thankfulness for those invaluable improvements which Christianity has introduced even into the temporal, to say nothing here of the spiritual, condition of all classes of persons within the sphere of its influence.

The volume consists of a series of letters, written by a lady, who was sister to the British Consul at Tripoli, and who, during ten years, in which she resided with him at that place, enjoyed the closest intimacy with those commonly inaccessible personages the ladies of the bashaw's harem; and of course had constant access to all other Moors of distinction. The letters contain a description of facts as they occurred, and of manners as they presented themselves; and, as the period in question was a most eventful one at Tripoli, the result is a collection of interesting particulars, well selected, and elegantly, though too negligently written, and which throw considerable light on a corner of society which is generally involved in studied and impenetrable obscurity.

Of the powers of this lady in description we offer the following specimen to our readers; premising, however, that we are not responsible for the grammatical inaccuracies which deform this and the succeeding extracts.

"It was one of those clear still nights known only in the Mediterranean: the bright beams of the moon from a brilliant sky, distinctly discovered to us the greatest part of the Messeah with every object in it. The silence in the town was striking; nothing denoted a night of cheerful relaxation after a long day's fast in Ramadan, at which time the Moors are seen in their yards, and on their terraces, profiting by the few hours' relief they can enjoy from sunset to sunrise, to prepare them for another day's abstinence. The greatest part of the inhabitants were without the ramparts guarding the town; and the rest of the Moors, instead of being seen sitting on their terraces, were, by their fears and the Bashaw's orders, retired within their houses. In the streets no objects were visible but the town guard with their hungry pack of dogs, prowling about in vain for some strolling victim to repay them for their vigilance. Near us, not a sound broke upon the ear but that of the slow-swelling wave that washed the walls of the town; while, at a great distance on a calm sea, the white sails of the passing vessels were distinctly visible by the clearness of the night. Opposed to this calm, were the confused screams and the incessant firing in the Pianura and in the country round, accompanied by the loud song of war, and the continual beating of the tambura, or drum, to call the Moors and Arabs to arms. Frequent parties of Moorish horsemen and foot soldiers, we distinctly saw by the light of the moon passing with swiftness over the sands in pursuit of the Arabs. The death song breaking from different parts of the country, often announced to us the loss of some distinguished person on either side, who at that moment was numbered with the slain."

p. 289.

We subjoin another passage, in which many persons will recognize a striking similarity to the account of the ostrich in Xenophon's Expedition of the younger Cyrus.

"The Venetian galliots sailed hence some weeks since, carrying ostriches, antelopes, and parrots, as presents from the Consul for the Doge of Venice. It is asserted that the ostrich will eat iron. That they may, but that they do not always digest what they eat, we have had a recent and singular proof. While the above-mentioned ostriches were at the

Venetian house, some days previous to their being embarked, a silver snuff-box was missing. One of the ostriches died soon after it was on board; and the captain of the frigate, regretting the loss of the ostrich consigned to his care for the Doge, had the bird opened on board, to ascertain the cause of its death. Within the stomach was found some pieces of a broken lantern, nails, keys, and the identical snuff-box, which, from its size and shape, proved too much for the ostrich to digest, and consequently caused its death.

"The Arabs, when they go to hunt these birds, carry with them no other provision than wheat wetted with water. They take no other nourishment than this sorry food till they find an ostrich, which they roast and feed on, while enjoying the thought of the treasures its feathers will yield them. The Arabs will follow an ostrich for six or seven days successively, by which time it is so fatigued for want of food and rest, that it easily suffers itself to be taken, and the feathers are considered as a full reward for the laborious trouble of taking it. The prime feathers, in the first state they are taken from the bird, will fetch from one to three sequins here." p. 297.

The use, however, which we propose to make of this volume, is to select from it some striking facts, detailed with an easy felicity of manner, and which may serve, by God's blessing, to make us more thankful than we are apt to be, for the climate in which we live, the national habits in which we are educated, the temperate government by which we are protected, and above all for the sound and enlightened religion which is every where professed, and which sheds an indisputably beneficial lustre around both individuals and the community.

It is commonly observed of Englishmen, that their comfort depends more upon weather than that of most other nations; that it enters more into their conversation and calculations, and more immediately affects their spirits and engagements. If this be a true report, we ought not to repine at a climate, which with all its changeableness affords perhaps more days

as one of our own kings observed of it, in which it is possible to go abroad with comfort, than almost any other under the sun.

There all around the gentlest breezes stray;
There gentle music melts on every spray,
Creation's mildest charms are there combined.

And, perhaps, had we space to detail the accounts given in this volume of the deserts of Barca, the Camping winds, and the dangers from wild beasts in the caravans of Africa, they would make us better satisfied than we are wont to be with these mild and gentle recommendations. To all this we might add the plague, from which we are happily exempted, but which raged for a long while at Tripoli, during the residence of our authoress in that city.

Again; with regard to national customs, is it not an unquestionable cause of thankfulness, to an all-wise Providence, that we have not to contend against the pernicious effect of habits such as those which are described in the following extracts, and to which many others equally revolting might be added.

"The Moors marry so extremely young, that the mother and her first born are often seen together as playmates, equally anxious and angry in an infantine game. The women here are often grandmothers at twenty-six or twenty-seven years of age; and it is therefore no wonder they live frequently to see the children of many of their generation." p. 31.

"The Moorish ladies are in general occupied in overlooking a numerous set of slaves, who make their sweetmeats and cakes, clean and grind their wheat, spin, and, in short, are set about whatever seems necessary to be done. The ladies inspect by turns the dressing of the victuals, and during the time spent in this way, two sets of slaves are in attendance; one set perform the culinary operations, while another station themselves round their mistress, removing instantly from her sight any thing that

may annoy her, and using fans without intermission, to keep off flies or insects, while she leans on one or other of the slaves, walking about to direct and overlook what is doing.

"One of the reasons given, why even the ladies of the royal family must minutely attend to this part of their duty, is, to prevent the possibility of any treachery being practised in preparing their husbands' meals. The hours the Turkish or Moorish ladies have to spare for amusement, is spent in singing and dancing. Abderrahman's eldest daughter and the pretty Greek tied up a swing the morning after they came to live near us, which constituted a great part of the day's amusement: their black slaves and servants served for playfellows. They seemed, none of them, from the first, to want spirits; except the Greek, in whose most cheerful moments there was a melancholy and care spread over her countenance, which reminded us of her losses, and of the anxious solicitude she felt, that the ambassador might be convinced she had acted up to all his wishes in his absence. This painful, and sometimes dangerous diffidence of their husbands, must be the constant companion of the best female characters in this part of the world, where continual plots, the consequence of jealousy and interest, are working against them by all around." pp. 120, 121.

"In our way to Lilla Halluma's apartments, the great concourse of people at the castle rendered it as usual impossible to proceed a step without being surrounded by attendants to clear the way.

"The apartments of the two brides were entirely lined with the richest silks. A seat elevated near six feet from the ground, in the alcove, the most distinguished part of the room, was prepared for the bride, where she sat concealed from the spectators by an embroidered silk veil thrown over her. Her most confidential friends only went up to speak to her, by ascending seven or eight steps placed on the right hand side for their approach; they then introduced themselves to her presence by cautiously lifting the veil that covered her, being very careful not to expose any part of her person to the spectators beneath: the etiquette was to speak, but a few words, in order to afford time for other ladies to pay their court to her. Her eyelashes were deeply tinged with

black; and her face was painted red and white, but not ornamented with gold. Lilla Howisha is one of the handsomest women in Tripoli. Her dress was the same as I have already described to you, but the gold and silver jewels with which it was almost covered, left little of its texture to be seen; her slippers were brilliant, discovering her foot and ankle, which were partially dyed with henna, nearly the colour of ebony; and she wore on her ancles double gold bracelets. The jewels on her fingers appeared more brilliant from the dark colour underneath them, which also added much to the whiteness of her hand and arm.

"Two slaves attended to support the two tresses of her hair behind, which were so much adorned with jewels, and gold and silver ornaments, that if she had risen from her seat she could not have supported the immense weight of them.

"Magnificent tables were prepared at each of the bride's houses, furnished with the choicest delicacies of hot viands, fresh and dry preserves, and fruits peculiar to the country. These tables were surrounded with gold and silver embroidered cushions, laid on the floor to serve as seats for the guests, who were served with the refreshments before them, by Lilla Halluma and her daughters, who were constantly moving round the tables attended by their slaves and confidential women. The black slaves were almost covered with silver, and had nearly treble the quantity of ornaments they usually wear on the head, neck, arms, and feet.

"The account of the ceremonies observed at this feast by the ladies of Hadgi Abderrahman's family, will be sufficient to make you acquainted with those performed by other ladies of rank in this place, as all act uniformly at weddings as far as their fortunes will allow:

"Lilla Amnani and Lilla Uducia, though they knew their visits at the castle would only take up a very few hours, took with them, notwithstanding, a considerable quantity of clothes to change, reserving the richest and most shewy dresses to put on last. Lilla Uducia's first dress was composed of a chemise made, according to the fashion of the country, of silk, gold, and gauze. She wore two jillocks, the under one of crimson velvet and gold lace; the upper one of green and silver brocade; and

her baracan, which was as usual of several yards in length and width, was made entirely of violet embossed ribbons, nearly eight inches wide, with gold work between each, and a broad stripe of bright gold went through the middle of the baracan from one end to the other, having a singular and rich effect, when wrapped in folds round her body. Both ends of this baracan were embroidered in gold and silver, nearly half a yard in depth. She wore a pair of pale yellow silk trowsers, which had also a broad gold stripe up the front from the ankle to the waist, with a rich border of gold round the bottom: she wore all the jewels she could collect, with the addition of some valuable gold orders of her father's.

"Lilla Amnani and herself soon after their appearance in the castle changed their dresses, before they threw, as they termed it, 'the first money,' to the amount of ten mahboobs, to a favourite attendant belonging to the ladies of the castle, who was dressed for the occasion. Soon after they changed their dress a second time, and presented between thirty and forty mahboobs to each of the brides: they then dressed a third time, previous to sitting down to dinner. "The feast for Sidi Hamet's bride was celebrated in the same manner as that of his sister: all the company retired from the castle before sunset.

"It is during these large mixed companies, that the female intriguing messengers belonging to the castle find much employment, by delivering messages of gallantry, or introducing among the immense crowd of visitors, the princes in disguise, who by their assistance are not unfrequently in these meetings closely wrapped up in the baracan of a female, for the purpose of more easily beholding the select beauties of their country, whom they cannot possibly obtain a sight of in any other way." pp. 179—182.

Many of these and other equally absurd habits are undoubtedly evils resulting from the form of government and religious creed; and may, therefore, be resolved into them. But it is profitable to consider pernicious practices in themselves as well as to trace them to their causes. There may indeed be many reasons assigned for referring the faults of the go-

vernment common in Mohammedan countries, to the peculiar nature of their theological creed. But without thus generalizing, we may content ourselves with examining the evils separately, and aiming to become thankful for our exemption from such of them as may not belong to ourselves.

Our remarks on this subject will relate to those evils, exclusively, which result from bad government. We must begin with the sovereign himself, who, being without responsible advisers, or any persons who with an interest in his safety have also a character with his people, he can never regard his life as safe when his measures are at all unpopular. Hence, the necessity of such precautions as those which follow.

"A number of slaves were occupied in preparing different dishes of meat, in grinding corn, kneading bread, making fine pastes, and dressing fruits. Each of the princesses was followed by several of her attendants; but no one interfered in what was doing but Lilla Fatima, who seemed to be very particular in examining every thing. The Negroes attended Lilla Fatima with fans to prevent insects annoying her. The sight of royalty employed in this manner, called to our mind what has been said of the ancients.

"The attentions paid here by the princesses to the food prepared for the bashaw, though a duty that cannot be dispensed with, is unattended at present with that great degree of dread and suspicion, that prevails where the sovereign's death is every moment anxiously looked for by his subjects and by those allied to him, which is too often the case in Moorish states. At Algiers and Constantinople, the sovereigns live in continual dread of poison being mixed in their victuals. The Grand Signior is said, in troublesome times, to eat only of such dishes brought to his table as are put in a silk handkerchief and sealed with the seal of his chief cook." p. 206.

Hence, they are glad to treat as their principal friends and supporters apostates from the Christian faith, who must depend entirely upon the power of the sovereign

their patron, and not upon their own character. Thus the author tells us, "that when Christian slaves become renegadoes, they often hold the highest offices in Turkey and Barbary."

One inevitable consequence of tyranny, is the frequent impunity of the greatest crimes in privileged persons. While punishment is inflicted capriciously upon others, often without proof of guilt, and generally without any just proportion to its magnitude. There are frightful instances of these evils recorded in the volume before us. The sovereign puts his victims to death without inquiry; masters practise the same arbitrary measure upon their dependents: the princes are evidently above all law, and rely not so much on the protection of the monarch, as on the number and fidelity of their own retainers; and such is the influence upon public opinion produced by the constant recurrence of these irregularities, that a son of the bashaw, who without provocation assassinates his own brother in the presence of his mother, to whose apartment he had come under pretence of seeking a reconciliation with him, and also murders a principal officer of state on his return from the fatal spot, merely because he finds him in his way, is not only called to no account by his father, but is enabled to establish himself at the head of a powerful retinue after that atrocious act, and ultimately to obtain peaceable possession of a throne, from which his father and another elder brother are excluded. We give the following extracts illustrative of these subjects.

"The Venetian consul, who resided some years with the Venetian ambassador at Constantinople, says, that among the remarkable circumstances which happened during his residence there, he saw a procession of the Grand Vizier and his officers, which was beyond description terrible, from the sensation it caused in the people. When it happened, an ague fit seemed at once to seize the whole populace; each indivi-

dual as they passed along turned pale, hardly able to support himself, and appeared deprived of speech and motion, considering himself in the hands of death, whilst his ears resounded with the dreadful sentence of being immediately hung up at his own door, without any cause assigned or question asked. This happened, without any warning, to numbers during this procession, either on the account of their false weights, their tardiness in paying tribute, or any thing else the Vizier might, in his own mind, deem them guilty of; which charges the wretched culprit had scarcely time to hear, before he paid the debt of nature for them. This most horrible procession is always made at a moment the people least expect it.

"Those who suffer on this occasion, as well as criminals condemned by the laws, are left hanging in any part of the town, where they often remain long enough to be offensive, even to ambassadors' houses; and it is totally impossible to get them removed by any applications, if the Turks do not think fit themselves to take them away." pp. 124, 125.

"The head of a house, whether father, brother, or husband, having the power of life and death relative to the female part of his family, has only to get a teskerar of the Bashaw, which is a small bit of paper with his signature, giving leave to the person who requires it to put to death the object of his anger; and this fatal paper is procured with the greatest facility.

"This ambassador, a few years since, possessed a favourite Circassian slave, who lived at a garden a little distance from the family residence. He thought her conduct reprehensible, and after having often threatened and as often pardoned her, she at length fell a victim to the rage of a Mameluke belonging to her lord.

"This wretch was an enemy to his master, and an unsuccessful admirer of the fair Circassian. Hearing that his master was engaged at an entertainment given by the Christians, he came to him late in the evening, and worked on his imagination, till the fatal teskerar was obtained. The Mameluke immediately rode off full speed to the garden where she resided, and had departed on the wretched errand but a few moments, when the visible alteration and the agony in the countenance of the ambassador, led his friends soon to the supposition of the

cruel orders he had issued, and he was easily persuaded to countermand them. He sent horsemen with every inducement given them to overtake the sanguinary Mameluke, and arrest his hand from the murder he was so eager to perpetrate. They reached the garden a few seconds after him; but he knowing of a breach in the garden wall, had, assassin-like, entered that way to prevent alarm, and found the fair Circassian walking solitarily in the garden at that late hour. At the sight of him, she fled, having long considered him as her destined murderer. She, in her terror, climbed up the garden walls, and ran round the top of them. Those who were sent to save her saw her run in vain. They forced the gates and entered them; in the mean while, twice they heard a pistol fired, and soon after the dying groans of the unfortunate female, whom the Mameluke, to prevent explanations, had stabbed to death, after having discharged two pistols at her." pp. 43, 44.

The feeling of insecurity, which is consequent upon this defective administration, in which there is scarcely any such thing as public law, is diffused through all parts of the community; and some striking instances of the effects of it are thus portrayed by our authoress.

"When the Turkish Bashaw returned to Constantinople, he left a standing army for the security of the place, or rather to collect the revenues for the Grand Signior. During this period, Hamet-Bey, applying to the Porte, was made Bashaw. He soon found means of making a total alteration in the government; and the sudden manner in which he effected this change was truly singular. He contrived, without any disturbance, to clear Tripoli, in the space of twenty-four hours, of all the Turkish soldiers, amounting to several hundreds of disciplined troops. At his palace, not far from the town, he gave a superb entertainment, and invited all the chiefs of the Turks to partake of it. Three hundred of these unfortunate victims were strangled, one by one, as they entered the skiffar, or hall. This skiffar is very long, with small dark rooms or deep recesses on each side, in which a hidden guard was placed. These guards assassinated the Turks as they passed, quickly conveying the bodies into those recesses out of sight, so that the next Turk saw nothing extraordinary

going on when he entered the fatal skiffar, but, quitting his horse and servants, met his fate unsuspectingly.

"Next day, the Turks who remained in this city, were (no doubt by order) found murdered in all parts, and little or no inquiries were made after those who had perpetrated such horrid deeds. Only a few straggling Turks remained to tell the dreadful tale. Great presents were sent by the Bashaw to Constantinople to appease the Grand Signior, and in a day or two no one dared to talk of the Turkish garrison which, in a few hours, had been totally annihilated. Having in this dreadful manner freed himself and his family from the Turkish yoke, and having succeeded in keeping the Grand Signior in humour, he caused Tripoli to remain entirely under the Moorish government, for which the Moors still call his reign glorious." pp. 34, 35.

"Every body seems afraid of offending these Arabs at present. A number of them crowded round the Rais of the marine to-day, and one of them offered to take a pistol out of his sash, which he was quick enough to prevent, and asked the Arab if he meant to steal his pistols; when another Arab replied, "No; he only wanted to look at them." But had the man ran off with the pistol the Rais must have let him go, as the government is too much in awe of these thieves, to offer to punish one of them." p. 332.

There is yet one department of society unnoticed, which once existed in every community, but is now driven out of Christian Europe and Christian Asia, though it still unhappily exists within the limits of Christendom. Every authentic account of the manner in which a slave who cannot speak for himself is treated in any part of the world, ought to be interesting to those who are privileged with freedom; and our readers will find in the work before us, a number of anecdotes relating to the subject.

We have already intimated, that the superstitions of the Moors, resulting from the pernicious doctrines of their false prophet, form a chief cause of the evils of their government and habits, and the greatest obstacle to their improvement.

Of these superstitions, we will first bestow a few thoughts on the doctrine of Fatalism, which some persons have honoured by comparing it with a very different doctrine held by many Christians. The fatalism of the Mohammedans seems to be a settled persuasion, that particular events are absolutely decreed, while at the same time the means are left uncertain, and may be successfully evaded for a season, or be defeated by skill and contrivance, although the opposition will prove in the end to have been to no purpose, and cannot be carried on without folly as well as impiety; since Fate will be sure to discover other means for the execution of its designs. So also the fate of the ancients appears to have been properly a decree or sentence of Jupiter, or some of his predecessors, of which the three Destinies, or Parcæ, were to be the executioners; although, when once pronounced, it became binding on the sovereign Deity himself as well as on his inferior ministers, and was strictly irrevocable, which seems very well to agree with the idea of fate entertained by Mohammed and his followers. Let the two doctrines stand side by side.

Durum, sed levius fit patientia
Quicquid corrigere est nefas.

Hor. i. xxiv. 19, 20.

Si figit adamantinos
Summis verticibus dira necessitas
Clavos, non animum metu,
Non mortis laqueis expedit caput.

Hor. iii. xxiv. 5—8.

Manent immota tuorum
Nati tibi. Virg. Æn. i. 261, 262.

Hic (tibi) fabor enim, quando hæc te
cura remordet,
Longius et volvens fatorum arcana,
movebo)

Bellum ingens geret Italia.

Virg. Æn. i. 265—267.

Desine fata Deum flecti sperare pre-
cando. Virg. Æn. vi. 376.

Contra fata Deum perverse humine
poscunt. Virg. Æn. vii. 594.

Quo fata vocas? aut quid petis istis?

Virg. Æn. ix. 94.

Fata viam invenient. Virg. Æn. x. 113.

Now for the counterpart:

"The circumstances which have occurred to a Moor who was taken ill of the plague, will add great strength to Mahomet's doctrine, which says, 'Fate is irrevocable, and to oppose destiny is sacrilege.' This man, who was some months ago one of the richest merchants here, to escape the plague fled to a great distance on the coast, taking all his property with him. For further safety he left the coast, and went to a rock far off in the sea. Here the poor man thought himself out of danger, but without any extraordinary share of penetration, he might have anticipated what happened to him. In the first place, he became criminal in the eyes of all his countrymen, for having, as they term it, flown in the face of his prophet, by attempting to run away from the plague and avoid his fate, which the Moors call Mughtube; the Arabs, therefore, with impunity, pursued this man to rob him, a few nights after he was settled on the rock. While the merchant was in his tent, he heard boats rowing towards his solitary island, and by the light of the moon he saw they were manned with Arabs, and soon discovered his perilous situation. He left all to their mercy, and by the greatest good fortune escaped being murdered. After their departure, he returned to Tripoli, where he now faces all the danger of the plague without the least precaution, to expiate the sin he had committed in flying from his fate (mughtube). The Moors, thus struck with horror, seem sure he cannot recover.

"The consolation and peace of mind the Moor procures himself, by thus placing his whole belief in predestination, is certainly inconceivable. In the heaviest hour of trial, they sooth themselves with the idea, that it is mughtube (decreed), and with that single word they pass from opulence to misery without a murmur. On their death-bed, nothing changes their security: the expiring Moor only calls out to have his face turned towards Mecca, and thus comforted he dies in peace." p. 110.

"The prime minister Mustapha Serivan's house is at present as much in a state of quarantine as he can put it, consistent with the ideas of the Moors; yet he will not admit to any one, nor to the Bashaw, the necessity of taking precautions at the castle, where he alleges sovereignty is the greatest shield, and

whence he says it is necessary to give the Moors an example, not to try to resist the hand of fate." p. 85.

Notwithstanding this notion of irresistible fate, the false prophet inculcated a belief in the efficacy of charms, which is equally mischievous, and in some degree at variance with the other.

"The Christians were invited to be present yesterday at the launching of one of the Bey's cruisers; when there was little to notice except one or two singular circumstances.

"Just at the moment of its quitting the stocks, a black slave of the Bey's was led forward and fastened at the prow of the vessel to influence a happy reception of it in the ocean. Some embarrassment happened at the time of its going off, and Mustaphar (the first minister) not having seen the black attached, said it was no wonder the vessel did not go easily off the stocks, for they had neglected to bind a black on board and send off with it. A beautiful lamb fitted for the purpose, washed white as snow, and decorated with flowers and ribbands, stood on the deck, and at the instant the vessel plunged into the water received the fatal knife, being devoutly offered as a sacrifice to Mahomet for the future prosperity of the cruiser." pp. 74, 75.

"The evening before they went away, they performed for Uducia (Hadgi Abderrahman's eldest daughter) one of their extraordinary ceremonies, to protect her, in her removal to her father's house, from the effect of any ill-disposed persons looking on her with an unfriendly eye, which they call being taken with 'bad-eyes,' and which might cause a disorder to prove fatal, that would otherwise not be so. This charm consisted in having a writing from one of their Imans, which being burnt was mixed in wine and drank by Uducia, who was perfumed with musk and incense by her friends, they walking round her, repeating prayers for her while she drank it. When we heard how ill she was at the time she was obliged to go through this ceremony, we could not but consider her exertions, and her swallowing the sooty draft, in such a state, a dangerous expedient." pp. 119, 120.

"The period fixed for a widow's mourning is four months and ten days.

At the expiration of that time, Lilla Amnani goes again to the sea side. The same gold comb she had used before is carried with her, and four fresh eggs; the eggs she gives to the first person she meets, who is obliged to receive them, were it even the Bashaw himself. With the eggs, it is imagined, she gives away all her misfortune, consequently no person likes to receive them; but this custom is established, that not any one think of refusing them." p. 313.

The mischief, which the *marabuts* or pretended prophets are able to effect through the sacredness attached to their character, is another evil consequence of their creed.

"We met one of the noted Moorish saints, or holy men. I have already described these people to you; but this man, contrary to the general appearance of these marabuts, was tolerably covered, with a long wide blue shirt reaching to the ground, and white trousers underneath. He wore nothing on his head, which was shaved close, except a long lock of hair descending from the back part of it. The whole dress of many of these marabuts consists of a bit of crimson cloth, about four inches square, dexterously placed on the crown of their head. The marabut we met in the castle was returning from the Bashaw, with whom he had a long private audience. His appearance, from the furious and strange gestures he made, with an immense large living snake round his shoulders, was truly terrific, though we were all aware of the unfortunate reptile having been rendered harmless by the wearer's extracting its teeth, before he attempted to impose on the credulous, in making them believe he alone was exempt from death by the reptile's touch. The Moors regarded him with great reverence." p. 140.

"Before Sidy Useph appeared in sight, his famous Marabut Fataisi came into town with some of his holy followers. They were admitted to the sovereign, and Fataisi told the Bashaw that Sidy Useph was on his way to town with twenty people only, and without arms, and implored him by the prophet to send the Bey out to meet him, and make terms with him for the peace of his family and of his people. The Bashaw

instantly agreed to it; and had the prince gone he would certainly have been murdered. But the Bey having received certain information, that Sidy Useph was near the town with several hundred people, he seized the Marabut, though in the Bashaw's presence, and, holding his sabre over him, he told him, that had he not been a Marabut he would have laid him dead at the Bashaw's feet for his treachery; and then informed the Bashaw, that his brother had with him upwards of four hundred men under arms. The Bey turned the Marabut out of his presence, and the officers presented their arms at him, but the Bey ordered them not to fire. He desired they would see the Marabut out of the gates of the town, and gave orders that, on pain of death, no one should suffer him on any account to enter it again." pp. 270, 271.

The long fasts, unaccompanied by any religious service of a spiritual kind, and the distant pilgrimages, imposed evidently as a meritorious duty, may fitly be regarded as inventions of the great enemy of mankind to obstruct the avenues to repentance, and supersede all those emotions which, under Divine influence and illumination, might lead to contrition and humility.

"With one of these caravans the ambassador (Hadgi Abderrahman) and his family went hence to Mecca. They set out for Grand Cairo, where they joined the caravan of Egypt; but were detained for three or four weeks, notwithstanding the finest weather imaginable, on account of unlucky days and frightful omens, which were said to have happened from time to time. These delays are sometimes very serious to those pilgrims who go expressly to visit the holy places, as the Beit-Alla, at Mecca, which is the principal object of their worship, is only open two days in every six weeks, one for the women and another for the men; consequently such delays often occasion the Mahomedans to be three months longer on their pilgrimage.

"The road from Cairo to Suez, though not sixty miles, is among the worst parts of the journey from Tripoli to Mecca, not excepting the deserts to Alexandria. Many of the pilgrims are then obliged to continue their route by the Red Sea,

not being able to carry with them the provisions wanted for the rest of their pilgrimage to Mecca; for Suez, surrounded with sands and destitute of a drop of water for its own consumption, can furnish nothing to travellers. The inhabitants of Suez are obliged to travel six or seven hours for all the water they use: they go for it to the Arabian shores, and get it from Nuba, on the borders of the Red Sea; and this, which is the nearest water they can procure, is so bitter that no European can drink it, without being mixed with spirit. It was, therefore, indispensably necessary for Hadgi Abderrahman to provide himself with pulse, meat, wood, and water, for the rest of his long journey, near seven hundred miles, the greatest part through the deserts of Arabia; and this circumstance, while it increased the numerous animals of burden in the caravan, obliged the poorer pilgrims, who had no beasts of burden, to proceed by sea.

"A pilgrimage by a man of distinction is made at a very heavy expense, as those persons he permits to join his suite almost wholly depend on him for their subsistence." pp. 191, 192.

"It is known that from ancient times the curiosity of visiting holy places brought Christians from all parts of the world to Jerusalem. For a long time the Popes made it an act necessary to salvation, and the fervour with which this agitated all Europe produced the crusades. Since that epoch, which occasioned so much bloodshed, the number of pilgrims has considerably diminished. They are reduced now to some monks from Italy, Spain, and Germany. But it is different with the Orientals: they continue to regard the voyage to Jerusalem as one of the most meritorious acts. They even consider themselves scandalized by those Franks or Christians who come to the East; and do not follow their example, and stigmatize them with the name of heretics or infidels, for not fulfilling this part of their religion. To those who do, the Turks will not give the insulting epithet of *Kielb*, or *dog*, so commonly applied to Christians by them.

"The Greeks more than other nations believe this pilgrimage to be productive of the greatest indulgencies; they suppose it absolves them not only for the past, but for the future, for not observing feasts or fasts; and, indeed, for every crime. From these ideas, a

prodigious number of pilgrims of both sexes and of all ages, go from the Morea, from the Archipelago, from Constantinople, Anatolia, Armenia, Egypt, and Syria, every year. In 1784, the number of pilgrims amounted to five thousand.

"The most simple pilgrimage costs four thousand livres, or near two hundred pounds, and they often amount to fifty or sixty thousand livres, or from three to four thousand pounds sterling. Jaffa, which is about forty-six miles from Jerusalem, is the place where the pilgrims disembark. They arrive there in November, and go thence directly to Jerusalem, where they remain till after Easter. The pilgrims are lodged altogether in the cells of their different communities. They are told their lodging is free; but it would not be safe if they went away without presenting a much larger sum than it would cost at an inn; besides which they must pay for masses, services, exhortations, &c. and for crucifixes, chaplets, and Agnus Dei's. When the *Jour de Rameau* arrives, they must go to purify themselves in the river Jordan, which costs a very considerable sum. There is an account given in the history of that pilgrimage, of the tumultuous and confused march of this devout crowd in the plains of Jericho, with their astonishment on viewing the rocks of that country. Having completed this ablution, the pilgrims return to the Holy Land. When Easter is passed they all return to their own countries, proud of having vied with the Mussulmans in the title of pilgrims." pp.195-197.

But the degradation of the female character, which cuts off the best hope of improvement from the rising generation, with the continual employment of the minds of the women on objects unworthy of them and their total want of information on all important subjects, contribute, more perhaps than any other cause, to the evils which we have mentioned. Some of the leading men in the place, who, from having been employed as ambassadors in Europe, had acquired new ideas on these as well as other subjects, seem to have lamented the defect, which it was beyond their power to remedy; and occasional instances arise of women superior to

their circumstances, and who increase our regret at their degradation by shewing how sensible they are of it themselves. We cannot here withhold from our readers the character of Lilla Halluma, queen of Tripoli.

"On visiting this sovereign, the consuls' wives are permitted to kiss her head; other ladies in their company, or their daughters, her right hand; but left she offers only to deprecate, if any of her blacks, or any of the attendants of the castle are near her, they frequently seize the opportunity of kneeling down to kiss the end of her baracan, or upper garment. She is adored by her subjects, which is natural, as she is extremely benevolent: her greatest fault is, not in spending, but in giving away, more than her revenues afford. Halluma is the name given her by her parents, and Lilla means, in Moorish, Lady. She is called in her family Lilla Halluma, but by her subjects she is styled Lilla Kebbiera, the great, or greatest lady. The Bey, her eldest son, has been married several years. He married at seven years old. The Moors, indeed, marry so extremely young, that the mother and her first born are often seen together as playmates, equally anxious and angry in an infantine game. The women here are often grandmothers at twenty-six or twenty-seven years of age; and it is therefore no wonder they live frequently to see the children of many of their generation. From the melancholy turn of Lilla Halluma's mind at present, she has always some article of her dress in a state to denote deep mourning.

"The Moorish habit for mourning consists only in the clothes being entirely deprived of their new appearance, and the deeper the mourning is meant to be the more indifferent and even shabby the clothes; therefore, when she orders a new cap, which is so richly embroidered that it is like a solid plate of gold, she never puts it on till it has been passed through water before her, and all the beauty of it destroyed. She weeps over the operation, and her tire-women make extempore verses on the cause of her distress." p.31.

"A collation was served in the covered gallery before Lilla Halluma's apartment. As the party to-day consisted only of Lilla Halluma, three of the

princesses, and our family, we had the pleasure of seeing them all sit down with us, instead of Lilla Halluma walking round the table, attended by the princesses, and conversing alternately with the guests; which she does if there are any Moorish nobility at dinner, as it is considered too great a condescension in her to sit down and eat with her subjects. Lilla Halluma's urbanity, and the decency of her manners, were as usual equally engaging and fascinating: nor could those of the most polished sovereign in Europe have been more striking; with this infinite advantage, that court duplicity forms no part of her character." p. 306.

One of the most striking singularities, however, in the Moorish character is, that with a profusion of wealth in the higher orders, they not only fail to construct such permanent works as would contribute most essentially to their security and comfort, but suffer those which they inherit from their predecessors in the territory to go into decay: nor can any more decisive proof be given than this of the barbarizing tendency of Mohammedan superstition.

"To supply the dreadful want of water and save the traveller from expiring through thirst, there are in a part of the Deserts of Arabia, about four days' journey to the north of Suez, several ancient aqueducts, and many subterranean canals which have been formed at an immense expence by the Assyrians, Persians, and Medes, who made it a part of their religion to conduct the water into the deserts; but these canals and aqueducts are nearly rendered useless through neglect." p. 194.

Amidst these peculiarities, which distinguish the Moors, it is curious to observe, that there are two races of people, who are every where and always the same. The Jews are as distinct and as persecuted a race at Tripoli as throughout the rest of the world; and the Arabians are the same in history and in prophecy, at one place or time as another.

"The Jews are at present loading vessels with the clothes of those who

died of the plague, and are exporting them to Europe and Egypt: extraordinary precautions are, therefore, necessary in Europe, to prevent the effects of importing such cargoes." p. 107.

"The rich Jews would all have embarked for Europe, but the Turk was too much on his guard not to provide in time against any one of them leaving the place; at least, before he has ascertained what they are worth, and appropriated to himself as much of their property as he thinks right.

"The shops are still almost all shut, and there is not yet any re-appearance of commerce. Scarcely any person is seen walking in the streets; and the gates are kept securely closed and guarded by bodies of Turks, the service of all Moorish guards being dispensed with for the present. The guard of the town gates, the Sandanner, and the night guards, are entirely composed of Turks, who are riotous and noisy. They have no compassion on the Jews, and ill use the Moors when they meet with any they dare annoy." p. 354.

"The steep mountains of Gouriana are the only ones seen on a clear day from the city of Tripoli, and seem to be a long ridge of high black hills. These, and the sands, are inhabited by numerous tribes of Arabs, among which are those of the Tahownees, Acas, Benoleeds, Nowalles, Wargammas, and others. These Arabs form three classes; the first, those who come from Arabia; the second, the Arabs of Africa; and the third, the wandering Bedouins. The first two are equally warlike, handsome in their persons, generous in their temper, honourable in their dealings, grand and ambitious in all their proceedings when in power, and abstemious in their food. They possess great genius, and enjoy a settled cheerfulness, not in the least bordering on buffoonery. Each of these tribes are governed by a chief, whose title is Sheik, by whose laws all those under him are directed, judged and punished. Each family has a chief of its own kindred, whose authority in the same manner extends to life and death. Their trade is war. They serve as auxiliary troops to whoever pays them best: most of them are at present considered as being in the interest of the Bashaw of Tripoli. The Bedouins are hordes of petty wandering merchants, trading with what they carry from place to place. They manufacture a dark cloth for baracans, and thick webs of

goats' hair used to cover tents which they sell to the Moors.

"These Bedouins in the spring of the year, approach Tripoli from the Pianura, adjoining the town. Here they sow their corn; wait till they can reap it, and then disappear till the year following. During the stay of these people in the Pianura, the women weave, and sell their work to the Tripolitans. They pitch their tents under the walls of the city, but cannot enter the town gate without leave; and for any misdemeanour the Bedouins may commit, their chief is answerable to the Bashaw. Besides being divided into hordes, each family is governed by its own chief, in the same manner as those of the Arabs. Both the Arabs and Bedouins still retain many customs, described in sacred and profane history, and are in almost every thing the same people as we find mentioned in the earliest accounts." pp. 14, 15.

"The African chief, Shaik Alieff, before he left the town paid us a visit. This Getulian, or Numidian, perfectly resembled in his habits and manners the description given of the first inhabitants of those countries. His dress was that of the Jibeleen, or mountain Arab, whose habit is precisely the same as it is described in the time of our Saviour. The fineness of the Arab's dress is proportioned to his fortune, Shaik Alieff's upper covering, or baraeen, made of Barbary wool famous for its beauty and whiteness, appeared at first sight to be of the finest muslin, many yards in length, which he had rolled in ample folds around his head and body. He wore a curious wrought belt (of a manufacture peculiar to this country and to the hand of an Arab), ingeniously woven in a variety of figures resembling Arabic characters: it was wound several times tight and even round his body, and one end being doubled back and sewed up served him for his purse. In this belt, he wore his arms, and he prided himself much on them, not on account of their richness, but from the proof he had had of their execution. After the manner of the Arabs, he wore sandals, which he took off on entering the apartment, and thus paid a compliment to those who received him; for among the Arabs no one can approach his superior with his slippers on. His air was noble, his gait haughty, and his figure about the

middle size. The Arabs are in general tall. Shaik Alieff's features were perfectly regular and strongly marked; his complexion nearly black; his countenance very cheerful, though he was not a young man; and a settled vivacity seemed to be his characteristic; yet he retains all the ferocity of the ancient Arabs, and considers himself one of the masters of the desert of Tripoli: the Wargummas and the Noilies, the most powerful tribes known in these parts, hold the sovereignty of the desert. Both the latter have acted, and are still considered as auxiliary troops of the Bashaw. Shaik Alieff's tribe is of those who were scattered throughout the provinces of Barbary, as descended from those Mahometan Arabians, who, pursued by the Turks, fled to the mountainous parts to save themselves with their cattle and effects, where they still continue to enjoy their liberty. They are divided into a multiplicity of little governments under their respective chiefs, and value themselves highly on having preserved their blood unstained by a mixture with other nations." pp. 176, 177.

"The sovereignty of the Arabs is most formidable. They may be truly said, not only to extend their sceptre over one of the four principal parts of the world, but to extend with success their dominion from Africa far into Asia; remaining every where in powerful hordes sufficiently numerous to prevent the intercourse of nations, without their special leave. Inured to the hardships of the deserts, they easily undergo there such as none but themselves can resist: priding themselves on the purity of their blood, untainted, as they say, by a mixture with that of any other race, and boasting of their ancestry as Arabians. The Arab Shaiks support and keep up an alliance with each other, from the extremity of Africa on the farthest shores of the Atlantic Ocean, through nearly the extent of Asia.

"In the deep recesses of the mountains the Arabs have their dwellings and retreats, which are defended by fortresses of craggy rocks and frightful precipices, rendered inaccessible by nature. The whole of the extensive mountains of Atlas are occupied by them; and in the same manner they inhabit the different chains of mountains in almost every direction throughout two quarters of the globe. While they are dispersed in such powerful

bodies, so hardy and savage in their manner of living and possessed of policy and strong judgment, it is no wonder they remain what they style themselves, masters of nearly all the deserts in Africa and Asia, to the present day." p. 362.

These are strong collateral testimonies to historical truth as well as to Divine prophecy. There are other occasional elucidations of scriptural phraseology or description which occur in the course of the volume. For example:—

"The operation of painting the eyelashes with a black tincture, laid on by a gold bodkin, is very tedious, and the method of shaping the eyebrows, by pulling out every single superfluous hair, was evidently most painful." p. 158.

"This curious practice instantly brought to our recollection certain passages of Scripture, wherein mention is made of a custom among oriental women of 'putting the eyes in painting,' and which our English translators of the Bible, unable to reconcile with their notions of a female toilet, have rendered 'painting the face.'" Note, in p. 180.

"We saw in the fields, among the barilla plant, many of the famed devouring locusts, which in clouds actually darken, at times, the rays of the sun in Egypt. They resemble in shape a grasshopper, but are thicker and larger, and are of a light brown colour. Fortunately for this country, they seldom commit depredations here as in Egypt; yet they sometimes occasion serious apprehensions to the Moors, who dread their numbers increasing so as to make their approach fatal to the harvest." p. 296.

It is right, however, after the many examples we have given of the peculiar evils incident to Moorish society, and the vices belonging to Moorish character, to mention one or two features which, if they do not serve in all respects as models, may, at least, provoke Christians to emulation.

"The appearance of the Moors at prayer was as solemn as it was strange. They were at that part of the service which obliged them to prostrate themselves and salute the earth: the whole congregation was accordingly in this posture, absorbed in silent adoration.

Nothing seemed capable of withdrawing their attention for a moment from the object they were engaged on. The eye was alternately directed from earth to heaven, and from heaven to earth again, uncaught by any objects around, unheeded even by each other. They seemed wholly enwrapped in the prayers they offered up, in this humble manner, from the ground." p. 7.

"A chief of a party of the Bey's troops, pursued by the Arabs, lost his way, and was benighted near the enemy's camp. Passing the door of a tent which was open, he stopped his horse, and implored assistance, being almost overcome and exhausted with fatigue and thirst. The warlike Arab bid his enemy enter his tent with confidence, and treated him with all the hospitality and respect for which his people are so famous. The highest among them, like the heroes of old, wait on their guest. A man of rank, when visited by a stranger, quickly fetches a lamb from his flock, and kills it, and his wife superintends her women in dressing it in the best manner. With some of the Arabs the primitive custom of washing the feet is yet adopted, and this compliment is performed by the head of the family. Their supper was the best of the fatted lamb roasted; their desert, dates and dried fruit; and the lady of the tent, to honour more particularly her husband's guest, set before him a dish of beseen of her own making. It was of flour and water kneaded into a paste, and left on a cloth to rise while the fire was lighted; then throwing it on the embers, and turning it often, it was taken off half baked, broke into pieces, and kneaded again with new milk, oil, and salt, made into the shape of a pudding, and garnished with kadeed, which is small bits of mutton dried and salted in the highest manner.

"Though these two chiefs were opposed in war, they talked with candour and friendship to each other, recounting the achievements of themselves and their ancestors, when a sudden paleness overspread the countenance of the host. He started from his seat and retired, and in a few moments afterwards sent word to his guest that his bed was prepared, and all things ready for his repose; that he was not well himself, and could not attend to finish the repast; that he had examined the Moor's horse, and found it too much exhausted to bear him through a hard journey the next day, but that

before sun-rise an able horse, with every accommodation, would be ready at the door of the tent, where he would meet him, and expect him to depart with all expedition. The stranger, not able to account farther for the conduct of his host, retired to rest.

"An Arab waked him in time to take refreshment before his departure, which was ready prepared for him; but he saw none of the family till he perceived, on reaching the door of the tent, the master of it holding the bridle of his horse, and supporting his stirrups for him to mount, which is done among the Arabs as the last office of friendship. No sooner was the stranger mounted than his host announced to him, that through the whole of the enemy's camp he had not so great an enemy to dread as himself. 'Last night,' said he, 'in the exploits of your ancestors, you discovered to me the murderer of my father. There lie all the habits he was slain in, (which were at that moment brought to the door of the tent,) over which, in the presence of my family, I have many times sworn to revenge his death, and to seek the blood of his murderer from sunrise to sunset. The sun has not yet risen, the sun will be no more than risen when I pursue you, after you have in safety quitted my tent, where, fortunately for you, it is against our religion to molest you after your having sought my protection, and found a refuge there; but all my obligations cease as soon as we part, and from that moment you must consider me as one determined on your destruction, in whatever part or at whatever distance we may meet again. You have not mounted a horse inferior to the one that stands ready for myself, on its swiftness surpassing that of mine depends one of our lives or both.' After saying this he shook his adversary by the hand, and parted from him. The Moor, profiting by the few moments he had in advance, reached the Bey's army in time to escape his pursuer, who followed him closely, as near the enemy's camp as he could with safety. This was certainly a striking trait of hospitality; but it was no more than every Arab and every Moor in the same circumstances would do." pp. 79—81.

"Eight people in the last seven days, who were employed as providers for the house, have taken the plague and died. He who was too ill to return with what he had brought, consigned the articles to his next neighbour, who faithfully

finishing his commission, as has always been done, of course succeeded his unfortunate friend in the same employment, if he wished it, or recommended another; it has happened that Moors, quite above such employment, have with an earnest charity delivered the provisions to the Christians who had sent for them. The Moors perform acts of kindness at present, which if attended by such dreadful circumstances, would be very rarely met with in most parts of Christendom. An instance very lately occurred of their philanthropy. A Christian lay an object of misery, neglected and forsaken; self-preservation having taught every friend to fly from her pestilential bed, ever her mother! But she found in the barbarian a paternal hand: passing by he heard her moans, and concluded she was the last of her family; and finding that not the case he beheld her with sentiments of compassion mixed with horror. He sought for assistance, and till the plague had completed its ravages, and put an end to her sufferings, he did not lose sight of her, disdaining her Christian friends, who left her to his benevolent care." pp. 88, 89.

There occasionally occur, indeed, even in a barbarous state of society, where nothing is safe or sacred, except felons in a sanctuary, bright spots which impart a more vivid delight than would seem attainable in the uniform atmosphere of a civilized community; just as an oasis in the desert is more capable of inspiring pleasure than all the beauties of nature, when familiar to the eye. The delight given and received on some interesting occasions detailed in this volume is of this nature, and is almost sufficient to redeem a state of barbarism, insecurity, and tyranny, from much of the horror which attaches to it.

But we need not envy a delight so dearly purchased, and of which the majority of human beings must ever be deprived: nor is high-wrought feeling indeed so favourable either to spiritual growth, or to mental improvement, as a quiet and peaceable life, which may be passed in all godliness and honesty. While, therefore, we are placed in circumstances which, we verily believe, offer fewer impediments, and more

advantages to the cultivation of that divine life to which, as Christians, we are called, than any other in the history of man, it becomes us to be thankful for our exemptions, and to seek to make a right use of our privileges, that they may not be bestowed in vain, or produce only an increase of our punishment.

We have, of course, omitted much interesting matter, for which we must refer the reader to the volume itself. We have, in fact, only culled a few flowers from a rich garden, for the sake of dressing up certain moral considerations that appear

applicable to the particular situation of the inhabitants of our much-favoured island.

We have spoken already of the style of the authoress, which is easy, and often graceful, though in many instances grammatically inaccurate. Her keenness of observation, taste in discriminating, and accuracy of memory, combined with her powers of description, certainly qualified her for making a judicious use of the peculiar facilities which she possessed, and for presenting the public with a volume well worthy of their attention.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

Éc. Éc.

GREAT BRITAIN.

PREPARING for publication:—Biblical Criticisms on the Old Testament, and Translations of Sacred Songs, with Notes, critical and explanatory, by the late Dr. Horsley;—An Encyclopædia Metropolitana, or Universal Dictionary of Knowledge, to form twenty-four volumes, 4to. with a twenty-fifth of Index, and to be published in half volumes;—An Introduction to the critical Study and Knowledge of the Holy Scriptures, by T. H. Horne, 2 vols. 8vo.;—Elements of Agriculture, by Arthur Young;—Biographia Literaria, or Biographical Sketches of my Literary Life and Opinions, by S. T. Coleridge, Esq. 2 vols. 8vo.;—Sibylline Leaves, a Collection of Poems, by the same Author, 1 vol. 8vo.;—A Practical Introduction to Botany, by the Rev. W. Bingley, Author of Animal Biography;—Lectures on the History of ancient and modern Literature, translated from the German of Frederick Schlegel, 2 vols. 8vo.;—The Holy Scriptures, illustrated by Professor Paxton, of Edinburgh, 3 vols. 8vo.

In the press:—A History of Berwick upon Tweed, and its Vicinity, comprehending a Compendium of Border History, 1 vol. 12mo. by Rev. T. Johnstone;—The Diary of the celebrated John Evelyn, Author of "The Sylva," from original MSS. in the library at Watton, 2 vols. 4to. with portraits;—Remains of James Dusautoy, late of Emanuel College, Cambridge;—Scripture Portraits, by the Rev. R. Stevenson.

Oxford.

Chancellor's Prizes:—Latin Verses, "Regnum Persicum a Cyro fundatum," by J. S. Boone, Commoner of Christ Church, English Essay, "On the Union of Classical with Mathematical Studies," by C. A. Ogilvie, B.A. Fellow of Balliol College. Latin Essay, "Quam vim habeat ad informandos Juvenum Animos Poetarum Læctio!" by T. Arnold, B.A. Fellow of Oriel College.—Sir Roger Newdigate's Prize; English Verse, "The Farnese Hercules," by J. S. Boone, Commoner of Christ Church.

Cambridge.

Sir W. Browne's three gold medals for the present year are adjudged as follow:—For the Greek Ode, to Mr. G. Stainforth, Trinity College; for the Latin Ode, to Mr. W. N. Lettsom, Trinity College; for the Epigrams, to Mr. G. J. Pennington, King's College.

Colonel Beanfoy having conceived the idea of it being possible to reach the North Pole in rein deer sledges, has directed inquiries to be made among the visitors of Spitzbergen, who agree, as might be expected, that the violence of the storms, and the drifting of the snow, render such a journey impracticable. One curious fact, however, has been ascertained, namely, that during the spring, flights of wild geese, ducks, and other birds, take their course over Spitzbergen further North. Query, Whither are they destined?

The celebrated M. Biot, of the French

Institute, has come to this country for the purpose of accompanying Colonel Mudge, the conductor of the late national trigonometrical survey, on a philosophical expedition to the Orkneys. M. Biot has been making experiments on the seconds' pendulum at Edinburgh, while Colonel Mudge and his scientific assistant Captain Colby, have been measuring a base of verification near Aberdeen. These operations being finished, the party have been joined by Dr. Gregory, of Woolwich, and have proceeded to the Orkneys, for the purpose of carrying on simultaneously the requisite astronomical observations, &c. connected with the survey, and also the experiments on pendulums.

Dr. Gregory, in his valuable dissertation upon weights and measures, lately reprinted from the British Review, mentions the following as furnishing inviolable standards :

1. The length which must be given to an open tube or pipe, that it may yield a determinate musical sound.
2. The altitude to which a person must ascend vertically, to cause the mercury in the barometer to sink a proportional part of its height.
3. The space through which a body, falling freely from quiescence, will descend in a given time at a given place.
4. The length of a degree of a meridian in a given latitude, or from the length of a quadrant of such meridian.
5. The length of a pendulum that shall vibrate in a given interval, in a given latitude.

Of these methods, the first three are elegant in theory, but do not admit of sufficient precision in practice. The fourth method, by the magnitude of the operations on which it depends, and the variety and utility of the scientific researches which it has tended to improve and perfect, has seduced many into its adoption. The most eminent members of the Paris Academy of Sciences, Lagrange, Laplace, Lalande, Borda, &c. recommended it warmly; and two skillful astronomers, both in theory and practice, MM. Mechain and Delambre, were appointed to conduct the grand geodesic operations which were to issue in this momentous result. Yet it is now well known that the system has failed in France; and Dr. Gregory has shewn, by some curious proofs, that even men of science calculate with the multitude, and afterwards reduce the vulgar measures to the scientific. He detects them

frequently adopting intricate, and apparently arbitrary, fractional numbers, which, when reduced to popular measures, appear to be nothing more than the plain digits, one, two, three, four, &c. The deduction of a system of measures from the pendulum is, in the opinion of Dr. Gregory, the most simple and natural. The seconds' pendulum at London being 39.126 inches, that at the equator would be 38.901; that at the poles, 39.211; that at latitude 40°, 39.082; and at latitude 60°, 39.156: so that the feet in the different states of Europe and America could not differ by more than a five-hundred-and-sixtieth part: and that difference may easily be allowed for, upon indubitable principles. He strongly recommends that the standard foot to be in future legalized, should agree either with that on Bird's scale made for General Roy, or that on Bird's parliamentary scale of 1758, 12,000,766 inches; either of these being regarded as the 27404th part of the base on Hounslow Heath, and as equal in length to a prismatic plate that vibrates 36,469 times in five hours. He recommends, also, a decimal, instead of a duodecimal division. Of course his measures of capacity and weight are to be cubes of his measures of length.

Upon an average of nine years, the commitments for crimes, in proportion to the population of the following towns, have been estimated as follows;—in Manchester one in 140, in London one in 800, in Ireland one in 1600, and in Scotland one in 20,000! We have not at hand the means of verifying this calculation; but even taking it upon a scale much less favourable to Scotland, what an irresistible argument does it afford for the moral, religious, and mental culture of the human race!

Dr. John Davy, brother to Sir Humphry Davy, has found, by observations made during a voyage to Ceylon, that the temperature of the sea, which is usually highest about noon, is somewhat higher and later than usual during a storm. Shallow water is colder than deep, in consequence of which difference of temperature, seamen, he thinks, may readily discover at night when they approach either shoals, banks, or the shore*. He always found the water on the coast full two degrees colder than in the open sea.

* Dr. Davy's idea is not new, as our readers will perceive by turning to our vol. for 1802, p. 306.

The British Museum, instead of being seen, as formerly, by ten or twelve persons daily, is now visited upon almost every open day, by from one to two thousand individuals; a result arising partly from the recent interesting additions to the collection, and partly from the excellent arrangements respecting admission, for which the public are especially indebted to the late indefatigable Speaker of the House of Commons.

Waterloo Bridge.—This noble structure, originally designated "The Strand Bridge," but the appellation of which has been since changed to commemorate the victory of Waterloo, was opened with great splendour on the 18th of June, the anniversary of that ever-memorable transaction, by the Prince Regent, attended by the Dukes of York, Wellington, &c. the Lord Mayor, and numerous other persons of distinction. The structure, which is of the most durable granite, is completed with a skill, solidity, and beauty, which reflect

great honour upon the powers of the architect, and the disinterestedness of the projectors. It has been pronounced on high scientific authority to be the best constructed bridge in Europe; and in point of taste and elegance also, it is no less creditable both to the proprietors and the country.

The length within the abutments is 1,242 feet. *Feat.*
 Length of road supported by arches
 on the Surrey side 1,250
 Ditto Middlesex side 460
 Width within the balustrades 42
 Span of each arch 120
 Clear water way under the nine
 arches, which are equal 1030
 Total length from the Strand to
 Lambeth, including the forty
 brick arches on the south side,
 and the sixteen on the north .. 2,800
 Of the other bridges in the metropolis,
 Westminster is 1,223 feet in length—
 Blackfriars 949—London Bridge 900
 —and Vauxhall 860.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Fulfilment of Prophecy farther illustrated by the Signs of the Times; by J. Bicheno, M.A. 6s. 6d.

Inquiry into the Effect of Baptism; by the Rev. John Scott, M.A. 8vo. 6s.

The Evil of Separation from the Church of England. 8vo. 6s.

Sermons on Faith, Doctrines, and Public Duties; by the very Rev. Wm. Vincent, D.D. late Dean of Westminster: with a Life of the Author; by the Rev. Robert Nares, Archdeacon of Stafford, &c. 8vo. 18s. 6d.

On the Principles of the Christian Religion, addressed to her Daughter; and ~~the~~ Theology; by Mrs. Lucy Hutchinson. 8vo. 10s. 6d.

The Beauty and Glory of the Primitive Church; a Sermon delivered at Salters' Hall; by George Burder, Author of Village Sermons, &c. 1s.

Wilson's Collectanea Theologica, or the Student's Manual of Divinity; containing Dean Nowell's Catechism; Vossius on the Sacrament; and Bishop Hall, on Walking with God. 4s. boards.

The Churchman upheld in his Support of the Bible Society; and schismatical Representations of the Gospel detected: or, Remarks, addressed to a Friend, on Two Sermons, recently published by the Rev. J. Matthew, A.M.; by one of the Secretaries of the County of Somerset Auxiliary Bible Society.

MISCELLANEOUS.

A Topographical History of Staffordshire; by W. Pitt. 8vo. 11. 5s.—large paper, 11. 15s.

Karamania, or a brief Description of the South Coast of Asia Minor, and of the Remains of Antiquity: with plans, views, &c.; by Francis Beaufort, F.R.S. 14s.

Lojdis and Elmets, or an Account of the lower Portions of Airedale, Wharfedale, and the Vale of Calder; by T. D. Whitaker, LL.D. Folio.

Observations on the Importance of Gibraltar to Great Britain; by Christopher Clarke, Captain in the Royal Regiment of Artillery.

Illustrations of the Literary History of the Eighteenth Century; intended as a Sequel to the Literary Anecdotes; by John Nichols, F.S.A. Two large volumes octavo, with fourteen portraits. 21. 14s.

Memoires du Marquis de Dangeau; on Journal de la Cour de Louis XIV. depuis 1684, jusqu'à 1715; avec des Notes historiques et critiques; par Madame la Comtesse de Genlis. 3 tom. 8vo. 11. 11s. 6d.

History of Muhammedanism: comprising the Life and Character of the Arabian Prophet, and succinct Accounts of the Empires founded by the Muhammedan Arms; by Chas. Mills, Esq. 8vo. 12s.

Voyages to the North Pole; by J. Bragg. 12mo. 3s. 6d.

The third volume of Athenæ Oxonienses; to which is added, Fasti Oxonienses; by Philip Bliss, Fellow of St. John's. 4to.

Account of the Weald of Kent; by J. Deau. 8vo. 15s.

The Elgin Marbles, with an abridged historical and topographical Account of Athens, vol. I.; by the Rev. E. I. Burrow, A.M. F.L.S. &c. 8vo. with forty plates. 1*l*.

Topography, illustrative of the Battle of Plataea; from drawings by T. Allason; accompanied by Memoirs, read to the Academy of Inscriptions and Belles Lettres of France; by John Spencer Stanhope. 8vo. with plates, separate in folio, 28s.—The plates separately 1*l*. 1s.

The General Biographical Dictionary, edited by Alexander Chalmers, F.S.A., &c.; 32 vols. 8vo. 19*l*. 4s.

Memoirs of J. C. Lettsom, M.D., and James Neild, Esq. with brief Notices of many other Philanthropists. 5s.

Correspondence between a Mother and her Daughter at School; by Mrs. Taylor and Jane Taylor. 8vo. 5s.

A View of the Agricultural, Commercial, and Financial Interests of Ceylon; with an Appendix, containing some of the principal Laws and Usages of the Candians; by Antony Bertolacci, Esq. with a map of the island. 8vo. 18s.

The History of Java; containing a general Description of the Country and its Inhabitants, &c.; by Thomas Stamford Raffles, Esq. F.R.S. and S.A. late Lieut.-governor of that Island. With a map and numerous plates. 2 vols. 4to. 6*l*. 6s.—royal paper, 8*l*. 8s.

The History of Ireland, from the Earliest Ages to the Union; by the Rev. Samuel Burdy. 8vo. 10s. 6d.

An Historical Account of the Rise and Progress of Stenographic Writing. 2*l*s.

The History of Norway, from the earliest Times to the present; by Messrs. Baden, Holberg, and Andersen. 8vo. 7s.

The Trial at Bar of James Watson, Surgeon, for High Treason, on the 9th of June, and seven following days; taken in short-hand by Mr. Frazer. 8vo. 7s.

Observations on the Diseased Manifestations of the Mind, or Insanity; by J. G. Spurzheim, M.D. With four plates; royal 8vo. 14s.

The Works of the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge. 3 vols. 8vo. 2*l*. 2s.

Churchyard's Chips concerning Scotland; being a Collection of his Pieces relative to that Country; by George Chalmers, F.R.S.S.A. 8vo. 12s.

All Classes productive of National Wealth; or, the Theories of M. Quesnai, Dr. Adam Smith, and Mr. Gray, concerning the various Classes of Men, as to the Production of Wealth to the Community, analysed and examined; by George Purves, LL.D. 8vo. 9s.

Additions to an Essay on the Principle of Population; or, a View of its Past and Present Effects on Human Happiness; with an Inquiry into our Prospects respecting the future Removal or Mitigation of the Evils which it occasions; by T. R. Malthus. 8vo. 8s. 6d.

Annals of the Coinage of Britain and its Dependencies, from the earliest Period to the 50th Year of George III.; by the Rev. Rogers Ruding, B.D. and F.S.A. 3 vols. 4to. 14*l*.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In proceeding with our account of the last Anniversary Meeting of this Institution, we regret that we cannot give the whole of the very original and forcible Speech of the Rev. Dr. Mason, Secretary to the American Bible Society. The following are the principal passages:—

“My Lord and Gentlemen,

“I felicitate myself this day upon the accomplishment of one of the dearest wishes of my heart—a wish, to the attainment of which I have adjusted my little plans and motions for the last five months—the happiness of being present at the Annual Meeting of the British and Foreign Bible Society. I have to submit a motion, which I shall claim your lordship's indulgence to preface with a few remarks; not with the in-

tenion of informing this Society—that would be an attempt to enlighten the source of that light which has itself enlightened the world on all points, connected with the circulation of the Scriptures; nor with a view of exciting the zeal of the Society—that would be rebuked by its appearance to-day; but, as an humble organ of the American Bible Society, I would beg leave to express opinions and feelings, which, though perfectly familiar to the minds of this company, are of some value on the principle of sympathy, as they are the views and feelings of millions of your fellow-men and fellow-Christians, who have the blood of a common ancestry running in their veins, and whose hearts beat in unison with your own, in regard to the objects of this great institution.

“The wise and the good, my lord, have long lamented the divisions and

alienations which severed those who held the same 'precious faith,' and expected to meet in that place where there shall be no dissensions. But, whether there was any remedy for this unhappiness, whether agreement in substantial principle could be made to supersede differences in subordinate matters, was a problem too mighty for them to solve; and left them only the feeble consolation of sighing after a blessing which they despaired of enjoying. But the problem which had thus excited the desires, appalled the resolution, and extinguished the hope of age after age, is solved at last—it is solved in this institution.

"The Bible Society acts with an auspicious energy on all, even the lowest classes of civil society. The man who reads and reverences his Bible, is not the man of violence and blood: he will not rise up from the study of those lessons which the Holy Ghost teaches, to commit a burglary: he will not travel with his Bible under his arm, and, meditating upon its contents, as forming the rule of his conduct, to celebrate the rites of licentiousness or inebriety. Assuredly it was not the Bible, which, in 1780, kindled the flames of Newgate; nor is it from the stores of inspired eloquence, that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate the passions, of an ignorant and ill-judging multitude. If there are any two maxims which go together, under the sanction of scriptural authority, they are these: he who 'fears God,' will 'honour the king;' and he who does both, will not be the first to 'meddle with them that are given to change.' On the contrary, the influence of the Bible, and, therefore, of Bible Societies, upon the habits of the community, is calculated to throw up around every paternal government, a rampart better than walls, and guns, and bayonets, a rampart of human hearts. While, at the same time, that influence over those who are in authority, descends, in its turn, upon the state at large; and, in the exercise of a wise and well tempered rule, ramifies its genial virtue through all the branches of society. So that if any thing can make a glorious sovereign, and happy subjects, it is the attachment and submission of both to the oracles of God.

"For the very same reasons, the Bible, in proportion as it is known and believed, must produce a generally good effect on the condition of the world.

In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments toward each other. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs and nations of men to its lawless aggrandisement, either finds or seeks for its aliment: and had Europe been under the sway of the Book of God, this age had not seen a more than fabbed monster of ambition endeavouring to plant one foot on the heights of Mont-martre, and the other on the hills of Dover; and while he scowled on the prostrate Continent, stretching out his right hand to rifle the treasures of the East, and his left to crush the young glories of the West."

After pointing out the future prospects of the Society, and the promised consummation of the Gospel throughout the world, Dr. Mason continued;—"Permit me to add, that no heart is too magnanimous, no arm too powerful, no station too exalted, to lend its aid in promoting so magnificent a work. In that day, when all human things shall appear in their own littleness, and shall undergo a judgment according to truth, it will not be a source of shame or regret, that princes have come down from their thrones, and that the members of kingly families, and the possessors of ecclesiastical pre-eminence, have mingled with private Christians in common efforts for the best interests of individual and social man. The recollection of such deeds of goodness will never sully the purity of the mitre, or dim the star of royalty.

"The high and holy interests and responsibilities which are lodged in the hands of this institution, do not allow it to go back, or to hesitate. Its cause and interest are not the cause and interest of a few visionaries, inebriated by romantic projects. It is the cause of more than giant undertakings in regular and progressive execution. The decisive battle has been fought; opposition comes now too late. He who would arrest the march of Bible Societies, is attempting to stop the moral machinery of the world, and can look for nothing but to be crushed in pieces. The march must proceed. Those disciplined and formidable columns, which, under the banner of Divine Truth, are bearing down upon the territories of death, have one word of command from on high, and that word is—'ONWARD!'

The command does not fall useless on the ears of this Society. May it go onward, continuing to he, and with increasing splendour, the astonishment of the world, as it is the most illustrious monument of British glory.

“A word more, my lord, and I shall have done. It relates to a topic on which I know not whether my emotions will allow me to express myself distinctly; it is the late unhappy difference between my own country and this—between the land of fathers and the land of their children. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt; and, I trust, not easily to be broken. Never again, my lord, (it is a vow in which I have the concurrence of all noble spirits and all feeling hearts,) never again may we see that humiliating spectacle of two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus,—the kingdom of peace,—the religion of love—those two nations occupied in the unholy work of shedding each other's blood!—Never again may such a spectacle be exhibited to the eyes of afflicted Christianity! May their present concord, written not merely with pen and ink, but on the living tablets of the heart, enforced by the sentiment of a common origin, by common language, principles, habits, and hopes; and guaranteed by an all-gracious Providence, be uninterrupted! May they, and their Bible Societies, striving together with one heart and one soul, to bring glory to God in the highest, and on earth to manifest good-will toward men, go on, increasing in their zeal, their efforts, and their success; and making stronger and stronger, by the sweet charities of the Gospel, the bands of their concord!”

The Rev. Richard Watson dwelt upon the great efforts likely to result from the active co-operation of Russia, and the probability of a great revival of religion in the Greek Church. “This, my lord (said he), is a cheering consideration. Our Reformation dawned upon us with lurid glare; all our Protestant Churches had their birth amidst the convulsions of political elements, and their cradle was racked by storms; but in Russia we have the prospect of change without convulsion, of the good without the evil,—its refor-

mation approaches like a soft and beautiful sun-rise, shedding rays equally welcome on the cottages of Siberia and the palaces of the northern Cæsar. What is doing in Russia, in comparison of the wants and population of that empire, is chiefly in preparation; yet such notes of preparation fall delightfully on our ears: they are, like the first faint notes of the birds, wakened, even by twilight into songs which are preludes to the full harmony of nature and the perfect light of day.—I follow, with pleasure, the respectable divine who has just addressed you. He is an American, with a trusy British heart; and he has furnished me with an American allusion, with reference to the principles of this Society, which embraces Christianity of all names and all countries. We have buried the hatchet of strife, and may the moisture which nourishes the root of that tree under which we have laid it, daily eat more deeply into its edge, and more completely destroy its temper. I know of but one malediction in the breast of Charity, and that is reserved for the man who shall dig the hatchet from the earth, and again give sharpness to its edge.”

Thanks to the Treasurer were moved by the Rev. Dr. Thorpe, Secretary to the Hibernian Bible Society; and seconded by Major-General Macaulay.—Dr. Thorpe said, he should proceed to discharge that duty which would be expected from him, by giving some information with respect to the state of Ireland. He then reported that the Hibernian Society continued to prosper; that the number of copies of the Scriptures distributed during the year had been 35,000, being 12,000 more than the preceding year. The number of persons desirous of possessing Bibles had greatly increased; and these happy results he attributed, in a considerable measure, to the attention recently paid to education in Ireland. Dr. Thorpe thus concluded his eloquent remarks:—

“My lord, having stated something of what has been done for my country, I cannot but beg your attention to the magnitude of the work which is still before us. There have not yet been circulated in Ireland quite 300,000 copies of the Scriptures; and let me ask, What are 300,000 copies for a population not far short of six millions? There are millions of Irishmen at this moment who have never seen a copy of

the Scriptures. Yes, my lord, from my own knowledge I say it, there are millions in Ireland who have never seen a copy of the Scriptures; and there are many, very many, who have not heard of the Bible. In confirmation of this, I appeal to a fact in the last Report of the Sligo Branch of our Society. A poor man, nearly ninety-seven years of age, arrived lately at Sligo in quest of a Testament in large print. 'I have,' said the inquiring pauper, 'lived ninety-six years without seeing, or even hearing of such a book; and, now that I am on the brink of the grave, I wish to learn how I may be happy beyond it.' This is not a solitary instance. The notorious highwayman, Grant, who was lately executed, never saw the Bible till he was placed in the cell from which he was taken to execution; and after perusing it for some time, he said, 'Had I possessed a copy of this Book ten years ago, I should not have been here to-day.' He spent his last moments in exhorting the thousands around him to procure a Bible without delay, and to study its sacred contents.

"Now, while Ireland is in such a state, what are we doing? We are disputing whether we shall give the Bible or not—whether it is not a bad thing. What is the enemy doing? I will tell you one thing; and let that be a sample of what other things he has done, and what he may do hereafter. The enemy, aware that the people, being taught to read, must have something to read, provided something for them; and, in Dublin, within the last six months, a large edition of Paine's 'Age of Reason' was struck off for gratuitous distribution. This is a positive fact: it was struck off, and it is at this moment, I believe, in the course of distribution among the lower classes.

"My lord, this speaks volumes: it tells us what we should do; for when we see the enemies of God and of truth so active and successful, we, in a better cause, should be equally active, that we may be equally successful."

John Thornton, Esq. Treasurer, expressed his grateful thanks at being again elected to fill that important office, and the pleasure which he felt in attending to its duties. "It is highly gratifying to me," he added, "to be able to state to this Society, that my labours, as treasurer, are happily not likely to be diminished. In a year of most unparalleled difficulties, when we must conclude there has been

a considerable defalcation of funds in some quarters of the country, there has been an increase from other sources, and other causes, which nearly compensates the loss which may have been occasioned by the distresses of the times. The aggregate amount of subscriptions and donations within the last year has not been less than 62,286l.; the difference between the receipts this year, (exclusive of the sales of Bibles and Testaments,) and the last, is only 646l.

"Much has been stated in the Report to which I might call your attention; but I will advert to only one or two points. When it is mentioned that the Canstein Institution, which, a few years since, I saw mouldering in inactivity, is not now capable of supplying Bibles enough for Germany; when the Moscow Bible Society informs you, that it can distribute 100,000 Bibles; when I turn to the reverend gentleman lately arrived from that empire, who states, that he has heard of MS. Bibles copied by peasants, and that when money was offered for them, they said, 'No, they would accept nothing, but a printed copy in exchange.'—Gentlemen, when I consider these statements—and I need not go further, because your own minds will supply all I can say as to the misery of those who are destitute of the Scriptures—I feel convinced that none of us will relax our efforts, merely because we have supplied the wants of our own districts."

Mr. Thornton concluded with expressing the great disappointment felt by the Chancellor of the Exchequer at not being able to be present at the annual meeting.

The Bishop of Norwich, Vice-President, moved thanks to the Secretaries. His lordship spoke nearly as follows:—

"In addressing you, probably for the last time, considering the advanced age of life at which I have arrived, permit me, before I proceed to make the motion in my hand, to express the heart-felt satisfaction which I experience, in meeting so many excellent men, of all religious persuasions, who, laying aside every minor consideration, have the wisdom to perceive, and the piety to feel, that union of heart is far more important than uniformity of sentiment towards promoting the pious object of this glorious institution. To the Dissenters from the Established Church, I am happy to have this opportunity of declaring the great obligations we are all under, for

their unabated exertions in this labour of love: and permit me to say, that we are no less indebted to the members of the Established Church, for their assistance; undeterred by the silly or malevolent aspersions of indifference to the Establishment.

“The best refutation of such false and groundless charges, is to contemplate the meliorated state of those towns and villages at home where Bible Societies have been formed; and the Report which you have this day heard by our incomparable President, will prove, that your exertions have not been thrown away in other countries. In every part of the world, we find that many who were merely nominal Christians, have now become true believers; and many have been turned, by your means, from idols to the living God. If such a statement does not animate you to perseverance, nothing I can say will. I shall therefore proceed to make the motion I have in my hand;—a motion which will meet the concurrence of every man who hears me; of every man who knows how to estimate the great services of our excellent Secretaries, and particularly of him whose absence we this day deplore; an individual of whose transcendent merits no eloquence, short of his own, can convey an idea.”

The Rev. Edward Burn, in seconding the motion of the venerable prelate, detailed the benefits that had been conferred upon the Society by its valued Secretaries, and expatiated upon the success of the institution, its simplicity of character, the permanent nature of its fundamental principle, and other circumstances connected with its progress. “The Society,” said he, “has realized what no scheme of comprehension, no legislative enactment, hitherto brought forward in this country, has been able to accomplish. It has actually established, within the British Empire, an Act of Uniformity! And it is delightful to see the Episcopalian, the Presbyterian, the Independent, and the respectable representatives of other denominations, on the bare statement of your plan, without pain or penalty, as well as without hesitation, flocking to your standard, and offering themselves willingly in aid of your glorious design!”

The Rev. Dr. Steinkopff, Foreign Secretary, expressed the pain and solicitude he felt at the absence of his excellent colleague. Adverting to himself he added:—“I esteem it my greatest privilege to labour in this cause;

and though sometimes these hands have trembled, and this heart has failed, and many an apprehensive thought has crossed my mind, that soon this body might perhaps sink under the accumulation of burdens, yet to spend and be spent in such a service is, in my account, the highest honour that can be bestowed upon mortal man.”

Thanks to the Presbyteries in Scotland, Glasgow, &c. were moved by the Bishop of Cloyne, Vice-President, in the following manner:—

“I shall detain you but a very few moments; but I rise to submit a resolution which has been put into my hands. You have been told, that, however we may differ in other respects, we agree on the important point of spreading the Scriptures of God and his Christ over the world. I rise, therefore, as a Bishop of the Established Church, with gratitude, to make this motion. The severe cold under which I labour will prevent my attempting to do justice to it by any remarks which I might feel disposed to offer: nor would it be easy to do justice to it; for, not to mention what is due to the other parties concerned in it, if I were to name a body of persons who have assisted us most, it would be the Reverend Presbytery of Glasgow.”

The Rev. John Paterson, from St. Petersburg:—“My lord, the lateness of the hour forbids me to enter on a detailed account of the proceedings of the Society in the North of Europe; I would only beg leave to observe, that the progress we have made has tended to convince us, more than ever, of the great want of the Scriptures which exists in Denmark, Sweden, in Finland, and in Russia; and the very means which we have used to supply that want have led to new discoveries of it, and convinced us that the real extent of the evil is even yet but imperfectly known. On a moderate calculation, not fewer than fifteen millions of copies of the Scriptures will be required, before every family in the North of Europe is furnished with one copy of the Divine volume; and after this statement, can it any longer be doubted whether Bible Societies were necessary, or whether any other plan could have been devised to meet the exigency of the case?

“It is gratifying to be able to assert, that the desire to possess the Scriptures in the North of Europe grows exceedingly. Previously to the institution of Bible Societies, this desire was, in a manner, dormant: 2000 copies were

sufficient to supply the annual demand for the Scriptures; now 200,000 copies would not suffice.

" We began our career at St. Petersburg by giving notice, in the public papers, when we had Bibles to sell; but the effect of those advertisements was, bringing together such a crowd that it was almost impossible to proceed with the business of the depository: we have, therefore, been forced to employ secrecy, as our best and safest policy. But, though this shields us from the pressure of the crowd, it does not save us from the most urgent, and, sometimes, clamorous demands, made alike by the noble and the peasant; and when all other arguments fail, they not unfrequently threaten to complain of us to the Emperor, justly alleging, that it is his gracious will that we should furnish them with copies of the Scriptures, and falsely imagining, that it is from unwillingness, not inability, that we fail to execute his wishes. It is not less gratifying to witness their joy on obtaining the 'pearl of great price,' than it is painful to observe their grief on meeting with a disappointment.—If funds are wanted, the people offer willingly. Russian peasants have, of their own accord, come forward, and contributed in full proportion to their circumstances and means. Bible Societies are forming in every part of the empire; and they are literally doing prodigies. The Society at Cronstadt goes on 'from strength to strength;' and this Society, which is chiefly composed of naval men, has engaged two other naval stations to co-operate with it in the execution of its work. Nor is the Russian Army less zealous than the navy, in this labour of love. The Society at Moghiley, the head-quarters of the Russian army, and which is patronized by Prince Barclay de Tolly, has, in the course of a few months, sent to the Parent Society no less a sum than 17,000 rubles.—The brave Don Cossacks, who are always foremost in the ranks, when allowed to follow the bias of their own minds, are occupied in organizing a society for their district, and have, in the mean time, contributed not less than 10,000 rubles to the common fund.

" But, my lord, it is impossible, in alluding to this part of my subject, not to mention the liberality of that most benevolent monarch, the Emperor of Russia, and what he has done for the advancement of the Russian Bible Society. In addition to his annual subscription of

10,000 rubles, he has, during the last year, given the Society 30,000 rubles, besides a magnificent house, and a portion of land taken from the imperial gardens; and he has declared, that if money or hands are wanting to carry on the great objects of the Society, he will furnish both. The exertions which are making in every country of the North, in order to meet the vast and increasing demands for copies of the Scriptures, are in proportion to the means they possess. Your time will not permit me to expatiate on this interesting part of the subject: allow me, therefore, merely to state, that the Russian Bible Society will, in the next month, have finished editions of the Scriptures in sixteen languages: they are preparing them in two more; and when these are completed, they will have copies of the word of God to distribute in twenty-nine different tongues. The measures at present taking to carry on this part of the work at St. Petersburg, are such as will enable the Society to print more than 100,000 copies of the sacred volume annually. These copies will be distributed over an immense tract of country, to men of almost every nation, and religious denomination. Christians and Jews, Mahometans and Pagans, friends and foes, are alike the objects of this god-like charity: and it is interesting to know, that the Greeks, inhabiting the shores of the Black Sea and the Grecian islands, have received from the Russian Society this heavenly boon. The inhabitants of Mount Ararat have been blessed with the ark of the new covenant, the sacred deposit of the perfect law of liberty, and which teaches them, instead of paying a superstitious veneration to the supposed relics of Noah's ark, to adore Him of whom that ark was only a figure. The word of the Lord, which has gone out from St. Petersburg, has entered Persia: it has reached to Ispahan and Shiraz; and, by means of its exertions, the immortal Martyn, though now dead, yet continues to preach the truths of the Gospel in that interesting country. The light of Divine Revelation is rising on Bucharest; and the New Testament is now read in that city in which the faithful Abdallah suffered martyrdom for his adherence to the truth it contains. Means are also using to effect an introduction of the word of eternal life into the populous empire of China; and it is hoped, that, in a few years, a high way will be opened

through Siberia into Chinese Tartary; and the Scriptures have free course from Irkutsk to Pekin."

The Right Honourable the President having left the chair, a resolution of thanks to his lordship was moved by the Right Hon. Admiral Lord Gambier, and seconded by the Rev. Daniel Wilson, late vice-principal of St. Edmund Hall, Oxford, who wished to be allowed to say, at the close of the meeting, what he was sure all present felt, that it had yielded to no preceding one in the interesting information afforded from so many parts of the world, and in the deep emotions which that information had excited. Except in the affecting circumstance of the illness of the Rev. John Owen, [whose absence, however, the Rev. speaker had most ably supplied,] the day had been one of unmingled delight and triumph. In seconding the vote of thanks to the noble President, he was persuaded he might safely say, that every person in the assembly would consider himself pledged by it to new and redoubled efforts in this great cause; in proportion as the demands for the holy Scriptures from every quarter of the earth were more and more important, and as the opportunities afforded by the Divine Goodness for meeting them, become more numerous and inviting*.

TRANSLATIONS AND EDITIONS OF POLISH SCRIPTURES.

Mr. Pinkerton has recently communicated from Warsaw the following authentic intelligence respecting the lamentable dearth of the Scriptures in Poland. The extract is highly interesting and important, both in a literary and religious point of view.

"There have appeared, at different times, five translations of the Bible in the Polish language. The first is called the Old Cracow Bible, and was printed in this city in 1561. Many passages of this translation being taken from the Bohemian Protestant Bible, it never received the sanction of the Pope. However, it went through two other editions,

* We deem it necessary to state, that new and extensive fields for the operations of this Society are continually opening in various parts of the world, which will require unremitting exertions, on the part of the auxiliaries and friends of the institution, to provide the necessary funds; the expenditure having, during the last year, exceeded the receipts by several thousand pounds.

in 1575 and 1577, both printed in Cracow. A copy of this version is now very rarely to be met with, even in the best libraries of the nation. The second version, which appeared in 1563, is called the Radzivil Bible. It has never gone through more than one edition. Prince Radzivil, at whose expense this translation was made and printed, was a Protestant; but he dying soon after its publication, his son, a Catholic, carefully bought up the edition, and burnt it! The third version, by Simeon Budney, is called the Socinian Bible. This translation went through two editions; the first in 1570, and the last in 1572; both printed at Nieswiez, in Lithuania. Of this version, it is said that only three copies exist, in distinguished libraries. The fourth translation into Polish is the Danzig Bible. This version was made and printed by the reformed church in Danzig, and has passed through seven editions; viz. Danzig 1632, Amsterdam 1666, Halle 1726, Königsberg 1737, Brieg 1768, Königsberg 1799, and Berlin 1810. The first edition was, for the most part, burnt by Wozek, Archbishop of Gnezn; and the Jesuits have always exerted themselves to buy up and destroy such copies of the other five editions as come in their way; so that it is concluded that of the six editions of the Protestant Bible, printed between 1632 and 1779, at least 3000 copies have been thus wilfully destroyed. The whole six editions, probably, did not amount to more than 7000 copies; so that if the copies which have been worn out by length of time were added to those which have been destroyed, it would be found, that (with the exception of the seventh edition, printed in Berlin, at the expense of the British and Foreign Bible Society, and consisting of 8000 copies,) the existing number of Bibles, among the 250,000 Protestants who speak the Polish language, must be very small. But, alas! how much smaller still is the number of copies which exist among the Catholics of Poland will appear from the following facts. The only authorized version of the holy Scriptures, in Polish, is that which was translated by Jacob Wuiiek, approved by Pope Clement VIII., and first published in this city in 1599. The translation is considered, by competent judges, to be among the best European versions made from the Vulgate; and the language, though in some degree antiquated, is yet pure and classical.

"Such care, however, has been taken

to keep even this authorized version of the holy Scriptures from coming into the hands of the people, that it never was reprinted in Poland, and has undergone only two other editions out of the country—viz. at Breslau, in 1740, and 1771. Now, the whole amount of copies in these three editions of the authorised Polish Bible is supposed not to have exceeded 3000. Thus there have been printed only about 3000 Bibles in the space of 217 years, for upwards of 10,000,000 of Catholics, who speak the Polish language. Hence it is, that a copy is not to be obtained for money: and that you may search a hundred thousand families in Galicia and Poland, and scarcely find one Bible.”

PENITENTIARY AT MILLBANK.

This excellent national establishment has been enlarged, and is intended to accommodate four hundred male, and as many female convicts, selected from all parts of England and Wales. It is under the regulation and controul of a committee appointed by the Privy Council; with a governor, chaplain, surgeon, master-manufacturer, and other officers. The prisoners are to be divided into two classes—the first more strict, the second more moderate. The convicts are, during the former part of

their imprisonment, to take their station in the former class; but, by good conduct, will be advanced to the latter. Those of the second may be degraded by bad conduct to the first, or by extraordinary merit may deserve being recommended to the royal mercy. Strict attention is to be paid to their religious and moral improvement, and to their acquirement of regular habits of labour, in order that they may leave the Penitentiary reformed and useful members of society. At the expiration of his term the convict is to be furnished with decent clothing, and a sum of money not exceeding 3*l.* for immediate subsistence; and in case of his serving one year with a respectable master after leaving the house, he will be rewarded with such further gratuity, not exceeding the above-mentioned sum, as the Committee may see fit. The chaplain reads prayers, and preaches twice on Sundays and the principal holidays, when all the convicts and resident officers attend: he also baptizes, visits, and instructs both publicly and privately, as may appear needful. Such an institution, if conducted in a manner suitable to the importance of its object, especially in the article of religious instruction, cannot fail of being a most valuable blessing to the nation.

VIEW OF PUBLIC AFFAIRS.

THE most important article of foreign intelligence, and one that demands our unfeigned acknowledgments to God, for his mercy, is the favourable prospect throughout Europe of an early and abundant harvest. The crops upon the continent are unusually healthy and luxuriant; and the same remark applies also to our own highly-favoured country. The late intensely hot weather which followed gentle and long-continued showers, produced an almost unprecedented effect upon the growing crops. In consequence of this cheering prospect, grain has fallen rapidly both in England and abroad; which circumstance, with the usual demand for harvest labour, cannot fail, under the Divine blessing, to produce public effects of the most important and beneficial kind.

On Saturday the 12th July, the prince regent closed the session of parliament in the usual manner. The speaker of the house of commons adverted to the principal subjects which had occupied the house during the session;—particularly noticing the public finances; the

poor laws, and best means of employing the poor; the laws affecting the clergy; presentments by grand juries in Ireland; and the measures that have been taken for preserving public tranquillity. The prince regent, in his speech to both houses, expressed his high sense of the plans adopted by parliament for the benefit of the country, and to which he imputed the present auspicious change in our internal situation. His royal highness then proceeded to mention the unfavourable nature of the last season as a cause of the defalcation in the revenue, and to state the measures that had been taken for improving the currency of the realm, concluding his speech as follows:—

“ I continue to receive from foreign powers the strongest assurances of their friendly disposition towards this country, and of their desire to preserve the general tranquillity. The prospect of an abundant harvest throughout a considerable part of the continent is in the highest degree satisfactory. This happy dispensation of Providence cannot fail to mitigate, if not wholly to remove,

that pressure under which so many of the nations of Europe have been suffering in the course of the last year; and I trust that we may look forward, in consequence, to an improvement in the commercial relations of this and of all other countries. I cannot allow you to separate without recommending to you, that upon your return to your several countries you should use your utmost endeavours to defeat all attempts to corrupt and mislead the lower classes of the community; and that you should lose no opportunity of inculcating amongst them that spirit of concord and obedience to the laws which is not less essential to their happiness as individuals, than it is indispensable to the general welfare and prosperity of the kingdom."

Finance.—The supplies for the present year are estimated by the chancellor of the exchequer as follows; to which we also subjoin those for 1816, by which the reductions upon each branch of service will be apparent.

	1816.	1817.
Army.....	10,809,737	9,080,000
Navy.....	9,964,195	6,000,000
Ordnance	1,613,142	1,221,300
Miscellaneous....	2,500,000	1,700,000
Supply for 1817	18,001,300	
Interest of exchequer bills, lessening army and navy board, &c.	} 4,136,508	
Total.....	22,137,808	

The means of meeting this expenditure, as stated by the chancellor of the exchequer, are three millions from the land and malt taxes, several sums remaining at the disposal of parliament, a million and a half of arrears of property tax, a quarter of a million from the lottery, and a sum from old stores, making about nine millions and a half. The deficiency is to be supplied by an issue of Irish treasury bills to the amount of 3,600,000*l.* and of English exchequer bills to 9,000,000*l.* The charge created by the money thus raised is not more than 400,000*l.* and this will be in a great measure covered by the reduction of the interest on exchequer bills which has taken place.

The Habeas Corpus Suspension Act, limited in its duration to the first of March, 1817, passed both houses of parliament by large majorities, and has received the royal assent.

The house-of-commons committee appointed to examine into the present state of the poor laws have refrained from suggesting any partial alteration or amelioration of the system. They express a decided conviction, formed upon the most careful examination of evidence, that nothing short of a total change can effect any real good. They intend, therefore, as soon as practicable, to lay before the

house the character, tendency, and effect of the whole system; but in the mean time they express a hope that their present Report will, in some measure, prepare the country for the ultimate discussion of this most important question. We need scarcely say, that upon every system of morality and religion, and national welfare—upon every principle of humanity, as well as policy—of feeling for the poor, as well as justice towards their neighbours—we cordially concur with the suggestions of the honourable committee. The poor's rates, as at present administered and received, partake of no one quality that characterizes true charity. Far from being "twice blessed," they neither bless him that gives, nor him that takes: to the one they are a source of continual vexation, expense, and imposition; to the other too often a bounty upon idleness, indigence, and vice. If the poor are to be either virtuous or happy, they must be independent; and, in order to render them independent, the first great object is to abolish the present system of indiscriminate relief, and to prepare them by religious, and, in a subordinate degree, intellectual culture for a better state of things. We are fully aware of the formidable difficulties, both moral and political, that environ this great question; and are far from attempting, on the present occasion, to discuss its merits. We can only sincerely pray that our legislature may be endued with wisdom and firmness to prosecute their design in such a manner as to relieve far more effectually and humanely than is the case at present, every species of real distress, yet without encouraging, either directly or indirectly, the evils which they deplore. Whether the solution of this problem lies within the bounds of human sagacity and experience, remains yet to be discovered; but in any case a serious examination into the question cannot but be productive of much ultimate benefit to the nation.

Upon the motion of Lord Grenville, in the upper house, and Mr. Wilberforce in the lower, addresses from each have been presented to the throne, on the subject of the Slave Trade; the occasion and nature of which may be inferred from the following abstract of Mr. Wilberforce's speech:—In rising to bring forward the motion of which he had given notice, he trusted all would be of one mind upon the subject. When he considered how long the question of the Slave Trade had been in discussion, how many years had rolled away since it was first introduced, how many illustrious individuals who had given it their support were now no longer in existence, he would confess it was not without strong feelings that he could again

bring it under the notice of the house. But it was important that the trade should be abolished: it was also important that the subject should from time to time be discussed, until it was brought to a happy and final termination. Unfortunately it was again revived in various countries, some of which had at least nominally abolished it; and it became necessary again to address the crown, as well with a view to a practical abolition as to express a speculative condemnation of the trade. It was now carried on under various flags, even under that of America itself; and he feared much that American ships, American property, and American subjects were embarked in it. Since their settlements had been restored to France, the trade was carried on in them also. There was no doubt of its existence on the western coast of Africa, in Goree, and Senegal. He was not aware that it was carried on by any of the other powers who had agreed to its unconditional abolition. With respect to Holland, he had not heard of more than one instance, which occurred upon the Gold Coast. Nothing took place on the part of Denmark or Sweden. The evil arose chiefly from Portugal and Spain. Great sacrifices had been made by this country, to induce them to abolish the traffic in slaves along all the African coast north of the Line, but it was still carried on by them. In former times, Spain was, in a great measure, supplied with slaves by this country; but now that the trade was put a stop to here, the Spaniards, it seems, carried it on with increased exertion.

Mr. Wilberforce continued to state, that in a letter from Sir James Yeo, mention was made of one vessel of only 120 tons, which carried 600 slaves. This was without example in the former history of the trade. A gentleman engaged in this traffic, with whom he once held a conversation, told him that in a vessel of 250 tons, 400 slaves might be somewhat comfortable in the night, though they could not lie on their backs. He would mention a case that lately occurred. It was stated on oath by the lieutenant of his Majesty's ship the *Humber*. On the 16th of February last he went on board a slave ship, as prize-master: he remained there from the 15th to the 19th of the same month and assisted in landing them. He was told they had been all in good health when they first went on board, but thirty perished from inhuman treatment. On landing there were a hundred of them who were reduced to mere skeletons, and wore a most wretched appearance. All this happened in the short space of three weeks or a month, and must necessarily happen to any vessel so crowded. He knew an instance,

where, out of 540 slaves, 340 died on the voyage. Most of them were now carried to the Havannah or to Cuba. In the latter place 25,000 were annually imported for some years back. This was a greater number than had ever before been imported there. Spain not only carried on the trade for her own benefit; but her flag furnished a plea under which every other power might carry it on. They were sometimes stopped by our cruisers, but in most instances their seizure was decided to be contrary to law, as not being prize of war. If such was the law at present among nations, that it afforded no means of checking the progress of so great an evil, a system better and more conformable to common sense should be introduced.

Mr. Wilberforce then read the Address, which was very long, and nearly the same in substance as the speech. The principal point in it was, a desire that his royal highness the prince regent, in concurrence with the other powers of Europe, would adopt such further measures as might be effectual for the suppression of the Slave Trade; and to this end, that they would refuse to receive the colonial produce of any country which still persisted in its continuance.

Lord Grenville, in the upper house, remarked "that it had been maintained from the first, that if we abolished the trade, other nations would carry it on. To that argument he for one had always answered, that if not one human being less were to be torn from his home and his country, and exposed to all the horrors of the Middle Passage; if not one drop of blood less were to be shed in this commerce of cruelty, it was still the duty of Great Britain to abolish it, as far as this country was concerned; that it was the duty of Great Britain to wash from itself the stain of this execrable trade, and to provide that in future, at least, this guilt should not rest with the British Nation, and that this blood should not be required at our hands. But it was also our duty, not merely to cease to commit evil, but to endeavour to atone for that which we had committed. This was due from us as men and Christians, who are enjoined to exercise every act of mercy and humanity in our power; but it was, above all, due to the injured from the oppressor—to those who suffer from those who have been the cause of that suffering—to those who have been the victims of a crime from those who have perpetrated it. He entreated their lordships to bear in mind, that there never was, there never could be, a stronger claim than that which Africa had on this country. We had been among the foremost to commit wrong; it became us to be the foremost to re-

dress it; and there were in the present state of the times, and the situation of this country, with respect to other powers, circumstances which afforded reason to hope that our representations, if firmly made, would prove effectual. If in the government of any country there should be found a man who would say, in answer to our representations, that he disregarded the principle of humanity, and would only consider this question with respect to the interest we had to interfere in it; to such a person the answer should be, that the trade of this country could not be carried on with that security which belonged to peaceful commerce while this traffic in slaves was permitted to exist. In this situation of things, his majesty's ministers had a right, and were indeed called upon to make representations to all foreign powers, whose flag was used by armed vessels in the African trade. Having made these representations, if they should not be effectual, if the powers to whom they were made found themselves incapable of repressing the acts of violence committed by vessels under their flag, we should be entitled to act against such vessels as pirates."

His majesty's ministers warmly supported the addresses, and expressed the strongest hopes that the negotiations already commenced with foreign powers relative to this subject, would afford a speedy and satisfactory result.

Upon a general review of the state of public affairs, we fully coincide with the remarks of the speaker of the house of commons, that "if this session has not

been marked with that brilliancy and splendour which have characterized former sessions," yet that the house "had great duties to perform, and have applied to those duties a most faithful and indefatigable attention." When we look back upon the gathering clouds and storms which seemed to impend over the country, at the commencement of the session—the depressed state of our agriculture, commerce, and manufactures—the appalling distresses of the poor—the confident hopes expressed by the factious of success and triumph—the disgraceful and atrocious acts which occurred on the very day of the opening of parliament, threatening the whole system of legislation, if not the life of the prince regent himself, and compare these scenes with our present rising hopes and prospects, and our comparative prosperity and tranquillity, we perceive the highest cause for gratitude and praise to Him who is alone the author and giver of every good and perfect gift. It is true that difficulties remain, and are likely, in some measure, to do so for perhaps a considerable period; but comparatively our improvement must have been very great and obvious, when even a leading member of the Opposition, who concluded the session with a speech by no means remarkable for concession to government, could not but confess that "the trade of the country had revived, the effects of the bad harvest had spent their force, the value of land had risen, and the stocks had rapidly advanced."

ANSWERS TO CORRESPONDENTS.

N. H.; and R. S.; have been received.

C. L.; HINT; A RETIRED SPECTATOR; DACUS; R. W. S.; SURDUS; "A Pastoral Letter;" and a Copy of Poems without signature; are under consideration.

C. C.; and CLEMENS; will appear. The other papers to which Clemens alludes would probably suit us, if sufficiently condensed; but we can do no more, give no pledge till we see them.

We cheerfully afford our American Correspondent, N. W., the "comfort and satisfaction" which he desires. We should have hoped the general tenor of our pages would have convinced him that we are firm friends to peace and concord, without a formal declaration on the subject.

A CONSTANT READER would be obliged to any correspondent who could apprise him where the specimens of Hindoo Sculpture mentioned in our work (p. 235, for 1817), are deposited. We can only inform him, that we believe these specimens to be the same that were collected by Dr. Tytler at Java, and exhibited by him last September to the Asiatic Society at Calcutta.

We have received, with much pleasure, a letter on behalf of the United Brethren, in which they desire to acknowledge, with gratitude, the receipt of upwards of 1500*l.* in consequence of their recent appeal to the benevolence of the Christian Public. (Vide Christian Observer for 1817, p. 195.) We most sincerely congratulate them on this seasonable and providential supply.

Several Advertisements intended for the Cover of our last Number having been mislaid, we respectfully request the persons concerned either to furnish the Publisher with copies or to apply to him for the money left for their insertion.

ERRATA.

Last Number, p. 374, col. 2, line 30: for decorated, read desecrated.

36: for its, read a.

§ 39: for speech, read touch.

THE
CHRISTIAN OBSERVER.

No. 188.]

AUGUST, 1817.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the *Christian Observer*.

THE life of Nicholas Ferrar, as written by Dr. Peckard and reprinted in Dr. Wordsworth's *Ecclesiastical Biography*, appears to me so interesting in itself, and so capable of affording much useful instruction, that though many of your readers may have already perused it in detail, I venture to hope the following sketch may not prove wholly unacceptable.

AMICUS.

LIFE OF THE REV. NICHOLAS
FERRAR.

There are few biographical accounts more interesting or useful than those of men of learning and talents, who, having mixed much with the world, have at length perceived its vanities, and have retired from them to spend their remaining days in the immediate service of their God and Saviour. Among persons of this description the celebrated Nicholas Ferrar may be included; and though in reviewing his life we shall perceive a great measure of austerity, and perhaps even of formalism and superstition, yet with all his peculiarities we cannot fail to discover a genuine though oftentimes mistaken piety, and may learn from his example not a few lessons of much practical importance.

The father of Nicholas Ferrar was a merchant of considerable opulence in London; a man of respectable family, liberal manners, extensive charity, and earnest devotion. Of his mother, who was remarkable for personal beauty and great modesty of character, Bishop Lindsell was accustomed to say,

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that "he knew of no woman superior to her in eloquence, true judgment or wisdom, and that few were equal to her in charity towards men or piety towards God."

Nicholas, the third son of these worthy and Christian parents, was born Feb. 2, 1592, in Mark Lane, London; and, being of tractable disposition and lively parts, was sent to school at four years of age, and in a few months could read or repeat with great propriety a chapter of the holy Scriptures—his parents having always accustomed their children from their infancy to this sacred duty. His powers of memory, and his early proficiency in historical and classical learning, caused him to be removed at six years of age to Euborn School, near Newbury in Berkshire, from which, by the especial recommendation of his tutor, he was admitted at Clare Hall, Cambridge, in his fourteenth year. From his infancy he united great diligence in study with natural talents of the highest order; but far from exciting envy, even among his youthful competitors, his amiable and cheerful temper, combined with almost excessive modesty and delicacy of character, won upon their affections as much as it secured their esteem.

A circumstance which occurred in his sixth year evinces the religious sentiments which had thus early taken possession of his mind. Being one night unable to sleep, a fit of scepticism seized him, and gave him the greatest perplexity and uneasiness. He doubted "whether there was a God;" and if there was, "what

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was the most acceptable mode of serving him." In extreme grief, he rose at midnight and went down to a grass plat in the garden, where he stood a long time sad and pensive; reflecting seriously upon the great doubts which thus extremely perplexed him. At length, throwing himself upon his hands and face to the ground, and spreading out his hands, he cried aloud—"Yes; there is, there must be a God: and he, no question, if I duly and earnestly seek it of him, will teach me not only how to know but how to serve him acceptably. He will be with me all my life here, and at the end will make me happy hereafter." His doubts now vanished, and he returned to his apartment in tranquillity; but the recollection of the circumstance made him ever after commiserate persons in distress of mind on religious accounts, to many of whom in future life his advice and persuasions became eminently consolatory and instructive.

The early promises of his infancy began very soon to be realized at college. His tutor, Mr. Lindsell, wishing to elicit and exhibit his talents, or, as he himself expressed it, "to see his inside as well as his outside," made such trials of his abilities as the Fellows thought quite unreasonable, urging that "it was a shame to spur a fleet horse, which already outwent the rider's desire, and won every race he put him to." In all these examinations young Ferrar succeeded beyond the highest expectations; and being anxious to continue the course of mental cultivation which he had thus auspiciously begun, he gave himself unintermittingly to his studies,—so that it became a common remark, that his chamber might be known by the candle that was last extinguished at night and first lighted in the morning. His piety was equal to his learning, nor was any pursuit, however interesting, ever suffered to interfere with the regularity of his attend-

ance at the college chapel—an example worthy of imitation by many junior members of our universities in the present day, who, with much clearer ideas, perhaps, of the general nature of Christianity, than were possessed by young Ferrar, might yet find in his scrupulous strictness of conduct and susceptibility of conscience, no unworthy subject of Christian emulation.

In his second year Ferrar became a Fellow-commoner, his parents having deferred this privilege till he had proved that he deserved it; and in 1610 he took his first degree in Arts, and the same year was elected a Fellow of his college. His literary acquisitions, as well as his personal character and influence among his friends, had by this time become so conspicuous that Mr. Lindsell was accustomed to exclaim, "May God keep him in a right mind; for if he should turn schismatic, or heretic, he would make work for all the world. Such a head! Such power of argument! Such a tongue, and such a pen! Such a memory withal he hath, with such indefatigable pains, that all these joined together, I know not who would be able to contend with him."

But the rising genius and virtues of Ferrar could not exempt him from the ordinary afflictions of humanity; among which he had to enumerate a feminine and sickly temperament of body, visibly aggravated by his severe studies, and which, though it could not abate his own courage, began greatly to excite the alarm of his friends. His faithful and affectionate physician being apprehensive that his valuable life was near its close, and his friends in general thinking it impossible for him to survive another winter in England, he was prevailed upon to retire to the Continent, where by the course recommended for his adoption, his medical adviser predicted that his life might possibly last to thirty-five years; beyond

which he had no hopes that it could, under any circumstances, be prolonged. The heads of the university, as soon as they were informed of Mr. Ferrar's intention, and that he was about to join the retinue of the princess Elizabeth, who was proceeding to the palatinate with the Palsgrave her husband, procured him, by special favour, his Master's degree, for which he had already performed the previous exercises, though he was not of sufficient standing to receive it in the ordinary course. His written farewell to his family has been preserved, in which he dwells upon the importance of preparing for death; exhorts his brothers and sisters to piety, unity, and love; consoles his parents with the thought, that "if he should be soon dead to them, he was yet alive to God;" implores their forgiveness if at any time he had displeased them, and adds, "It was God that gave me to you; and if he take me from you, be not only content but joyful that I am delivered from the vale of misery. This God, who hath kept me ever since I was born, will preserve me to the end, and will give me grace to live in his faith, to die in his favour, to rest in peace, to rise in his power, and to reign in his glory."

At the present moment, when, after a long disruption from all continental intercourse, a general eagerness for foreign travel has seized upon all ranks of our countrymen, it may not be useless or uninteresting to learn the principles and intentions with which a youth of Mr. Ferrar's character, and who with all his acquisitions was but in his twenty-first year, commenced his undertaking. The utility of a continental tour, especially for men who are to move in public life, has for many hundred years been a settled maxim in England; and if, during the last two or three years, the public feeling seems to have somewhat changed upon this subject, it has been chiefly on ac-

count of the moral contagion which is known to exist in various parts of the Continent, in conjunction with the unfavourable effects lately produced, or supposed to have been produced, upon the agriculture, manufactures, and general prosperity of our own country, by concentrating into the space of a single summer the ordinary portion of travelling allotted to several years. The mischiefs, however, of the practice would not so often have preponderated over the benefits, had all our junior travellers commenced their expeditions with the same enlightened and religious views as the subject of the present remarks. The above-mentioned Lindsell expressly declared, that "he knew that in all virtue Nicholas Ferrar was an old man; and that the stock of learning, wisdom, and religion, which he carried out with him would be *increased* at his return." It should also be remembered that Ferrar was fully aware of the moral danger to which he might be exposed; but he believed it to be his duty to take the step, so that, to use the words of his biographer, "he was armed beforehand against whatever might occur, and relied humbly upon the mercy of God to protect him."

By the kind attention of Dr. Scot, who had succeeded to the mastership of Clare Hall, Ferrar was presented at court, and, having changed the gravity of his scholastic dress for a garb more suited to his new appointment, set sail with the courtiers for Flushing, where on his arrival he found that the sea air, as his physician predicted, had removed his intermittent fever, and produced the most favourable effect upon his constitution. Accompanying the princess Elizabeth from city to city, he minutely investigated and recorded the manners, religion, manufactures, government, and charitable institutions, of the Dutch, paying especial attention to their modes of preaching, their rites and ceremonies, and whatever

else seemed worthy of observation in an age when theology was scarcely less the study of a politician than of a divine. The princess not intending to travel by the route which Mr. Ferrar had proposed for himself, he declined a liberal appointment which he might have obtained in her service, and pursued his journey alone from Amsterdam to Hamburgh, thence to the university of Leipsic, thence to Bohemia, and thence to the Italian States. In each of these places he remained a sufficient time to gain an intimate acquaintance with whatever appeared worthy of his attention, studying the history, the language, and general literature of every country at which he arrived. At Leipsic, in particular, he procured tutors in the various arts and sciences taught in that university; and while, on the one hand, his company was eagerly sought by the literary residents, the English merchants and factors also, on the other, who were equally delighted with his abilities, his integrity, and his suavity of manners, were transmitting with admiration his fame and character to his native country.

To detail the particulars of his long residence upon the Continent would exceed the limits of this brief narrative. His desire to procure useful information continued unabated; so that his biographer remarks, that "there was scarcely any trade, art, skill, or science concerning which he could not discourse, to the astonishment even of the professors themselves in their several professions." More than once during his travels he was apparently at the point of death, especially when at Marseilles, where he was attacked by a malignant fever, from which he with difficulty recovered. He was affectionately attended in his illness by an English gentleman whom he met with in his travels, and to whom his religious counsel had been highly beneficial. This gentleman had fled from his native country on

account of having slain his antagonist in a duel, and was the victim of a secret remorse and despair, which at length yielded, in a considerable measure, to the arguments of Mr. Ferrar; so that the unhappy sufferer became more composed, and began even to feel a rising hope of Divine pity and forgiveness. With this friend Ferrar returned from Marseilles to Venice; whence he set sail for Spain, and narrowly escaped being captured during his voyage by a pirate. On this, as on numerous other occasions, he exhibited great personal courage; for the ship's company being divided respecting the propriety of yielding or fighting, and referring the matter to his decision, he resolutely advised them to commit their cause to God, and to die rather than fall into the hands of the Turks. Just, however, as they were preparing to shew their confidence by firing the first shot, the pirate, perceiving a richer prize, changed its course, and was heard of no more.

Upon his landing in Spain, Nicholas Ferrar proceeded to Madrid, where the usual remittances from his father not having arrived, he sold his cloke and some of his jewels, and proceeded with a valuable rapier in his hand for the seaside, at which, after a long and dangerous journey of five hundred miles on foot, he at length arrived, and set sail from St. Sebastian's for Dover, in his twenty-sixth year, having been absent from England about five years.

Hitherto we have regarded Mr. Ferrar as a religious young man of talents and leisure in a private station, and with no fixed employment; we ought now to consider him under a new and higher character—as an important member of society, employing his great endowments and capacities in the arduous avocations of a public life. This part, however, of his memoirs, though very interesting, must, for the sake of brevity, be reluctantly

passed over with a few slight remarks. His chief occupation in London was with the affairs of the Virginia Company; which the king, under the influence of the Spanish ambassador, Gondomar, had determined to suppress. The skill, intrepidity, and perseverance of Ferrar, in the whole of this most difficult and protracted business, exceeded even all that the sanguine hopes of his friends had anticipated, and extorted the highest admiration and encomiums from the very persons appointed by the king for carrying the design of the court into execution. By his eloquence and firmness of character, combined with an intimate acquaintance with the affairs of the Company, and of the arts employed for its ruin, Ferrar was able to suspend, for a considerable time, the suppression of the charter; and even when the blow at length arrived, and the papers were seized, he had, unknown to the Company, made such prudent arrangements, particularly by procuring attested copies of all their books, and similar precautions, that it still remained in the power of the Directors to vindicate their proceedings, and possibly, when the ferment should have a little subsided, to procure a reversal of the dissolution.—The following circumstance may be related as a specimen not only of his talents and his character, but of his zealous endeavours, in his connection with an important commercial company, for the welfare of the natives and colony under their direction: indeed, his wish to promote Christian knowledge among the heathen was so conspicuous, that his friends confidently predicted that he was designed by Providence to become a missionary. The circumstance just alluded to will appear best in the words of the original biographer.

“When the council was met, the deputy, Mr. Ferrar, was commanded to come to the upper end of the table. Then the accusers of the

Company desired of the lords that one of the clerks of the council might read such and such letters and instructions written in such and such mouths. Some of which being read, the lords of the council looked upon one another with evident marks of astonishment; observing that there was nothing of that dangerous consequence in those papers which the accusers had informed them they would discover, but, on the contrary, much matter of high commendation. ‘Point out,’ said one lord, ‘where is the fault or error in these letters and instructions; for my own part, I must say that I cannot see any.’

“The enemies of the Company then prayed their lordships to hear them all read out; and then they said it would soon appear where the faults lay. ‘Yea, yea,’ said the lord treasurer with vehemence; ‘read on, read on: we shall anon find them.’ So they still persisted to read. And, in a word, so much patience had the lords, or rather so much pleasure, that many of them said they thought their time had been well spent. All these letters and instructions being in the end thus read out, and nothing at all appearing which was any ways disadvantageous to the Company, but, on the contrary, very much to their credit and honour; the marquis of Hamilton stood up, and said, ‘That there was one letter which he prayed might be read over again, on which he should desire to make a few observations.’ Which being accordingly done, ‘Well,’ said he, ‘my lords, we have spent many hours here, in hearing all these letters and instructions, and yet I could not help requesting to hear this one letter over again: because I think that all your lordships must agree with me that it is absolutely a master-piece. And indeed they are all in a high degree excellent. Truly, my lords, we have this day lost no time at all. For I do assure you, that if our attendance here were, for many days,

I for my part would willingly sit them out to hear so pious, so wise, and indeed politic instructions as these are. They are papers as admirably well penned as any I ever heard. And I believe, if the truth were known, your lordships are all of the same opinion.'

'The earl of Pembroke said, 'There is not one thing in them all, which, as far as I can see, deserves in the least degree to be excepted against. On the contrary, they all deserve the highest commendation: containing advices far more excellent than I could have expected to have met with in the letters of a trading company. For they abound with soundness of good matter, and profitable instruction with respect both to religion and policy; and they possess uncommon elegance of language.' Many other lords concurred in these commendations, and at length one, addressing himself to Mr. Ferrar, said, 'Mr. Deputy, I pray you tell us who penned these letters and instructions: we have some reason to think it was yourself.'

'Mr. Ferrar, whose modesty and humility were not inferior to his other rare accomplishments, replied, 'My lord, these are the letters and instructions of the Company, and the Council of the Company. For in all weighty affairs they order several committees to make each a rough draught of what they judge proper to be done in these matters: which rough draughts are afterwards all put together, and presented first to the Council, and then to the Company to receive all proper alteration, as they shall please. And thus every thing is drawn up and concluded upon the advice of many.' After due commendation of his modesty as well as his ability, it was replied to him; 'Mr. Deputy, that these papers before us are the production of one pen, is very plainly discernible: they are jewels that all come out of one rich cabinet, of which we have undoubted

reason to believe that you are the true possessor.'"

At the suppression of the Virginia Company's charter, Mr. Ferrar determined to put into effect a resolution which he had formed long before of retiring from public life, and devoting himself exclusively to the immediate service of God. That this determination was not a sudden idea, consequent upon the disappointments which he had experienced in conducting the Company's concerns, may be inferred from various circumstances in his previous conduct. He had repeatedly declined the acceptance of any public office, though solicited both by the government and his immediate connexions in life; and had confidentially stated to his friends, as a reason for this conduct, that he had resolved, as soon as he had discharged the duties of his present station, to enter upon a course of religious retirement.—The same intention was again expressed on a more peculiar occasion. A citizen of the first class for affluence and respectability was anxious for an alliance with Ferrar, and offered him the hand of his daughter, whose pecuniary expectations were known to be very large, and of whose extraordinary beauty, talents, and virtues, Ferrar had expressed the highest admiration. He, however, steadily refused this inviting and in every respect beneficial proposal; and from a general review of the circumstances of this and other transactions of his life, there appears reason to conclude that he had formed his resolution of retirement several years before, and probably on his recovery from one of his sicknesses while abroad. The unreasonable and superstitious notion of the superior advantages of a single life for the service of God seems in the early part of the seventeenth century to have still lingered in the minds of many members of the Protestant Church; and as Ferrar's devotion, in various particulars, received

a somewhat monastic tinge during his residence in the south of Europe, we cannot much wonder that he had imbibed this injurious opinion amongst the rest.

Ferrar's project of devotional retirement was the more peculiar from the circumstance that he was only twenty-seven years of age, and that his honours were but in their bud. He had just been elected a member of parliament, in which capacity he had already distinguished himself by his wisdom and eloquence; and was in the direct road to celebrity and preferment. His delicacy of constitution and frequent ill health are the only apologies that can be urged for his deserting thus early in life a public station of great usefulness for the indolent retirement of a deserted village. If his chief desire was to glorify God, he should doubtless have remained in the important station in which Providence had fixed him;—by secession from the world, he forgot the duty and lost the opportunity of letting his light shine before men. If, however, his immediate attention was to secure his own salvation more effectually than he thought would be possible in the noisy walks of life, he ought to have remembered, that if the path of duty lie in a busy and even dangerous scene, the Divine protection is more likely to be afforded to us in discharging its important avocations, than in a cowardly and unwarranted secession from them. Our Lord himself did not pray that his disciples might be taken out of the world, but that they might be kept from the evil of the world; and surely this pious young man, had he humbly submitted to the same dispensation, might have confidently hoped for a similar protection.

Having fixed his resolution, Ferrar was some time impeded in putting it into execution by various family concerns, particularly the arrangement of his brother's commercial affairs, and the discharge

of numerous offices of trust and executorship in which his known skill and integrity had caused him to be involved. These, however, by his great talents and application, were at length settled; and nothing now remained but to retire to the lordship of Little Gidding, in the county of Huntingdon, which he had purchased on account of its seclusion and general fitness for his intended purpose. The parish had been depopulated some time before; and nothing remained but an extremely large mansion-house, going hastily to decay, with a small church within thirty or forty paces of the house, and which had been sacrilegiously converted into a barn.

Having arrived at his new residence he sent for his aged mother, who brought over her son-in-law, with her daughter, and their numerous family. Mrs. Ferrar was now seventy-three years of age, yet possessed of so much health and vigour as to appear but about forty. The meeting between Ferrar and his mother is pathetically described; though twenty-seven years of age, a member of the British senate, and engaged in the most important public affairs of his age, the dutiful son respectfully knelt down at his first approach to receive her parental blessing. He then urged her to retire into the house to repose herself after her journey. This, however, she refused to do till she had repaired to the church to offer up her acknowledgments to God; but finding it filled with implements of agriculture, she immediately set the numerous workmen of the household to cleanse and repair it, declaring that she would not suffer her eyes to sleep or her eyelids to slumber till she had purified the temple of the Lord.

The family at Little Gidding now consisted of about forty persons; and it being a time of extraordinary humiliation on account of the plague, Ferrar, with the consent of the bishop, procured the minister of an adjoining parish to read for

their benefit the Morning Service daily at eight o'clock, the Litany at ten, and the Evening Service at four. With a view, however, to be legally authorized to give spiritual assistance to his family and others with whom he might be concerned, Ferrar soon took deacon's orders; and was immediately offered very valuable ecclesiastical preferment by the friends who had before in vain solicited him to accept of temporal. Still, however, he persisted in refusing; and indeed, so far from desiring additional emolument, he had already voluntarily divided all his estate among his family. He was, in fact, descended of a disinterested stock; for his mother, with a conscientious benevolence equal to his own, had just restored to the church a valuable property in land and tithes, which had been impropriated fourscore years before; her son diligently exerting himself on the occasion, to ascertain the extent of the alienated glebe, which was not effected without much difficulty and perseverance. With similar zeal, he had some time before executed a provision in his father's will for educating three children from Virginia, either to be put out to some proper business, or, if found fit, to be sent back well instructed as missionaries to convert their countrymen, their place being supplied by three others in succession for ever. Duties of this nature were eminently congenial to Mr. Ferrar's mind; and it is therefore much to be lamented that he should have withdrawn so early from a station in which frequent occasions would have arisen for putting them in practice.

Mr. Ferrar's first employment in his new residence was to adorn and beautify the church, which he thus rendered a remarkably neat and convenient place of worship. This being finished, he repaired his own mansion, allotting one large apartment for the general family devotion, and two others for nightly

oratories for the male and female part of the household respectively; with separate chambers and closets for each of his nephews and nieces, in order that every one might have full opportunity of meditating and praying without restraint or observation. His own lands consisting chiefly of pasture, he concluded that the pigeons, of which great numbers had been usually kept on the premises, must necessarily feed upon his neighbour's corn, which he thought a species of injustice. He therefore converted the dove-cote into a large school-house, and gave permission to the children of the neighbouring towns to repair thither, to be gratuitously educated in reading, writing, arithmetic, and the principles of the Christian religion; having taken care to provide for this purpose, as well as for the general tuition of the household, three competent instructors. The children of the family, when of sufficient age, were taken under the immediate instruction of Mr. Ferrar himself, who paid especial regard to teaching them the Scriptures, the catechism, the church services, &c. making them not only learn them by memory, but studiously instructing them in their signification and importance. At these pious lectures the children of the neighbouring parishes were always allowed and invited to attend, particularly on Sundays, when the forms of instruction and devotion were more peculiarly fixed and solemn; relieved, however, by singing and by recitations from the Book of Martyrs, or other interesting histories of a religious kind. Mr. Ferrar had himself composed a number of short narratives and tracts adapted for this purpose; as also a variety of hymns and odes, which were set to music by the music-master of the family. These pieces occupied many volumes; but Mr. Ferrar's principal works were a translation of Valdes's Considerations, and a Harmony of the four Evangelists. In forming the

latter he employed the *mechanical* plan since adopted by Dr. Priestley, of taking two printed copies of the same edition, and, after expunging one side of each, cutting the various parables, histories, &c. into separate slips, and arranging them by repeated trials in a regular and connected form. In this book, each part was so neatly fitted and pasted down that the whole appeared like an ordinary piece of printing; and being exquisitely bound, and adorned with pictures by the younger females of the household, king Charles the First, who had heard of this "Protestant nunnery," and paid a visit of approbation to it, earnestly requested a sight of so great a curiosity, and would not surrender it but on the express condition of another being prepared for himself. His order being obeyed, the king was greatly pleased with the gift, and is reported to have said: "This is indeed a most valuable work, and in many respects worthy to be presented to the greatest prince upon earth. For the matter it contains is the richest of all treasures. The laborious composure of it into this excellent form of an harmony, the judicious contrivance of the method, the curious workmanship in so neatly cutting out and disposing the text, the nice laying of these costly pictures, and the exquisite art expressed in the binding, are, I really think, not to be equalled. I must acknowledge myself to be indeed greatly indebted to the family for this jewel; and whatever is in my power I shall at any time be ready to do for any of them."

At the king's request, the Gidding family made a harmony of the two Books of the Kings and Chronicles; which his majesty complained he had often desired his chaplains to perform, but in vain. With this harmony Charles was still more pleased than with the former, considering it to be "a fit mirror for a king's daily inspection,"

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in order to see God's judgments and mercies, his punishing of evil princes, and rewarding the good." He intended to have had it printed; but the subsequent troubles of his reign prevented the accomplishment of this wish*.

It might be tedious to enter at greater length into the arrangements of Mr. Ferrar's household. The chief employments, as far as devotion left time for other occupations, were such as have been already mentioned, together with visiting the poor and sick, preparing medicines, and practising domestic and parochial surgery—a virtue which was at that time held in so much esteem, that Herbert reckons it as one of the regular and indispensable occupations of the "Country Parson's" wife. The humility, charity, and hospitality of Ferrar and his family became proverbial; and no person, however prepossessed against them, seems to have returned from their mansion without sentiments of esteem and admiration.

Some of the numerous faults in

* The attachment of Charles to the family at Gidding did not cease with the life of the subject of this narrative, but was extended to Nicholas Ferrar, jun. the nephew, from whom he received several other harmonies of Scripture upon the uncle's plan. The early genius and piety of this extraordinary young man, who died at twenty-one years of age, won so greatly upon the king that he took him under his immediate patronage, with a view to send him to the university. Young Nicholas Ferrar is said to have understood more languages than he was years of age, and to have completed, during his short life, a considerable number of laborious works; chiefly in the form of harmonies or polyglotts. The king, when he fled from Oxford in the fatal year 1646, confidently trusted himself to Mr. John Ferrar, the brother of the elder and father of the younger Nicholas, from whom he received the greatest respect and courtesy. This was probably the last house in which the unfortunate monarch found himself among confidential and decided friends.

Ferrar's plan have been already mentioned, and others must have suggested themselves to the reader without any particular specification. The establishment was open to many, if not most, of the objections that attach to the monastic institutions; with, however, this important difference, that Ferrar's household, though considering acts of devotion as their chief business, did not neglect, but on the contrary diligently, and indeed eminently, practised all the charities and virtues of social life. Their fault consisted not so much in not attending to the duties of the sphere which they professed to fill, as in not choosing a sphere more consistent with the ordinary duties of human existence; duties without which society could not be conducted, or even the common necessities of life be procured. Many, however, of those features which may appear most exceptionable at the present day, were but the errors of the age, and not of the individuals. Fasting, and other acts of self-denial, held a much more prominent place in the conduct of religious persons at that period than they do at present. Our modern seasons of devotion, both public and private, have become so infrequent, and the prejudices against long prayers, long chapters, long fastings, and long sermons, so extensive and unconquerable that even the most moderate system of pious families in earlier ages, would, at the present moment, appear unreasonably harsh and superstitious to many an individual who could not perhaps be charged with general inattention to religious duties. It might be well if we were to borrow a little of what our forefathers could well spare from their superfluity; for it is to be feared that unchristian laxity is not less the besetting sin of modern religionists than pharisaic austerity was of some of their predecessors.

The system of Ferrar, though conscientiously planned, was cer-

tainly inconsistent with the general duties of our present state of existence. Not only the day, but the whole also of the night was spent in acts of devotion, one party relieving another by turns, so that at no period of the twenty-four hours was the voice of praise or supplication unheard. Even the younger branches of the family, as well as the aged Mrs. Ferrar, rose, throughout the year, at four o'clock or earlier to their devotions: but Ferrar himself was still more scrupulous, for though during his mother's life he so far complied with her request as to throw himself upon his bed for three or four hours, till one o'clock in the morning, yet after her death he only suffered himself to repose in his frieze gown on a bear-skin upon the boards; besides which he watched either in the oratory or chapel not less than three nights in every successive week. His premature death, as well as that of his accomplished nephew, are probably to be ascribed, in a considerable measure, to these rigid excesses. In addition to this, it can scarcely be doubted that religion in the minds of the servants and children of such a family must have assumed a repulsive and unwelcome frown, very different from that lovely and attractive form which indicates that her ways are ways of pleasantness and all her paths peace. Not all the active virtues and amiable qualities of a Ferrar could in all probability prevent this injurious association.

The death of this holy man, which took place in December, 1637, being the forty-fifth year of his age, was attended by no very remarkable circumstance. His devotion had for many years been too ardent to admit of much visible increase; and, from the usual order of God's providence, there appeared no reason to expect that it would be diminished. Shortly before his death, he gave directions for burning three hampers of comedies,

tragedies, heroic poems, and romances, upon the spot which he had marked out for his grave; which being performed, and finding himself declining very fast, he received the sacrament, and after a most affectionate farewell of his family, expired, remarks his biographer, "without a struggle or a groan, in a rapturous ecstasy of devotion."

Having thus brought this narrative to a conclusion, we might profitably advert to several features in the character of Mr. Ferrar; but for the sake of brevity let us notice but two—his reverence for ecclesiastical discipline, and his diligence in prayer.

In speaking of the former, it is impossible not to perceive a remarkable contrast between the conduct of Ferrar and that of many professors of religion in our own times. This humble man, it must be confessed, carried his ideas upon this subject, even to an extreme; so much so indeed as to be unwilling to officiate, in his own family, till he had procured deacon's orders. In no instance did he think of violating the discipline of the church: his intense devotion was wholly unconnected with innovation. It too often happens, that when a person of ardent mind, like Mr. Ferrar, suddenly quits a prosperous secular profession, and resolves to take upon himself the public ministry of God's word, he begins before long to betray a spirit very inconsistent with either ecclesiastical discipline or scriptural sobriety of doctrine. This unhappy result is easily accounted for. The regular divine, who from his youth has devoted himself to the studies of his profession, who has considered the history of the church in various ages, and become acquainted with the controversies that have successively risen and died away, will probably, by the time he arrives at the middle periods of life, have

learned the practical excellency and superiority of such moderate and scriptural systems, both of doctrine and discipline, as that which we as churchmen have the happiness to enjoy. Having heard objections and their refutation—having seen the tendency of human nature to novelty, and of human pride to singularity—he begins to dread these latter evils not less than those of indifference or formality. But not so, in general, the man who in the meridian of life is suddenly reclaimed from a course of sin and folly, and, before he well knows the ground upon which he stands, determines to plunge into the ministry. To him the Bible being a new book, and religion a new concern, he cannot be expected to perceive at once the whole system of revelation in its various bearings and dependencies. He discovers, perhaps, a single fact or doctrine of allowedly great importance: this he pursues to consequences which a few years further study of God's word would have convinced him by no means necessarily followed from the admitted tenet. He begins to systematize: one half of revelation becomes almost useless to him, and the other half is stretched and overstrained to suit his purpose. He is ushered into a new world, in which he has neither sufficient humility nor wisdom to know how to guide his footsteps: he has acquired a certain measure of religious knowledge which, comparing his present with his former self, instead of with a higher standard, he begins to think much greater than it really is, and wonders that men are not convinced by arguments which to his own mind appear so plain and forcible; not knowing that there are further considerations in reserve, which, had he studied more deeply, and prayed more humbly, might have greatly modified his conclusions. He pities those as shallow divines and weaker brethren who not only know all *he* knows,

and see all *he* sees, but who also know and see so much more, that they have learned the necessity of humility and modesty, as well as of sincerity and zeal. He thinks he sees farther than others, only because his range of vision is more confined: he imagines himself wiser than others, precisely because he is ignorant of the difficulties which he overleaps. At the first entrance into any science, this effect is too apt to take place in an undisciplined mind: there was a time, perhaps, when the mathematician and mechanic can remember having thought it quite as easy to quadrature the circle or discover a perpetual motion, as to perform any other abstruse operation in their respective sciences; and it was not till each became in reality wiser, that he discovered and confessed his ignorance. It is, therefore, often ominous to find a late and sudden, though perhaps genuine, conversion, followed by an immediate desire to quit a responsible secular station, for the sake of undertaking an office which, in the usual course of God's providence, demands years of deliberation and study, as well as simply piety and zeal to prepare a candidate for its faithful discharge. With regard, however, to Nicholas Ferrar, these remarks do not perhaps strictly apply; for though he would probably have been more in the path of duty (supposing his health adequate to the task) by continuing in those departments of life where he was already so usefully employed, yet it must be remembered that from his infancy, he, like Timothy, had known the holy Scriptures; his piety had been deep and early; his judgment in theological matters well matured; and every thing rendered him fit for the sacred office, except the important circumstance that it was incompatible with another and previous allotment, which, unless under very peculiar and providential circumstances, he had no just warrant to forsake. Had,

however, Ferrar's devotion been as novel as it was ardent, he might very probably have become the very character which his tutor Lindsell dreaded, and have lived only to exasperate those controversies and disputes which it is the object of older and wiser Christians to appease. St. Paul expressly enjoins, that the minister of Christ should not be a novice; and surely no man so completely answers to this character, or is so likely to introduce corresponding novelties of doctrine, or innovations on sobriety of discipline, as one whose eyes are suddenly opened to the truth in middle life; whose affections and zeal are ardent, while his judgment is still feeble and immature; and who, finding himself really wiser than his former associates and friends, conjectures that he knows more also than those whose whole life has been devoted to the humble and practical study of the Divine will.

The second feature noticed in Ferrar's character was his diligence in prayer. Here, however, as in almost every thing else, his fault was excess; for his family not only met for devotion six times a day: twice publicly in the church, using the accustomed service, and four times in the house, using prayers appointed by himself for the purpose; but as was before related, they spent the whole night by turns, in similar employments, two congregations being constantly in attendance in the oratories respectively appropriated to the male and female part of the family. Here, in the course of four hours of the night, the whole Book of Psalms was regularly chaunted; a custom which, except to minds eminently devout, could only serve to render them tedious, instead of interesting and instructive. It is indeed the happiness of the blessed inhabitants of heaven to encircle the Divine Throne "day without night rejoicing;" and there appears at first sight something sublime

and imposing in the spectacle of a Christian family imitating this celestial example. But a further consideration of the nature and the duties of mankind will place this monastic custom only among those *splendida peccata* into which even the best of men are sometimes apt to fall, in their aspirations after extraordinary excellence.

The great subject, however, of apprehension in the case of Ferrar is lest all these ceremonial observances should have been merely the offspring of a self-righteous spirit; should have originated in superstition rather than piety; in fear rather than love. In the Church of Rome, innumerable cases of this kind occur;—but to Ferrar the remark does not appear to be applicable, at least in its greatest extent; for his biographer expressly asserts, that “he attributed no saving merit to his observances;” and indeed the general tenour of his conversation and conduct proves that he ardently loved the duties which he performed. The following passage, for example, from one of his prayers, shews his delight in the constant worship of God:—

“Thou hast given to us a freedom from all other affairs, that we may without distraction attend thy service. That holy Gospel which came down from Heaven, containing things the angels desire to look into, is, by thy goodness, continually open to our view: the sweet music thereof is continually sounding in our ears: heavenly songs are by thy mercy put into our mouths, and our tongues and lips made daily instruments of pouring forth thy praise. This, Lord, is the work, and this the pleasure of the angels in heaven: and dost thou vouchsafe to make us partakers of so high a happiness? The knowledge of Thee, and of thy Son, is everlasting life. Thy service is perfect freedom: how happy then are we, that thou dost constantly retain us in the daily exercise thereof!”

The doctrines of Popery, Ferrar frequently and explicitly denied; so that in his tenets he appears to have been a Protestant, though in his discipline he was evidently inclined to the rites of Popery. Little Gidding was, in the Church of England, what Port Royal was in that of Rome. Ardent devotion and love to the Redeemer characterized both; and both were open to the charge of unnecessary singularity, and burdensome observances. In each, however, peace, charity, good order, and love for the souls and bodies of men were eminently exhibited, and upon each the hand of persecution fell with unrelenting hostility. The Papists in France urged, that Port Royal was heretically Protestant; and the Protestants in England, that Little Gidding was heretically Popish. Port Royal was destroyed by the Jesuits, and Little Gidding by the Puritans. Perhaps, therefore, the two establishments may be considered as forming the immediate link and nearest points of approximation, between two widely differing churches; and may furnish, both in their excellencies and faults, not a few useful hints to the members of both.

To the Editor of the Christian Observer.

IN reading Mr. Pearson's Memoirs of the late Dr. Buchanan, my attention was arrested by the following passage, quoted from one of Dr. Buchanan's sermons:—

“This doctrine of justification by works is, in substance, also the doctrine of the Romish Church; and it will always be the popular doctrine among Christians who have little true religion, by whatever denomination they may be called. For it is the doctrine of the world. It is found where the name of Christ is not known; and it is the spirit of every false religion and superstition upon earth.” (Vol. I. p. 336.)

The observation is not new;

but it is placed in a striking point of observation, and may assist us, I think, in accounting for some recent occurrences.

It is well known, that among many varieties, there are two leading parties and two systems of doctrine in the Church of England, which have come to be distinguished from each other, in common conversation, by the names of Orthodox and Evangelical. With what propriety either of these names is assumed or given, I do not mean to inquire. It would seem, that whatever is orthodox must be evangelical; and whatever is evangelical, orthodox: and although it ought to be our constant aim to merit both appellations, there is at least an equal degree of arrogance in laying an exclusive claim to either. The fact, however, is, that these, in themselves harmonious titles, have been made symbols of discord; and I think the passage just quoted from Buchanan, furnishes us with a key to the difference between the two parties to which they are applied.

It has been, of late, fashionable (excuse the term) to consider these two parties as distinguished from each other, by their adherence to Arminianism or Calvinism. But this is now well known to be an error; and, if I were required to distinguish them, it should rather be as believers in a partial or a radical corruption of our nature, in justification by faith conjointly or in justification by faith only: and this I take to be the real clue to all the differences in which they have been engaged.

The doctrine of justification by works is, indeed, seldom openly avowed by any Protestant writer; and in our own church especially, the Article is so direct, which teaches, that "we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings," that it is necessary to resort to some

gross subterfuge, in order for a churchman to hold such a doctrine consistently at all. Yet whoever is acquainted with the labyrinth of his own heart, or has had any experience in reasoning with other men, must have often found, that some sentiments which he wished to disavow lay at the bottom of others which he was conscious of entertaining. It is one work of the Holy Spirit to convince us of sin, which could not be necessary, if there were not always something in our hearts which we are not sensible of harbouring. Unbelief itself is often unknown to the unbeliever; and the doctrine of justification by works may be really held, where the form of words which would be necessary to teach it would be repudiated. It is, as Dr. Buchanan says, the doctrine of the world, and may therefore find admittance wherever the principles of the world have any influence.

Sometimes, however, it happens, that a particular course of argument or controversy elicits a sentiment which would otherwise remain concealed in unsuspected obscurity. This was what happened in a former controversy between Mr. Overton and Archdeacon Daubeny, when the latter was led, in the vehemence of discussion, to represent, as an error of his opponents, the position that "where true faith is, there will be repentance, obedience, and holiness;" although, in his subsequent apology for this mistatement, he was compelled to plead, that had the language of the Twelfth Article presented itself to his mind at the time, he would certainly have avoided this apparent opposition to its sentiments.—(Guide, p. 291. Vindiciæ, p. 345.)

I am inclined to think, that something of the same kind has occurred also in the more recent discussions on baptism. I am not one of those who wish to revive a sinking controversy; and therefore, if I now allude to these divi-

sions, it is because I hope the heat of disputation is over, and that a few practical remarks may be both offered and received without intemperance. There must be a bias of mind somewhere, when different persons see the same truth in such different points of view: and a little observation of prevailing opinions may, I think, discover, in the present instance, in what that bias consists.

What then, I would ask, is the prevailing sentiment of the great majority of the Orthodox party, so called, as opposed to that of the Evangelical, respecting the important practical objects of Christianity? Is it not notoriously this, that Christianity is a privileged state, in which, through faith in Christ, we are made acquainted with our duty, and admitted to the promise of future forgiveness and reward, if, on the whole, we are found to act up to the demands of a tolerably refined morality? In this case, therefore, baptism may be looked upon as a mere admission into this state of privilege; regeneration, as a change of relationship, by which we are taken into the family of God, without any actual change in our fitness for it; and all the high expressions of a death unto sin, and a new birth unto righteousness, may thus dwindle down to a gradual improvement of life, and an abstinence from grosser crime. All this misconception, I think, results from a defective view of the extent of original corruption. For no one will discern an essential necessity to put on a new nature, who thinks he can sufficiently reform and sanctify the old one; and the remains of sin will give us little offence, if our highest hope be that of forgiveness through grace, independently of a renewal by the Holy Spirit. In a word, if we believe our nature to be radically corrupt, we shall acknowledge the necessity of a radical change; if only partially so, a partial change will be sufficient for us: and the

difference between our sentiments will be aptly expressed by the difference between the Apostle's term of transformation, and the modern phrase "reformation."

Nevertheless, as those to whom this description applies are compelled to adopt the same language of Scripture, in their public services, and in their appeals to scriptural authority, with those who differ from them, each party will be likely to assign to that language a meaning adapted to its own sense of the change required: and thus our notions of regeneration, new creation, and adoption into the family of God, will often be derived neither from the natural import of those terms, nor from their force in the connexion in which they stand in Scripture, but from our previous conceptions of the sense which we imagine they *ought* to bear.

The great cause, therefore, of difference on this subject, I judge to be, that many persons are not aware how great, how total a change is necessary; how absolutely essential it is, that *every* sin should be crucified, and the entire man become devoted to God.

They believe that every baptized person, who is regular in the observance of all the external duties of religion, who is sorry for occasional sins, and desirous to cultivate justice and charity, will be received to the presence of God without any further evidence of a heart actually converted from the vanities of the world to the love of its Creator. They do not remember, that every thing that we do is naturally contaminated by sin; that our very prayers are stained with it; and that the entire system must be changed, every sinful inclination be subdued, and the whole heart renovated, before we can be fit for the enjoyment of heaven.

When once they are sufficiently impressed with this truth, they will either find a higher meaning for such words as New Birth and New Creation, than that to which they

are accustomed, or they will be at a loss for words to describe the change which they acknowledge to be necessary. Among those who are truly persuaded of this necessity, there can be no important or practical difference, whatever may be their seeming and verbal difference on any part of the baptismal controversy.

The origin of the whole dispute is, as I have stated, that there are many who do not see the necessity of so entire a renovation as has been described; but who, framing to themselves a standard of morals partly from the world and partly from the Bible, think, that by living up to this imperfect standard, they may ensure to themselves the blessings of the Christian covenant, and indisputably attain everlasting salvation. Can persons holding this scheme of religious faith be justly accounted orthodox, while it is evident that they seek their justification not from a renunciation of themselves, and a total dependence upon Jesus Christ as their Saviour, but from a compliance with their own defective code of morality?

Let me not be misunderstood or thought to charge any whole body of my Christian brethren with having little personal religion, or knowing little of the nature of Christianity. It would ill become me to utter such an opinion. I only mean, that as far as any of their sentiments resolve themselves into the doctrine of justification by works in any of its modifications, they are founded in error, and require to be re-examined, and again compared with the only infallible test, the sacred Scriptures.

The sentiments now described, as Dr. Buchanan justly remarks, constitute the religion of the world; and too much of similar sentiments will ever adhere even to the most spiritual Christian to justify him in harshly censoring in others what he himself cannot entirely put away. It is scarcely possible to divest the mind effectually of that

self-complacency in a tolerably faithful discharge of any given duty, which indicates that we trust to it, as a ground of confidence, instead of presenting it with shame and humiliation, as an unworthy and blemished offering; and it is this circumstance which hinders us from adopting with gladness that doctrine of a real regeneration of heart and life by the power of the Holy Ghost, which alone can sustain the mind under an overwhelming sense of sinfulness, and make even the exercises of prayer and watchfulness, and self-denial, grateful to the soul of the penitent. I firmly believe, that, if we could utterly eradicate from the hearts of all professed Christians the idea of justification by their own works, and plant in its stead an entire renunciation of self, grounded upon that apostolical persuasion, that in ourselves (that is, in our flesh) dwelleth no good thing; but that in Christ Jesus, through the power of the Holy Spirit, we have the promise of a new nature, to be obtained by prayer, cultivated with watchfulness, and maintained through self-denial, in continual dependence upon the efficacy of those purifying graces, which will gradually transform us into the image of our Redeemer,—could we, I say, thus rectify the hearts and conceptions of professed Christians, we should have taken away, I imagine, all ground for serious diversity upon the nature of regeneration, the efficacy of baptism, and the distinction between conversion and repentance. But as long as there remains in the world such a doctrine as that of justification by works, so long must there be a disposition to lower the import of terms which imply a Divine renovation, at which, by our own righteousness, we can never arrive, and to identify spiritual changes with outward privileges, thus substituting the signs of grace for the things signified.

There may be, and are persons, who endeavour to reconcile systems

thus essentially different. But the grand source of disagreement lies here—that the one party believe, in fact, that Christ justifies the sinner by faith; the other, that he only enables the penitent believer to justify himself, or to entitle himself to justification.

I can only say, in conclusion, May He who is emphatically the God of Peace, put a speedy end to such divisions, by leading all who profess and call themselves Christians into the way of truth, that they may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life!

C. C.

FAMILY SERMONS.—No. CIV.

2 Cor vi. 17, 18.—*Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

Men readily admit the necessity of being virtuous in their conduct, and of acknowledging to a certain extent the moral precepts of religion. So far, therefore, the Christian instructor finds little difficulty in executing the high commands of his office: every feeling is on his side; every voice is ready to attest the propriety of his injunctions. He paints the beauty of virtue, and we admire it; he tells us of the joys of heaven, and we long to partake of them; he exhibits the deformity of vice, and we shrink from it with abhorrence: all is easy, and calm, and tranquil, on this natural, this philosophical ground; no jealous passion rises in the heart; no prejudiced ear is opposed to his message: we resolve to be decent and reputable characters in society; we determine that our conduct shall be upon the whole dignified and virtuous.

So far all may be well and excellent. Let us now advance another

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step. We are told of the giddiness of ambition; of the frivolity of the world; of the vanity of a life of fashionable amusement. Here again, though we do not perhaps follow the lesson, we do not raise our voices against it: we allow it to be, upon the whole, reasonable, and correct, and Christian. As long as we are permitted to be of the world, to live in its general spirit, to practise its current maxims, and enjoy its usual gratifications, we are not seriously offended at being told that we need be somewhat guarded as to the extent of our concession; that it is best to be on the safe side; and that Christianity does certainly require some undefined instances of self-denial, though, compared with what she allows, they shrink almost into nothing.

But let us suppose the instructor goes farther: let us suppose that he follows up his holy message in all its important extent; teaching us, that not merely a little decent exemption from gross sins is necessary, but that we must decidedly come out from the world, and be separate; that we must not touch the unclean thing; that the friendship of the world is enmity with God; that she who liveth in pleasure is dead while she liveth;—what would be the reception given to his unwelcome message? The answer would, alas! in too many instances, be, “This is a hard saying; who can bear it?” One man would, perhaps, be hardened, and determine never to perform the duty, though he knew his salvation depended upon it; another would allow the necessity of being separated from the world, but would put off the period of his separation; another would justify himself with vain excuses; another, perhaps—and, oh! may this be the case with each of us!—would not only perceive the necessity and infinite importance of the injunction, but would resolve, by the grace of God, to put it into immediate practice.

3 T

To this end, let us,

I. Point out the way in which the true Christian is to come out from the world.

II. The blessed encouragement held forth in the text for so doing.

I. The way in which the Christian is to come out from the world.—But here a question arises, What is the world which we are to forsake? Were we to measure it only by the opinions of men, what diversity would there appear upon this subject! All would readily forsake *something* which they called the world; but few would forsake their own world—the scene at once of their delights and their temptations. The dishonest man forsakes the company of the murderer: the licentious forsakes that of the dishonest; the man of decent character that of the licentious. But may it not be that even this person of decent character is still a worldlying—and therefore, however harsh the assertion, not a true disciple of Christ? This is possible, nay it is probable, and, in many cases, is too often certain. The world, then, includes all who, whether high or low, rich or poor, rude or elegant, are living to themselves rather than to God, for time rather than for eternity. In order to comply with the command of forsaking the world,

1. We must forsake its unholy pleasures.

2. We must renounce its unscriptural doctrines.

3. We must be separated from its general spirit and design.

1. The Christian is to forsake the unholy pleasures of the world. In what, then, do these consist? Alas! disguise and palliate it as we may, the enjoyments of the world may all be reduced to the brief catalogue mentioned in Scripture;—the desires of the flesh, the desires of the eye, and the pride of life. The difference of a little more grossness or refinement is the utmost, perhaps, that is found between characters who would by no

means approve of being placed together.

To forsake, then, the pleasures of the world, is not merely to soften them down, and refine them till they lose their vulgar aspect; it is not to mix up with them much that is sentimental and attractive; it is not to indulge in them only in a respectable and regular manner; but it is to *come out* from among them, and to be *separate*; it is to give up vanity, and pride, and self-indulgence, in all their forms, as much as open sensuality and gross corruption. It is to be new creatures in Christ Jesus; it is for old things to have passed away, and for all things to have become new; it is to find our pleasure, not in the world, not even in its apparently innocent amusements, but in God and heaven—in the contemplation of a merciful Redeemer, and an all-gracious Sanctifier—in the doctrines and precepts, the promises and rewards of the holy book of God.

2. This leads us to consider the next idea proposed; namely, that in forsaking the world we are to renounce its unscriptural doctrines. What, my brethren, are the common doctrines of the world relative to man and his salvation? They are short and simple; but they are not scriptural, they are not consistent with fact, and they will not conduct us to the kingdom of heaven.

Persons of the world, in general, view themselves as beings with a few faults or follies; too thoughtless, it is true, and too much engaged with temporal concerns, but still right at heart, and needing a Saviour only to make up for their defects. What a change, therefore, must occur in the opinions of such an individual, before he can be said truly to admit into his heart the doctrines of Scripture! How must he view himself guilty and wretched in the sight of God, by reason of his sins! How must penitence soften his heart, and a knowledge of him self, as he really is, dispose him to

listen with interest to the kind message of a crucified Redeemer! Those vain excuses must melt into bitter tears; that hard heart must be broken: he must feel and know his own unrighteousness, and the denunciations of God's wrath against his transgressions, before he can be said to have made a single advance towards renouncing the false doctrines of the unchristian world. Self-righteousness, and dependence upon his own works or deservings, are among the first things to be forsaken by the returning penitent. He must begin to adopt, in the place of proud and worldly sentiments, others of a more lowly and scriptural kind; of salvation *only* through the obedience and death of his Saviour, and by faith in him. He must take up the words of the publican, "Lord be merciful to me, a sinner!" not pleading his own merits, as by nature we all do, but the merits of the only-begotten Son of God, who gave himself a ransom for men.

3. In a word, as was mentioned in the third place, we are to be separated from the world in its general spirit and design.

If there be truth in the Divine records, the way of the world is broad and easy, and many there are that go in thereat;—while the way to heaven is strait and narrow, and few there be that find it. Hence we learn, that the whole spirit of the world is wrong and inconsistent with the hopes, and joys, and conduct of one who expects a better and a heavenly inheritance. It is not a slight change, then, that is required; the forsaking of a few sins which happen to press hard upon the conscience; but, to use the expression of the Apostle, it is being "renewed in the spirit of our minds;" being "regenerated," "converted," "transformed," "turned from darkness to light, and from the power of Satan unto God." It would be very possible for an individual to forsake the pleasures of the world, and become a hermit for life, with-

out renouncing the *spirit* of the world. On the contrary, it is very possible to mix in society, as far as our station may require, and diligently to attend to the affairs of this life, without a worldly spirit. In order, however, to this, an important change of character is necessary. God demands from us our love, and our judgment, and our affections; but before we can give all or any of these, we must have renounced a worldly spirit—in other words, we must be the very contrary of the heedless beings who come under the scriptural description of the world. Are *their* hearts set upon things terrestrial? *ours* must aspire to things celestial. Are *they* bounded, and engrossed, and absorbed with the concerns of the body? *we* must make the care of the soul, and the acquirement of the one thing needful, our highest object of solicitude. Do *they* love the things that perish in the using? *we* must seek objects eternal and incorruptible. Do *they* live by sense? *we* must live by faith. Do *they* consider themselves as having their portion here? *we* must live as pilgrims and strangers upon earth, looking for a heavenly city, whose builder and maker is God. The very frame and fabric, as it were, of our soul must be altered; a clean heart must be given us, and a right spirit renewed within us.

Thus have we seen something of the nature of what is meant by coming out and being separate. It is "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh."

II. We may now proceed, secondly, to consider "the blessed encouragement held forth in the text for so doing." "I will receive you, and will be a Father unto you; and ye shall be my sons and my daughters, saith the Lord Almighty."—What a divine compensation is this, even were we to endure every possible suffering and

indignity for the cause of our Redeemer! He hath himself told us, that there is no one that shall lose houses, or brethren; or sisters, or father, or mother, or wife, or lands, or children, for his sake and the Gospel's, but shall receive a hundred fold even in the present world, and in the world to come shall inherit life everlasting.

In order to discover the fulness of the blessing of God becoming our Father, let us examine what relation the Almighty bears to those who are of the world. He is their Judge; he is justly displeased at them for their sins: he is angry with the wicked every day. Or if we view him in any respect as a Father, it can be only as an offended one; ready in just indignation to cut them off for ever from his heavenly inheritance—a Father, indeed, whose pity and compassion are great—who willet not the death of his prodigal child, but whose laws have been so rebelliously violated, whose long-suffering has been so long despised, that at the last day all his once-offered mercy will but cause a greater aggravation to the punishment of the impenitent offender.

Again; the relation which man bears to God, before the change of character spoken of in the text, is not that of a dutiful and happy son;—it is that of a profligate and disobedient child—a voluntary and rebellious outcast from his Father's household, whose feeble arm has been raised against the Majesty of Heaven, and who has just reason to expect the displeasure of the Almighty in this world, and his eternal indignation in the next.

Such being the case of the worldling, we may the more fully appreciate the blessing promised in the text to those who come out of the world, and forsake it. God will be their Father, and they shall be his children. We might, indeed, have thought we should be rejected as we deserve; we might have expected that, having loved the world so long, the Almighty would not now accept

the offer of our late obedience and affections. But in this, as in other things, his ways are above our ways, and his thoughts above our thoughts. He is willing even now to receive us: he waiteth to be gracious. It was a great and exalted blessing for Adam to have been created a child of God: but how much greater the promise, that we, who had forfeited all title to that distinction by our sins, may yet be restored; be adopted once more into the family of God, and become heirs of his everlasting kingdom! Come then out from the world, and its vanities; resolve, by the grace of God to dedicate yourselves to his service. Renounce yourselves, and cleave with full purpose of heart to your Redeemer. For why did this Saviour agonize, and die, but that he might redeem us by his blood, and that in consequence we who name his Name, and call ourselves his disciples, might die also to the world and sin? Like the Apostle, then, let us die daily, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living, thus perfecting holiness in the fear of the Lord. If, in our attempts to do so, we find that temptation is strong, and our spiritual powers feeble, let us look up with humble confidence for the influences of that blessed Spirit, without whom nothing is strong, nothing is holy; that Spirit who gave us the first desire after salvation, and to whom we must be indebted for every future assistance in its attainment. Let us remember also the reward; it is nothing temporal, or frail, or changeable; but it is that God shall be our Father, and we his sons and daughters to all eternity. "Behold, then, what manner of love the Father hath bestowed upon us, that we should be called the children of God;" and while we admire the greatness of the blessing, let us earnestly endeavour so to perform the command in the text that by the grace of God we may become partakers of it.

MISCELLANEOUS.

ON FEMALE EDUCATION IN IRELAND.

(Concluded from p. 434.)

THE third objection is one which deserves serious consideration. The New Testament abounds in warnings, respecting the danger of a too great love of human applause. This very sin is the leading feature in the often-repeated condemnation of the pharisees. Even, if the poisoned exhalation passed over this world innocuous, it is a vapour which cannot ascend to heaven. It is therefore a sad confusion of right and wrong, to render human praise the spring of action, or to point to it as a reward and recompence, and thus to substitute the creature in the place of the Creator.

This topic suggests the notice of another error, which seems to lurk unsuspected, in connection with labours in all other respects most beneficial. In the public annual catechetical examinations which are held in some of the principal towns in Ireland, the children belonging to charity schools are mixed indiscriminately with children of other descriptions, who offer themselves at such examinations. The appointed task is commensurate with the powers of all: perhaps the poor child has the advantage in having fewer objects to draw aside the attention, and to fill the memory. Accordingly, we find, that in this competitive trial, the children from charity schools bear away in triumph a large proportion of the premiums. But do the feelings of exultation, which this triumph naturally produces in the poor child, consist with the due cultivation of that obedient and submissive spirit which is demanded both by the laws of God and man?

It would be very easy to remove the ground of these objec-

tions; but the advocates for the system urge, that, as in the sight of God all mankind are equal, it is presumptuous to introduce the distinction of rich and poor into acts of religion; and that to the rich, the mixture inculcates a salutary lesson of self-abasement. In both these positions there is a fallacy. The examinations, though upon religious subjects and carried on in a church, are as far removed from being a religious act as the examinations in the hall of a collegiate institution. The examinations in the church, like those in the college hall, are instituted with a view to appreciate and reward the comparative ability, knowledge, and diligence of the candidates. To the rich, the being thus associated with the poor will afford no lesson of self-abasement; although it may sharpen the sting of disappointment, to be supposed to be inferior in capacity or application to a charity child. The touchstone of pride is not applied by our contact with persons decidedly many degrees below us in life, but by intercourse with those whose stations nearly approach to our own, and with whom that intercourse may seem to place us upon a level: The truly Christian child, under any circumstance, will be humble, because she knows that otherwise she cannot be the disciple of Christ. She is aware that in the word of God it is written, "*Whosoever exalteth himself shall be abased. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits, but in lowliness of mind let each esteem other better than themselves.*" If she be ignorant, or negligent, of these Divine precepts, her humility, however acquired, will be false and spurious; a mere delusive semblance, which conceals self-complacency

under a graceful condescension, and which cherishes pride whilst affecting to obtain its subjugation. The inference, then, which the remarks upon this part of our subject are intended to elicit, is, that the Christian child must be rendered humble, by other means than those in question; that the worldly, ill-instructed child, cannot, by these means, be taught humility; and, that the poorer child, as we have seen, is rendered, by the system under discussion, the less fit for her future subordinate situation in life.

These observations are to be considered as relating exclusively to that part of the catechetical plan which involves competition. In attending the lectures of a faithful and pious clergyman, all ranks may be blended with advantage to all: and, certainly, the presence of children of the higher ranks not only furnishes a powerful example, but exerts a strong attractive influence over the minds of the poorer classes. Instead, therefore, of wishing to cast the slightest obstacle in the way of a practice in all other points so desirable, and so especially needful at the present day, the extension of it to every parish in the kingdom cannot be too strenuously urged. The conductors of every school, both for the rich and for the poor, should thankfully seek (where the case will admit of it) the spiritual help and guidance of the parochial clergyman, in directing and superintending the religious part of the education of the children committed to their care. Without this clerical aid, even though the same precepts be conveyed, and the same scripture lessons enforced, by persons of equal or of higher attainments, the same good effects will not follow; for by no other means can the infant mind be taught to associate the proper ideas and feelings, with the appointed and authorized teachers of the word of God; associations which, in after life, will

be found to form one of the most potent shields of virtue, and one of the strongest safeguards against temptation and vice.

The fourth cause of failure refers, chiefly, to schools for orphans and foundlings; but extends, in some degree, to all other institutions in which children are at a very early age entirely separated from their parents. With respect to orphans and foundlings, the offspring of penury and misfortune, some humane asylum is needful to afford them shelter and protection. Their situation is peculiarly forlorn and helpless; and imperatively claims the hand of compassion and support. Providence, in infinite wisdom, has ordained the tie of parent and child. The dissolution of this tie in early infancy is a calamity which no artificial means can fully repair. The tender sympathy, which the very looks of natural love convey, calls forth in the bosom of the babe, the germ which in future years unfolds into all the kindly affections of our nature; which will "grow with our growth, and strengthen with our strength." And the little being, who, in its dawn, has been snatched from the arms of parental fondness; and cast into those of half-paid hirelings, is like the cankered bud, upon which the sun shines and the dew descends in vain: its verdure has been irrecoverably nipped. Polluted indeed must be that maternal habitation in which the human plant will not be reared in more perfection than in any other which the funds of a charitable institution can afford to procure. Can we then wonder, that in after-life, *she* should be found unamiable and unworthy, unattaching and unattached, who commenced her course in desolation of heart, without kindred, and without a name? What can remove from her the gloom of her opening prospects; what can rescue her from the dangers with which she is surrounded? Nothing, but that

she has "from a child known the holy Scriptures, which are able to make wise unto salvation, through faith which is in Jesus Christ." This view of the subject, if it be correct, determines at once the advantage of daily schools for poor children, over those in which they are entirely resident. But the former possess two other circumstances of preference above the latter, and these of no slight value; the comparative smallness of the expense of the children's education and the nature of the instructions transmitted through the children to the members of their respective families. Numerous are the instances in which the benefits thus derived, are importantly conspicuous.

But the fifth cause of failure is by much the most momentous, and may be regarded as the sum total of the whole.

Where the school consists of children of different religious persuasions—who would, in some cases, refuse to attend if the word of God be admitted at all, and in others, if either note or comment be subjoined—it is plausibly alleged, that it is more wise to accommodate our plans to the prejudices of such persons than to reject entirely those whose very errors render them more the objects of compassion; and that to teach children, who must otherwise grow up in a course of idleness and vice, habits of neatness, regularity, and morality, is, independently of religion, to render an essential service to the rising generation. But St. Paul speaks to us a different language:—"Other foundation can no man lay than that is laid, which is Jesus Christ. If any man's work abide, which he hath built thereupon, he shall receive a reward." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have

not heard? So then faith cometh by hearing, and hearing by the word of God." Christian morality is that alone which deserves the name. It is the only morality which will stand firm amidst the vicissitudes and storms of life. It is the house built upon the rock. All other foundations are of sand, which the floods will assuredly wash away. A Christian cannot, consistently, countenance or support any scheme of education whatsoever which abandons the word of God. If we were sufficiently zealous in the cause of our Divine Master, we should refuse every such scheme, without hesitation. But in Ireland, generally, the alternative, with proper perseverance, would not be as above stated. The poor parents are most eager to procure for their children what they call "learning;" and although many impediments may, in some cases, be purposely thrown in the way, and many artifices may be used to discourage the patrons and to overturn the establishment; yet it will be found that a patient, steady, quiet, continuance, will finally render all the adverse efforts nugatory. But supposing the contrary to be the fact, and that the poor children must either be taught upon the above-mentioned unchristian plan, or not taught at all, it is assuredly more for their everlasting interests that they should remain uninstructed. For on what account should any child in the lowest classes of society learn to read? Not surely for the sake of intellectual cultivation; not to refine the taste, and to furnish literary amusement for a leisure hour, but solely for the purpose of enabling the child to read the Scriptures; to learn that God's commandment is life everlasting; and to know "the way, and the truth, and the life." To bestow, then, upon the children of the poor, the worldly, and to hold back from them the heavenly, knowledge, is more likely to con-

vert them into the children of Satan, than to make them "inheritors of the kingdom of heaven."

Nearly similar in effect to the abolition of the Gospel is the popular plan of reading it in schools, without note or comment; without explanation or examination. In a school where this practice prevailed, an accidental visitor selected upwards of twenty of the children, all of whom had several times read over the New Testament from the beginning to the end, could repeat their catechism, and most of them could write and cypher. Not one, however, of these children could give a rational answer to the question, "What do you understand by the word salvation?" One child with much self-satisfaction replied, "The devil;" and the most appropriate answer was, "The Holy Ghost." Yet these children were remarkably intelligent, and in a class of life above the lowest. This example exhibits the lamentable consequences of leaving even Protestant children entirely to the casual religious instructions which they may receive out of school hours; and proves, that when the knowledge of the doctrines and truths of the Bible are not distinctly enforced and inculcated within the school, there is but little probability of their being learned efficiently out of it.

But still further; such deplorable ignorance may be removed, and the religious instruction be extensive and permanent, and yet be miserably defective. The understanding may be enlightened, whilst the heart is still benighted. The memory may be stored, whilst the affections are left languid and dormant. The head may be full of knowledge, whilst the principles are unconfirmed, and the passions unsubdued: "*for it is with the heart that man believeth unto righteousness.*" There may also be a zeal unto God, but not according to knowledge. But it is not hence to be inferred, that the right re-

ligious instruction of poor children is a work of difficulty, requiring in the instructor any extraordinary capacity or acquirements. It is simply to assist the ignorant mind to comprehend the words of the holy Scriptures, to fasten them in their memories, and to impress them upon their hearts. It is to habituate the learner to the feeling that we are, in no case, at liberty to take from, or add to, the truths contained in the holy Scripture. It is, above all, to convince our little auditors, that Christians are to be known by their fruits; that they "*are the children of God by faith in Jesus Christ,*" and that "*faith without works is dead.*" The words of our Lord himself are, "*Ye are my friends, if ye do what, soever I command you.*"

In the foregoing imperfect sketch, it has been the design of the writer merely to point out some material errors which seem to him to have crept, unawares, into our system of education for the children of the poor. The suggestions contained in these pages are the result of much minute observation, and no inconsiderable experience upon the subjects in question. To wiser heads, and to abler pens, they are respectfully submitted, in the earnest hope that they may be the means of exciting the reader to serious inquiry and candid investigation, in a concern of such vast importance; and also, that persons duly qualified for the undertaking may be induced to apply their time and their talents to a revision of the present system of charitable education, and to the extension of that system, whatever it may be (for I do not of course expect that either yourself or your readers will coincide with all my remarks and inferences), which will be the best calculated to enforce upon the youthful mind the directions of the apostle Paul to Timothy: "*Thou therefore, my son, be strong in the grace that is in Christ Jesus. Flec*

also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. Continue thou in the things thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus; that the man of God may be perfect, throughly furnished unto all good works." E.

For the Christian Observer.

ALLEGORY.

IN ancient times, Innocence and Peace, twin sisters, reigned unitedly in the earth: they were inseparable friends, and the most perfect harmony subsisted between them. So wise and gentle, was their government, that even the inferior animals owned their sway: the lion and the lamb would sport together, and the eagle and the dove alight upon the same bough. The skies were always serene, the air was ever temperate; and nature, clothed in the green mantle of spring, incessantly poured from her lap the richest gifts of autumn.

But, alas! their reign was but of short duration. Sin, who ruled in the infernal regions, being prompted by two powerful demons, Malice and Envy, invaded the dominions of Innocence and Peace, and expelled them from their throne. The sisters, flying from his pursuit, found refuge in a remote country, beyond the boundaries of Time and Space, and which was denominated Heaven, where they have continued ever since.

No sooner was Sin established in his new dominions, than an instantaneous and melancholy change took place: the skies were obscured by dark clouds, the lightning flashed, the thunder rolled, the fair face of Nature became deformed, and she refused henceforward to yield her stores, unless compelled by the

sturdy hand of Labour, under the direction of Industry and Skill.

The animals, except a few who needed support and protection, now fled from the face of man, and became wild and ferocious, many of them even preying one upon another. But man himself, felt the severest effects from this change; for he was now reduced to the most abject slavery, under the tyrant Sin, who had a numerous progeny, all of whom claimed a share of authority in their father's dominions. Corruption, the eldest, was hideous and deformed; and although attired, by her handmaid Pride, in the most costly and splendid manner, she was still disgusting; her breath was pestilential; she infected the air wherever she came; and the very plants upon which she trod became poisonous by her touch. Guilt, the next born, had a dark and fierce aspect: he was constantly attended by Terror and Suspicion; and his sisters, Shame and Remorse, followed him wherever he went: he dreaded their society, and endeavoured to shun them as much as possible; but, though he often succeeded for a moment, he had soon the mortification of seeing them again by his side. Shame might be known by her blushing complexion and faintering tongue; and Remorse by the viper in her bosom, which, though she was sometimes able to lull it to rest by means of an opiate, called Dissipation, soon revived and stung her with increased poignancy. Despair was a maniac, who sometimes appeared sunk in the deepest melancholy, while at others she was furious, and uttered the most horrid imprecations: her attendants were Blasphemy and Suicide. Disease was a pale emaciated figure: she was always haunted by Pain and Weakness; and frequently besought, in vain, the presence of her brother Death, who often, as if maliciously, kept at a distance, aiming his shafts at the daughters of Health and Vigour.

It was at the time in which the family of Sin were exercising the utmost tyranny in the earth, that a celestial visitant appeared: her countenance was inexpressibly beautiful, her raiment white and dazzling, and she held in her hand a map of that happy country to which Peace and Innocence had retired, inviting all who were discontented with the dominion of Sin to repair thither, under her guidance and protection. Her name was Revelation. She foretold that the family of Sin should at length be expelled, and that Innocence and Peace should be again reinstated in their dominions. Upon her now depended all the hopes of men. Reason would, indeed, often boast of her ability to guide him over the bogs of Error, through the mists of Ignorance, or the labyrinths of Doubt, in his way to the dominions of Innocence and Peace: but her light was found delusive, and inferior both in lustre and steadiness to that of Religion, whom Revelation had brought with her upon earth; and who now, with her three daughters, Faith, Hope, and Charity, dwelt in a cottage in the valley of Humility, near the fountain of Contrition. These were, indeed, the true friends of man. When he was suffering under the severe discipline of Affliction, Faith would read to him from a book entitled Promises, which she carried constantly in her hand, and would direct his attention to a cross which she wore suspended from her bosom. This had generally the effect of teaching him to bear his affliction with patience, and sometimes even with thankfulness. Hope would often visit him, and resting upon her golden anchor, would smile upon him, while she discoursed of the regions of eternal happiness beyond the confines of the grave. Charity, who only, of all the three daughters of Religion, is immortal, delighted to wander among the abodes of Poverty and Wretchedness, administering food to the hungry, cloth-

ing to the naked, medicine to the sick, and consolation to the afflicted.

Guided by the map which Revelation has brought upon earth, man now beholds a delightful though arduous way before him; in which, conducted by Religion, and her attendant daughters, he cannot fail to arrive at the abode of Innocence and Peace.

M.

To the Editor of the Christian Observer.

As I doubt not many of your readers are now enjoying a few weeks' retirement from the noise and perturbation of a town residence, in order to recruit their health or recreate their spirits in the country, I request permission to remind them of the great benefits which, in many cases, they have it in their power to confer upon the remote villages in which they may fix their temporary abode. In many of these the great charitable institutions which adorn the metropolis, and other large cities, are scarcely known, or are seen only through the medium of prejudice and misrepresentation. To some of them, also, the increased attention to religion which is visible elsewhere has not yet extended. What a field, therefore, for exertion, is open to families of piety, for promoting the best interests of their fellow creatures, during their summer's residence in the country! I will not discuss the means best suited for this purpose;—such as encouraging the formation of daily or Sunday schools; conveying information respecting charitable societies; distributing Bibles, Prayer-books, and useful Tracts; visiting the cottages of the poor, in order to ascertain and relieve both their temporal and spiritual wants, &c. The best means will, in each individual instance, readily present themselves to a benevolent and attentive observer; but in almost every case, the most effectual and the only permanent mode is to excite, as far as possible, among the local

residents of respectability, a conscientious feeling of religious charity, and a personal interest in the spiritual welfare of the poor. If the metropolis and other large towns can spread fashionable contagion, as I fear they do, by their intercourse with the country, why should they not also furnish an antidote to their own poison? If the sons and daughters of folly do not scruple to corrupt, by their example, the village to which they retire, Christian families ought surely to exert their utmost to counteract the baneful influence, and to leave behind them the salutary impression that Religion is the one thing needful, as well for the busy inhabitant of cities as the remote villager in the country.

In thus recommending Christian zeal, I need scarcely observe that in all cases, and more especially in that of casual visitants among strangers, prudence, humility, and disinterestedness should direct and moderate its efforts. A neighbourhood is not to be goaded into philanthropy or religion by a three-months' settler; though from what I have had the pleasure to witness on various occasions, much may be often accomplished by a gentle, a frank, and an upright demeanour in cases apparently the most hopeless. More than one instance occurs to my recollection of neighbourhoods which for years to come will have reason to bless God for the enlightened and well-judged charity of perhaps a single individual, who, during a temporary visit, has done more for its real advantage than half its native inhabitants for twenty years in succession. There are few places in which benevolent and useful residents may not be found to promote schemes of utility, as soon as attention is judiciously excited and deliberate examination secured; while, on the contrary, an ostentatious, a controversial, or an overbearing spirit will almost inevitably prevent the

success of the most active exertions.

I did not intend to have said so much upon the subject. My only design was to remind your readers to carry with them into the country their sense of moral responsibility; and if they cannot achieve all the great exploits of benevolence which they may desire, at least to give, as far as possible, some small proof that they have not lived a whole summer in vain.

S. K.

To the Editor of the Christian Observer.

ON FAITH.

Oh! could the muse to Heav'n aspiring,
borne
On the swift pinions of the rising morn,
Through fields of argent wing her buoyant way,
View the bright regions of eternal day,
And, upward gazing, with ecstatic eye,
Catch the pure strain of Heav'n's high minstrelsy;
Then might she dare to weave her earth-born lays,
Strike the bold lyre, and chaunt her Maker's praise.

What, tho' mortality forbid the flight,
And clouds impervious shroud the Throne of Light,
Nor seraph music, wafted on the spheres,
Sound through this dreary vale of woe and tears,
Yet FAITH divine, with mystic influence,
pours
Her tranquil sunshine on our darkest hours;
Opes Heav'n's blest regions to the raptur'd view,
Then whispers—"God who promised is true."

A CONSTANT READER.

To the Editor of the Christian Observer.

THE following lines on Waterloo Bridge were written some time before its opening. No person can think more highly than myself of the battle of Waterloo, in its immediate glories and still more glorious results; and certainly no event will be more likely to live to future ages. I trust, therefore, that in th

following remarks on the transient nature of human glory, I shall not be considered as invidiously undervaluing a deed to which the most brilliant pages of history afford no parallel. But when I reflect how many millions of persons now exist, even in Europe, who never heard of the most celebrated events of antiquity, I cannot but imagine to myself how many millions will, five hundred years hence, walk over Waterloo Bridge, to whom the names of Alexander, and Wellington, and Bonaparte, will be sounds unknown! We live in a transitory world,

"And all that round us blooms is blooming o'er the dead."

HERACLITUS.

Yes—'twas a fearful deed; the sun's dark flood,
That rose in tear-drops, poured its setting beam
Red with solstitial splendour, blood for blood,
As weeping Heaven had blushed to view the stream
That stain'd earth's bosom;—yet e'en thou, dire theme,
Thou Waterloo, to younger names shalt yield;
Soon shall thy fame a distant meteor seem
Known but as Agincourt or Cressy's field,
While heralds proudly deck some newer baser shield.

Vain fev'rish man! that think'st thy insect toil
Can snatch e'en Waterloo from time's decay!
E'en while we gaze, death strips this mortal coil,
Our life an hour, our memory but a day;
And then when every glory melts away
An icy palace, vain yon granite pile
To tell to future worlds the wild affray
That stamp't its name;—ah, future worlds shall smile
To think man's feeble art oblivion would beguile!

No;—Waterloo shall be but as a dream
To fill some book-worn brain, where learned lore
Deep treasur'd sheds a momentary gleam
On deeds forgotten; pointing where, of yore,
Europe co-leagu'd, unnumbered trophies bore
From Belgian plains; and where a tyrant's band
Drank the dark cup the world had drunk before,
Their blood-stained lord expell'd to distant land,
To pine life's lingering day on Helen's desert strand.

Yet then when, faithless to man's dearest pride,
The chissel'd granite yields its age-worn trust;
And yon proud arch that spurns the crouching tide
Shall sink, at length, a monument of dust;
Then blest shall be the memory of the just,
Whose lowly deed, in Heaven's fair page enroll'd,
Shall bright survive the warrior's trophied bust,
And fresh with wreaths that ne'er may waxen old,
Shall teach how vain the wise, how impotent the bold!

Oh then be mine the fame that cannot die!
The wisdom mine that tells of worlds unknown!
Be mine the Faith that lifts her tranquil eye
To Heaven's bright orbs, and calls them all her own!
And when the breath that wafts my parting groan
Shall lose its burden in the passing gale,
And nought shall live but one frail funeral stone
Whence soon must lapse the plaintive moss-worn tale,
Then stretch'd be Faith's bold wing, and swell'd Hope's joyful sail!

REVIEW OF NEW PUBLICATIONS.

Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D.D. late Vice-Provost of the College of Fort William in Bengal. By the Rev. HUGH PEARSON, M.A. of St. John's College, Oxford. Oxford; Parker: Cadell & Davies, and Hatchard, London. 1817. 2 Vols. pp. xvi. 389, and vi. 392.

If there be any one characteristic which more than another discriminates that class of persons, whom the world calls heroes, it is that of firm devotedness to some single object, to which all others are sacrificed. That object indeed must not be one of mere selfish gratification, such as the accumulation of money or a taste for works of art; but must have something of magnificence connected with it, and be calculated to arrest attention, by its dignity or importance. With this condition, however, it may be wholly selfish without materially derogating from its effect upon the beholder; and with the world's heroes it has, in point of fact, been commonly a selfish object; the pursuit of empire, for example, or in some other shape the pursuit of personal aggrandisement: and yet in all these cases the confinement of the desire to one pursuit, and the consequent abandonment of others, has imparted even to selfishness itself an air of generosity. Such a preference is generally accompanied with an elevation of feeling and sentiment which sets a man above the fascinations of ordinary pleasure and allurements, and, by keeping his affections undivided and his heart steadily fixed to one object of pursuit, adds strength and dignity as well as decision to his character. Even when exerted in bearing up against insurmountable difficulties, these

qualities are thought great and splendid. But if also they are attended with success, and a success greatly disproportionate to that ordinary fortune which waits on human endeavour, nothing then seems wanting to ensure to their possessor the name and reputation of a hero.

Now, if we have correctly stated, in these preliminary remarks, the elements of the heroic character, we conceive that we have done much towards establishing for the subject of these Memoirs a claim to that much-envied title. The world at large, indeed, may probably hesitate to admit the claim. But that reluctance need not surprise us, when we consider that Dr. Buchanan was not a worldly, but a Christian hero; and that the single object to which his life was devoted was the extension of Christianity in the East—an object as far above the reach of mere human heroism as the love of Christ is superior to the love of the world. To the accomplishment of this end he made a cheerful sacrifice of his time and health, his ease and fortune, and even his reputation and character. All the energies of his mind and heart were turned in this direction; and the result was a quickness in discerning the readiest means for advancing that object, and a promptitude in seizing them, which could not, under other circumstances, have been attained. Nor was his success inferior to his exertion. His efforts commenced in the year 1800, and were closed by death in 1815; and in the course of that short time a moral revolution of sentiment took place respecting the great duty of propagating Christianity in India, which, setting aside the apostolic age, could not be paralleled in the same number of

years, taken from any other period of ecclesiastical history: and though it would be unjust and ungrateful not to acknowledge, that other causes and other persons had also their share in promoting that momentous result, yet so highly do we appreciate the effect of his services that we are persuaded, that reasoning from the ordinary blessing of Providence on ministerial simplicity and zeal, had every million of Christians from the day of Pentecost to the present time, contained but one such man as Dr. Buchanan, there would scarcely now remain a heathen nation in the world.

While, however, we look up with wonder and gratitude to a Buchanan, we would not be understood to advocate the propriety of any individual stepping out of his appointed sphere, in order that he may aspire to the character of a Christian hero. It is by a right use of such means as are given him, and not by usurping the place and office of others that a Christian, in whatever station, may hope to glorify God.

The individual whose Memoirs have given occasion to these remarks, furnishes no example of ambitious meddling with duties which did not belong to him. For nearly three years after his first settlement in India he had no office of extensive usefulness assigned him; and during that time, therefore, he remained quiet, trimming the secret lamp, which was one day to shed its light far and wide over the benighted regions of the East. After his return to Europe he sought the shade and courted obscurity, though it was soon found that he could not be concealed. But, whatever was his station, whether public or private, his conduct was still such as became the Gospel of Christ. He was ever labouring, in dependence on the graces of the Holy Spirit, to extend the knowledge and the power of Christianity; not stretching himself beyond his measure, but,

to use the Apostle's remark, "according to the measure of the rule which God had distributed to him," and "having also hope to be enlarged" by fresh accessions of believers through his preaching "according to his rule abundantly." Hence it resulted that he exhibited an illustration to the world of a remark which has been somewhere made, that "were a minister to walk altogether worthy of his high vocation, it would be impossible to mistake his character." Though he himself, were he still 'alive, or were it possible for him to speak to us from his place of holy rest, would be the first to disown the resemblance between his life and this description; though we cannot consistently with Christian truth hold up either his deportment or that of any other earthly minister as altogether "worthy of his high vocation;" though misconstruction and misrepresentation have not been wanting to tarnish the brightness of his example, and depreciate the value of his labours, it has been impossible to mistake his character. He was, by the acknowledgment of all who knew him, whether by the report of others or by personal intercourse, a burning and a shining light; and he has kindled a holy flame both in Europe and Asia, which will not, we trust, be easily extinguished.

It is further worthy of remark, that he never took an extravagant step, or adopted irregular methods to promote the cause which he had at heart. He believed the work in which he was engaged to be a work of God; and therefore he would not go to it but through the vestibule of sincerity and truth. Neither was any thing done by him either secretly on the one hand or ostentatiously on the other. His preaching was a plain, undisguised testimony to the truth and power of the Gospel. His remonstrances, whenever they were called for, were open, unequivocal, and addressed directly to those

who were best able to understand and best fitted to obviate the causes of complaint. His munificence, though splendid, did not trench upon the claims of private justice. His Christian travels were undertaken under the sanction of authority, and at times when he was unfitted for other employment. His zeal, though ardent, never hurried him into measures unbecoming his place and character, or overstepped those decorous boundaries which Christian exertion ought ever to respect.

Although, it must be admitted, the circumstances in which he was placed, during a few years of his life, were extraordinary in themselves, and well-adapted for the development of a character, the humility of which would otherwise have veiled it from observation, it must be remembered, that other persons also, and others of similar piety and principle, were placed in the same circumstances without turning them to the same advantage. Nor was there anything in his previous history, in his connexions, recommendations, or character, which fitted him exclusively to take a lead in these measures, or to fill the space which his name covers in the religious annals of the late extraordinary era. Individuals sometimes bring with them into public life certain auxiliaries, derived from rank, or station, or ancestry, or acknowledged eminence, which give them an ascendancy at once, and dispose others to follow easily and voluntarily in their train. "*Si quis ab ineunte ætate habet causam celebratis et nominis, aut a patre acceptam, aut aliquo casu atque fortuna, in hunc oculi omnium conjiciuntur, atque in eum, quid agat, quemadmodum vivat, inquiritur; et, tanquam in clarissima luce versetur, ita nullum obscurum potest nec dictum ejus esse, nec factum.*" But Buchanan, though designed by Providence to act a great part in the promotion of Christianity in more than one quarter of the world, appeared in the early years of his life, the most unlikely of all men to be selected for that distinction, were it not that the ways of God are far above our ways, and his thoughts above our thoughts.

To illustrate this position, we extract the following passage from the work before us, and shall follow it up by a few others, which we think will fully convince our readers of the truth of the preceding remarks.

"Being naturally of an ardent and excursive turn of mind, he, at the age of seventeen, during his first residence in the University of Glasgow, conceived the design of making the tour of Europe on foot; that being the only method of travelling upon which his slender finances would allow him to calculate. His chief view in this romantic project was, doubtless, to see the world; yet not, as he afterwards declared, without some vague and undefined intention of applying the information, which he might collect during his tour, to some useful purpose. It was not, however, till nearly four years afterwards, during which, as we have seen, he was diligently employed in acquiring and imparting knowledge, that a circumstance occurred, which, though it did not originally suggest this design, certainly tended to hasten his departure from Scotland. This was an imprudent attachment to a young lady, who happened to be on a visit to the family in which he was then residing, and who was superior to himself in birth and fortune. The affection was mutual, but the disparity of their rank and station seemed to form an insuperable barrier to their union. Mr. Buchanan became in consequence very unhappy, and in the height of his passion recurred to his favourite and long-cherished plan of a foreign tour; in the course of which, with all the sanguine expectation and the experience incident to his feelings and his age, he hoped to advance his fortune, and, returning to his native country, to obtain the object of his wishes. Strange and unpromising as this project undoubtedly was, he was eager to accomplish it. But though his thoughtless ardour reconciled him to the culpable expedient of deceiving his parents, he was unwill-

ing to leave them clandestinely. For the purpose, therefore, both of avoiding any opposition to his scheme, and of relieving them from uneasiness, he invented a story, which, engaged as he had long been in tuition, seemed by no means improbable. He pretended that he had been invited by an English gentleman to accompany his son upon a tour to the continent; and as this engagement not only offered some present advantages, but held out flattering hopes of his future advancement in life, not inconsistent with their original intentions, his friends consented to the proposal, and permitted him to leave Scotland. Of this singular expedition, and of his subsequent history during several years, Mr. Buchanan long afterwards gave several distinct but consistent narratives, from which the following account is extracted. After briefly mentioning the circumstances which have been previously stated respecting his education and studies, and the scheme which he had devised for effecting his departure from his native country and friends, and his intended travels upon the continent, Mr. Buchanan suggests the obvious question, how he was to accomplish such a plan, destitute as he was of pecuniary resources. To this he replies, that the greater his difficulties were, the more romantic would his tour appear; and then proceeds as follows.

“ I had the example of the celebrated Dr. Goldsmith before me, who travelled through Europe on foot, and supported himself by playing on his flute. I could play a little on the violin, and on this I relied for occasional support during my long and various travels.

“ In August 1787, having put on plain clothes, becoming my apparent situation, I left Edinburgh on foot with the intention of travelling to London, and thence to the continent: that very violin which I now have, and the case which contains it, I had under my arm, and thus I travelled onward. After I had proceeded some days on my journey, and had arrived at a part of the country where I thought I could not be known, I called at gentlemen's houses, and farmhouses, where I was in general kindly lodged. They were very well pleased with my playing reels to them, (for I played them better than I can now,) and I sometimes received five shillings, sometimes half-a-crown, and sometimes nothing but my dinner.

Wherever I went, people seemed to be struck a little by my appearance, particularly if they entered into conversation with me. They were often very inquisitive, and I was sometimes at a loss what to say. I professed to be a musician travelling through the country for his subsistence; but this appeared very strange to some, and they wished to know where I obtained my learning; for sometimes pride, and sometimes accident would call forth expressions, in the course of conversation, which excited their surprise. I was often invited to stay for some time at a particular place; but this I was afraid of, lest I might be discovered. It was near a month, I believe, before I arrived on the borders of England, and in that time many singular occurrences befel me. I once or twice met persons whom I had known, and narrowly escaped discovery. Sometimes I had nothing to eat, and had no where to rest at night; but, notwithstanding, I kept steady to my purpose, and pursued my journey. Before, however, I reached the borders of England, I would gladly have returned; but I could not: the die was cast; my pride would have impelled me to suffer death, I think, rather than to have exposed my folly; and I pressed forward.

“ When I arrived at Newcastle, I felt tired of my long journey, and found that it was indeed hard to live on the benevolence of others: I therefore resolved to proceed to London by water; for I did not want to travel in my own country, but on the continent.

“ I accordingly embarked in a collier at North Shields, and sailed for London. On the third night of the voyage we were in danger of being cast away, during a gale of wind; and then, for the first time, I began to reflect seriously on my situation.”

“ During the violence of the storm, as he afterwards acknowledged to a friend, Mr. Buchanan felt as if the judgment of God, as in the case of Jonah, was overtaking him; but, unlike the repenting prophet, no sooner had the tempest of the elements subsided, than the agitation of his mind also passed away. He arrived safely in London on the second of September: ‘but by this time,’ he continues, in one of the letters referred to, ‘my spirits were nearly exhausted by distress and poverty. I now relinquished every idea of going abroad. I saw such a visionary scheme

in its true light, and resolved, if possible, to procure some situation, as an usher or clerk, or any employment whereby I might derive a subsistence: but I was unsuccessful. I lived some time in obscure lodgings, by selling my clothes and books; for I did not attempt to obtain any assistance by my skill in music, lest I should be discovered by some persons who might know me or my family. I was in a short time reduced to the lowest extreme of wretchedness and want. Alas! I had not sometimes bread to eat. Little did my mother think, when she dreamt, that she saw her son fatigued with his wanderings, and oppressed with a load of woe, glad to lie down, and sleep away his cares on a little straw, that her dream was so near the truth! What a reverse of fortune was this! A few months before, I lived in splendour and happiness! But even in this extremity of misery my eyes were not opened. I saw indeed my folly, but I saw not my sin: my pride even then was unsubdued, and I was constantly anticipating scenes of future grandeur, and indulging myself in the pleasures of the imagination.

“After I had worn out many months in this misery, observing one day an advertisement in a newspaper, for a clerk to an attorney, I offered myself, and was accepted. I was much liked, and soon made friends. I then obtained a better situation with another gentleman in the law, and, lastly, engaged with a solicitor of respectable character and connexions in the city, with whom I remained nearly three years. During all this time I had sufficient allowance to appear as a gentleman; my desire for going abroad gradually abated, and I began to think that I should make the law my profession for life. But during a great part of this time I corresponded with my friends in Scotland, as from abroad, writing very rarely, but always giving my mother pleasing accounts of my health and situation.”

“Notwithstanding the preceding brief observation, that his allowance from his employers enabled him to make a genteel appearance, there are various intimations, in a memorandum book kept by Mr. Buchanan during a part of this period, that he was frequently a sufferer from the pressure of poverty: nor is this to be wondered at, when it is known, that the utmost salary which he

received amounted only to forty pounds per annum.” Vol. I. pp. 6—12.

Who would have conceived that this was the beginning of a life, the sequel of which was to prove a blessing to thousands and millions of his fellow-creatures? There was no symptom at this time, which shewed the latent Christian in the wanderer.

“He was sometimes under the necessity of pledging articles of clothing, and in one instance his watch, for the purpose of procuring a little ready money; and even this painful expedient did not always afford him such a supply as to prevent him from occasionally recording, that he had been obliged to go without a breakfast or a supper; and once, that he had neither breakfasted nor dined. It must, however, be acknowledged, that while this humble cash account is chiefly made up of his expenditure upon the necessaries of life, Mr. Buchanan seems to have wasted not a little of his scanty allowance on public amusements; amongst which the theatre frequently occurs, and sometimes debating societies.” Vol. I. pp. 12, 18.

But, though the young Buchanan was so evidently living at this time without God in the world, there are not wanting even in the narrative of his very errors, and hereafter there will appear yet more plainly, traces of the value of early instruction and religious parentage.

“He must be added,” remarks Mr. Pearson, “to the number of those who ultimately derived essential benefit from having been brought up ‘in the nurture and admonition of the Lord:’ and consequently as affording fresh encouragement to religious parents to pursue a course which has been so frequently crowned with success, and which is seldom, it may be hoped, altogether in vain.” Vol. I. p. 3.

The gracious providence of God was strikingly conspicuous in the whole course of this “strange eventful history.” While he was pursuing his own wicked inventions, his heavenly Father was mercifully disappointing his schemes in order to bring him to himself. It was his

design to travel abroad; but Providence conducted him to London, and fixed him there; and during his continuance in that metropolis it pleased the gracious Disposer of all things to add him to the number of those who were converted to the faith and holiness of the Gospel by the ministry of that eminent servant of Christ, Mr. Newton. In this unexpected way were answered the prayers of his parents, which were doubtless offered up in secret during the whole of his long and guilty absence. One of them, indeed, was happily removed to his rest, and therefore never heard of the deception which had been practised upon him; but the other still remained to pray for her apostate son, and at length to receive that penitential confession which was necessary to prove the sincerity of his new character. The confession was complete; and the advice of Mr. Newton, which led to it, with the whole of the intercourse between himself and Mr. Buchanan, are well calculated to exhibit the characters of two men already dear to the Christian church.

It was through this clergyman that Mr. Buchanan was introduced to the notice and patronage of Mr. Henry Thornton; to whose liberality he was indebted, after the failure of other schemes, for that support at the university of Cambridge which was the foundation of his extensive usefulness in after-life. The history of his residence at that university is at once a decisive evidence of the entire change of heart which he had undergone, and a useful model for the general imitation of Christian students. The advice of those by whose kindness he was placed there, added to a sense of duty which prompted him to perform with all his might whatever he took in hand, soon led him into a course of very severe study. In the progress of his application to this work, he felt and lamented the influence of a plan of reading mere-

ly secular; and he thus comments upon it in two of his letters:—

“ I find that this great attention to study has made me exceedingly languid in my devotional duties. I feel not that delight in reading the Bible, nor that pleasure in thinking on Divine things, which formerly animated me. On this account have many serious students in this University wholly abandoned the study of mathematics, and confined themselves to the classics, composition, and the like; for it seems they generally feel the same effects that I do. Now these effects were partly anticipated by my friends, who advised the study of mathematics; yet they recommended perseverance by all means, and are seriously concerned for those young men who have rejected these studies, and have thus incurred the contempt of their respective colleges.” Vol. I. p. 59.

“ I apprehend,” continues Mr. Buchanan, “ that a student should labour as for his daily bread; not choosing the study he may like best, for then it would be no labour, but learning the great lesson of self-denial by taking up the study he likes least, if it be best for him. If I can by nine hours’ study a day serve my heavenly Master as faithfully as I served Mr. D. I think he will give me my hire. You cannot be surprised if sometimes I have my doubts, when I see the other serious students walking in a path directly contrary. All of them, I think, but one (Mr. C.), have followed their own inclinations in this matter; and, in opposition to the advice of more experienced servants of God, have substituted divinity in lieu of mathematics. The reason they give is, that they do not see it to be so and so. Yet it is worthy of remark, that they do not appear to bring forth the fruits that might be expected in those very studies they love. I do not think that they live nearer to God for it, or make such proficiency as students earnest in their work should do. For myself, I know not what is best. Mr. C. the mathematical divine, has a more heavenly deportment than any of them. This they acknowledge, though it is somewhat of a paradox to them; but I think it will be solved to some of them ere long. I am inclined to believe, that were I an eminent saint, I should be a good mathematician, a good linguist, a good scripturist.” Ibid. pp. 64, 65.

The sincerity of the purpose, thus plainly declared, was soon put to the proof by an invitation from Mr. Newton and by other temptations, for complying with which many excuses which might seem legitimate would occur. The necessity of relaxation for the benefit of health, the improvement to be expected from the society of Mr. Newton, the possibility of reconciling partial recreation with continuance in study, might all concur to recommend and be thought to justify a measure which few students would be scrupulous of adopting.

“The relaxation, however, thus proposed, both in Norfolk and London, as well as the offer of an excursion with a Cambridge friend, Mr. Buchanan, with commendable self-denial, thought it most expedient to decline, and determined on accepting the indulgence granted him of remaining in college during the whole vacation.

“It would be very pleasing, he says, to make a short tour with a proper companion; but I think I could not do it without danger to myself. If I were somewhat advanced in the Christian life, and more stable in the way of truth, I perhaps might; but at present I cannot, I dare not, trust the deceitfulness of my own heart. In the retirement of a college, I am unable to suppress evil thoughts and vain wishes; how then must it be abroad? Besides, I find that the art of study is difficult to attain. I must serve a long apprenticeship to it ere I am a good proficient. The greatest danger lies in breaking the thread of attention. On whatever study my mind is fixed, that study I can with pleasure resume; but if an interval of a day intervene, my attention is disengaged. I am conscious that I have lost a day as to that study, and find it irksome to begin *de novo*. But if instead of a day, an interval of a week or month should intervene, it would be a Herculean labour to resume it; and nothing could smooth the way, but a conviction that the interruption was from necessity: then, indeed, my duty would remove the obstacle.

“That you may have some idea of the nature of my present studies, I shall subjoin the calendar of a day.

“ $\frac{1}{2}$ bef. 5	}	Devotional Studies.
6		
7		
8	}	Breakfast and Recreation.
9		
10		
11	}	Mathematics.
12		
1		
2	}	Dinner and Recreation.
3		
4		
5	}	Classics.
6		
7		
8	}	Engagements or Recreation.
9		
10		
11	}	Classics, or Logic, &c.
12		
1		
2	}	Devotional Studies.
3		
4		
“ $\frac{1}{2}$ after 4	}	Sleep.
5		
6		

Vol. I. pp. 62—64.

Although, however, he adopted this course on principle, he was far from being bigoted to his own opinions; and the ease with which he deviated from a deliberate plan, when he was convinced by his friends that it was right to do so, was equalled only by the caution with which he admitted any change into a course of conduct which he had once seen reason to prefer and practise. This conscientious firmness was indeed a quality for which he was conspicuous through life. But his reasons for the present partial alteration as well as the general bent of his affections and tone of his mind will appear from the following extracts from his letters to Mr. Newton.

“Rather than you should have a moment's uneasiness lest the purity of my heart should be tainted by mathematics I would throw every mathematical book I have into the fire, and make them a funeral pile to the *munies* of your jealousy. For compared with the word of truth, they are as dross to fine gold. In a certain degree they may be useful, and to that degree I would desire them; and I hope to be led so far, and no farther. At first I disliked them; but considering them as a nauseous medicine which might do me some good, I took them up. You too bade me. After a while, they became more palatable, and at length a pleasing study. For this I was exceedingly thankful, as

they were in the way of my duty. But now as I have arrived at a certain length in them, and have in view very soon to enter on an important office which requires much preparation, I think it will be right—not to relinquish them wholly; I do not mean that: but so to circumscribe them, and my other academical exercises, as to afford me a considerable proportion of the day (the half if possible) for 'the preparation of the Gospel of peace.'

"I do not mean to put this sudden resolution into practice, till I know whether it be right. From some experience I know myself to be weak, injudicious, inconstant, changeable. I shall therefore prosecute my studies as usual, till I hear from you. Having acquired somewhat of a reputation for my attention to college studies, if I can preserve it, it will be a desirable thing. If not, I cannot help it; I willingly sacrifice it to 'a better name.'" Vol. I. pp. 69, 70.

"You talk to me of academical reputation and dignity. If I were Regius Professor of Divinity to-morrow, I would resign the dignity to any man for a little brokenness of heart. The summit of my ambition (if I know my own mind) is, to be daily more conformed to Christ, to be enabled to follow that great Sufferer, and to rejoice to be counted worthy to suffer shame for his sake.

"As to my future situation in the ministry, to which you allude at the close of your letter, that subject is very little in my thoughts. God has done the greater; shall he not do the less? If he means me to preach his Gospel, then is the pulpit prepared, and the flock which I must tend. At present I feel ready to go wherever he pleases to send me; whether to India, America, New Holland, or if there be any other land more remote. I have already seen life in various shapes; and if I have been enabled to bear with difficulties when without God in the world, much more when engaged in his service, aided by his Spirit, and supported by his presence.

"If the Lord will, I should be well pleased to enter his service under your advice and example. I hope that the first year I stay with you, I shall learn humility; the second, humility; the third, humility." Ibid. pp. 90, 91.

"I think I have observed that a man who is well acquainted with the world, cannot have too much zeal. If he is

ignorant of men and manners his zeal will injure his cause; and it is not till after repeated lessons that he is put right.

"Your aged domestics will wonder why I stay so long at Cambridge, when I have so much work to do in the ministry. I wish they could impart to me somewhat of their experience, self-knowledge, and humility; and in exchange I promise to give them on my return from college, all my mathematics, pure and mixed, geometry, algebra, fluxions containing the nature of pneumatics, hydraulics, hydrostatics, the doctrine of incommensurables, indivisibles, and infinites, parabolic and hyperbolic logarithms, summation of series, solution of quadratics containing impossible roots, together with the properties of parallelepipeds and dodecahedrons, not forgetting Sir Iasac Newton, his celebrated corollaries to the paradoxical lemma respecting *curvilinear straight lines*; together with other particulars too many to be here enumerated.

"What a mercy, you will say, that Phoebe has not to learn all this in order to get to heaven!" Ibid. pp. 98, 99.

There are, however, some other points in his academical career which deserve particular notice; and we are anxious to cite the use made by him of the regular prayers of a college as an example of that simple devotion which seeks its food in every dispensation, and makes it instrumental to a daily progress in grace. Thus it is said,

"Mr. Buchanan was invited to spend an hour on Sunday evenings at the rooms of one excellent person, who has been distinguished during many years for his active and zealous support of religion in Cambridge, and to whom a numerous body of clerical and other students have been successively indebted for the most important instruction and encouragement during their academical progress. Of the kindness of this gentleman, and of the benefit which he derived from his conversation and example, Mr. Buchanan wrote to more than one of his friends in terms of the highest respect and gratitude.

"These engagements," he says to one of them, "prove something of a counter-balance to the effects of human learning, and preserve my mind from being

wholly absorbed in philosophy and metaphysics. Besides, and the remark affords a striking proof of the sobriety as well as fervour of his piety, 'I have the opportunity every morning and evening of attending chapel prayers, which of itself I consider a great blessing.' Vol. I. pp. 58, 59.

To this use of such means as were provided he was desirous to add such as were otherwise attainable.

"He cultivated the acquaintance of the more serious students at different colleges; and at his solicitation they agreed to meet regularly for the purpose of reading the New Testament, and conversing practically upon some chapter which had been selected. Their meetings were begun and ended with prayer." Vol. I. pp. 55, 56.

"The society met not so much for the purpose of discussion, as of raising a barrier against the undue influence of secular learning on the minds of those who were almost exclusively employed in its pursuit; and of cherishing that spirit of piety and devotion, the cultivation of which in themselves and others was to form the one great business of their lives." *Ibid.* p. 56.

The extracts which have been given display a mind entirely devoted to the will of God, and ready to act in any sphere, whether humble or distinguished, in which that Will might place him. Accordingly, in the opening which shortly after presented itself, though not without some of those disappointments with which the Almighty not unusually crosses the path of his servants for their good, he evidently followed, as he ever desired to do, a superior Guidance without seeking to make any choice for himself. The disappointments to which we allude were not slight ones: for, though he was commissioned, as it were, from his very entrance upon the ministry, to preach the Gospel in India, that station seemed for a time, even after all the difficulties in the way of his attaining it were cleared before him (so inscrutable are the designs of Providence!), to be the grave rather than the theatre of his usefulness. He was appoint-

ed, soon after his arrival, military chaplain at Barrackpore, where he had seldom an opportunity of even performing Divine service; and thus seemed to have quitted his native country and taken a distant voyage only to be silenced at the close of it; on which the following just and practical remark is made by the author.

"The history of Mr. Buchanan's first appointment in India will not be in vain, if it serve to check in any who may be similarly situated, either abroad or at home, the too-natural disposition to despondency or haste; and to lead them, in the conscientious improvement of present opportunities, to wait patiently for farther openings, and in the mean time to 'hope in God;' and if it tend to abate in those who may be observing them any impatience of their backwardness in fulfilling even just expectations; and to teach them that charity, which, concerning the substantially pious and sincere, 'hopeth all things.'" Vol. I. p. 155.

It ought indeed to be observed, as a proof of the due mixture of temper and discretion with zeal in Mr. Buchanan's character, that although, when opportunity occurred, he improved it eagerly and to the utmost in promoting the cause of Christianity, yet, when it was denied, he refused to step beyond the limits of his official duty, labouring only to improve the leisure which obscurity entails, and to prepare himself, like a wise soldier, for the future combat. But the reader shall judge of his character and proceedings, during this interval, from his letters, in one of which he says:

"I suffered a long struggle before I could resign myself passively to my unexpected destination. But the struggle is now over; and I view myself as one who has run his race; to whom little more is left to do. I have known some, who, in such a case, would have extricated themselves with violence, and sought a new fortune in the Gospel. But it will require a very evident interposition of God indeed to bring me out of this Egypt, now that he has placed me in it: I shall esteem myself highly favoured, if I be enabled to pass my days in it, with a pure conscience, en-

deavouring to do a little, where much cannot be done.

"I take the liberty of enclosing a bill for fifty pounds for my mother; which I request you will be so good as to send to her, after it is accepted." Vol. I. p. 153.

At length, however, it pleased Providence, most unexpectedly to Mr. Buchanan, to summon this faithful labourer to a more active field of exertion. When the Marquis Wellesley was Governor-General of India he gave a countenance both to religion and to learning which, in that quarter of the world, they had never before received. One of his lordship's first acts was to appoint Mr. Buchanan as a third chaplain to the presidency church; one of his next was to found a college for the education of the civil servants of the Company, to which he invited all the learned of the empire, and of which he made Mr. Brown Provost, and Mr. Buchanan Vice-provost. To the discharge, therefore, of his now twofold line of duty, the whole energies of Mr. Buchanan's mind were henceforward cheerfully devoted.

The institution, thus hastily erected, and since revived, was at first but of short duration. It did not long survive the oriental administration of its founder; and both its Provost and Vice-provost lived to witness its dissolution. Yet, during the short period of its existence, it diffused a light which could not be quenched, and by its death has been the parent of other institutions, which would otherwise, perhaps, be still only a matter of debate. Mr. Buchanan accordingly said of it, soon after the first annual examination of the students—and his words have been amply verified—

"It must continue to exist (though perhaps under a different name), as long as the British empire reigns in India. To send a young man adrift in the upper provinces, without any knowledge of the languages, and without any official preparation, is now utterly impossible. The good sense of young men themselves would deprecate it.

Every one here sees that the body of civil servants educated these three years in the college of Fort William will by and by govern India. Many of them are already approaching to the most responsible situations. The body of juniors that follow, if left in their native ignorance, will be held in comparative contempt, and must ever feel the injustice done to them." Vol. I. p. 252.

He then adds—

"Education has been proved to be useful in India. Of the students who have just left college, only eight out of thirty have contracted any debt. Many of them have saved money; a thing unheard of in India, and by the old civil servants accounted impossible. This is the point to which the public attention is turned. The reign of native money-lenders is now at an end. But a school or seminary directed by native moonshes, and destitute of the high and respectable jurisdiction of learned and religious men, would never be able to effect this desirable purpose. The authority and the honours of a college are alone competent to restrain a body of young men of good families and flattering prospects in this luxurious and deteriorating country. That ever such an objection as that of expense should have been urged by the Directors appears to me unaccountable. The expense, whatever it has been, is now amply liquidated; and in a manner more favourable to the interests of the Company than if the sum had been paid into their treasury; with some advantage of health, of morals, and of learning, and with some coercion of the native ascendancy, which has ever been deemed the bane of the British administration in India.

"Satisfied, however, with the good which has been done by the institution, we wait submissively for the period of its regular dissolution; which will be in December next. Even were it to continue in its present state, or in one yet more improved and respectable, I should not desire to bear a part in it. I have weak health. My heart seeks to be disengaged from collegiate labours, and to find rest and refreshment in the one spiritual work of the everlasting Gospel. Fortune or fame cannot add an hour's happiness to my present existence; but they may interrupt it. I feel a secret pleasure in the purpose of the Directors to abolish the college, as it

respects myself; but I feel at the same time that its continuance under other men would be favourable to my evangelical labours in this country.

"In perfect confidence, therefore, that God will order all things aright, in time, manner, and event, I implore the direction of his Spirit to improve 'the passing day.'" Vol. I. pp. 252—254.

This is not a place for discussing the merits of the college of Fort William. Yet we cannot refuse to insert the following simple record of its achievements, especially as it illustrates the splendid and active liberality of Mr. Buchanan.

"The first versions of any of the Gospels in Persian and Hindostanee which were printed in India, issued from the press of the college of Fort William. The Persian was superintended by Lieut.-Colonel Colebrooke, and the Hindostanee by William Hunter, Esq. The Gospels were translated into the Malay by Thomas Jarrett, Esq. of the civil service.

"Of these and other translations of the Scriptures then projected and undertaken, only a very inconsiderable part was executed at the public expense. The sole charge incurred by the college in the department of sacred translation, was for the Gospel of St. Matthew in Persian and Hindostanee: with this exception, the extensive biblical works successively announced from this institution were carried on at the private expense of those members of the college, amongst whom the Provost and Viceprovost held the first rank, and others who deemed it to be of the highest importance to promote the diffusion of sacred literature in Asia." Vol. I. pp. 299, 300.

"The publication of an hundred original volumes in the oriental languages and literature in the term of four years, is no inconsiderable proof of the flourishing state of the college, as a literary institution. That was, however, but one of its subordinate objects.

"The distinguished proficiency of the students in the oriental languages," says Mr. Buchanan, "is the proof we would propose of the efficiency, utility, and undoubted success of the college of Fort William." *Ibid.* p. 324.

In these extracts the reader will perceive some traces of that enlarged and liberal spirit which in-

duced Mr. Buchanan to consider all that he possessed as his only for the service of the Gospel. The passages which follow will shew in what manner he dispensed his augmented funds, and on what principles he acted in the disposal of them. During his poverty he had not been restrained by the pride of independence from incurring an obligation, when the service of the Gospel might be promoted by his accepting it, although he could then have no hope of making any return. When he became rich, no selfish desire of aggrandizement withheld him from repaying to the full the favours which he had received, and extending similar benefits to others. Thus, in one of his confidential letters, he says:

"By the last ships I sent four hundred pounds to Mr. H. Thornton; being the amount of his expense on my account at college for four years, at one hundred pounds per annum. He never expected that I should repay him; but God has put it in my power, and therefore it is my duty.

"I told him I only sent it back to the fountain, from whence it would probably soon flow again in some act of benevolence.

"I also told him, that I meant to devote five hundred pounds for the support of a young man at the University, of religious character and good ability, who might be in poor circumstances; and whom he, or Mr. Newton, or Dr. Milner, president of Queen's college, should select. At the same time I remitted an order on Messrs. Boehm and Co. to Mr. T. for paying the sum of one hundred and twenty-five pounds per annum, by half yearly instalments, for this purpose; and I expressed a wish that the young man might prove an honour to the Gospel, and become an useful labourer in his Master's vineyard.

"While it is in my power, I wish to do some good thing for the Gospel of my blessed Lord. I may soon be called hence. May I be able to devote my heart to his glory while I stay!" Vol. I. pp. 286, 237.

The munificence which thus began in justice, was soon extended to more splendid objects, as the

bounty of Providence furnished the opportunity. It was no less a sum than two thousand six hundred and seventy pounds, that Mr. Buchanan offered in prizes for such compositions as might tend to excite interest and diffuse information respecting the religious condition of India, as well as the duty of England to improve it; and, in addition to the other translations of Scripture, to which his contributions have been already mentioned, we are told, that

“ Mr. Lassar arrived at Calcutta in a commercial capacity; and having met with some difficulties, he became known to Mr. Buchanan, who, appreciating his talents, generously liberated him from his embarrassments, and engaged him at a stipend of three hundred rupees per month to devote himself to the translation of the Scriptures, and to the instruction of a Chinese class, formed of one of the elder, and three of the junior members of the missionary establishment at Serampore. The expected reduction of the college rendering it inexpedient that Mr. Lassar should be attached to that institution, this stipend was afforded for about three years at the sole expense of Mr. Buchanan. To his liberality, therefore, must be chiefly ascribed the progress which has been made in that quarter towards supplying the vast empire of China with a translation of the sacred volume into its own extraordinary language.” Vol. I. pp. 314, 315.

The order in which these several efforts of enlightened charity were made, is of much value in elucidating the character of Mr. Buchanan. Having commenced in acts of filial piety and just gratitude, he afterwards devoted his property, without restraint, to the diffusion of Christian light and knowledge through every part of the British empire. When he had thus awakened attention in the public mind to a subject so interesting to his own, he proceeded to address the constituted authorities of the land respecting a measure, which it might have been premature to press upon the notice of the government before

the public at large had become, in some measure, acquainted with its necessity. While, however, he possessed a zeal and courage which never shrunk from the responsibility and publicity of such a task, his sense of propriety and his principles of subordination, led him always to adopt the most prudent and regular methods of performing his designs. Thus

“ Mr. Buchanan first communicated his thoughts on the expediency of an ecclesiastical establishment for British India, in letters to the Archbishop of Canterbury, and to the rest of the episcopal bench, having previously submitted them to the Marquis Wellesley. The reply which he received from the late Bishop Porteus confirmed and encouraged him in his determination to bring that important subject fully before the public.” Vol. I. p. 282.

The course, however, of these proceedings was interrupted by a dangerous illness; which, while it led both himself and others to look for a fatal termination, served, under Divine grace, to strengthen him in his Christian labours, to quicken his diligence, and stimulate his faithful zeal. The decline of his health also, by disqualifying him for his accustomed duties at home, prepared the way for an enterprize of which the world has heard much, and for which, we devoutly trust, all the world will, eventually, be the better; for it was the constant practice of Dr. Buchanan to make even relaxation and retirement subserve the purposes of the Gospel. It will be readily perceived, that we allude to his extensive journey along nearly the whole coast of India; including his visits to Juggernaut, the Syrian Christians, and the Cochins Jews, as well as his subsequent introduction to the inquisition at Goa. The notoriety of these visits, which have already been detailed in our pages, deprives us of the pleasure of accompanying him in this undertaking, although the reader will find several additional

facts brought forward in these volumes, and the whole narrative enlivened by neatly-executed engravings of the Syrian churches. We must, however, find room for the few following extracts from his correspondence, which illustrate the necessity of the inquiry, the disinterestedness with which it was conducted, and some of the benefits which could not fail to result from it.

"In the vicinity of Ranniel, there is a high hill, from the top of which the people told me I might have an extensive view of the country. The hill was steep, and of laborious ascent, and I left my servants below. When I had gained the summit, I felt myself much fatigued, and sat down to contemplate the delightful prospect. The mountains of the Ghauts were at some distance, but from their great height they appeared to be close at hand.

"In a few minutes I saw a man coming up from a village below, with a cocoa-nut in his hand. I drank the cooling water, and was much refreshed. He said he was a Christian; that seeing me ascend, he thought the cocoa-water would be acceptable. I said I was a Christian too. He smiled doubtfully, looking at my English dress. He said he was never farther from home than the adjacent mountains, where he sometimes went to fell wood. He did not seem to understand that there were Christians in any other part of the world, than the mountains of Malayala. He pointed out to me by name the Christian parishes which I had visited, but most of the churches were concealed by the trees. The Christians are forbidden to have steeples, as they would appear too pre-eminent among the pagodas of the heathens.

"While I surveyed the Christian districts all around, I reflected on the inscrutable counsels of God, in finding this asylum for the Bible during so many ages; and yet in confining it for so long a period to this region of the heathen world. I indulged the hope that the same Providence was about to unfold itself by dispensing the Bible throughout the East, by means of this people.

"I passed two hours on the top of this hill. I do not know its name. But I called it Pisgah; for I believed that I had a sight of kingdoms promised to

the Messiah in the Second Psalm. 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'" Vol. II. pp. 74--76.

"I proceeded into the interior of the country, to visit the Syrian Christians who inhabit the hills at the bottom of the great mountains of Malayala. The weather was cool and pleasant. The country is picturesque and highly cultivated, diversified with hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The Christians received me courteously, seeing I travelled in some state, escorted by the Rajah's servants. But when they found my object was to look into their books and religion, they surveyed me with doubtful countenances, not well understanding how an Englishman could have any interest in the Christian religion. And the contrary was only proved to them by long and serious discussion, and by the evidence of facts which for the first time came to their knowledge." *Ibid.* pp. 89, 90.

"I have expended a large sum here. Mr. F. told me he had orders from his government (Madras) to supply me with any money I might want. But I did not avail myself of this kindness." *Ibid.* p. 96.

"If I should go by Persia, I am prepared to spend twelve thousand rupees in presents." *Ibid.* p. 125.

"I write this from the fort which the English first built in India; and where, as Tippoo observed in his official manifesto, the English pedlars 'first exhibited their scissars and knives.' Tellicherry lines inclose nine miles in circumference; and the natives have enjoyed the protection of the English for about one hundred and sixty years. The enemy was never suffered to destroy them. *But no English church, or house of prayer, has yet been built.*" *Ibid.* p. 154.

To these extracts, we are desirous of adding the following testimony from the author.

"Dr. Buchanan was cordially and habitually generous; and, independently of those munificent acts which were unavoidably public, the writer of this narrative has met with many other instances scarcely less noble, of which the world never heard; while, in addition to his liberal support of various Christian institutions which adorn our country, there were, no doubt, numerous

exertions of private benevolence, which were utterly unknown." Vol. II. p. 385.

There remained now but two great works for Dr. Buchanan before his final departure from India. Of these the first was the formation of a Christian Institution, which failed for want of support, but of which the objects are thus stated:—

"It was not intended to form an expensive establishment; but that a professor should be stationed as a literary agent of the college in each of the principal provinces of the East, to study a particular language, to collect information, to correspond with the Society at home, to compose and to print books and to instruct the natives in printing. The literary agents were in general to be paid for *work done*; that is, for translations or for printing, previously agreed for, and faithfully executed. Care was also to be taken, that, in cases where translations of the Scriptures should be entrusted to the members of any particular sect, their exclusive tenets should not find admission into the work.

"Dr. Buchanan proposed, that the name of the Institution should not be derived from any church or sect in Europe, but from the religion itself, the knowledge of which it was intended to diffuse; and that the instruments which it would recognize in promoting this great design should be of all nations.

"He next observed, that in order to secure its resources from failure, and that there might always be a copious supply of fit persons for the work, it was expedient, that the Institution should possess an organized body in England, and that its establishment should be sufficiently respectable to attach to it men of rank and learning." Vol. II. pp. 116, 117.

The second work was a Memorial to Lord Minto on that change of policy in regard to the diffusion of Christian truth which characterized the commencement, though it was happily corrected in the progress, of his lordship's administration in India; a Memorial, however, which was never published by Dr. Buchanan till his own vindication from unfounded charges made it necessary.

It is natural in this place to inquire what benefit was effected

by these various active labours of Dr. Buchanan in the cause of Christianity; how far his exertions were successful, and what consequences resulted from them both in India, and in England.

With regard to India, we must be contented to refer to the following testimony from Mr. Brown, his valuable coadjutor and constant friend, which occurs in a letter to Dr. Buchanan, written some time after his return to England.

"You are truly the root of our Bible Society. I have had long and full discussions with Lord Minto on all subjects of religion, missions, Scriptures, &c.; and he is very desirous to tread back his steps, and to atone for the mistake which he made at the beginning of his government.

"Your letter prepared the way for this reflux of sentiment. Neither that, nor the Chinese, nor any part of your labours, has fallen to the ground. Therefore go forward and obtain the crown of righteousness which is before you." Vol. II. pp. 261, 262.

In reference to England, a detail is afforded in the first chapter of the third part of this work, which we cannot abridge and must not transcribe, of the various publications which issued from the press on the great subject to which Dr. Buchanan first invited the attention of his countrymen. By these works knowledge was diffused, and interest awakened, in a cause which, but for the stimulus of his single exertions, might have slumbered in hopeless neglect through the whole of that period which has now happily terminated in the establishment of a permanent, though inadequate, hierarchy in India.

While, however, Dr. Buchanan, in the execution of the duties attached to his public station, had set so many springs in motion both in Europe and in Asia, he was himself so far from desiring to be obtruded on public notice, that, in one of his first letters to Mr. Brown in India, after his own return to his native land, he says:—

"People imagine that I am meditating war. Nothing is farther from my thoughts I am at present reading the Bible, and studying some subjects for sermons to poor people." Vol II. pp. 200, 201.

His whole conduct, during the remainder of his life, was conformable to this profession. He remained preaching the Gospel to the poor to the last, though occasionally drawn out, by the inquiries of others, to add the weight of his authority and the fruit of his exertions to the efforts which were being made in that interval for setting up an ecclesiastical establishment, and encouraging the labours of Christian missionaries, in the great scene of his former labours. To such calls he was never inattentive; and whatever his pen, his voice, or his personal industry could effect for the promotion of the Gospel, he continued to exert with unabated zeal and delight. To this truth the following extracts bear witness. The first is from a letter to the Court of Directors; and the happy expedient which it suggests breathes all the ardent and humane spirit of the writer.

"Are there no means of mitigating the anguish of reflection in England, when we consider that the desolations of Juggernaut exist under our government? Yes, we answer, there *are* means. We have seen with what avidity the holy Scriptures are received by the pilgrims. These pilgrims come from every part of India; some from Cabul, a distance of sixteen hundred miles, and some from Samarchand. They are the representatives of a population, amounting, as we have seen, to 'two hundred millions.' They are of every caste, and many of them of no caste at all. The Bible is, by the inscrutable providence of God, at hand: it has been translated into the languages of India. Would it not, then, be worthy of the East-India Company to order ten thousand copies to be distributed annually at Juggernaut, in any manner that prudence would justify and experience direct, as a sacred return for the revenue we derive from it, if it should be thought right that that revenue should still be

continued? The Scriptures would thus be carried to the extremities of India and the East. Is it possible that the shadow of an objection should arise against such a measure, innoxious, as it is humane and heavenly, in its tendency?" Vol. II. p. 323.

The next extract is still more expressive and characteristic.

"Of his short and affecting visit to Clapham, the following interesting anecdote has been communicated by the friend at whose house Dr. Buchanan took up his abode.

"He was relating to me," observes this gentleman, "as we walked together from the church-yard where we had deposited the mortal remains of Henry Thornton, the course he was pursuing with respect to the printing of the Syriac Testament. He stated, that his solicitude to render it correct had led him to adopt a plan of revision, which required him to read each sheet five times over before it went finally to the printer. The particulars of the plan I do not very distinctly remember. It was, however, something of this kind. He first prepared the sheets for the press. When the proof was sent, he read it over attentively, instituting a comparison with the original, and looking into the various readings, &c. A revise was sent him, which he carefully examined, making corrections. This was submitted to Mr. Yeates. When it came from him, he read it again, adopting such of his suggestions as he thought right. When the printer had made the requisite corrections, he sent a fresh revise, after being read, to Mr. Lee, and re-perused it when it came from him. A third revise was then procured, which he again examined before it was finally committed to the press. I do not know that I am precisely accurate in this statement, but it was something of the above description.

"While giving me this detail, he stopped suddenly, and burst into tears. I was somewhat alarmed. When he had recovered himself, he said, 'Do not be alarmed. I am not ill; but I was completely overcome with the recollection of the delight which I had enjoyed in this exercise. At first I was disposed to shrink from the task as irksome, and apprehended that I should find even the Scriptures pall by the frequency of this critical examination. But so far from

it, every fresh perusal seemed to throw fresh light on the word of God, and to convey additional joy and consolation to my mind." Vol. II. pp. 362, 363.

Again, when it pleased God to visit him with a second incapacity for his public ministry by a slight paralytic seizure, he formed another scheme, as before, to render his retirement from studious pursuits subservient to the diffusion of Christian knowledge, especially in relation to a point which was intimately connected with the whole object of his philanthropic labours*. He was never able to carry it into execution; but its very formation displays the energy of a character which could find alike in weakness or in strength an appropriate occasion for glorifying God.

Dr. Buchanan's principle of action is displayed in two sentences of his own; and his whole life furnishes a comment upon them.

"I am looking out with some solicitude to see what may be done, both in regard to England and India; and I think Providence will soon open a way. In the mean time, the Gospel is preached both at home and abroad, and 'the kingdom' advances. It is ours to work 'to-day.' *Τὸ σήμερον μέλει μοι.* Christ will see to his own church 'to-morrow.' I pray that I may do in the right spirit the portion of work assigned me, whatever it be; if indeed I belong to the family of Christ, and have found mercy to be faithful." Vol. II. p. 226.

But the spirit, in which Dr. Buchanan received that further increase of his illness which put an end to all his speculations of travelling, is also worthy of general regard and attention.

He intimated his intention of proceeding on his proposed voyage early in

* His plan was to visit Palestine and other parts of South-Western Asia, with a view to investigate the circumstances of the Christian Churches, the state of the Jews, the facilities for printing or circulating the Scriptures, and similar points connected with the diffusion of the Gospel in the East.

the month of February following. A few days, however, only had elapsed before a second and more alarming attack suspended, and ultimately dissipated, all thoughts of accomplishing that extensive and interesting undertaking. His letter upon this trying occasion exhibits his characteristic piety and submission, and is as follows.

"I must use the hand of another to inform you, that I was visited last week by an illness of the same nature with that in the beginning of the year. I have had a second paralytic stroke, affecting the half of my head and body, and forming a complete hemiplegia. My voice is not much affected, and the numbness is slight. But yet I consider that this may be a precursor of a third and last call to quit my earthly mansion. I view it, therefore, as a most merciful dispensation, and hope I shall ever retain my present thankful sense of the Lord's gracious mode of bidding me prepare for my journey, and of calling me gradually to himself." Vol. II. pp. 262, 263.

His death at last was sudden; and the following anecdote of his closing labours is singular and affecting.

"The time of his departure was now fast approaching. He continued, however, his Christian undertaking to the last. On his return from Yorkshire he had proceeded with the preparation of the Syriac version of the Acts of the Apostles, and had advanced, on the day preceding his death, to the twentieth chapter; in which the zealous and affectionate Apostle, in his address to the elders of Ephesus, expresses his conviction of his final separation from his friends in these remarkable words: 'And now, behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.'" Vol. II. pp. 364, 365.

In this abstract of his life we have regarded Dr. Buchanan as a public character, without devoting much attention to his conduct in the private and domestic relations of life. He was twice married, and survived both his wives. Some letters to his surviving children, written in a playful strain, yet not destitute of Christian instruction,

evidence how well he was fitted for the enjoyment and conduct of domestic life. The following examples cannot fail to interest every parent.

"Tanjore, in India, 1st Sept. 1806.
"My dearest little girls, Charlotte and Augusta,

"I hope you are very well. Whenever you can both read the Bible, let me know, and I shall go home. I want little girls who can say to papa at breakfast, 'Papa, we will read the newspapers to you, while you take tea.' I want little girls who can read when papa writes to them *so**, and who do not oblige him to draw little letters till his fingers ache.

"I am happy, my dear children, to hear so good an account of you. Be very good, and I shall come to you soon.

"I saw the two little daughters of the King of Tanjore to-day. They are covered with pearls and diamonds; but their skins are black; and they cannot read one word, although they are about eight years of age. Therefore my own two little girls are more dear to their affectionate father than the princesses of Tanjore. C. BUCHANAN." Vol. II. pp. 38, 39.

"You ask me for Mr. Slater's drawing. I sat to him two mornings, but contrived to have a sheet of Syriac placed in the direction I was to look. He complained that I was thoughtful. I told him of the talent of Sir Joshua Reynolds; who by his fascinating discourse contrived to keep his *patients* (a proper term I think for persons subjected to this operation) in a state of high good humour, particularly with *themselves*, which shewed itself in their beaming and expanded looks. When Mr. Slater had done, I looked in vain for the beaming and expanded look. Mr. S. accused the Syriac. I told him I thought the picture was that of an ill-looking man. He said he thought it was a *good likeness*. I only saw it for two minutes, after sitting to it two days. I told him he might send it down to Mrs. Thompson, and he should be at liberty to engrave it, if it obtained *her* approbation. I desired him to send with it, as a present to you and Augusta,

* "This refers to the first six lines of his letter, which Dr. Buchanan had taken the pains to write, or, to express it more plainly, to *print* in Roman characters."

a print of Mrs. Hannah More; that you may have before your eyes a lady who made so good an use of her opportunities for study between the fourteenth and seventeenth year of her age, that the world has been benefited by it ever since." *Ibid.* pp. 354, 355.

But one of the most amiable features in Dr. Buchanan's character, as brought forward in these volumes, is his constant and fraternal affection for Mr. Brown; a friendship commenced by unity of occupation, cemented by an unbroken spiritual intercourse by letter or by conversation, and continued to the end of life.

"'You ask me,' says Mr. Brown, 'if Dr. Buchanan is my friend? I answer, I know no man in the world who excels him in useful purpose, or deserves my friendship more. Perhaps there is no man in the world who loves him so much as I do; because no man knows him so well. Further, no man I believe in the world would do me service like him. We have lived together in the closest intimacy ten years, without a shade of difference in sentiment, political or religious. It is needless to add, without a jar in word or deed. He is the man to do good in the earth, and worthy of being Metropolitan of the East.'" Vol. I. p. 147.

We have not space remaining for more than a few cursory remarks on a character, the grand outlines of which (and these are what we have been most anxious to keep in view) must now be obvious to every reader.

As a preacher of the Gospel, it seems almost necessary to say something respecting the attainments of Dr. Buchanan. We cannot, however, do more than point out in his own language, as contained in a letter to Mr. Brown, some of those appropriate tests of ministerial sincerity and correctness, on which his own character was moulded, and which we would earnestly recommend to general observation.

"The holy skill of preaching appears to be the fruit of long experience and converse among God's people. And in Calcutta, as in every other place, the able minister of the New Testament

can only be made, by nightly and wakeful meditation, patient study, and prayer-producing self-denial.

"It appears to me that it was never intended that the Gospel should flourish in the heart and mouth of any minister, who did not make it the 'one thing,' the sole point of heartfelt recurrence. But when it is made so, I can easily conceive how the tender plant grows a great tree with spreading branches and refreshing fruit. Then, no doubt, even a mind naturally barren bears exuberant ideas, and is constantly forming lively images; and, though the mouth be rude in speech, the full heart becomes vocal, and utters the 'word in season.'" Vol. I. pp. 224, 225.

"One thing seems probable, that no sudden success will appear from any sudden change of our style of address, or manner of preaching. It arises usually from the impression of private character and manner of life. Private character alone will confirm the public sermon. The holy life of the minister is the good alternative among men.

"As to myself, it is my only desire to be of some service to the church of Christ before I die; and I would gladly seize any means, by change of situation or otherwise, which would enable me to do so. As to this world, there is no object (if I know my own heart at all) which I have in view; neither of family, of fortune, of situation, of leaving this country, or continuing in it. I have chiefly to complain of a languid and heartless constitution, both in body and mind, which makes me to bear easily with all things, and to have little pleasure in any thing. This loss of energy and life has been occasioned partly by a continued course of ill health, partly by the untoward circumstances in my situation since I arrived in this country, but chiefly by the natural contagion of unchristian manners." *Ibid.* pp. 226, 227.

"What another school than Calcutta would have produced, I know not. But I shall be blessed, if grace be given unto me to do what good I can, consistently and steadily in my various situations. Unhappily, collegiate avocations usurp much of my time. But let us beware of repining at the necessity of spending time in this way, till we become *confident*, that were all our time at our own disposal, we should spend it in a better." *Ibid.* p. 228.

The chief object, however, to which we wish to direct this article,

is that of encouraging others, according to the measure of their talents and opportunities, to follow so cheering an example: for, as Dr. Buchanan justly says,

"That which was prophesied of the Christian religion has been fulfilled in every age; 'that it should be in a state of conflict; but that the spirit of some would preserve it unto the end of the world.' 'Ye,' saith our Lord, 'are the salt of the earth.' Ye are they, who, having an impression of the eternal truth of my Gospel, will maintain its doctrine and principles for your own salvation, and for the advantage of an evil world." Vol. I. p. 292.

How many among us must there be who have advantages at least equal to those of Dr. Buchanan, for the grand purposes of supporting truth and discountenancing error, if only they had also the same qualifications of piety, and love, and zeal!

"More of my friends," says Dr. Buchanan, "err through too much prudence than too much zeal. I think I have observed that a man who is well acquainted with the world, cannot have too much zeal. If he is ignorant of men and manners, his zeal will injure his cause; and it is not till after repeated lessons that he is put right." Vol. I. pp. 98, 99.

The Christian hero must never relax his exertions so long as he has an enemy to contend with, nor despair while God is his strength. The grand characteristic of Dr. Buchanan's mind, as we have before seen, was a simple desire to do the will of his heavenly Father, in whatever manner or degree he might be called or privileged to fulfil it. He was therefore always seeking for opportunities, such as might be legitimately used for the high ends of his calling; and whenever such opportunities occurred, they found him, like a sentinel at his post, ever ready to act when occasion served, though never consenting to further the cause to which he was attached, by other means than those which were lawful.

The opportunities which are placed in the power of every individual for advancing the kingdom of Christ upon earth must be left to each man's own conscience to determine, and to each man's own zeal to improve. Our sphere of action may not be as wide, or our success as great, as that of Dr. Buchanan; but if we adopt the same principle, we may also humbly hope for a similar reward, and take for our motto, with the proper latitude of application, the remark already cited: "If I can by nine hours' study a-day serve my heavenly Master faithfully, I think he will give me my hire." Vol. I. p. 65.

The Churchman dissuaded from becoming a Member of the Bible Society: And the Extent defended, to which Education is carried in the Schools of our Church: a Sermon, preached at Bridgewater, before the District Committee of the Society for promoting Christian Knowledge, on Friday, the 6th of September, 1816. By JOHN MATTHEW, M.A. Rector of Kilve and Stringston, Somerset, and late Fellow of Balliol College, Oxford. Bridgewater: printed for the Author. 1817.

The Churchman upheld in his Support of the Bible Society; and Schismatical Representations of the Gospel detected: or, Remarks, addressed to a Friend, on two Sermons recently published by the Rev. J. Matthew, A.M. Rector of Kilve and Stringston, Somerset; and late Fellow of Balliol College, Oxford. By one of the Secretaries of the County of Somerset Auxiliary Bible Society. London: Hatchard. 1817.

It is not often that a single sermon, and particularly a charity sermon, furnishes an object of sufficient magnitude or interest, to demand the labours of the critic; but the discourse before us is so incor-

rect in many, if not most, of its positions, as well as so uncandid in its animadversions, that we should scarcely do our duty, if we did not notice it for the sake of exposing its mistatements. The chief, and indeed only, claim which it possesses on our attention, is the circumstance, that, faulty as it is, it was delivered before the District Committee of a Society which not even the errors, the bigotry, and, in the present case we may add, the *calumnies* of some of its professed defenders, shall make us cease to venerate. In perusing a discourse like the present, we could almost imagine that the writer deliberately wished to disgust and repel all sensible, moderate, and spiritually-minded churchmen, and thus to gain over to party a society which was intended for the general benefit of the world; besides incidentally furnishing a plausible argument against the orthodoxy of those members who, though most anxious for promoting Christian knowledge, may not choose to countenance every position laid down by a controversial partizan.

We can account in no other way for the circumstance of such a discourse as the present being published, as the title-page states, "at the request of the Committee," than by supposing either that the Board did not distinctly enter into its merits or demerits during its public delivery, and therefore wished to bestow on its arguments a more deliberate examination; or, what is more probable, that the publication of the annual sermon is a customary ceremony from which they could not depart without a breach of delicacy and decorum. It is, however, quite unaccountable by what process of persuasion the author prevailed upon himself to dedicate his philippic to his much-respected diocesan, the Bishop of Bath and Wells; a prelate of manners so amiable and so notoriously averse from the noisy jarrings of controversy, that he must doubtless

have felt considerable pain in the perusal—especially as he himself, though not a member of the Bible Society, nor perhaps approving of its constitution, has ever acted with that conciliating moderation which became his dignified station, and left unfettered the understandings and consciences of his clergy.

We pass by the quaint and not very ornamental heading of the title-page, in order to examine the structure to which it stands as an appropriate sort of portico. We shall proceed with our extracts and remarks in regular order, beginning with the very first sentence, with which we have no fault to find except that it professes to describe a class of persons who, we imagine, do not exist, or whose character, if they *do* exist, has no bearing whatever on the merits of the subject under the author's discussion. The passage is as follows:—

“It cannot but appear extraordinary to an enlightened mind, that the opinion should ever have been entertained, that there exist no difficulties in Scripture, which exceed the grasp of uncultivated understandings. Surely, the man who has embraced so strange a sentiment, must be utterly unacquainted with the nature of those ancient languages in which it has pleased the Spirit of God to make his revelations to mankind: he cannot be aware of the remoteness of the periods at which the sacred books were written, and of the manners and opinions which then prevailed,” &c. &c. *Matthew*, p. 1.

Now for the application:—

“But, preposterous as this opinion is, we know that it *has* existed, and that it still exists; and incalculable is the mischief which it has produced in the Christian world.—It has been the fruitful source of error and of depravity.—For, the effect of it has been, that presumptuous men, with minds totally destitute of every species of culture,—without any qualification but a dauntless assurance, and a conceit, the child of ignorance,—have dared to invade the sacred province of the ministry of Christ;—have dared, without any designation but their own, to assume the awful characters of the interpreters of the word, and stewards of the

mysteries of God. These are the men who in their crude, extemporaneous addresses to their deluded hearers, descant, with a flippancy almost blasphemous, on the loftiest articles of our faith;—dogmatizing, with unblushing confidence, on those questions which the profoundly learned, and the sincerely pious, hardly venture to approach but on their knees.” *Ibid.* pp. 2, 3.

Here again we have no great fault to find with Mr. Matthew, except, 1. That his remarks are not quite *true*; for even the most self-sufficient pretender to theological knowledge does not profess to believe that “there exist no difficulties in Scripture,” which exceed the grasp of uncultivated understandings. Rash and unhallowed as are the speculations which we have sometimes witnessed in men of weak and enthusiastic minds, not even the most dogmatical would thus venture to proclaim himself an absolutely infallible expositor of every passage in holy writ. 2. That even if true, the intemperate and vindictive language which deforms the passage, was not the best means to increase the grace of charity in his hearers, or to reclaim the unhappy objects of his reprehension. 3. That whether true or false, the whole passage is irrelevant to the subject to which it is intended to refer; namely, the supposed dangers resulting from the principle and operation of the Bible Society.

In the next two paragraphs, (we proceed regularly to avoid the suspicion of mistatement or unfair selection), Mr. Matthew properly enough guards his hearers from the inference that the difficulties which are to be found in the Scriptures afford a presumption against their Divine authority; arguing from analogy, that “if the daily necessities and comforts of life are not to be procured without fatiguing toil,” it could not be expected that “the only true wisdom, the knowledge of things Divine, the science of salvation, should be acquired without the sweat of the brow of our minds.” pp. 4, 5.

We pass by the curious phraseology of the last sentence, to state the contents of the next paragraph, in which our author infers the great obligations of the public to the Bartlett's Buildings' Society for its useful labours; and after giving his opinion, that "the religious sentiments and moral conduct of our country have been in a state of uniform (he might have said *accelerated*) progression," adverts to the "hardly credible" distribution of the Scriptures at home and abroad,—to the extensive distribution of the Liturgy, in order "to prevent their being wrested to the destruction of the unlearned or the unstable reader,"—to the "millions of religious books and tracts, the pious labours of orthodox divines,"—and, "to crown the whole," to the Bible now issuing under the auspices of the Society. Now we admit, as fully as our author, the many claims of the Society to respect and gratitude; but we think it but fair to remind him, that after all, to use his own words, it is but "*a part*" of this "happy change" which can be attributed to any one of the many beneficent institutions which adorn the British dominions; and we would particularly whisper, for his information, that the "hardly credible" dissemination of the Scriptures, of which he speaks with so much pleasure, has been pre-eminently the work of those very persons and that very Society whose measures he so severely reprehends. It is, however, amongst the anomalies of this strange controversy, to find men professing to exult in the universal diffusion of the Scriptures, while they dissuade the world against the means by which such a desirable end can best be attained; We also rejoice with Mr. Matthew that our revered Liturgy has been circulated with such laudable diligence; though we have some little doubt how far he will feel it right to rejoice with us in return, that the once almost obsolete Homilies and Articles are be-

ginning, as they deserve, to obtain an almost equal circulation. Of the Society's tracts we say less, because, although composed by "orthodox divines," we are not sure that the effect of the many which are good has not been greatly impeded by the counteracting influence of the few which are either indifferent or decidedly bad; and, at all events, we have not the same unquestionable guarantee in this part of the proceeding, as in those parts which refer to the distribution of compositions of allowedly correct and Church-of-England tendency.

Our author next proceeds to inform his readers, that there are persons

"who think the cause of religion *best* promoted by circulating the Scriptures in their native simplicity, without liturgy, creed, or comment;—who maintain, that the interpretation of the Sacred Volume may be safely left to the unassisted efforts of the untutored mind. And we all know," he adds, "that on *these* principles, a Society, consisting of Christians of every description, has been formed, which members of our own Church are, with earnest importunity, continually solicited to join." pp. 6, 7.

The former of these two remarks may be very true; but we strenuously deny that it is on "*these* principles," that the Bible Society has been constructed. No man is called upon by the Society to adopt as an article of his faith, that the distribution of the Scriptures, without liturgy, creed, or comment, is the "*best*" method of advancing the cause of religion; it is enough if he believe it to be a lawful and useful mode, as it is undeniably the *only* mode in which, as things are at present constituted, the object can by any concurrent efforts of the Christian world, be generally or even extensively attained.

In order, however, to render his arguments more convincing, by means of ocular demonstration, the preacher invites his auditors to proceed with him—

"I mean," he suddenly ejaculates, "*in imagination only*,"—(a most wholesome caution,)—"to one of the assemblies of this confederation, and there to observe, in succession, the several characters that will present themselves to our view." Matthew, p. 8.

The first of this motley group is the Socinian, whose awful creed Mr. Matthew narrates in terms very descriptive, but which, we fear, partake far more of theatrical display, with a view to excite horror at the Bible Society, than of that holy grief and Christian pity which ought to have been awakened by so sad a spectacle. But again, and again, we would ask, What has the Socinian's creed to do with the orthodoxy of the Society's Bibles, which are, word for word, the same with those which Mr. Matthew doubtless distributes in his own parish—Bibles translated by our own Church, and accompanied, which is the only infraction, if it may be so called, of the neutrality of the plan, with headings to the chapters, totally inconsistent with the Socinian views and doctrines? We are more surprised than grieved that Arians and Socinians countenance the Society; and, in fact, the *churchman* is the only person who concedes *nothing* in enlisting beneath its banners. Our author might attend every Bible institution in the kingdom, without having his ears once offended with so much as an allusion to the obnoxious tenets which he mentions. If in his excursions he witnessed any apparent infringement on the neutrality of the system, it would probably be on the part of the members of his own church, who, from being constantly goaded with their want of orthodoxy and zeal for the Establishment, think it sometimes necessary to trespass a little upon the patience of their Dissenting friends, by avowing their opinion upon subjects not strictly necessary to the business of the meeting, and which therefore ought perhaps in general to be avoided. It is not by going "*in imagination*" but in reality

that our author can hope to correct the numerous misconceptions which he appears to have formed upon the subject of the Bible Society.

The next portrait, not to say caricature, is that of the Quaker. We omit the unmanly allusion to his garb and exterior, (which assuredly were not fit subjects for introduction into a Church of England pulpit, and would scarcely have been tolerated in a provincial conventicle), to give, and we blush while we give it from the pages of a clergyman, the following unkind and uncandid remarks, which we certainly should not quote, except for the purpose of exhibiting the result of our author's speculations upon baptism.

"This man *abhors* the ministry,—he *despises* both the blessed sacraments of Jesus. He *ridicules* with opprobrious names that holy baptism,—that mystical death unto sin and resurrection unto righteousness, which we know to have been ordained by Christ himself, and to have been enjoined, with the most tremendous sanctions, on all believers,—that sacred rite, in which every true, spiritual member of the Church believes, that he was PARDONED, JUSTIFIED, SANCTIFIED, GLORIFIED.—He rejects, with disdain, that holy supper, which was instituted, almost in his expiring moments, by the great Saviour of mankind, to be the perpetual memorial of his death, the pledge of his faithful love;—that supper, in which we trust that we spiritually eat the flesh of Christ, and drink his blood, receiving thus every benefit of his passion;—that supper, in which we are assured, that all the graces, and all the promises of baptism, are continually renewed to fallen, but repentant, sinners.—This is the man, who, on principle, on religious principle, robs that church, which we regard with more than filial veneration;—who thinks every species of resistance sinful,—even a resistance to the victorious enemy of his country,—except that which he opposes, with a pertinacity the most inflexible, to the lawful demands of the man of God, the minister of Jesus.—This is he, who, with a presumption bordering on blasphemy, attributes to the immediate, the plenary inspiration of the wise and Holy Spirit

of God, those incoherent, those convulsive effusions, which nothing but a feeling of compassion for poor humanity thus degraded,—nothing but a sentiment of veneration for religion, even when so ridiculously distorted and burlesqued,—could prevent our receiving with the loudest laughter of derision.” pp. 10, 11.

These are not the passages in an author's works which tend most to render his death-bed easy, and the anticipation of eternity welcome. Whatever may be the errors, the heterodoxy, or even the heresies of a body of men like the Quakers, is this the mode in which they are to be spoken of by a frail and fallible mortal who is taught to remember that he is himself also in the body; and especially by a minister of Christ, who is commanded “not to strive,” but to be peaceable and gentle, “in meekness instructing them that oppose themselves?” We honestly put it to our author's conscience: whether the expressions *abhor, deride, reject with disdain, ridicule with opprobrious names, &c.*, are fairly applicable to the mode in which the Quakers are accustomed to express themselves relative to those matters of religion in which they differ from their neighbours. Does he not know that they profess to acknowledge both the sacraments, at least *spiritually*; so that though we are far from palliating their erroneous and unscriptural views on this important subject, we cannot consent to allow that they deserve the treatment which they have received at our author's hands? Yet we are not sure, after all, whether their ideas respecting baptism are half so dangerous or absurd as those of our author himself; who, far out-Manting Dr. Mant, asserts, that, by means of this sacrament, “*every true spiritual member of the church believes, that he was PARDONED, JUSTIFIED, SANCTIFIED, GLORIFIED!*” If this be the case, we seriously think, and devoutly hope, that the rector of Kilve and Stringston is the only “true spiritual member

of the church” in the whole county of Somerset or province of Canterbury. Pardonèd! justifièd! sanctifièd! GLORIFIÈD! What would our Mants, and Bethells, and Laurences, and Tomlines, say to these expressions? We do begin more than ever to hope, that in proportion as the venerable Society in Bartlett's Buildings perceive the ignorant and unhappy mistakes of some of their humble imitators and admirers in the country, they will feel the necessity of avoiding the adoption of such tracts as may give occasion, however remotely or undesignedly, to such direful misconceptions. Nothing, surely, but the awfulness of the subject will prevent the friends of the Society receiving “with the loudest laughter of derision” the doctrine of *baptismal glorification*; and if even a respectable divine, a rector of two livings, a master of arts, and late fellow of a college in the university of Oxford, can thus unhappily wander into such unscriptural absurdities, misled by the supposed opinions of a few controversial brethren, how great, how irreparable must be the evil of circulating such tracts as those of Dr. Mant, &c. among the lower orders of the community! We have no words to express half what we feel upon this subject.

The next portrait is that of the Calvinist, which affords a tempting opportunity for the display of a still worse spirit, if possible, than that which marked the description of the Quaker. Whatever we may think of Calvinism, specifically so called, we are sure our author's description of it is as incorrect as it is intemperate. The *mode* also of expression, even when the idea is not substantially false, is such as we conceive no man of deeply religious feeling, or who was jealous for the honour of God, could possibly venture to adopt. The whole paragraph seems to have been modelled from the disgusting pages of “The Barister,” with a few decorative

touches from certain other works, which we will not name, because we hope, in a judgment of charity, the authors of them have repented of every expression which, while it professed to be levelled only at the peculiar doctrines of opponents, stabbed to the very heart the essentials of the Gospel. We would quote a page or two from our author in proof of the justness of our remarks, and as a plea against the charge of writing with undue severity; were we not unwilling to pollute our pages with mere ribaldry, or to wound the minds of our readers with passages which, under pretext of exposing false doctrine, convey inevitably a broad sneer against those peculiar phrases and passages of Scripture, which, however incorrectly understood, or improperly obtruded by weak or ignorant men, are not the less sacred in the eyes of the devout believer, and will not be the less cautiously guarded by him against every irreverent association. See, for example, pp. 14, 15.

Mr. Matthew concludes his description of the opinions of Calvinists with a reference to their preachers and places of worship, which, though evidently intended to be specific, would include not less the Wesleyan Methodists, whose opinions on the disputed subjects are avowedly of a very different kind. Indeed, our author's strictures on the whole of this subject constitute a jumble of ideas, as inconsistent with fact and reality as the latter part of the sentence which we are about to quote is with charity and truth.

"These are the very doctrines which the religionist whom we are now contemplating hears with delight and admiration, preached by the vilest, the most illiterate mechanics, with the wildest ravings of fanatic phrensy, in those unhallowed buildings which now shock the eye of sober piety in every street of our towns: which, in every village, with shameless front, insult and browbeat the humbled house of God; those odious buildings, in which schism, with conceit, vulgarity, and ignorance for her attend-

ants, teaches, by day, the worthlessness of virtue to crowds of eager listeners, to whom, at night, she kindly affords the welcome opportunity of practising her precepts." Matthew, pp. 16, 17.

We have only to remark, on almost the whole of the statements to which we have adverted, that they constitute a flagrant breach of the Ninth Commandment; and that, even were they as true as they are notoriously otherwise, they would form no legitimate argument against the Bible Society. Our author, indeed, thinks differently; he imagines, contrary to all fact and experience, that *such* a society could not "co-operate with a zeal so ardent, *only* for the purpose of distributing Bibles;" and manfully infers that "nothing would tend more effectually than this (attending Bible Associations), to produce an indifference to our lawful creed." We never knew, till we read the following passage, how much was implied in the mere act of attending a Bible Society meeting. It is really a serious affair, a virtual exposition of faith, and an acknowledgment of some of the most grotesque doctrines which our author can conjure up for our amazement!

"Every member, and especially every minister of the church, by appearing in such a meeting, whatever his private sentiments may be, lends, in the estimation of the world, the sanction of his presence, and of his influence, to the following positions:—that, the mere reading of the Bible is, in religion, all in all; that if the Bible be but read, the interpretation of it may, and ought to be left to self-appointed pastors, or to the unassisted efforts of unlettered minds; that no doctrine, *sincerely*, however *erroneously*, inferred from Scripture, is obnoxious to the Divine displeasure; that heresy and schism, therefore, are not sinful; that our church is no more than *one* of those innumerable sects into which the professors of Christianity are now divided; that all creeds, all modes of worship, all systems of ecclesiastical government, are equal in the sight of God; that he beholds with an impartial eye the church and the conventicle." pp. 19, 20.

Mr. Matthew next proceeds to shew what will be the consequence. "if this indifference to our national church should universally prevail;" and then assuming, of course, that it *will* and *must* prevail, if the Bible Society continue in existence, he arrives at the following expostulation:—

"And for what *purpose* is it that the welfare, the very existence of this incomparable church is to be thus endangered? For distributing Bibles. Bibles! Why your own society will supply you with these in *countless myriads*. But this new association disseminates the Scriptures in *foreign lands*. And do not we the same? We do *more*. By means of our missionaries, our liturgy, our catechisms, our creeds, our tracts, what we disseminate, we interpret also. But *they* circulate the word of God in *more languages*. We acknowledge that they do; in *some* languages, indeed, the very names of which are not a little strange to European ears. But to what purpose, let me ask;—and I would beseech your attention here;—to what purpose, is such a circulation made? What benefit can the poor Hindoo, the Moor, the Negro, the Kalmuc, derive from the book of Revelation, though in his own barbarous dialect, concerning which he endeavours in vain to procure any information from the person who presents it? 'How can he hear without a preacher?' 'How can he understand, except some man guide him?' pp. 21, 22.

How much worse than merely idle and irrelevant is all this declamation! Mr. Matthew first *assumes*, what is the very matter in dispute, that the Society *will* endanger the Church; and then argues, that the danger is incurred expressly for the sake of distributing Bibles, which, with no small sublimity, he proceeds to inform us, might have been procured in *countless myriads* elsewhere. The last statement, and that which, if set aside, his whole argument falls to the ground, is quite incorrect; for it is a notorious fact, that *had* these "countless myriads" of Bibles been forthcoming from any societies already in existence, the Bible Society

would never have been instituted. He needs but open the first chapter of Mr. Owen's History of the Bible Society; to learn that these countless myriads were not even sufficient to supply the temporary wants of a few Welch districts. We say nothing of the world at large, because our author seems to think this part of the proceeding quite futile, and even ridiculous; forgetting that the Bible is its own evidence; forgetting that the Spirit of God is promised as truly, though not as miraculously, now as at the day of Pentecost; forgetting the testimony of facts, which undeniably prove that heathens in almost every age *have* been converted to God by the perusal of the sacred word; forgetting that the introduction of Bibles, if of no other use, is at least an excellent preparative for ulterior operations; and forgetting, lastly, what, in point of fairness, ought not to have been forgotten, that the very men who are most anxious for the circulation of the Scriptures, are also among the warmest advocates for missionary exertions.

Fearing, however, lest even all these powerful dehortations, and all these pathetic appeals relative to the *ecclesiastical* part of our constitution should not be sufficient, Mr. Matthew judiciously backs them with a still more popular argument: "If our own *temporal* peace and comfort, if the welfare of our country is dear to us," then — but the argument is too obvious to need the completion of the climax. He adds:

"Let us take care that we are not seduced by the mawkish plea of a spurious liberality, into a line of conduct which may, in its consequences, endanger that *glorious constitution*, always the admiration, and now the model of the world; that constitution which has elevated Britain to the exalted eminence from which she now looks down upon the grateful nations—the deliverer, the guardian, the benefactress of mankind," p. 24.

that constitution, we may add, which the friends of the Bible Society love

full as well as our author, and which they rejoice to say is utterly opposed to the bigoted spirit which he endeavours to inculcate. It is really astonishing that the princes, prelates, legislators, cabinet ministers, gentry, clergy, and commonalty, who have patronized the Bible Society, should never have discovered its shocking and inevitable tendency to injure the civil constitution of these realms till informed of the fact by a country clergyman, whose merit in making the discovery is the greater in proportion as his opportunities of forming a correct judgment have probably been less.

Thus we arrive at the conclusion of the first head of the sermon; though, were we to judge of the quantity of ground gone over by the number of faults discovered, we should be greatly deceived; our author having condensed and clustered into a few pages of a single sermon as many blemishes as, in the ordinary course of management, would have served to expand over half an octavo volume.

The second head is, "The Education of the Infant Poor," which, though it occupies but about twelve pages, and, from its comparative brevity, is less fertile in the number of mistakes and perversions than the foregoing division of the subject, involving, in fact, but a few radical errors which extend throughout every branch and twig of the discussion, is, in point of novelty and boldness in error, more exceptionable than even the former part of the discourse.

Our author begins with taking for granted the utility of *some degree* of education for the poor: here, of course, we fully agree with him. He next undertakes to defend the *extent* to which education is carried in the National Schools; a point, again, on which we have no occasion to differ: it is only with the extraordinary mode of argument which he has adopted, and not with the conclusion itself that we have to find fault. Mr. Matthew

shall state his views in his own words.

"As it has pleased the Almighty to make a revelation to mankind, it must be his will, that *all* to whom it is addressed should *understand* it. But it is impossible that this should be done by an undisciplined mind. You will easily be convinced of the truth of this assertion, if you will consider what sort of apprehension of the Divine word must be possessed by that man, whose powers are not improved by education. His assent to the truth of revelation can be no other than a *blind* assent. He must be an entire stranger to all the evidence on which its authenticity rests, and to all the reasonings by which the truth of its several doctrines is established. Of his religion as a whole, as a methodised system, reconciling passages apparently discordant, he must be altogether ignorant. His feeble intellect can only be exerted on *single, insulated* texts; which we know to be the fruitful source of error and of enthusiasm. It is only, therefore, by a general expansion of his mental powers, that *he can ever be qualified to acquire what deserves the name of Christian knowledge.*" p. 26.

To the former part of this argument it is sufficient to answer, what Mr. Matthew himself afterwards admits, that all truths "necessary to salvation are within the reach even of the most ignorant." The faith of a mind the most "undisciplined," if that mind be sincerely pious, will be far more than a "*blind*" assent to the truths of Revelation. Our author seems to have no adequate conception of the evidence which even the poorest man may enjoy of the truth of the Gospel; evidence as rational in its kind, and, to an unsophisticated intellect, as forcible in its operation, as all that the volumes of Paley, or Lardner, or Butler could afford. In speaking, in the subsequent pages, of the necessity of obtaining Christian knowledge, and in teaching, what is perfectly true, that for this purpose men should "cultivate and improve all the faculties which they possess," it is rather extraordinary that, as a Christian minister, he should never have adverted, even incident-

ally, to the necessity of *faith*, or *prayer*; or seem to be conscious of our Lord's declaration, that "he who will *do the will of God* shall know of the doctrine whether it be true." It is, we admit, the duty of a Christian community, in the case of every illiterate person, to improve, as our author expresses it, "his apprehending, his judging, his reasoning, his remembering faculties, as far as the means of education will allow;" but it is a most hazardous and unscriptural position, that where this is not done, "nothing deserving the name of Christian knowledge" can possibly be acquired. It was the characteristic of the Gospel, and that at a time when few of the poor could obtain even the first elements of literature, that to the poor it was preached; of course, with an intention that it should be understood by them. And if we turn from theory to fact, we may discover, in every age, persons the most illiterate entering with no small degree of correctness and perspicuity into the nature of the Gospel, as well as the sad reverse of men of much research and information wandering from it for want of that holy docility which is requisite for its reception. How then can our author venture roundly to assert of the "Christian layman," that "*his being a REAL and not a nominal Christian will be IN EXACT PROPORTION to the INTELLECTUAL improvement that he has received in education?*" p. 28.

Mr. Matthew attempts to strengthen his position by a reference to the usual plan of academical education.

"Observe the mode in which the young *divine* is formed in the great seminaries of our land,—*he*, the business of whose whole life it is to be to understand and to explain the Scriptures. His attention, at the commencement of his education there, is not directed exclusively, or chiefly, to the Sacred Volume. No: the first object of his instructors is, to expand his capacity, to concentrate his attention, to invigorate his powers, with all the aids of literature and of science; that he may, at *length*, when duly prepared, undertake his *last*, his most

arduous duty, the study of the oracles of God. Thus human learning becomes, what it ought to be, the handmaid of theology." p. 27.

We have often heard it objected, and we thought with some shew of reason, that the Scriptures by no means receive the attention which they deserve in the academical studies of our younger clergy; but this is the first time we have seen the defect voluntarily brought forward as a subject for approbation. It is indeed quite correct that the early years of a collegiate life should be devoted in a large measure rather to preparatory studies than to some of the higher subjects in divinity; but it is a lamentable error when the *plain* and *practical* study of the Oracles of God is neglected or even postponed for any other consideration. By our author's process, the student may die, or may enter on an arduous cure of souls, long before he arrives "*at length*" and "*duly prepared*" to that "*last*" duty; which, however, ought to have been the very first, and for negligence in which both himself and the souls given to his charge may materially, perhaps eternally, suffer. Should it be urged, that in the case of the divine, our author does not intend to allude to the practical and devotional, but to the professional and literary study of the Scriptures, we can only reply, that such a construction of his words would entirely destroy the parallel which he intends to draw. It would be quite trifling and inconsequent to argue, that because the academical student does not enter upon the *critical* study of Revelation till he has obtained competent preparatory learning, therefore the poor man needs not enter on the *practical* study of it till he also has acquired his little *modicum* of intellectual information. The two cases are quite different. The young *divine* himself, if he value his salvation, will not postpone the *practical* mode because he is not yet qualified or at leisure to undertake fully

the other: he will wish to be a devout Christian, even if he should never live to become a deep biblical scholar. The practical study of the Scriptures, whether by the rich or the poor, by the learned or the ignorant, cannot be safely delayed a single hour. The student may, for good reason, postpone the immediate application of his powers to the *peculiar* studies of his profession; but if in the mean time, as ought always to be the case, he is diligently reading the Scriptures for the ordinary purposes of devotion, how absurd is it to bring forward his example as a proof that the *latter* may be safely postponed! for it is to the latter only that the case of the poor man can have any possible reference.

The chief error, and that which is at the foundation of all our author's reasoning in the concluding pages of his discourse, is the not distinguishing between *sacred* and merely *intellectual* wisdom. We shall give one extract, and but one extract more, in proof of our remark.

"It might, indeed, be absurd to cultivate with much attention the intellectual powers of the labourer and of the artizan, if their present humble occupations were the only characters in which they were destined ever to appear. But the time, we know, is fast approaching, when that very labourer, and that very artizan, whose minds you now think it ridiculous to cultivate, shall throw off the mortal slough, shall burst the material shell, with which they are now enveloped, and fly away on angels' wings toward heaven.—Would you then, in the education of an *everlasting* creature, regard only the very *first stage* of his existence?—As well might you confine yourself in the tuition of your child, to the use of his gewgaws and his toys, as overlook, in the instruction of immortal man, that eternal state, into which he is soon to be translated, to abide in it for ever.

"And how can he ever become a fit inhabitant of the glorious mansions that are above, if his faculties, in this probationary world, remain, from want of culture, in a state of darkness and torpidity? Heaven is the region of light as well as of love;—

it is our duty therefore, here, to qualify ourselves, for an eternal residence where both these properties equally prevail. And as the malevolent spirit would be incapable of enjoying the benign felicities that are promised to the righteous; so that soul, which, during its mortal existence, has been constantly benighted with the gloom of ignorance, would feel its intellectual sight painfully dazzled with the bright radiance of celestial day. How should such a spirit ever be able to contemplate the whole of the vast system of the Universe, which will then, in a moment be presented to its view?—the worlds unnumbered that revolve around the throne of God?—How should it comprehend the wonders of Nature, the mysteries of Providence, the miracles of Grace?

"But cannot the Almighty give us, in a moment, the wisdom necessary for the enjoyment of those realms of light?—Yes; and He can, if he will, give us the necessary *virtue* too. And yet he has placed us in this our state of trial, that we might *ourselves* study to acquire those habits of holiness which will make us fit to be partakers with his saints and angels in light and love.—Why then is it not our duty here to cultivate the *understanding* as well as to improve the *heart*?" Matthew, pp. 32—34.

In the whole of this extraordinary passage, it is assumed, that the cultivation of the intellect fits us for the intellectual enjoyment of heaven in the same way as spiritual culture fits us for its spiritual enjoyment. We cannot conceive of an hypothesis more gross as well as unphilosophical; more derogatory to the exalted ideas which we ought to possess of a glorified state as well as more inconsistent with the general analogy of Scripture and of faith. We had always imagined, that in a future world the child and the aged man, the illiterate and the learned, would find the mortifying disproportion in their *intellectual* attainments done away; and that, provided they were equal in a *religious* point of view, they would have no reason to say that in heaven a Newton himself was more exalted in knowledge than the glorified spirit

of the most untutored Christian. We would not, any more than our author, "regard in the education of an everlasting creature only the very first stage of his existence;" we would even give him every *intellectual* improvement in our power; but in so doing, we should not imagine that we in any way improved his eternal condition *except* in proportion as the cultivation of his understanding was connected with the renovation and sanctification of his heart. We allow with Mr. Matthew, that heaven is the region "of light as well as love;" but we cannot conceive, that on that account, the cultivation of our mental powers, or the learning Latin and Greek, has any necessary tendency to "qualify us for that eternal residence." We humbly imagine that the soul of a true believer, however "benighted during its mortal existence with the gloom of ignorance," would not be more "painfully dazzled with the bright radiance of celestial day" than that of the most learned divine. Mr. Matthew's system would go far to prove that no illiterate man ever arrived at heaven, or at least was qualified for admission. We shall not attempt gravely to cope with the false theology and incorrectness of argument exhibited throughout these concluding pages; but, leaving them to their own refutation, shall take our leave of Mr. Matthew with an expression of regret that any clergyman should preach, or any committee publish, such a discourse.

It was not till after the whole of the above critique was written that we met with a pamphlet, in answer to Mr. Matthew, "by one of the Secretaries of the Somersetshire Auxiliary Bible Society," and which will probably be found a useful companion to Mr. Matthew's discourse in the immediate neighbourhood where they may both be expected chiefly to circulate. It is entitled "The Churchman upheld in his Support of the Bible Society,"

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&c.; and from it we shall extract, by way of conclusion, two or three paragraphs.

"It was before the District Committee of the Bartlett's Buildings' Society that Mr. Matthew preached, and at its request that he published the Sermon entitled, 'The Churchman dissuaded from becoming a Member of the Bible Society, and the Extent defended to which Education is carried in the Schools of our Church.' The unsuitableness of such a subject to such an occasion will immediately strike you. What! did that venerable and meritorious Society furnish such scanty materials for its preacher, that he must travel entirely out of his record, and compose his sermon of an attack on another Society, and a vindication of a third? Or was not Mr. M. aware that some of the most efficient supporters of the Bartlett's Buildings' Society in the kingdom at large, in the county of Somerset, and perhaps in his very audience, were decided, cordial, and zealous friends of the Bible Society? If the various objects within the scope of the Society which he stood up to advocate did not furnish him a field sufficiently wide for expatiating in, might not its vindication [against some recent charges] have possibly occupied him even more than the time allowed to a pulpit exercise?" "In whatever light the circumstance is viewed, can the choice of such subjects for his sermon be considered otherwise than as a reflection upon the Society he was appointed to preach for?" pp. 7, 8.

"What a delightful contrast to the doctrine of Mr. M. does our Church in her formularies present before the humble inquirer after Divine truth! With what pleasure I refer you, my friend, to the first of the Homilies, written by the martyred Cranmer—Homilies which the Church declares in her Articles, and never did the declaration appear so just as it does now—to be necessary for these times. Does that most instructive and authoritative composition on the reading of the holy Scriptures, represent them, as Mr. Matthew does, the source of difficulty and of error, only to be understood by the disciplined and cultivated intellect? This very position the Church thus sets herself to controvert:—'They that have no good affection to God's word, pretend that the difficulty to understand it, and the hardness

thereof, is so great, that it must be read only by clerks and learned men. Yet he that is so weak that he is not able to bear strong meat, may suck the sweet and tender milk, and defer the rest until he wax stronger, and come to more knowledge: for God receiveth the learned and unlearned, and casteth away none, but is indifferent to all. And the Scripture is full, as well of low valleys, plain ways, and easy for every man to use and to walk in, as also of high hills and mountains, which few men can climb into. And whosoever giveth his mind to holy Scriptures with diligent study and burning desire, it cannot be, saith St. Chrysostom, that he should be left without help. It is not man's human and worldly wisdom, or science, that is needful to the understanding of Scripture, but the revelation of the Holy Ghost, who inspirith the true meaning into them that, with humility and diligence, do search therefor. 'Although many things,' as St. Augustine saith, 'be spoken in the Scripture in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self-same thing, in other places, is spoken more familiarly and plainly, to the capacity both of learned and unlearned.' And, briefly to conclude, as St. Augustine saith, 'By the Scripture all men be amended, weak men be strengthened, and strong men be comforted.' So that surely none be enemies to the reading of God's word, but such as either be so ignorant, that they know not how wholesome a thing it is, or else be so sick, that they hate the most comfortable medicine that should heal them; or so ungodly, that they would wish the people still to continue in blindness and ignorance of God." pp. 27—29.

"I cannot resist a temptation to transcribe a passage from another Homily. 'The great utility and profit that Christian

men may take, if they will, by hearing and reading the holy Scriptures, no heart can sufficiently conceive, much less is any tongue able with words to express. Wherefore Satan, our enemy, seeing the Scriptures to be the very mean and right way to bring the people to the true knowledge of God; and that Christian religion is greatly furthered by hearing and reading of them; he also perceiving what an hinderance and let they be to him and his kingdom, doth what he can to drive the reading of them out of God's church. And for that end he hath always stirred up, in one place or other, cruel tyrants, sharp persecutors, and extreme enemies unto God and his infallible truth, to pull with violence the holy Bible out of the people's hands, pretending most untruly that the much hearing and reading of God's word is an occasion of heresy and carnal liberty.—Let every man, woman, and child, therefore, with all their hearts, thirst, and desire God's holy Scriptures; love them, embrace them, have their delight and pleasure in hearing and reading them. For the holy Scriptures are God's treasure-house, wherein are found all things needful for us to see, to hear, to learn, and to believe necessary for the attaining of eternal life. Thus much is spoken only to give you a taste of some of the commodities which ye may take by hearing and reading the holy Scriptures. For, as I said in the beginning, No tongue is able to declare and utter all.'

"It is impossible, my friend, to read these passages, and not to feel what side our Reformers, had they been living amongst us, would have taken in this controversy; or rather, how zealously they would have concurred in the operations of the Bible Society, and how triumphantly their glorified spirits could, even now, in its successes," pp. 29, 30.

LITERARY AND PHILOSOPHICAL INTELLIGENCE

Éc. Éc.

GREAT BRITAIN.

PREPARING for publication:—An Introduction to the Critical Study and Knowledge of the Holy Scriptures; by Mr. T. H. Horne;—A Peerage of the United Kingdom, from the earliest Records; by Dr. Blake of Weymouth;—The Sceptic; an Inquiry concerning the proper Objects of Philosophy, and the best Mode of conducting Philosophical Researches; Philosophical Researches con-

cerning the lower Animals; and Memoirs of the public and private Life of the Right Hon. George Ponapey; by Dr. Roche;—Travels from Vienna through Lower Hungary; by Dr. Richard Bright;—A translation of Professor Orfila's Elementary Treatise of Chemistry;—Collections towards a Biographical Account of the late Duke of Northumberland; by Mr. J. Norris Brewer;—Elements of History and

Geography; by Rev. J. Joyce;—Memoirs and Correspondence of the late Mrs. Elizabeth Hamilton;—The Poetical Remains and Memoirs of the late John Leyden, M. D.;—and Letters on English History, by Mr. Bigland.

The discussion, which has for some time been carried on between the Rev. R. Tweddell and the Earl of Elgin respecting the disappearance of the late Mr. Tweddell's Manuscripts and Drawings, is fresh in the recollection of our readers. We have given a brief view of the statements on both sides: and it seems unnecessary to enter farther into the controversy than to notice the result of it.

In the "Addenda to Tweddell's Remains," was a letter from Mr. Hamilton, intimating the intention of Lord Elgin to collect and send to London all the drawings of Turkish costumes then in his possession at Broomhall, which might possibly come under the description of those supposed to have been received from the wreck of Mr. Tweddell's property, not without the hope that the originals might have been preserved among his lordship's papers. The letter mentions further the arrival in London of a box, said to contain those drawings, and invites Mr. R. Tweddell either to attend in person at the opening of it, or to request that favour from some friend, in whose judgment and honour he could confide. The proposed examination was at length made by Mr. Hamilton, Mr. Heys, and Mr. Moore. The following is the account given by the two latter gentlemen, of what passed on the occasion.

"Minutes of the Examination.

"At a meeting holden by appointment, at the Foreign Office in Downing-street, on the 7th of November, 1816,

"Mr. Heys and Mr. Moore produced a box, containing sixty-seven drawings of costumes, chiefly Turkish, which they stated to be copies taken for Mr. Nisbet, at Naples, from originals belonging to the late Mr. John Tweddell; which originals had been brought home by Mr. Nisbet from Constantinople, and returned into the possession of Lord Elgin.

"Mr. Hamilton produced two corded boxes, of different sizes, which he stated had been sent to him by Lord Elgin from Broomhall, in order that their contents might be examined by some one on the part of Mr. Robert Tweddell.

"The smaller of the two boxes produced by Mr. Hamilton, contained ninety-eight drawings of costumes, chiefly Turkish, and of some from other parts of the Levant, the East, and Egypt; and fourteen other drawings or sketches of figures, chiefly Swiss. At the bottom of each of the ninety-eight drawings, there was the Turkish name, and also a short explanation in French, of the figure represented, all in the late Mr. John Tweddell's hand-writing. Sixty of these were evidently the originals, from which the same number of copies, contained in Mr. Nisbet's box, had been taken; but the boxes produced by Mr. Hamilton contained no originals, from which the remaining seven of Mr. Nisbet's drawings had been copied. There were, however, thirty-eight drawings in this box, of which there were no copies in Mr. Nisbet's box.

"The ninety-eight drawings of costumes, all having the late Mr. John Tweddell's hand-writing at the bottom, were admitted, without hesitation, to have belonged to him; and the parties present all thinking it probable that the remaining fourteen drawings or sketches (being found in the same box, and representing the costume, &c. of countries which he had visited), had belonged to him also, this box, with all its contents, as above described, was delivered by Mr. Hamilton to Mr. Heys and Mr. Moore, for the use of Mr. Robert Tweddell."

The larger box was then opened; but from various circumstances it was thought apparent that the drawings contained in it could not have formed any part of Mr. John Tweddell's collection, and therefore this larger box and its contents were retained by Mr. Hamilton for Lord Elgin.

The foregoing statement is extracted from a publication by the Rev. R. Tweddell, entitled "The Elgin Box," from which, also, we copy the following notes.

"The late Mr. John Tweddell's collections comprised between three and four hundred drawings, many of them highly finished; such especially were the architectural delineations of Athens and other remains in Greece, which were also of large dimensions: of these last, and by far the most valuable productions, it is proper to be noted, that not a single specimen is forthcoming, whilst the whole number of drawing now restored amount only to one hundred and twelve

"The whole of Mr. Tweddell's MSS. are still unaccounted for. Those MSS. comprised the journals of Switzerland and the Crimea, (the former in a state of preparation for the press,) with 'the fruit of three years and a half of unremitting application to every object of curiosity that had come before him.' No part of these 'voluminous' papers has yet come to light."

Professor Moricchini, of Rome, having discovered the magnetising power of the violet rays of the prismatic spectrum, the Marquis Ridolfi has succeeded in magnetising two needles, the one in thirty, the other in forty-six minutes; and can now charge with the magnetic power, by the same process, as many needles as he pleases. The needles thus magnetised (namely, by directing on and passing over them, for a period of not less than thirty minutes, the violet rays of the spectrum, through the medium of a condensing lens,) possess all the energy and the properties of needles magnetised in the common way by means of a loadstone. Their homonomous poles repel, while the heteronomous poles attract each other: and, made to vibrate on a pivot, their point turns constantly to the north, their heads to the south. This adds greatly to the wonders of magnetism, and must be regarded as a very extraordinary discovery.

In some observations on the great comet of 1811, by M. Schroeter, he computes that the length of the tail of the comet was 13,185,200 geographic miles.

Chimney-sweeping.

Our readers are aware, that for some time past humane endeavours have been made in various quarters for abolishing the present cruel and unnecessary mode of sweeping chimnies. Among other efforts a numerous and highly respectable meeting was lately convened at Free-masons' Hall, to petition Parliament for a redress of the grievance.

A Report of the Select Committee, appointed by the House of Commons to examine into the subject, has been published, from which we proceed to give a few extracts.—"Your Committee find, that in the year 1788 an Act of Parliament was passed, for the better regulation of Chimney Sweepers and their Apprentices, to the preamble of which they wish to direct the attention of the House. 'Whereas the

laws now in being, respecting masters and apprentices, do not provide sufficient regulations, so as to prevent various complicated miseries to which boys employed in climbing and cleansing of chimnies are liable, beyond any other employment whatsoever in which boys of tender years are engaged: and whereas the misery of the said boys might be much alleviated, if some legal powers and authorities were given for the regulation of chimney-sweepers and their apprentices.' Though this Act has in some respects fulfilled the intention of the Legislature, yet your Committee have heard in evidence before them, that its principal enacting clause—namely, the regulating the age at which apprentices shall be taken—is constantly evaded; and they are decidedly of opinion, that the various and complicated miseries to which the unfortunate children are exposed, cannot be relieved by regulations. The 28th of Geo. III. enacts, That no person shall employ any boy, in the nature of an apprentice or servant, under the age of eight years; yet your committee have been informed, that infants of the early ages of four, five, and six years, have been employed, it being the practice for parents to sell their children to this trade, over-stating their age; besides, this clause is not considered by the master chimney sweepers as prohibiting their employment of their own children. Your Committee refer generally to the evidence for proofs of the cruelties that are practised, and of the ill-usage, and the peculiar hardships that are the lot of the wretched children who are employed in this trade. It is in evidence that they are stolen from their parents, and inveigled out of work-houses; that in order to conquer the natural repugnance of the infants to ascend the narrow and dangerous chimnies, to clean which their labour is required, blows are used; and pins are forced into their feet by the boy that follows them up the chimney, in order to compel them to ascend it; and that lighted straw has been applied for that purpose; that the children are subject to sores and bruises, and wounds and burns on their thighs, knees, and elbows; and that it will require many months before the extremities of the elbows and knees become sufficiently hard to resist the excoriations to which they are at first subject; and that one of the masters being asked if those

boys are employed in sweeping chimnies during the soreness of those parts, he answered, 'It depends upon the sort of master they have got. Some are obliged to put them to work sooner than others: you must keep them a little at it even during the sores, or they will never learn their business.' Your Committee are informed, that the deformity of the spine, legs, arms, &c. of these boys, proceeds generally, if not wholly, from the circumstance of their being obliged to ascend chimnies at an age when their bones are in a soft and growing state; but likewise, by their being compelled to carry bags of soot and cloths, the weight of which sometimes exceeds twenty or thirty pounds, not including the soot, the burden of which they also occasionally bear for a great length of distance and time; the knees and ankle joints become deformed, in the first instance, from the position they are obliged to put them in, in order to support themselves, not only while climbing up the chimney, but more particularly so whilst coming down, when they rest solely on the lower extremities, the arms being used for scraping and sweeping down the soot. Your Committee refer generally to the observation of every one as to the stunted growth, the deformed state of body, the look of wretchedness and disease which characterizes this unfortunate class."

The honourable Committee then proceed to mention a formidable and dangerous complaint, emphatically denominated *the Chimney Sweeper's Cancer*, and continue their Report as follows:—"But it is not only the early and hard labour, the spare diet, wretched lodging, and harsh treatment, which is the lot of these children, but in general they are kept almost entirely destitute of education, and moral or religious instruction; they form a sort of class by themselves, and from their work being done early in the day, they are turned into the streets to pass their time in idleness and depravity: thus they become an easy prey to those whose occupation it is to delude the ignorant and entrap the unwary: and if their constitution is strong enough to resist the diseases and deformities which are the consequences of their trade, and that they should grow so much in stature as no longer to be useful in it, they are cast upon the world without any means of obtaining a livelihood, with no habits of industry, or

rather, what too frequently happens with confirmed habits of idleness and vice."

The Committee next state, that the number of masters within the Bills of Mortality is reckoned at 200, of whom but 20 are reputable tradesmen; 90 are of an inferior class; and the remaining number are persons of notoriously bad character, who, destitute of every other resource, pick up boys as they can find them, lodge them with themselves in huts, sheds, and cellars, in the outskirts of the town, occasionally wandering into the villages round. In these two classes, being in the proportion of 180 to 20, the miseries of the trade are principally to be found. It is in evidence before the Committee, that at Hadleigh, Barnet, Uxbridge, and Windsor, female children have been employed! Even among the most respectable masters it is the constant practice to borrow the younger boys from one another, for the purpose of sweeping what are called the narrow flues. The youngest and most delicate children are in the service of the worst class of masters, and are employed exclusively to clean flues, which, from their peculiar construction, cannot be swept without great personal hazard.

Among other circumstances of cruelty, the Committee refer to the case of William Moles, and his wife, who were indicted in April, 1816, for the murder of John Howley or Hasely, by cruelly beating him. Neither of them could be convicted under this charge, but being tried under another, the husband was sentenced to two years' imprisonment. The facts of the case were, that this infant was forced up the chimney on the shoulder of a larger boy, and afterwards violently pulled down again by the leg and dashed against a marble hearth: his leg was thus broken, and he died a few hours after; on his body and knees were found sores arising from wounds of a much older date.

The Committee then proceed to shew the possibility of applying machinery for all the purposes of climbing boys. Three fourths of the chimnies in the metropolis, they assert, may be as easily and cheaply swept by the machines already invented; and the remaining fourth may be readily altered, or, if necessary, fitter machines may be easily contrived. The Committee state upon evidence, "that though there may be difficulties in cleaning a horizontal flue, from the

quantity of soot, yet it is equally bad for the boys as for the machine; because the boy, as he comes down, has an accumulation of soot about him, which stops up the circulation of air necessary to support life. So that it is evident, in all those chimnies where, under their present construction, the machine cannot be used, the hazard of loss of life to the boy who sweeps them is most eminent. Some of these flues are stated not to be above seven inches square; and one of the witnesses, who relates this fact to the Committee, informs them, that he himself had been often in hazard of his life; and that he has frequently swept a long narrow flue in Goldsmith's Hall, in which he was shut up six hours before his work was finished."

The Committee conclude their Report as follows:—"Upon a review, then, of the evidence of the evils necessarily be-

longing to this trade, as well as of the remedies which have been suggested, your Committee are decidedly of opinion, that as long as master chimney-sweepers are permitted to employ climbing boys, the natural result of that permission will be the continuance of those miseries which the Legislature has sought, but which it has failed to put an end to: they therefore recommend, that the use of climbing boys should be prohibited altogether; and that the age at which the apprenticeship should commence should be extended from eight to fourteen, putting this trade upon the same footing as others which take apprentices at that age."

We sincerely trust, that the humane suggestions of the Committee may not be overlooked, and that an end may be put to the disgraceful practices which they have so justly and feelingly exposed.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Nature and Tendency of Apostolical Preaching considered: a Sermon preached in the Parish Church of St. Michael, Bath; by William Dealtry, B.D. F.R.S. Rector of Clapham, &c. 8vo. 1s. 6d.

Memoirs of the last Months of the Life of Mr. Thomas Vaughan, late of Pentonville. 12mo. 3s. 6d.

Sermons on various Subjects; by the Rev. John Nance, D.D. 2 vols. 18s.

On the Principles of the Christian Religion, addressed to her Daughter; and on Theology; by Mrs. Lucy Hutchinson. 8vo. 10s. 6d.

The Bible Class-book, or Scripture Readings for every Day in the Year. 6s.

MISCELLANEOUS.

The Secret and True History of the Church of Scotland, from the Restoration to the Year 1678; by the Rev. Jas. Kirkton: to which is added, an Account of the Murder of Archbishop Sharp, by James Russell, an Actor therein.

The Post-roads in France for 1817; being a Translation of the "Etat General des Postes." With a large map. 8s.

Lives of Alberoni, &c.; by J. Moore. 8vo. 12s.

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The History of the University of Edinburgh: chiefly compiled from original Papers and Records never before published; by Alex. Bower. 2 vols. 8vo. 17. 4s.

Plan for the Improvement of Agriculture, by a Regulation in the Mode of levying and collecting the Tithes; by Wm. Cole. 2s.

A Review (and complete Abstract) of the Reports to the Board of Agriculture from the Southern and Peninsular Departments of England; by Mr. Marshall. 12s.

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Correspondence between a Mother and her Daughter at School; by Mrs. Taylor and Jane Taylor.

Illustrations (chiefly geographical) of the History of the Expedition of Cyrus from Sardis to Babyonia, and of the Retreat of the Ten Thousand Greeks; by Jas. Rennell, Esq. 4to. 11. 10s.

A View of the History, Literature, and Religion of the Hindoos; including a minute Description of their Manners and Customs, and Translations from their principal Works; by the Rev. W. Ward. 2 vols. 8vo. 18s.

The Traveller in Asia, or a Visit to the most celebrated Parts of the East Indies and China: with an Account of the Manners of the Inhabitants, natural Productions, and Curiosities; by Priscilla Wakefield. With a coloured map. 12mo. 4s. 6d.

Historical Account of Discoveries and Travels in Africa, from the earliest Ages to the present Time; by the late John Leyden, M.D.: completed and enlarged, with Views of the present State of that Continent; by Hugh Murray, F.R.S.E. Illustrated by maps. 2 vols. 8vo. 1l. 7s.

The History of Ireland, from the earliest Ages to the Union; by the Rev. S. Burdø. 8vo. 10s. 6d.

An Account of the Origin, Progress, and actual State of the War carried on between Spain and Spanish America: containing the principal Facts which have marked the Struggle in Mexico, New Granada, Venezuela, Chili, and the Provinces to Rio de la Plata; by a South American. 8vo. 6s.

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A Few Observations on Friendly Societies, and their Influence on Public Morals; by J. W. Cunningham, Vicar of Harrow. 8vo. 1s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY. In our Number for April last, we gave several extracts from the former part of the Rev. John Bickersteth's journey in Western Africa, for promoting the objects of the Society. The remainder of the narrative has since appeared, from which we shall give a few more interesting citations.

"We met with several things which they call *Satya* (sacrifices). They were pieces of stone, wrapped round with thread, and laid near the path. These are offerings to a spirit, which is supposed to visit there."

"One of the men rather gave us a sermon, telling us money was nothing; but, if we learned to please God, He would bless us, and give us money. He had a child at the school. They told us, that the people had thought of sending all the Missionaries away; but they had been convinced at the Meeting that we meant only good. He then repeated part of my address at the Meeting, about honouring our father and mother and obeying our superiors, and said it was very good. I told him I was very glad

to hear him talk so, and hoped he would attend to what my friend would speak to him; and he would shew him the way to please God, and go to heaven.

"I was as much pleased and encouraged by this communication, as I had been discouraged by that with Monge Backe."

"At breakfast time, about twenty natives came for small trade—some bringing chickens, others bees-wax, ropes, palm oil, mats, country cloth, &c. Frequently, numbers attended in this way. It is desirable to give them religious instruction. They come chiefly from Kacara, Jesulu, and the neighbouring villages. I talked with some of them.

"One had many greeces about his head. He said they were good to keep harm from his head. I asked, 'How can they do it? If any thing falls on your head, they will not stop it. A sword may hit your head, or a bullet go through, in spite of all your greeces.' He said, 'It is country-fashion—White Man his way—Black Man his way.' I

told him, 'One God made Black and White Man, and there is but one way to please him.' He said, 'Yes; that true.'—I said, 'We come into this country to teach it. We have taught it to the children, and we now want to teach it to all Black Men. Mr. Wilhelm will come to your towns to talk about it; and do you come to-morrow, and you may hear it here.' He said, 'We do not know God—White Man know God; and we be glad to hear it.'

"I called the boys together, to converse with them, for the last time, on the subject of the Lord's Supper.

"Those whom I admitted, stated, in answer to questions which I proposed to each, separately and by himself, that they wished to go to the sacrament.—'Why?' 'Because it is Christ's command.'—'What do you feel about your sins?' 'Sorry for them.'—'How shall you come to the Lord's Table?' 'As a sinner.'—'What do the bread and wine represent?' 'The body and blood of Christ.'—'Why do you eat or drink them?' 'In remembrance of his death.'—'Have you examined yourself?' Four said, 'Yes'—others, 'No.'—'Do you really resolve to strive against every sin?' 'Yes,' after a pause, from most.—'On what are you depending for forgiveness of your sins?' Three said, 'On Jesus!' the others said, 'On prayer;' but, afterwards, 'On Jesus!'—'Have you ill-will against any one, or any one against you?' Two stated instances: others said at once, 'No.' Some answered these questions more readily and directly than others.

"When I asked one, 'Have you any thing particular that you would wish to say?' He answered, 'I have nothing particular to say; but I see if I take the Lord's Supper that I must mind my heart.' I told him that was his great work.

"When I asked another what he thought about his sins, he said, 'All the week long my conscience has been so troubling me for my sins! I have nothing in my mind but to pray to God to forgive my sins.'

"When I asked another if he was in charity with every one, he said 'I have forgiven all; but I am afraid — has not forgiven me.' He then told me the particulars of the quarrel, when it appeared that his offending was accidental.

"I asked another, if any thing particular was in his mind; he answered, 'I should like to pray more to God.'

"The church was quite filled with children, grumettas, and some natives. They seemed attentive whilst I explained the doctrine of the resurrection of Christ, and the benefits which believers obtain thereby. I afterwards administered the Lord's Supper. It was truly pleasing to see the children receive it with a serious and humble spirit; and I pray and hope, that their souls may be strengthened by it."

"The elder boys often choose and repeat the Psalm which is to be sung in family-worship. One of the boys having behaved perversely was reproved by Mr. Renner, who told him the evil and danger of sin. The boy seemed much affected by the admonition. It was his turn to choose the Psalm, on the evening of the day in which he had been reproved. He chose the Fifty-first Psalm, beginning,

'Have pity, Lord! O Lord, forgive!

Let a repenting rebel live.'

He repeated it evidently under great depression, till he came to these words—'Though sudden vengeance seize my breath.'

The poor lad here pined—he could go no farther—he burst into tears. The whole school sympathized with him, and were evidently deeply affected. We know who has said, 'A broken and contrite heart, O God, thou wilt not despise.'

Sierra Leone.—"There is work, more than enough, for two chaplains in this colony. Additional help is much wanted."

"After dinner we walked to Hogbrook, a large settlement of recaptured Negroes, now called Regent's Town. The road thither is very hilly, chiefly on a descent from Leicester Mountain. In places here and there, the wood has been cleared; and a good deal of wood has been cut down near the town. A large brook flows through the valley. It is about two miles beyond the Christian Institution; and is said to contain 12 or 1300 inhabitants. New comers from recaptured ships daily arrive, and the huts are completely crowded—ten and twelve frequently in a small hut, a few yards square. Mr. Hirst is the superintendent.

"There is a substantial stone church nearly finished, waiting for a minister. What situation could be more interesting to a mind filled with the love of Christ!—1300 souls brought out of the midst of the heathen—gathered to-

gether by the providence of God—delivered from slavery—all things prepared for their receiving Christian instruction, and they willing to hear! My mind was deeply impressed by the situation of these men. Much has been done for them. They are maintained by Government till they reap the first crop of what they may have sown. There is a hospital for the sick men, and another for the sick women. But there is much yet to be done for their spiritual necessities.

“Mr. Butscher has happily got a pious man, Richard Naloe, the head carpenter, who takes the general care of the boys. Richard is one fruit of the Society’s labours. In distress of mind about his worldly concerns, Richard went to Brother Wenzel; who advised him to pray to God, and to lay his troubles before Him. This advice was blessed to the good of his soul. I have been very much pleased with all that I have seen in this man. He seems anxious to do good to the boys, and they respect and attend to him.”

“Large parties of recaptured Negro women passed the settlement, on their way to Regent’s Town, another ship having been captured. They had all a blanket and suitable clothing furnished to them by Government; and were, in general, good-looking women.”

“It appears desirable to build a temporary place of worship (at Leicester Mountain). The present room is far too small for the family now here; and when the girls come, it will be quite impossible that all should meet in family worship together. The boys will soon learn to sing at family prayers.”

“The Governor strongly expressed his wish for the religious instruction of Regent’s Town. He proposed that I should, on the following Sunday, give notice of my intention to preach a sermon, preparatory to the formation of a Bible Society.

“Mr. Wenzel went to Kissey Town, which lies about three miles east from Free Town, and was much pleased with the prospect of usefulness there. There are four places, all near together, of which he will have the spiritual charge; and the Governor wishes him to take some children, whom the Government will maintain.”

“Other boys are learning different trades. They are clothed and fed by the Society, and may be recalled at any time. Six have been with a mason, who is just dead; two with a shoemaker in

Free Town; one with a baker in Free Town; one with a carpenter in Free Town; three with the master carpenter at the settlement; and three are learning to make clothes. Every boy is more or less a farmer.”

“Two of the boys in the hospital belonging to the Institution, died this day, victims to that pernicious traffic which tore them from their homes. They were both insensible; and, having recently arrived, were unable to understand English. Poor fellows!—just brought within the sound of salvation, and their ears closed before they could hear it! May our diligence be quickened to teach those who yet remain!”

“I went to Yongroo Pomoh. Talked with the children at family worship. It is pleasant to see the children of another nation, the Bulloms, as well as the Susoos, bringing up in the nurture and admonition of the Lord.”

“I went this morning (May 2) to Cumim. Every house seems to have a representative of the evil spirit, in some way or other. At one we saw two pots. They said, one contained a pomul or spirit: ‘Where?’—they pointed out a small round stone in it. We tried to persuade them to throw it away, but in vain. We talked a good deal with a man who had a gregree about his neck, till he was so ashamed that he took it off; but he would not throw it away. One woman said, ‘What you write book (meaning letter) for?’ We replied, ‘We tell a friend, at a distance, what we think or want by that; but we do not do it to protect us from danger. God only can do that. We pray to God for that. You see God take care of White Man, without gregrees.’

“So far this” (a palaver meeting at Yongroo, May 4) “would have been a very satisfactory meeting; but one unlucky fellow put it into their heads to ask for rum; and another entertaining the same wish, they asked us for some. We told them, ‘Oh no! we can never do that: rum spoils the head—we want to teach you good things.’ They said, ‘We want something, to pay us for the trouble of coming to hear all this.’ We said, ‘We should do had to give you rum—that no good at all—we can never do that.’ Brother Nyländer said, ‘You make me ashamed of my Bullom people, before White Man, my stranger.’ They then seemed sorry that they had asked for rum; but every interview shews the carnal mind in full vigour among Bulloms, as well as Susoos. But we will,

God helping us, teach them higher and better things."

"About seventy people were collected (at Yongroo), building a hut, which was to protect the town. Some called it a gréegre hut. The king said it was 'medicine for the town.' I said, 'I suppose devil's house:' he said, 'Yes;' but it appeared much better than the usual devil's houses; and we learned afterward that it was a place in which to put a stone, on the death of any one; so that it may be rather called their House of Spirits. There were many women, the upper part of whose faces and legs were painted blue. Some of the people were beating tortoise-shells, and others drums, by way of music. Others were bowing in a solemn way before the house—thus honouring, if not worshipping, the spirits of the dead. The old witch-woman, whose office it is to point out any persons suspected of witchcraft, was there: she had a cutlass in one hand, and a stick in the other. My heart sunk within me at the sight of so much superstition and folly. I felt mingled shame and compassion, to see the degradation of these poor half-naked heathens. We had no interpreter to talk with them."

"There are here (at Madinia) two or three devil's houses; one of which strangers are not permitted to see. They believe, as they say, that if you strike a particular part in that house, when any one has injured you, and then run away, the blow will kill him, to whatever place he may have gone."

"May 12, 1816. Sunday.—I preached a sermon this morning, preparatory to the formation of an Auxiliary Bible Society for Sierra Leone and the other British settlements on the Western Coast of Africa. The Governor requested that all the other places of worship might be shut up, from ten till twelve. We had the service in the court-room, over the gaol, where it will now be constantly kept, till the church is built. It is a large room, and I was pleased to see it full. Mr. Davies said it was the largest congregation he had seen in Africa. They were very attentive whilst I preached from Matt. xxii. 29: *Ye do err, not knowing the Scriptures*. I endeavoured to shew the evils arising from ignorance of the Scriptures; the advantages of being acquainted with them; the duty to help in diffusing them.

"May 16.—This day the meeting was held for the formation of the Society.

The Governor took the chair; and having introduced the subject in a very appropriate manner, was followed by the Chief Justice, myself, Mr. K. Macaulay, Mr. Stormonth, Dr. Bishop, the king's advocate, the Rev. Messrs. Davies, Renner, Butscher, and Nylander, Major Mackenzie, and Captain Rowe. It was a very interesting meeting, and lasted about two hours."

"Another slave vessel has been captured and brought in, with about forty slaves. There were 300 or 400 on shore, not taken on board at the time of the capture. It is reported, that there are now very many slave vessels on the coast; some in the Rio Pongas, and some in the Rio Nunis. An expedition leaves Sierra Leone to-morrow, for the purpose of capturing as many as possible. It is probable that this colony will soon be filled with recaptured Negroes. What a field for our labours!"

"I said to one of the boys, 'Go, look at the clock; and tell me what time it is.' He answered, 'Clock no walk.' 'Do you wind it up?' I said. He replied, 'No key live there.' This is a specimen of their lively habit of personifying every thing.

"I went to Mr. Davies's girls' school. There were about 120 children: nearly all recaptured Negro girls. Most of them knew their letters; and some, who have been in only four months, can sew tolerably well. I was much pleased with the state of this school. The school-house was built by Government."

"No cow-pox virus has ever reached the colony, so far as I can learn; in such a state, at least, as to succeed. Small-pox inoculation is pretty generally practised.

"The Governor, to whom I mentioned our exertions in India, said, 'You will do more here in a few months, than you will do in India for many years. The caste prevents them from listening to you there. Here are 10,000 longing to be instructed.' I was struck with the complete answer, furnished by this remark, to some comparisons, that have been made at home, unfavourable to our attempts in Africa.

"In the evening, I had some conversation with Richard Nane. I said, 'Richard! great bookmen, Richard, say it is of no use to send Mr. Wenzel and Mr. Butscher to teach you Black People. What say you?' He replied,

'No, Massa, no! Me live in the country, and no saby God [knew nothing of God]—me go to Rio Pongas—me live a year with Mr. Wenzel—me saby little of God.'—I continued, 'You do think it, then, of some use to send White People to teach Black Men?' He answered, 'Yes, Massa! me walk on here in the dark, (pointing to the steps of the piazza)—me have no candle—me fall, me break my arm, or break my leg: but White Man put candle in my hand—me see—me no fall—me walk down steps—me get home safe! Me not know much, but know little about God. Mr. Batschez, speaks—and me glad to know more.'

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

It is with much real interest that we remind our readers of this excellent though unobtrusive institution. Its necessity and objects are concisely unfolded in the following remarks of its Committee.

"The faithful minister of the Gospel has much to do, and much to suffer. If his post is honourable, it is also difficult. He must expect many trials which are peculiar to his office, and, indeed, inseparable from it." "His life must be a warfare, under any circumstances; but how much more so when, besides his various difficulties as a minister, his feelings as a man are incessantly agitated by the daily wants of a numerous family, without the means of supplying them—when the hours which he would devote to the improvement of his own mind and to the edification of his parishioners, are imbibited by the obtrusion of anxious concern how to avoid contracting new debts, or to discharge his existing obligations—when the anguish, with which the wants of a wife or children must affect a tender mind, follows him into his study, and even into his pulpit?" "The objects of this Society, though two-fold, are inseparably united—to relieve distress, and promote the cause of true religion—in other words, to facilitate the progress of real piety in country parishes, by assisting, with pecuniary aid, such truly serious, diligent, and useful Clergymen, as from the smallness of their incomes are the subjects of discouragement and distress. By this, the Society hope to render the ministry of such useful Clergymen more respected, and thereby to further the progress

of vital religion in our excellent Establishment in the distant parishes of the kingdom."

The receipts during the last year have been 1828l 4s. 2d. The total, since its establishment in 1788, 81,133l. 17s.

We proceed to give a few extracts from various letters received by the Society during the last year.

1. "I take an early opportunity of informing you, that, to my unspeakable pleasure, I have this evening been favoured with your exceedingly kind and very valuable letter. Many have been the times, when the Committee of your most excellent Society has removed from my mind a very heavy pressure.—Our difficulties at the close of the preceding year had become exceedingly serious.—My dear, valuable, and laborious wife, and nine children, all wholly dependent upon me for support, witnessed the opening of the letter, and became acquainted with its valuable contents. Silent weeping, and I trust adoring gratitude, were the instant consequence! I hope this unexpected instance of such great Christian beneficence, so seasonably and so kindly bestowed, will never be forgotten by any of us. Oh, may it bind us in stronger bonds of love, to the cause, the cross, and the work of our all-gracious Lord!"

2. "I am curate of a church called ———, where I have been officiating for the last three years; and I trust my labours have not been in vain. My congregation, and the number of communicants, are much increased. There was no Sunday-school in the parish when I first entered upon this curacy; now we have three, consisting of about 160 children, most of whom attend my ministry. I hope good is doing among us, though I am sensible of my deficiency in zeal and knowledge. But 'the sword of the Spirit,' in the hand of the Spirit, is always victorious; so that many are brought to feel and confess that 'the Gospel is the power of God to salvation to every one that believeth.' I am very sorry to be under the necessity of applying for relief. I never received more than twenty pounds a year for serving ———, and I scarcely hope to receive so much this year, as the incumbent is himself extremely poor. What to do, I know not! I am not willing to leave the poor affectionate people, and so many children, who are attached to me as a father. The Rev.

— knows me and my manner of life, and to him I beg leave to refer you."

3. "I have already been assisted by your Society, that I might not bring my gracious Master's name into disrespect on my account; and I pray to him, and trust in him, that he will move the hearts of the Committee again at this juncture with the same commiseration to me and mine. My only income this year is sixty pounds. I have always seven in family to provide for, and an extra woman occasionally. There are a charity school and a Sunday school established in my parish; both of which are superintended by myself.—I hope my heavenly Father will cause all things to work together for my good, and all will be well at the last."

4. "My family consists of six persons, viz. myself, my wife, three children, and a servant; for all whom I have to provide. My regular annual income is from 90 to 92*l.* I have begun a monthly Sunday evening lecture, for which I have received 12*l.* from my congregation; and I receive nothing from any other source whatever. My wife has been unwell for the last twelve months; and whether she will ever be restored to health, God only knows. We are in his hands, and are too ready to repine at his dispensations; but hereafter, if not now, we shall see that he has ordered all things well. The thought of there being at the right hand of God a prevalent Intercessor, who is touched with the feeling of our infirmities, is an indescribable source of consolation. At this moment I have only about one pound in my house, which I must pay this day; and I have little or none to receive till June. Thus circumstanced, dear Sir, I humbly request you will present my case to the Society; and should any thing be granted for the relief of myself and family, it would be the means of wiping away our tears; of pouring the balm of consolation into my drooping spirits; and enabling us, with renewed vigour, to prosecute the important work we have in hand."

5. "When I recollect your worthy institution is carrying on the work of Heaven, where 'charity never faileth,' I take the liberty of laying my case before you. My circumstances are greatly perplexed, although my salary for the three churches, and school, amounts to nearly 100*l.* per annum. My little family are more and more expensive, as they grow up. It pleased

the Lord to visit me with the rod of correction this last winter; but, blessed be his Name, 'he has not given me over unto death.' My wife, and seven little ones, were dreadfully visited with the hooping cough, when considerable medical expense was incurred. Immediately after followed the loss of my cow, just ready to calve; and I have it not in my power to spare so much as ten shillings toward the buying of another! Thus, numerous are the difficulties I meet with in my passage through life; and were it not that a gracious Providence often interferes in my behalf, they would be insurmountable."

6. "I know not what apology I can make for my continued petitioning of your worthy Society, except the continued poverty of myself and family, which, of a truth, is very distressed, though we have been repeatedly and bountifully relieved. My fear, as a minister, of bringing a reproach on the blessed Gospel, which I endeavour to preach and adorn, for want of being able to fulfil my engagements—and my feelings also as a husband and a father, put me to the arduous task. . . . The total income I receive for the service of three churches, is 65*l.* per annum. The total income I derived last year, from other sources (merely providential), was about 60*l.* We have now only NINE children; one of whom is in London, at a public school. Five of our eldest daughters are ready and anxious for situations; but our utmost efforts have failed hitherto to get them suitable ones, consequently there are eight dependent on us for support. My wife has been very ill indeed, since Christmas last, with a nervous fever. Her afflictions add much to our expenses. We have illness often in the family. It is painful to add, that we cannot possibly avoid contracting debts, and cannot possibly pay our creditors, though our debts are frequently demanded of us. Our circumstances are very distressing indeed at this time, and whatever the Committee may be pleased to send to us, under our present difficulty, shall be acknowledged with gratitude and sincere thanks."

7. "I received your kind letter, including a Bank Post-note, value _____, for which I beg leave to return the gentlemen of the Committee my most sincere acknowledgments, begging the Lord may reward them. I would not have applied had I not been really in

want, having a wife and EIGHT children, with a certain annual income of only 70*l*. A few days ago I did not know what to do for money to pay what I owed; but the Lord, who hitherto has never forsaken me, supplied my present want by your seasonable relief. May I never be insensible of his goodness!"

8. "Your letter of the 9th instant, with a Bank Post-bill for ——— safely arrived. My heart overflows with joy and gratitude to Almighty God, that such a society as that to which you are secretary, should exist; and that such a humble labourer in Christ's vineyard as myself should have been thought worthy of relief to such a liberal extent. Nor can I express the feelings of my heart upon the occasion of your letter. I can only say, that my prayers will never cease for the prosperity of 'the Society for the Relief of Poor Pious Clergy.' You will please to express my unfeigned gratitude to the gentlemen of the Committee. They will rejoice to hear, that the two churches which I serve, when in times past, seldom more than a dozen or twenty have attended at each, now often contain, the one 800, and the other 100 persons. And, in a parish where every vice and iniquity prevailed, I have established schools; and last Sabbath I catechized 300 children. I pray earnestly, that we may all strive diligently to promote the glory of God, the honour of our Saviour, the present and eternal welfare of our fellow-sinners. It is a source of extreme grief to me, that I am not able, by my own means, to distribute Bibles, Prayer-books, and tracts, for which I have daily applications."

9. "By the extreme pressure of the times, I am compelled to repeat my application to the Society, and to solicit their benevolent assistance. I need not inform them, that my income is too inadequate to support my family, as I have a wife and NINE children, and a curacy of only fifty pounds per ann. Were it not for necessitous circumstances, I would not trouble the Society, for I feel the import of the expression, 'It is more blessed to give than to receive.' However, as things are, I desire to praise God for such a truly Christian society, to which the faithful ministers of the word of God can relate their tale of woe and misery, when depressed by pinching poverty, and bowed down with urgent wants: and where they generally find friends to alleviate their distresses, and

relieve their pressing necessities. I can testify from grateful experience, that I have several times been extricated from my difficulties, and my gloomy prospects have been dissipated, by the beneficent and charitable aids of the society."

10. "While preparing for orders, I left my aged mother with a poor relation, promising to return, as I was able, the money he should expend in providing for her maintenance. Having had, since my entering the ministry, to discharge the debt which had been thus contracted, and other unavoidable expenses, and my stipend being only sixty guineas per annum, I have been kept very poor. My dear Saviour had not where to lay his head. The place which my circumstances have enabled me to procure for my residence, is the parlour of a small cottage, which I take yearly. It is the only room we have. The road to it leads through the house, occupied by two old people. The bed on which I sleep, which is the only one we have, is an old chaff bed, which my dear mother preserved, while I was absent, and on which she then slept. My aged parent sleeps on one similar (an old chaff one), which we borrowed of the people under whose roof we dwell. Nearly all other necessaries we borrow of the old people. When my poor mother washes for us, she sits to do it. A little help would be most seasonable and acceptable, as it would enable us to purchase many necessary things."

RUSSIAN BIBLE SOCIETY.

Extract of a Letter from the Rev. Ebenezer Henderson, dated Bible Society's House, St. Petersburg, June 8, 1817.

"Yesterday was celebrated the Fourth Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurian Palace (in one of the magnificent halls of which the meeting was held), it was computed to have been nearly three times more numerously attended than it was last year. Many of the most distinguished personages, both in church and state, honoured the meeting with their presence. I was peculiarly struck with the sight of a groupe of graduated monks and professors, from the Newsky Monastery, and of a number of military officers, high in rank, who appeared in another direction. Representatives of most of the nations, for whom we are

preparing editions of the sacred Scriptures—such as Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthoniains, Livonians, Germans, and French—were assembled to take part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages. Among others, I observed two learned Russians, who have spent fifteen years in the academy in Pekin, and are masters of the Chinese and Mandshur languages.”

“You will recollect the very important resolution passed at the second meeting of the Committee of the Russian Bible Society, purporting that they should not consider themselves to have attained the object of their institution, till they had provided with a Bible every family, and, if possible, every individual in the Russian empire. With what ardour they are pushing forward to the attainment of this object, and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the Society to the present time, its Committee have either published, or are engaged in publishing, no fewer than *forty-three* editions of the sacred Scriptures, in *seventeen* different languages, forming a grand total of 196,000 copies. In the course of 1816, the Committee have completed

Slavonian Bibles	10,000
Ditto New Testaments.....	10,000
Finnish Bibles	5,000
French Bibles.....	5,000
And Samogitian New Testaments	5,000
“And, at present, the printing of the following editions is either continued, or has been begun, in 1817.	
Slavonian Bibles	20,000
Ditto New Testaments	5,000
Armenian Bibles.....	5,000
Ditto New Testaments.....	3,000
Greek Bibles	3,000

Greek New Testaments	5,000
Georgian New Testaments.....	2,000
Moldavian Bibles	5,000
Ditto New Testaments	5,000
German Catholic ditto.....	5,000
Lettonian New Testaments.....	5,000
Dorpatian Esthonian ditto.....	5,000
Tartar New Testaments.....	2,000
Gospel of St. Luke (extra copies)	2,000
Psalms.....	2,000
And Calmuc Gospel	2,000

“The number of Bibles and Testaments issued in the course of the year amounts to 19,431 copies, which is only about 500 copies fewer than were issued the three former years put together. The expenditures are nearly in the same proportion. During the three years, 1813, 1814, and 1815, the expenditure amounted to 297,642 rubles, 47 copecks; in 1816, alone, 227,770 rubles, 73 copecks.

“Besides the above, preparations are making for stereotype editions of the Scriptures in five different languages: they are in a course of translation into the *common Russian, Tartar, and Carelian* languages; and measures are adopting for procuring translations into *Turkish Armenian and Burat Mongolian*.”

Mr. Henderson adds, in a Postscript, that application has lately been made by the Missionaries at Astracan for copies of the Sanscrit Scriptures (printed at Serampore), for the use of Brahmins, and other Indians, resident in that city, who, on examining certain specimens, desired to be furnished with copies. A letter, written in Hebrew, and signed by six Rabbies, has also been received, requesting Hebrew Bibles for about nine hundred Jewish families, resident in the Kumak Country, on the western shore of the Caspian. “Here,” observes Mr. Henderson, “is a fresh opening for the Hebrew Testament now printing in London.”

VIEW OF PUBLIC AFFAIRS.

THE last month has produced scarcely any event, either foreign or domestic, of much interest or importance.

In India, the fortress of *Hattrass*, occupied by one of the refractory native chiefs, has been captured, without the

loss of a single man. On the 2d of March, the whole of our mortar batteries opened on the fort, and about sun-set the magazine of the enemy blew up. The chief (*Dyaram*) attempted after dark to make his escape, at the head of

his cavalry. In this he succeeded; but our troops, in consequence, immediately entered the fort with scarcely any opposition from the remainder of the garrison. The still stronger fortress of Bhurtpore is expected to be next proceeded against. But it is not merely the subjugation of a few petty Rajahs which appears to engage the attention of the British Government in India. The assistance afforded to the Pindaries in their late predatory incursion by Scindiah, the most formidable of the Mahratta powers, has sufficiently disclosed his hostile intentions. Sound policy therefore seems to demand that his plans should be anticipated, and crushed before they attain full consistency.

An arrangement has been made, in France, for the progressive restoration to active service of that numerous and formidable body of men, the half-pay officers of the late armies. A certain number of them are in future to be attached to the regular army, and one half of the commissions which fall vacant are to be distributed among them. This measure, together with the further reduction which has been requested of the troops under the command of the duke of Wellington, either bespeaks a considerable degree of confidence in the French government with respect to its own stability and power, or intimates that its counsels are conducted by men not over-zealous for the permanent duration of the present order of things.

The ecclesiastical affairs of France, which have been for a considerable time under discussion, appear now to be finally arranged. An envoy from the pope has arrived at Paris, with no less than three cardinals' hats for as many French prelates. The *Concordat* also is expected every day. It is in substance much the same as that concluded with Francis I. three hundred years ago. The

propositions in it are—1. That the power of the pope relates only to spiritual, and not to temporal matters;—2. That the authority of the pope is subordinate to a general council;—3. That in France it is limited by the canons, customs, and constitution of the Gallican kingdom and church;—4. That in matters of faith the judgment of the pope is not infallible.

The contests in Spanish and Portuguese America still continue to furnish matter for report and speculation; but the accounts received from the hostile parties are so confused and contradictory, that it is impossible to ascertain with certainty the real state of things, till the arrival of more full and authentic intelligence.

Two public meetings have been held in London, for the purpose of discussing the merits of Mr. Owen's plan for the relief of the distressed poor, and the ultimate extinction of pauperism and its attendant evils. A popular assembly was certainly not a very fit arena for such a discussion; nor can it be a subject of surprise that on both these occasions the introduction of party politics, and other irrelevant matters, rendered the assembly a scene of tumult and confusion. Mr. Owen's plan has certainly gained no popularity by the result of these appeals to the public mind. We forbear, at present, to enter into the details of his ill-advised and impracticable scheme, as we shall shortly have an opportunity of devoting a paper expressly to the subject. In the mean time, however, we cannot avoid remarking, that, in his own mind at least, his scheme seems to involve the entire rejection of Christianity, which he has not scrupled to stigmatize, in common with the false religions which have prevailed in the world, as the fruitful source of most of the evils which have afflicted humanity.

ECCLESIASTICAL PREFERMENTS.

Rev. George P. Norris, East Anstey R. Devon, *vice* Lewis, resigned.

Rev. John H. Randolph, Burton Coggles R. co. Lincoln.

Rev. Henry Green, M. A. All Saints Bristol.

Rev. Samuel Browne, Halling V. Kent.

Rev. James Marston, Longdon upon Tern, Salop, *vice* the late Bishop Watson.

Rev. Noel Thomas Ellison, M.A. Whatton R. co. Northumberland.

Rev. G. Carter, Lakenham and Trowse Newton V. Norfolk.

- Rev. William Robinson, Wishaw R. co. Warwick.
 Rev. George Barnes, Grimstone Bolph R. Norfolk.
 Rev. John Wilcox, Little Stonham R. Suffolk.
 Rev. Robert Clifton, Matson R. co. Gloucester.
 Rev. Thomas Hatch, Walton upon Thames V. Surrey.
 Rev. E. Norton, M.A. Blythborough and Walberswick Perpetual Curacies, co. Suffolk.
 Rev. W. W. Mutlow, Brockthorp V. co. Gloucester, *vice* Clifton, resigned.
 Rev. Philip Le Geyt, Marden V. Kent, *vice* Sutton, resigned.
 Rev. Charles Sandby, Honeychurch R. Devon.
 Rev. G. Day, B.A. Sprowston and Plumstead Magna Perpetual Curacies, Norfolk.
 Rev. James Stanier Clarke, Petworth R. Sussex.
 Rev. Edward Thurlow, LL. B. Sound R. Norfolk.
 Hon. and Rev. H. Erskine, Loddington R. co. Northampton.
 Rev. Thomas Cox, Coleridge V. Devon.
 Rev. James Slade, a Prebendal Stall in Chester Cathedral.
 Rev. John Carr, M.A. Hatfield Broad Oak V. Essex, *vice* Dealtry, resigned.
 Rev. James Ingram, B.D. Rotherfield Grays R. co. Oxford.
 Rev. William Wray Mannsell, Vicar-general of Limerick, *vice* Radcliffe, appointed Vicar-general of Ireland.
 Rev. John H. Browne, Crownthorpe R. Norfolk.
 Rev. William Workman, Estop R. Wilts.
 Rev. E. J. Beckwith, M.A. Tillingham R. Essex, *vice* Bennett, dec.
 Rev. H. J. Knapp, Minor Canon of St. Paul's Cathedral, *vice* Bennett, dec.
 Rev. Thomas Heckford, M.A. Official to the Rev. Archdeacon of Ely, *vice* Davies, dec.
 Rev. T. Mears, M.A. All Saints R. Southampton.
 Rev. T. Hunt, Wentnor R. Shropshire, *vice* Pett, resigned.
 Rev. Joseph Gilbanks, Lamplugh R. Cumberland, *vice* Dickenson, dec.
 Rev. William Hepworth, jun. B.A. St. Matthew's R. Island of New Providence.
 Rev. James Speare, M.A. Elmset R. Norfolk.
 Rev. Thomas Young, Fonthill Bishop R. Wilts.
 Rev. Wm. Henry Parry, M. A. South Muskham R. Notts.
 Rev. Samuel Kilderbee, Easton R. Suffolk.
 Rev. John Short Hewett, M.A. Rotherhithe R. Surrey.
 Rev. Roger Carus Wilson, B.A. Preston V. co. Lancaster.
 Rev. William H. Clark, Cold Higham R. co. Northampton.
 Rev. George Strong, M.A. Lansannan R. co. Denbigh.
 Rev. Dr. Randolph, St. Paul's R. Covent Garden.
 Rev. W. J. Mansel, M.A. Hethe R. Oxon.
 Rev. William Stephen Cally, B.A. North Farnbridge R. Essex.
 Rev. G. F. Tavel, M.A. Campsey Ash R. Suffolk.
 Rev. Thomas Oldfield Bartlett, Swanage R. Isle of Purbeck.
 Rev. C. H. Paynter, Lower St. Columb and Cranstock Perpetual Cures, Cornwall.
 Rev. Samuel White, D.D. one of the Domestic Chaplains of Lord Combermere.

DISPENSATIONS.

- Rev. William Vaux, M.A. Sutton Waldron R. with Critchell R. Dorset.
 Rev. Robert Wright, to hold Ovington R. with Itchin Abbas, Hants.

ANSWERS TO CORRESPONDENTS.

177; F.; and SENEX; will appear.

A CONSTANT READER; *Thoughts on the Effects of Prejudices*; *UXT*; *SEVI*; and *J. M.*; are under consideration.

A CONSTANT READER AND SINCERE WELL WISHER should blame our correspondents rather than us, that no answer has appeared relative to the inquiry inserted in our Number for January last, p. 24, as to the propriety of Episcopalians conforming in Scotland to the National Church.

THE
CHRISTIAN OBSERVER.

No. 189.]

SEPTEMBER, 1817. [No. 9. Vol. XVI.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

HAVING experienced your kind attention to the short Memoirs, which I successively sent you, of four of my departed children, and having reason to hope that those accounts were not void of utility, I transmit the following account of another departed daughter, whose conduct in life (if the testimony of friends may be admitted) was in many respects, highly exemplary, and gave evidence of her love to God, and unfeigned faith in the Redeemer. I take this liberty also, at the request of some who were most intimately acquainted with her, and who have furnished me with such accounts as will convey a just idea of her character after she had ceased to be a member of my family.

Her natural disposition was frank, affectionate, generous, and cheerful. Religious impressions seem to have been made early upon her mind, and to have grown up gradually; but no particular period could be assigned for their commencement. In a familiar letter to her mother, when she had arrived at her twenty-fourth year, she thus expressed herself:—"It is a difficult thing for one surrounded by every comfort, to look upon this world as only a passage to the next. Indeed, the corruption of our hearts might be a sufficient reason for our wishing for a change, exclusively of all the joys that are promised to those who are so happy as to arrive at heaven: but the pain which the Christian feels

on account of the corruption of his heart, is an *enviable* pain."

When about twenty-six years of age, she shewed great attention to her private devotions, usually retiring three times in the day for that purpose; a practice which she continued through life, though nothing of ostentation ever appeared on these occasions.

In 1797 she married the Rev. R. J—, with whom an union of sentiment and affection subsisted, which was increased and confirmed by their more intimate acquaintance with each other. She became the mother of eight children, of whom seven survive to deplore the loss of an affectionate, pious, and judicious parent.

In the education of her children, she evinced great firmness without harshness, and tenderness without indulgence. In this important branch of family duty her husband concurred, and properly took a leading part. The children were early brought to behave with decorum and submission to authority, even before their understandings were capable of receiving instruction. When they were capable, instruction was conveyed to them in an impressive, yet tender manner. She had a peculiar talent for reproving what she observed amiss in their conduct; of which the following little anecdote may be considered as a specimen:—Her youngest son, then six years of age, had one Sunday behaved in a careless, and somewhat irreverent, manner at church. She was at that time forbidden by her medical advisers to speak

aloud, on account of a complaint at her chest: she therefore wrote down her reproof, and desired one of her sisters to read it to the offender. As he had expressed a wish to be a minister when he should arrive at a proper age, she put her reproof into the form of a sermon; and supposed the following address to be made by him to the children of his congregation. "I now address myself to little children.—You must go to church, but you may look about you; and if you have a book before you, you need never look at it; and you may move about all the time you are at church, and not remember one word that was said. This was the way I did when I was a little boy, and I do not remember ever feeling sorry for doing so." The boy felt the keenness of this irony, and seemed much ashamed of his conduct. This talent of faithful yet mild reproof, was not confined to her children; but was also extended to her friends, and to all that were about her.

The exercise of self-denial and mutual kindness was constantly and earnestly pressed upon the minds of her children; and as their understandings improved, the various duties of life were urged upon Christian principles. The following extracts from a letter to one of her daughters will further shew her manner of conveying instruction to her family: While attentive to the least deviation in them from the path of *duty*, her constant aim was, to lead them to a right *faith* in the Redeemer, that they might not depend upon any righteousness of their own for pardon and acceptance with God.

"My dear —, as it has pleased God to deprive me of the power to converse with you, I have determined to take up my pen, to point out one or two things that may be of use to you. You are now arriving at an age when religion should appear of the first consequence to you. If you do not begin now to

be serious about your soul, there is a danger of your growing more and more indifferent to it. In Scripture this work which we have to do is called a warfare, which implies that we have enemies to fight against; but these enemies vary in different persons, so that I would have you set about an examination, what are the things in you which you know to be displeasing to God. There are some things which your friends can see; but there are more, I have no doubt, that are known only to God and yourself. By way of helping you to set about this duty of self-examination, as a kind mother, I will point out one or two things in you which I have observed, and which will be something to begin with in this good employment. It is said in the Bible, *Be kindly affectioned one towards another*; and, *Let brotherly love continue*. We should ask ourselves, Am I striving to keep this commandment? Do I ever give up my will, or any little self-indulgence, to make my brothers and sisters happy, and to please them? At one time I had very great pleasure in seeing you exercise this beautiful system of self-denial, more than you do at present. Now, to-day, you had a hassock which I observed you kept to yourself, whilst your sister was left without one. I cannot myself find out where the enjoyment was of doing this. You know that frequently on a Sunday, I have invited you to use part of mine; and it was more pleasure to me than having it all to myself. In little things which occur every day, the strife is—*Let ME have it*; whereas it should be—*I have more pleasure in gratifying you than myself*. This would be pleasing to God, and would also make you happier."

After giving some directions respecting the books she should read in the intervals of Divine worship on the Lord's day, and recommending particularly the

perusal of *Doddridge's Rise and Progress of Religion in the Soul*, Mrs. J.— proceeded—"I think also that you ought to take more time for your private devotions." She then earnestly advised her retiring to her room before bedtime, that she might have an opportunity of reading the Scriptures by herself, and thinking over what she had done in the day, and then added—"It is not the length of your prayers that will recommend them to God, but faith in Christ, which alone can procure for us those things of which we stand in need. That is, it is Christ who procures them for us; but it is through faith that we receive them. Whatever we ask for, depending upon him, we shall receive. But as, on the one hand, we must not expect to recommend ourselves to God by our much speaking; so, on the other, we are to leave ourselves sufficient time, not to hurry over our prayers."

These little details may perhaps appear to some readers to possess scarcely interest sufficient to render them worthy of being so particularly recorded; yet I cannot but think that such familiar instances of religion, in quiet and domestic life, may oftentimes furnish a lesson of useful instruction, or a pattern for ordinary imitation, beyond what is derived from memoirs more replete with brilliant incidents or sentiments.

As it was her constant practice to speak evil of no one, so it was her delight to set before her children the example of any person with whose piety and good conduct she became acquainted. An instance appears in a letter to another of her daughters.

—"We are now at ——. Mrs. S.— is a pattern for all ladies to follow. If I and all my daughters were like her, we should be one of the best families in all —shire. You can see by her conduct that the Bible is her guide. She has not the affectation of any grace,

but the reality. *Self* seems in her to have no place. I believe she has habituated herself so long to act from higher principles, that it is very little self-denial to her to give up to others, and study their comfort rather than her own."

"I have looked into Miss Hamilton's work lately, and have been much pleased with her sentiments on self-denial. She points out very strikingly its beneficial effects, when it is exercised even in little daily occurrences. It brings the mind into a state of subordination, which enables us to resist temptation, and prepares us for disappointments in life. I have myself frequently observed the different effects of disappointments on persons who are exercising themselves in this way, and those who are not. We can never be too young to begin this salutary employment. Indeed, I hope you do exercise it sometimes, for you have often had its advantages pointed out to you. I want it to be more a system with you. Had you omitted to take your meals, you would feel the want of them: let this principle then become more and more habitual to you, that so it may become one of your *pleasant* employments; and, in a manner, as needful as your meals.

"How happy should we all be, if we considered more how we might please God! He sees our hearts; and it is our motives by which he judges of our actions. O, my dear —, let us pray God to give us the Spirit to *enable* us to do what is pleasing to Him; for without that Spirit we can do nothing."

It seems that the reproof contained in the former of these letters, had produced its proper effect; for, in a subsequent letter to one of her sons, she thus writes:—"There is one thing I ought to tell you in praise of your sisters, which gave me great pleasure. Mr. W. said, that they were very kind to each other. You know, my dear boys, what delight it would afford us to see

brotherly love amongst you. I hope you have learned the cxxxiii. d Psalm, which I recommended to you. You recollect also the fable of the bundle of sticks. I wish you all to remember it. When you return home at the next vacation, I hope we shall see a great improvement in this respect. You will be happier, as well as every one around you. Each one must determine to give up to others; and you will find greater satisfaction in this, in the end, than if every one gave way to you. Indeed, it brings a present gratification with it. I hope you do not forget your promise to me, that you would read a portion of your Bible every day. This is a duty we should never forget. I hope also you will begin to think it a duty to improve your time, and strive against all *self-indulgent* habits. You will find it useful in future life."

In another letter to the same, written soon after the death of a pious woman, who died in the almshouse—and with whom, notwithstanding the disparity of their circumstances, she had contracted an intimate friendship—she thus endeavoured to impress upon him the example of that excellent woman, who was well known to all her children: "When I saw Mary B—— before she died, she spake of the preciousness of a Saviour, and her own unworthiness. If we have not him for our help, we shall find it no where else. He is precious to them that believe. Let us then be in earnest to have the Holy Spirit to teach us to believe on Him. What a glorious change to Mary, who had lived in poverty all her life, and had many troubles of various kinds! We have lost a good woman's prayers. We know not but many of our mercies have been the fruits of her intercessions for us. We must now endeavour to improve them."

These extracts from her letters, shew sufficiently the system of education which she, following the

steps of her husband, pursued with her children; and, I trust, that system was not pursued in vain.

She was remarkable for punctuality in her engagements, and for method in her domestic arrangements; by which means she went through much business, and yet had leisure to pursue a course of reading for the improvement of herself and her daughters.

She was much interested in the concerns of the poor. Their wants were sought out, and judiciously relieved by her. She did not stand aloof from their company and conversation, but had usually two or three poor women to dine at her house on the Lord's day.

She had suffered much from the natural small-pox in infancy, which left a tendency to catarrh, that frequently affected her in the winter season, and at last terminated in a consumption, which proved fatal to her in the fiftieth year of her age. A visit which she paid to me the year preceding her death, had given me the opportunity of painfully observing the increase of her complaint: and the accounts which I received from time to time, after her return home, confirmed my apprehensions of her danger. I became solicitous, that her repeated recoveries from a dangerous situation, should not induce, at this time, an unwarranted expectation of restoration to health, and therefore thought it my duty to lay before her my apprehensions respecting her real situation. She received my letter about a month before her death, from which time her husband kept a journal of the most material circumstances relating to her; and during the last three weeks, another was kept by her eldest sister, who then went to visit her, and remained with her to the time of her departure. From these journals I have extracted the following accounts, which will further illustrate her character and conduct.

My communication of her danger was received by her with great calm-

ness and composure, accompanied with strong expressions of her obligation to me for thus directly giving her my opinion of her situation. She observed, that many prayers had been offered to God for her recovery, which he had not thought good to answer: it was now, therefore, proper to leave that matter to him, and think only on the preparation for her removal. She added, that her friends had also prayed that her illness might be sanctified: thjs she hoped and trusted would be granted to her, saying, "I desire to be resigned to God's will, knowing that he does all things well."

Her eyes being now turned from worldly affairs, and directed almost exclusively to the views of an eternal state, to which she saw herself hastening; she took a formal leave of her most intimate friends, as if about to proceed upon a journey whence she should not return. Though oppressed with difficult breathing, a harassing cough, and universal swelling of the body, she continued to ride out almost daily in an open carriage, and thus took the opportunity of visiting her more distant friends, to whom she communicated the letter which I had written to her, bidding them farewell with serious composure, and a placid cheerfulness that surprized and greatly affected those whom she visited on this occasion. Her husband who accompanied her gives this account of her behaviour: "I have beheld with astonishment her conduct during the last week. She has gone with the utmost composure and taken leave of different friends; and when we have met them on the road, with an unruffled mind, she has shaken hands with them with a view to a final farewell."

Her children being once collected in her room, she thus addressed them in a most kind and affectionate manner:—"You must, my dear children, read your Bible diligently. Do not neglect it. Enter into the spirit of it. Pray earnestly,

not as if repeating a form of words, but understanding what you are praying for. Your hearts are naturally corrupt, and must be changed. Pray earnestly for new hearts. Watch against temptations. Keep apart from the world. There are means of grace, which God has appointed us to use. Seek an interest in Jesus Christ, and that will bring you peace at the last. You must be good, if you would be happy. The way of holiness is always a way of happiness. There must be an obedience unto holiness. Devote your youth to God—."

She then particularly addressed her two eldest sons, who had expressed a desire to enter into the ministry. "If you wish to be ministers, consider the matter, that you may not be surprized," meaning with the difficulties which might occur in that office. "Weigh the matter well whether you will be on God's side or not. When you go to college, associate with none but those who are decidedly serious. Avoid evil company. Avoid the first approaches of temptation. The trials of your constancy will be many; and you will frequently have occasion to say, *How can I do this great wickedness, and sin against God!* If you are ministers, may you be the means of turning many to righteousness! But it is not sufficient to preach merely morality, there must be something more. Preach the Gospel: and what a blessing will it be, if you are made the instruments of good to your fellow-creatures!" She then added—"I wish to leave you all my blessing, my dear children, and say this to you now, lest I should not have strength to say it at another time. May you all walk in the paths of holiness—and may we all meet together in heaven!"

A deep humility was manifest in the whole of her conduct. This led her to maintain a constant jealousy over herself, and fear of self-deception. When her sister arrived,

to whom she had been accustomed to open her mind freely, she took an early opportunity of requesting her assistance in the way of self-examination. "Deal *plainly*, and faithfully with me—Do not spare me. I think I meant what I said, when I prayed in the night, '*Search me, O Lord, and try my thoughts, and see if there be any way of wickedness in me; and lead me in the way everlasting:*' but I am afraid of being hypocritical—of acting a part—of not being sincere." At another time, she expressed great fear of acting only under the impression of the immediate prospect of death, and the importance which such a situation would naturally give to those things which related to her eternal state, without being influenced by the *Love of God*.

She was afraid of having greatly failed in the duty of self-examination; but to others, who were most intimately acquainted with her, every part of her conduct seemed to have passed in review before her. "I cannot describe," said one of her most intimate friends, "the humility expressed in her looks, while speaking of herself."

Of the rest which "remaineth for the people of God" she delighted to converse, saying at one time, "What a blessed employment it will be to praise God! I feel as if I could praise and love him to all eternity. Praising our Redeemer for his love to us will be sufficient to employ us to all eternity." At another time, when the conversation turned upon the happiness of heaven, she said she was much struck with that expression in the Psalms, as opposed to the unsatisfactory pleasures of this life—*When I awake up after thy likeness, I shall be SATISFIED*. After a little pause, she repeated the word SATISFIED.

She often spoke with great pleasure of the hope of meeting her departed religious friends in heaven; at the same time expressing her de-

sire to possess a greater meetness for that state of bliss and glory. Conversing with a pious minister upon the evidences of that meetness, she said she hoped she felt a strong abhorrence of sin, and also that she could repose her soul on the Saviour of sinners; but she felt distressed that she could not do both in a greater degree, adding, "but it is a great comfort that Christ changeth not. He is the same, yesterday, to-day, and for ever: *that is my strongest encouragement*—if it were not so, I could have no hope."

She entertained a deep sense of the natural corruption of her heart; spoke of herself as having the seeds of all sin in her, which would, if unrestrained, have led her to all gross sin and wickedness; and said there was a sufficiency of sin in her very best duties to condemn her. "I am a sinful creature—a *very sinful creature*." The subject of conversation one day being whether the sins of true believers would be mentioned at the last day, and what was implied in the expressions *blotted out, and cast into the depths of the sea*, she remarked, that "she should have no objection to have her's made known, if it would add to the glory of the Redeemer."

She requested the prayers of her friends, that she might enjoy a more assured confidence of the love of God towards her. With respect to any happy feelings, she was exceedingly jealous of deception. She said that the goodness of God, as displayed in his word, had struck her exceedingly during the last year; but she wanted to have a more lively sense of the love of Christ in the work of redemption; and to feel what is implied in that expression of St. Peter, *Unto you that believe He is precious*.

She dreaded the thought of relapsing in the least from the path of duty, and said one day to her husband, "If I must become worldly, I should not wish to be restored

to health." Her constant aim was to grow in grace, and in the knowledge of Jesus Christ. She said, "I hope I shall advance more in meetness before I am taken away. I want an *entire* resignation to the will of God, and to know" (with more peaceful assurance) "that Jesus Christ is the propitiation for my sins." She admired the character of God as given in the holy Scriptures; and studied the historical books as affording a display of that character. On the Sunday evening, a fortnight before her death, she expressed how much she had been struck with the exhibition of God's goodness in the cvith Psalm, (read that afternoon at church,) even to those who were rebelling against him: *Our fathers regarded not thy wonders in Egypt, &c.; nevertheless he helped them for his Name's sake:* and surely, she said, "He that was so ready to help them again and again, would not reject her prayers when she cried earnestly to him."

She possessed a deeply devotional spirit. The character given of her, by one who knew the most of her disposition and conduct, was, "She has been a woman of prayer." Her delight was in the ordinances of Divine worship. In her extreme weakness she constantly attended both morning and evening prayer in the family; and was usually carried to church, either to the morning or evening service, (the latter of which she attended on the last Sunday of her life); and when able she attended on both parts of the day. She often expressed the enjoyment which she experienced in these Divine ordinances.

Her sufferings were considerable during the latter period of her life; so that she often seemed as if the least additional exertion would extinguish the lamp of life—like a quivering flame, that any little blast would put out: yet her amiable, affectionate, hospitable feelings remained unimpaired: and her own

sufferings never caused her to lose sight of the comfort of others, in the minutest instances. When reminded of her sufferings by the servant who waited on her, she would sometimes reply—"My feelings are *very uneasy*; but I hope God will give me patience and submission, that I may not dishonour Him." Not a murmur or complaint ever escaped from her.

She was greatly beloved in the place where she resided; so that when, about a month before her death, the prayers of the congregation were desired for her, there was a loud sobbing heard from many in the church when her name was announced. This love was evinced in such a variety of ways, that one of her friends remarked, that it might be said, not only of the immediate circle which surrounded her, but of her more remote connexions also, *Behold, how they loved her!*

On the last day of her life she was carried into the garden adjoining the house: but her weakness was then so great that she imagined she must have died there; yet, upon being brought in, she desired to sit at the table during dinner. After dinner she said to those about her—"I feel my life a vapour; but though I say so, you are not to conclude that there are no stores for me in another world. I trust there are. I take nothing to myself. If I should even perish, I hope I shall not lay it to God's charge. I feel nothing whatever. The weakness of my body prevents me from feeling any thing: You have no idea what weakness is. Oh, that God would lift up the light of his countenance upon me!"

Her sister read to her some passages of Scripture; after which she desired that all would leave the room but one person, that she might pray. Having prayed, she was carried to bed, and dismissed her attendants after a hymn or two had been read to her. Her hus-

band alone remained with her, and having given her a little refreshment about midnight, he lay down, and fell asleep. He awoke about four o'clock; but her happy spirit had departed, her countenance remaining unruffled, and her body in an easy reclined posture, as though she was in a sleep.

Thus graciously was the prayer answered, which she had once desired her friends to offer up for her, "That the last struggle might not be very painful."

The character given of her by the clergyman, who preached her funeral sermon, was summed up in the following manner.

"Though the nature of the malady with which the afflicted sufferer was visited for some time previous to her decease, prevented her from taking that part in colloquial intercourse which she had been accustomed to do in former years, to the delight and improvement of those who enjoyed her society, she still continued to be a source of much useful instruction to many of those who were about her. Though generally a silent, she was always a powerful monitor. When she did occasionally engage in conversation, it was for the most part on topics connected with her most holy faith; and then she evidently breathed an element most congenial to the renewed constitution of her soul. To one of these occasions in particular, myself, in conjunction with others, am enabled to look back with mingled feelings of satisfaction and regret: an occasion, on which, if I mistake not, in the midst of her assembled family, the beauties of the Christian character were strikingly displayed, in this depressed but wonderfully supported saint. The nature of that warfare, of which we have been speaking; the evidences of that faith, without which it cannot be carried on; and the glories of the eternal crown which is laid up in heaven, were

then occupying the thoughts of her mind. Then indeed it was that *unfeigned humility and self-abasement, a deep-rooted abhorrence of sin, a simple trust and reliance on the Saviour of sinners, a patient submission, and pious resignation to the Divine will, an earnest desire for an increase of faith,* were too conspicuously exhibited not to arrest the attention of those around her. It was then evident to others, that while the outward man was daily and gradually decaying, the inward man was strengthened and renewed."

SENEX.

To the Editor of the Christian Observer.

THERE is a passage in Gen. iii. 22, 23, which puzzles many persons; and no satisfactory solution has as yet been found. The original Hebrew shall be transcribed, and a new translation offered; on which I hope to obtain the opinion of some of your learned correspondents. The passage runs thus:—

ואמר יהוה אלהים הן האדם היה
אחר ממונו לרעה טוב ורע ועתה
פן-ישקח ידו ולקח גם מעץ החיים
ואכל וחי לעלם: וישלחהו יהוה אלהים
מגן-עזר לעבר את-האדמה אשר לקח
משם:

I propose the following translation: "*And the Lord God said: Behold the man! who was like one of us, knowing good and evil. But now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever, yea, let the Lord God (or, the Lord God shall) send him forth from the garden of Eden, to till the ground from which he was taken.*" The first part of the former sentence I take to be the effusion of impassioned piety: *Behold the man!* The second part of it, I imagine, declares what man was, prior to his transgression; implying strongly at the same time what he was now become. For this rendering I have to plead

the past tense of the verb *היה*. Perhaps some will object to the introduction of the relative, *who*: but this may be dispensed with, by considering the pronoun, *He*, as understood, which is generally the case in Hebrew; the pronouns being never used as nominatives, but for the sake of emphasis.

The next sentence in our common translation is incomplete: but according to the one I have proposed it is not so; the next verse is to be included as belonging to it. This connection, perhaps, is liable to objections; but I know of none; and every thing in the passage seems to me to favour it. The sentence is thereby made complete; the repetition, which in some measure exists in the common translation, in verses 23 and 24, is avoided; together with the irregularity (which I believe seldom happens except in verse) with regard to the position of the noun and its pronoun; the latter generally following and not preceding the former.

כהן

To the Editor of the Christian Observer.

THE religion of Christ, it has been often remarked, is the religion of the heart. God searcheth the hearts and trieth the reins. He looks to the secret motives of our actions; to those motives which are usually unknown to our fellow-creatures, and often unnoticed by ourselves. It is, therefore, a matter of the first importance to understand, by what motives we ought to be influenced; what motives God approves, and what he condemns. That the *love of God* should be the *predominating* motive, is a position so clear as scarcely to require proof. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. xxii. 37.) "He that loveth father or mother more than me," saith our Saviour, "is not worthy of me: and he that loveth son or daughter

more than me, is not worthy of me." (Matt. x. 37.) "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. iii. 17.)

But is the love of God the *only* motive, which the Christian should allow to operate upon his soul? I think it is not. The Scriptures, I conceive, not only *permit*; but *sanction*, the influence of other motives. We are required to fear God; we are commanded to love our fellow-creatures; and the hope of future reward, and the dread of future punishment are held forth for the very purpose of deterring us from sin, and encouraging us in holiness.

1. We are commanded to "*fear God*." (1 Pet. iii. 17.) This exhortation is addressed by St. Peter not to the unconverted; but "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." There is a holy fear of displeasing God, a solemn awe and reverence for his majesty and power and glory, which the disciple of Christ will ever feel blended and mixed up with love to his reconciled Father.

2. The same authority, which inculcates the love of God as the "first and great commandment," declares, that "the second is like unto it: Thou shalt love thy neighbour as thyself." (Matt. xxii. 37, 38.) Our Saviour commands us not only to "*do good* to them that hate" us, but to "*love*" our "enemies." (Matt. v. 44.) Nor is it merely a general feeling of benevolence, that we are required to cultivate; the precepts and examples of Christ and his Apostles sanction the exercise of all the social affections. "Love the brotherhood," says St. Peter; (1 Pet. ii. 17.); and our Saviour himself, in his last and most solemn conversation with his Apostles previous to his crucifixion, charges them;—"A new commandment, I

give unto you, that ye love one another; as I have loved you, that ye also love one another." (John xiii. 34.) Our Saviour requires them to love each other "as," not merely "because," but "as," in the same manner, with the same sort of affection, as he had loved them. If the brethren are so to love one another, is not this love to be a motive influencing the conduct? Is it to be a dead inoperative principle? What says the Apostle John, the beloved disciple? "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also." (1 John iv. 21.) Does it not necessarily follow from such Scriptures as these, that in our conduct towards our Christian brethren, we should be influenced not only by the love of God, but by the love of the brethren also?

Such a motive we find St. Paul, on more than one occasion, pressing upon the disciples. With Philemon he thus intercedes for Onesimus: "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for *love's* sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ." (Phil. viii. 9.) Does not St. Paul here call on Philemon to comply with his request from *love to him*, the aged Apostle? And would he have suggested such a motive, if Philemon ought to have acted *solely* from love to God? Again, St. Paul thus addresses the Philippians: "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." (Phil. ii. 1, 2.) Is not this an exhortation to the Philippians to live in peace and unity with each other from regard to *him*, in order that his joy might be

fulfilled? Did not our Saviour himself shew "how he loved" Lazarus, when he "wept" at his grave? (John xi. 35, 36.) Need we then fear to follow his example?

Nor is it merely the brethren, *as brethren*, that we are commanded to love. At a time when it was not unusual for Christians to find themselves united in marriage with heathens, St. Paul expressly says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. v. 25.) And it is mentioned by the same Apostle, as one of the sins of the Gentiles, that they were "without natural affection*" (Rom. i. 31.)

From these passages of Scripture I infer, that we are not only to *do good* to our neighbours, but to *love* them; we are not only to shew in our outward conduct a peculiar kindness to our brethren in Christ, and to our relations after the flesh, but to cherish towards them the affections of the heart. The love of God does not exclude the exercise of the benevolent and social affections; but, while it keeps them in subordination to itself, sanctifies them, purifies them from every sinful admixture, and exalts them into the rank of Christian motives.

3. The hope of future reward, and the dread of future punishment, are in Scripture held forth to us* for the very purpose of deterring us from sin and encouraging us in holiness.

The hope of future reward is proposed, not merely as a motive for turning to God, but as an encouragement to Christians for perseverance in righteousness. "Wherefore," says the Apostle Peter, "the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail; for so an entrance shall be ministered unto you abundantly into the ever-

* ἀσφύγξ—a word derived from that which peculiarly expresses the natural affection of a parent to his offspring, and of the offspring to their parent.

lasting kingdom of our Lord and Saviour Jesus Christ." (2 Pet. ii. 10, 11.) "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth; wherein dwelleth righteousness. *Wherefore*, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." (2 Pet. iii. 13, 14.) "Having, therefore, these promises," says another Apostle, "dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit." (1 Cor. ii. 9.) "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. ix. 11.) "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. vi. 17—19.) "Servants be obedient to ... your masters ... *knowing* that whatsoever thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Eph. vi. 5, 8.) And our Saviour exhorts his disciples to "lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. vi. 20.) Nor is the influence of this principle sanctioned in Scripture by precept only; but by example also. The Apostle Paul pressed towards the mark for the "*prize* of the high calling of God in Christ Jesus."

(Phil. iii. 4.) And while he exhorts the Corinthians; "So run that" (*ὡς*, in order that) "ye may obtain;" he adds, "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain" (*ὡς λαβωσιν*; in order that they may obtain) "a corruptible crown; but *we* an incorruptible." (1 Cor. ix. 24, 25.) Moses "had respect unto the recompence of the reward;" (Heb. xi. 26.); and of our Saviour himself it is recorded, that "for" (*ἄντι*, for the sake of) "the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of God." (Heb. xii. 2.) After such precepts and such examples as these, we surely need not fear to set before ourselves the happiness of heaven, as *one* motive to stand fast, and persevere in our Christian warfare. It is, indeed, a motive which, the more we love God, will the more powerfully influence our conduct. The Christian rejoices in the hope of heaven, not merely as the place where all tears shall be wiped away from his eyes, not merely as the rest which remaineth to the people of God, not merely as "an inheritance, incorruptible and undefiled, and that fadeth not away," reserved for them that love God; but as the place which Christ is gone before to prepare for them, that they may be with him where he is; as the place where they shall see him as he is, and be completely renewed after his image and likeness.

This hope of everlasting happiness, therefore, is a motive perfectly consistent with the love of God; it includes indeed a desire "to depart and be with Christ, which" to him who loves his Saviour "is far better;" but it may be asked, on the other hand, Is the fear of eternal punishment consistent with that "perfect love" which "casteth out fear?" I think it is not; but that "*perfect* love" does not seem to me to be attainable in this

world, and I know of no passage in Scripture which condemns such a fear as sinful. Indeed, a future state of reward or punishment is clearly proposed to men in Scripture as an object of faith intended to influence their conduct. Can it then be sinful to feel the influence of such a motive? "Fear not," says our Saviour, "them which kill the body, but are not able to kill the soul: but rather fear him, which is able to destroy both body and soul in hell." (Matt. x. 28). Is not this a plain exhortation to fear God, as one who is able to cast the soul into hell; or, in other words, to fear that destruction of the body and soul in hell which God is able to inflict? Can, then, such a fear be any other than an allowable motive? It is, however, a motive, which will be chiefly felt in first bringing men to a sense of religion; and which will be gradually superseded, as the love of God gains ground in the soul. In heaven the Christian's love will be perfected; and all dread of punishment will be cast out: and, even here upon earth, as the Holy Spirit gradually prepares him for heaven, and day by day in increasingly rich abundance sheds abroad the love of God in his heart, he will be proportionably delivered, from the bondage of fear. The more he loves his Saviour, the better he will serve him: the better he serves him, the more will he love him for enabling him so to do: and the more he loves and the better he serves him, the brighter will be his hope of a blessed immortality, and the more firm will be his trust, that he which hath begun a good work in him "will perform it until the day of Jesus Christ." (Phil. i. 6).

These different motives—the love and fear of God—the hope of future reward—the apprehension of future punishment—the love of our neighbour, including benevolence to every individual of the human race, with a peculiar affection for our brethren in Christ and our re-

lations after the flesh—appear to me to be all of them motives sanctioned by the word of God. If (as we have seen) God commands us to fear him; if he sets before our eyes heaven as prepared for the righteous before the foundation of the world (Matt. xxv. 34. 37), and hell as the punishment of the wicked; if to the first and great commandment, "Thou shalt love the Lord thy God," he adds the second, which is like unto it, "Thou shalt love thy neighbour as thyself;" it surely is our duty not only to love, but to fear God; it is our duty so to look "at the things which are not seen" (2 Cor. iv. 18), that they may have a due effect upon our conduct; it is our duty to cultivate that love to man which, while it evidences itself in outward acts of kindness, has its seat in the heart and affections. Let us not, from a desire to be actuated solely by the love of God, reject the influence of those other motives which he has sanctioned. In such an attempt, we shall inevitably be baffled: we shall create to ourselves needless discouragements: we shall probably darken the evidence which we might otherwise possess, of being children of God, and thereby check that love to our heavenly Father which we seek exclusively to cherish.

Yet, after all, the love of God will and should be the predominant motive of the Christian's conduct. As this principle acquires strength, and approaches nearer to that perfection which it will reach in heaven, it will prevail more over all servile fear of God, and over the apprehension of future punishment: the hope of heaven will become a more powerful spring of action as connected with a desire to be with Christ: and the love of our neighbour will become a more holy and efficient principle from a recollection that Christ "died for all," (2 Cor. v. 25; see also 1 Cor. viii. 11.), that his true disciples are

members of his mystical body; that husbands are commanded to love their wives "even as Christ also loved the church" (Ephes. v. 25); and that our Saviour in his last discourse with his Apostles, charged them to "love one another as" he had "loved" them. (John xv. 12.)

FAMILY SERMONS.—No. CV.

Gal. ii. 20.—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

THE religion of Christ has many rules for the direction of the conduct, and the government of the temper—many precepts admirably calculated to make us good subjects, good citizens, and good men—none of which will be overlooked or undervalued by its sincere and devout followers. But not only does the Gospel teach the plain truths which are common to all professed systems of morality, but it teaches also many others which are new, sublime, profound, and peculiar to itself. These truths are often conveyed in a language equally peculiar, and for which no human language can be substituted. It is one of the errors of the present age to slight some of these peculiar truths of the Gospel, and to view the language in which they are taught as the language of enthusiasm. But the consistent Christian has not so learned Christ: he finds in them much of his peace and joy; and words which appear perhaps to many persons an unintelligible paradox are to him full of life and meaning and beauty. Such are those of the text. The Apostle is crucified, yet he lives; yet not he but Christ liveth in him;—a mystery which can be explained only on principles with which we are by nature unacquainted. May

the Spirit of God, therefore, graciously open our understanding and influence our hearts while we proceed to consider that life of faith of which the Apostle so emphatically speaks, and in which he had himself made such conspicuous advances!

There are several points to which the text invites our attention, and which we may proceed to consider in the order in which they present themselves in the Apostle's words.

I. In the first place, then, What is meant by the crucifixion implied in the words, "I am crucified with Christ?" The Apostle, in the preceding part of the chapter, had been giving an account of the weak and unholy compliance of Peter with the prejudice of his countrymen the Jews, in requiring the Gentile converts to Christianity, to perform the rites of the Jewish church, as if they could by these be justified in the sight of God.—To this error of St. Peter, his brother-apostle gave place, no not for an hour; "knowing (as he says) that a man is not justified by the works of the law, but by the faith of Jesus Christ." Indeed, he adds, "I am dead to the law, that I might live unto God"—I am dead to all its ceremonies, rules, and doctrines:—"I am crucified with Christ"—I am dead to *every thing* but him; dead as to all the conceptions I once entertained of my power to justify myself by my own works, ceremonial or moral; dead as to the sense I once entertained of the value of earthly objects; dead to the corrupt notions, feelings, and desires which I cherished before I learned to know and love my Lord and Saviour.

The idea thus presented to us by the text is forcible in the highest degree. Such is the effect which the spiritual view of his dying Lord had produced upon St. Paul, that he represents himself as having in consequence died to sin; or, as he says

in another place, been crucified unto the world, and the world unto him. In order, therefore, to conceive the full effect of religion on the mind of the Apostle, we may imagine the case of a person nailed to the cross, who has long been struggling amidst the agonies of death, and at length has nearly sunk under them. Carry to that man the pomps and vanities of life, pour into his ear the sounds which most delighted him, present to him the scenes and images which he most eagerly chose before;—do they delight him now? He is *dead* to them all. And such is the change which, to a certain extent, has taken place in every real Christian. He is, comparatively at least, dead to the world and all which it possesses. Things which once charmed him most, charm him no longer. Things which the world pursue most eagerly have neither beauty nor value in his eye. Such is his love for Jesus Christ, who redeemed him with his own blood, that he cannot love the sins for which that Saviour died. He wishes therefore to renounce self and the world; to resist the temptations of Satan and his own evil heart, and to take up his cross and follow his Redeemer. In a word, he is crucified with Christ.

II. But what, in the second place, is meant by the *life* of which the Apostle speaks? “Nevertheless I *live*.” Crucifixion alone would be a very imperfect image of the state of the Christian. His death unto sin is closely connected with a new birth unto righteousness. His state is represented by images such as the following:—“You hath he quickened,” or made alive, “who were dead in trespasses and sins.” “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” “If ye then be risen with Christ, seek those things which are above.” And thus, in the text, the Apostle adds, though “crucified with Christ, ne-

vertheless I live;” that is, though dead to the world, though dead to every scheme of religion, and every hope of salvation which is not derived from and dependant upon Christ, nevertheless I exist in him; I am, in all that regards him, deeply and anxiously affected. I have, as to every point connected with his religion, new powers, feelings, dispositions, desires; in short, a new life communicated to me by his Holy Spirit.

We should thus learn, that if, on the one hand, evidences of the death unto sin which has been described are to be discovered in every true Christian, so also are the signs of this new and spiritual life. There was a time when the unconverted sinner felt little or nothing in religion; now he feels quickly, and deeply, and permanently. Once his conscience was almost seared; now it is alive to his smallest transgressions. Once his heart was cold and worldly; now he loves God with sincerity and filial affection. Once the promises and rewards of the Gospel were to him but as pictures to the dead; now his soul rests upon them as upon the sources of all his hopes and joys. In the language of Scripture, “old things are passed away, and all things are become new.” The blind sees, the dumb speaks, the deaf hears, the lame walks, the dead is raised; in a single individual the various miracles of grace are accomplished.

Surely then we ought to examine with anxious care into our own state, in order to determine whether any portion of this life is communicated to ourselves. It is not meant to be said, that the young Christian will at first exhibit all these features of the renewed character in their full growth and dimensions. He will not perhaps be dead to the world and alive to God in the same degree with St. Paul. But at least the outline of the same features will be visible in him. If he is

really honest in religion—if the Spirit of God is divinely influencing his soul—if the work of conversion has commenced, this death and this life will each in their turns exhibit their blessed effects; and the work thus begun will continue to go forward, till, as the Apostle elsewhere remarks, the individual “comes in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

But to obtain clearer notions upon this point let us inquire,

III. What is the *source* of this life of which the Apostle speaks—“yet not I, but *Christ liveth in me.*” He had in the former part of the chapter (as was before observed) been stating the foundation of his own hopes of everlasting happiness. He had grounded them not upon the imperfect works of man, but upon the merits of a Saviour; “for other foundation can no man lay than that is laid, Jesus Christ.” This truth he again asserts in the clause of the verse which we are now considering; as though he said, Christ is not only the foundation of my hopes, but he is altogether the source of my spiritual life. My desires, my powers to act or to suffer, my deadness to the world, my very spiritual existence depend altogether upon him; nay, I may say of myself, such is the intimacy of my union with him, in so peculiar a sense is he the source of my life, that it is not *I* who live, but *Christ that liveth in me.* He considers himself, by a bold figure, as a mere body, and Christ Jesus, if we may so speak, as the soul and living principle by which it is animated. This strong sense of the dependance of man upon his Saviour—this persuasion of an intimate union, we might almost say, of a perfect incorporation with Him—is a sentiment peculiar to the Christian; and is in perfect consistency with the declaration of our Lord, “I am the vine, ye are the branches,”

as well as with his commandment, “Abide in me, and I in you;” and with his promise, “We will come unto him, and make our abode with him.” The body of the Christian is the temple of God; he who dwelt in heaven and took upon him the nature of man, dwells in the heart of the humble and contrite. “He is our *life,*” and it is because “*He lives*” that we may hope to live also. God has remembered that we are dust, and has not left us to perish in our weakness and corruption, but has shed the holy lustre of his presence upon the perishing walls of our earthly tabernacle, and has taught us, that although we have destroyed ourselves, yet in him is our help and our salvation. “I live, yet not I, but Christ liveth in me.”

Is there then among us any one who, although in name a Christian, has thought little of Christ, and of the privileges of his religion; who has been satisfied to live without him in the world; who has been accustomed to soften down Christianity to a few cold lessons or obligations, which heathens themselves might almost have inculcated; who has lived so as to disgrace the doctrine which he ought to adorn, to degrade the hallowed Name which he bears, to break the pledge which he gave in baptism, and, by his unkind and unholy tempers and worldly habits, to crucify the Son of God afresh? Let such a one learn, that “if any man have not the Spirit of Christ, he is none of His;”—that He whom the heaven of heavens cannot contain, dwells in the bosom of the true Christian; and that where he does not dwell, no divine hope, no well-founded expectation of eternal happiness can possibly exist.

IV. But, fourthly, let us examine the principle upon which this union with Christ depends. “The life,” says the Apostle, in the text, “that I now live in the flesh, I live by the *faith* of the Son of God.”

Faith, then, is the instrument by which we are united to Christ, the principle by which we rely upon him as the source of our hopes, and holiness, and joy; and which fills us with love for all which he approves, and with hatred to all which he condemns. "Faith," says the venerable Hooker, "is the hand by which we put on Christ." And there is something remarkably expressive in the image. It represents the Christian in the spirit of filial trust and confidence, as stretching out his hand to lay hold of the blessed hopes of the Gospel—to appropriate to himself the gifts and promises of his Lord—and eagerly endeavouring to touch the hem of that garment by which he is to be healed. The Apostle, in the Hebrews, calls up in succession the most eminent men of all ages; and having recorded their holy deeds, points to this one principle as the fountain-head of them all. "By faith" Abel sacrificed, Abraham journeyed, Samson fought, and multitudes, of whom "the world was not worthy," laboured, suffered, and conquered. By the same faith alone can we overcome and sit down at the right hand of God.

The faith mentioned by the Apostle was founded upon the sacrifice of Christ. "I live by the faith of the Son of God, who loved me, and gave himself for me." Of all the subjects which are calculated to touch the mind of a sinner, none can endure a comparison with that so simply stated in these words; namely, that the Son of God—the Son in whom the Father was well pleased, the brightness of his Father's glory, and the express image of his person—came down to die upon the cross for man. That cross the Christian desires never to lose sight of. In the business of the day, it goes before him as a pillar of light to direct him. In the darkness of the night, it sheds a holy radiance around him. Under

the banner of the Cross, he goes forth to the battle of life. In peril or in safety, in prosperity or adversity, in life or in death, he casts himself at the foot of his Redeemer's cross, and desires to know nothing among men but Jesus Christ, and him crucified. Ask him why he lives in peace, and dies in hope; and his answer is, "He loved me, and gave himself for me."

We may learn then, from this subject, how widely different is the religion of the Bible from the religion of the world. What a cold, heartless, fruitless system is the latter! What a lively, vigorous, influential system is the former! Both cannot be right, for there is but one standard of truth, and one way to eternal happiness. If an angel from heaven should proclaim to us a religion distinct from that in the text, he would be accursed. Is then our religion such as this? Are we crucified with Christ? Can we scripturally hope that Christ dwells in us? Have we an unfeigned faith in his mercy and merits? Are our hearts touched and penetrated by the sense of what he has done and suffered for us? Are we dying to the world, and living to God; receding from sin, and advancing in righteousness; casting off our corruptions, and springing up in newness of life, and the beauty of holiness? Are we crucifying every evil temper and feeling? Are we copying in our lives all the graces of the Saviour's character? Such, at least, is our duty, and our privilege; and such is the evidence of that life of faith of which the Apostle speaks. The time cannot be far distant when the inquiry, whether we have been thus alive to God, and crucified to the world, will appear to us in all its real importance. Then it will be too late to quiet our hearts with an outward profession of religion. Death will prove what we are, and eternal happiness or everlasting woe be the award of our all-righteous Judge.

MISCELLANEOUS.

For the Christian Observer.

ON PARTY-SPIRIT.

AMONGST the number of words in the English language which are frequently used without any distinct and accurate perception of their meaning, there is one upon which I intend to make a few observations in the present paper. This word is *Party-spirit*. I may, perhaps, be wrong in stating that the import of so common a word is not generally known: I would therefore restrict my former observation by saying, that this term of reproach is often applied by declaimers with so loose an aim, and in so careless a manner, as to fail of communicating a precise notion of its true meaning to others. The contentions of party, whether religious or political, may be said to raise a dust which too often blinds the eyes of the combatants; makes them discharge their blows in the wrong quarter, or perhaps even do little more than *beat the air*.

The reproach of *party-spirit* is sometimes levelled at the *natural alliances of friendship and intimacy formed between persons of similar taste and disposition*. Nothing, however, can be more loose or incorrect than such an application of the term. In a certain sense, good men must have their party, as well as evil men; the moderate must have their party, as well as the violent and bigoted: that is to say, they must have certain acquaintances and associates to whom they give a decided preference—to whom they are united by resemblance of character, and by sympathy of opinion. The man who is moderate, not from timidity or insincerity, but from principle and conscience, is frequently of all men the most persecuted. He takes his stand between two fires. He finds himself assailed from opposite

directions. He cannot, therefore, be justly blamed, if he seek a refuge where alone he can expect to find one—in the alliance of those comparatively few whose sentiments and practice are congenial with his own. Hence, to confound friendships, raised upon the basis of principle and resemblance of character, with *party* (that is, *faction*), is incorrect and absurd in the extreme.

But the reproach of *party-spirit* is applied more frequently, and with greater plausibility, to a *number of individuals united together for the promotion of some public design, which their principles and feelings have inclined them to undertake*. Whenever this is the case, not only the active opposers of such design, but even many of those who dislike it merely because they are indifferent to all commendable exertion, will stigmatize the union with the opprobrious name of *party*. The application of the term, however, may here also be very improper and unjust. No one, I suppose, will deny that there are some designs and institutions—those of general charity, for example—which may be carried on without the least mixture of party-spirit: for party-spirit always supposes contest and opposition, to which many such associations are happily not exposed. In promoting designs respecting which much difference of opinion exists, I must in candour allow that the case is somewhat different. Here, I confess, the infirmity of human nature sometimes lays open even good men to the temptation of mingling ill-humour and violence with their proceedings; though even here I can well believe that intelligent and conscientious individuals may concur, and concur zealously, without any thing like

rancour towards their adversaries, or, at most, with so slight a tinge of party-spirit as to deserve no harsh condemnation, and to produce no mischievous effects. A fellow-feeling there may, and indeed must be, in order to communicate a vigorous impulse to their undertakings; but this *spirit* may be the bond of union amongst themselves, and of active beneficence to others, without becoming the narrow jealousy of little minds, or the close confederacy of party-rage.

In what, then, does party-spirit properly consist? It consists, I imagine, in a *love of party rather than a love of truth*; in such an attachment and adherence to one system of opinions, and to one set of associates, as will lead men to sacrifice conscience, truth, and charity to their connexions, of whatsoever description those connexions may be. Party-spirit, in short, is the love of power, exerting itself to maintain a stand, or to compass an object of ambition, too often regardless of every thing but the end to be accomplished.

Party-spirit, however, does not always present these more disgusting features. It is a Proteus which can change its countenance, and operate in a more concealed manner, "*Utque latens imâ vipera serpit humo.*" There are many persons, considered respectable by the world at large, who will attempt to justify their close adherence to party by a very specious argument. They will urge, and perhaps truly, that their general object and design are good, founded in principle and conscience, and directed to what they consider the welfare of those interests which they are concerned to promote. They will urge further, that these interests cannot be promoted without a zealous combination of numbers, and that, like soldiers, they must act in a phalanx, in order to make any impression upon the enemy. From the necessity of the case, therefore, they consider it fair to act

sometimes in opposition to real opinion with respect to matters, because it is only by such means they can secure the objects of the confederacy; (they will assert) of such difficulty and importance, that something must be sacrificed to the attainment of them; This, if I mistake not, is the substance of the doctrine adopted by many respectable members of both our houses of Parliament; and the reasoning, I apprehend, is not confined to the precincts of St. Stephen's chapel.

I can well conceive, indeed, that even good men, in their eagerness to forward some beneficial enterprise which is near their hearts, may be frequently tempted to act under the influence of this reasoning; though they will not perhaps dare to scrutinize their own conduct too closely, and are not altogether conscious of the bias that directs it. The reasoning itself proceeds upon the pernicious doctrine of expediency; though there may remain a doubt whether, even upon grounds of present expediency, this encouragement of party-spirit will stand the test of an enlightened discretion, and whether, with respect to this particular as well as to most others, honesty will not still be found the best policy. Party-spirit, like other evils, engenders and propagates itself. An obstinate stand is made on one side, because an obstinate stand either has been made or is expected to be made on the other. Fresh animosities are continually raised between the contending bodies, as fire is produced from flints by collision. Amidst the tumult, Truth too often disappears, and Error becomes enthroned in her stead. Let, then, a contentious spirit be dropped on all sides,—let mutual good-will prevail,—let rational beings apply themselves to the object of inquiry, whatever it may be, with temper, patience, and perseverance; and I am much mistaken, if more useful discoveries

would not be made, both in politics and in religion, than is at present the case, and more beneficial results of other kinds also attend the debates of our theologians and statesmen.

Various and lamentable are the symptoms of the moral distemper which I am now considering. It most frequently appears in the form of *misrepresentation, either wilful or substantial*. Wilful and deliberate misrepresentation is a grave offence indeed, and seems to require that sort of punishment to which, I believe, the Royal Psalmist refers, when he says, *Whoso privily slandereth his neighbour, him will I cut off; that is, I will have no connexion or acquaintance with him*. But this injury, even when it cannot be strictly termed wilful, may often proceed from the influence of party-spirit. A speaker or writer may not be conscious, in the heat of argument, of an intention to misrepresent his adversary; and yet the false colouring with which he daubs his character may proceed entirely from a secret enmity towards him.

But there are milder symptoms of party-spirit than misrepresentation: *Ambiguity of expression* is one of them. "When," says Locke upon one occasion, "any of the combatants strips his terms of ambiguity, I shall think him a champion for truth, and not the slave of vain-glory or a party." Ambiguity may indeed proceed from the imperfect comprehension of a subject: but *studied ambiguity*, a thing which may generally be detected, is the genuine offspring of party-spirit.

Another symptom is evident; namely, *When a controversialist insists upon the arguments which appear friendly to his own cause, without noticing the principal objections, or even without allowing due weight to the reasoning, of his opponent*. Such conduct always discovers an inadequate regard to the cause of truth, with a desire to

triumph at the expense of honesty and candour.

I shall notice only one symptom more, (and a grievous one it is!) namely, *An easy credulity with respect to every report that tends to lower an opponent, accompanied with a neglect of inquiry into his real sentiments and character*. Nothing can be more opposite to candour and fair dealing, nothing can be a surer indication of the strong influence of party-spirit, than this mode of behaviour. Yet how commonly do we find it exhibited in the world! By this artifice of wickedness, (for I can scarcely call it by a milder appellation,) a man may often conceal from others, and for a time even from himself, the malignity that reigns within his bosom. He may be so far deluded as to persuade himself that he is actuated by the love of truth, when in reality he is only the zealot of a party. In the mean time, through his blind prejudice and indiscriminate violence, the innocent suffer with the guilty; the patriot is confounded with the rebel; the sound and sober Christian with the hypocrite and enthusiast. Pride, ignorance, and illiberality triumph, whilst all the dignified virtues and all the tender charities of religion mourn and weep.

After a description of symptoms come, in a natural order, the remedies and methods of cure. With regard to this particular, however, I am afraid it will be found that party-spirit is generally a very obstinate, if not an incurable, disease. There are but few examples of a thorough renovation among those who are deeply infected with the poison. But the progress of contagion may be in some degree arrested, though the sick cannot be always restored; and as prevention, according to the opinion of medical writers, is always more easy as well as more agreeable than cure, I will conclude with a few plain rules for those who wish to preserve their mind's health, during the pre-

sent hot temperature of our religious atmosphere, fully admitting that I myself stand in as much need of them as any of the readers who may honour this paper with a perusal.

1. *Let parties and individuals, before they begin to quarrel and fight, understand each other accurately, in order that they may know the true grounds of their contention.* I am persuaded, that, if this were to be considered an indispensable preliminary to our intellectual battles, at least half of them would be prevented. Mutual explanations would often shew that there was little to be contended for; and, even where such explanations failed of terminating to the satisfaction of the parties, they would tend to soothe the angry passions of the heart; to cause the contest to be conducted with a better temper on both sides, and ultimately to bring it to a speedier conclusion.

2. *Let all, who are anxious not to imbibe the venom of party-spirit, be upon their guard against imputing vicious motives to an adversary, without the clearest grounds; and also against confounding the remote or possible tendencies of his language with his actual meaning and intentions.* To ascertain motives is the prerogative of Him who trieth the reins and the heart: and it may frequently happen that, either from ignorance or inadvertence, a writer's language may not accurately express the sentiments of his mind. Christian charity always requires us to put the best construction we fairly can upon the expressions and actions of our neighbour; not indeed so as to favour their dangerous or pernicious tendency, but so as to acquit the individual, if possible, of deliberately evil intention. If these considerations were always duly attended to, we should contend without rancour, be defeated without shame, and conquer without indecent exultation. We might beat down a dangerous opinion,

without hurting the individual who holds it, and, like a dexterous fencer, we might overcome our foe not by killing or wounding, but simply by disarming him. For I hope I shall be understood, not, as recommending a disregard to truth and conscience, which must always be maintained, but only as condemning any mixture of party-spirit, in our struggles for the advancement of even a really important object.

3. *Let us earnestly cultivate self-knowledge, and a spirit of Christian humility.* This rule, if diligently practised, would be the most effectual of all preservatives against the influence of party-zeal. Self-knowledge, by convincing a man of his own constant proneness to error and frailty, disposes him to compassionate the failings of others, and to touch them with a healing tenderness. He cannot be severe upon *the mote in his brother's eye*, when he is conscious of a similar speck, perhaps a *beam*, in his own. Self-knowledge, acquired under the direction of Christian principles, always produces genuine humility; and humility before God will ever be displayed in candour, moderation, equity, and kindness towards our fellow-creatures. Now these are qualities the most opposite to party-spirit, which, like the feigned salamander, can exist only in the fire. In a word, party-spirit has its root in pride and vicious self-love; and therefore true humility, in proportion as it eradicates these evil affections, must destroy the noxious fruits which they bring forth.

I cannot take my leave of your readers without quoting a well-known passage from our admirable Hooker, the eloquence of whose language is equal to the justness and weight of his thoughts. He thus addresses his cavilling and contentious brethren: *Think ye are men: deem it not impossible for you to err: sift impartially your own hearts, whether it be force of*

reason, or vehemency of affection, which hath bred, and still doth feed, these opinions in you. If truth doth any where manifest itself, seek not to smother it with glosing delusion: acknowledge the greatness thereof, and think it your best victory when the same doth prevail over you.

F.

For the Christian Observer.

HABITS OF BUSINESS NOT INCONSISTENT WITH MENTAL CULTURE.

Man hath his daily work of body or mind Appointed, which declares his dignity, And the regard of Heaven on all his ways.

AMIDST the recorded wisdom of the ancient philosophers, we find the remark, that a man of business may talk of philosophy, and a man of leisure practise it. If the remark were true in the smallest degree, (understanding philosophy to mean that enlargement of view, improvement of taste, and regulation of mind, which it was the object of all the lessons of the portico to bestow,) sceptics might reasonably doubt whether Omniscience was exerted in the formation of a universe where occupation is the lot, and constitutes the happiness, of man. The fact, however, is the very reverse of the maxim, and was practically confessed to be so by the discipline adopted in the ancient schools—a discipline which consisted not so much in the nature of the employments themselves, or the peculiar branches of study which were cultivated, as in filling up every moment of time with *some* active and laborious pursuit. The advantages which our public schools are thought to possess in forming men for public life, will be found, I imagine, to resolve themselves in a great measure into that incitement to perpetual exertion, mental or bodily—“the soul of fire,” the “invention ever new,” the “lively cheer of vigour born,”—which are maintained by

the emulation of contending spirits forced into daily and hourly conflict in every path of business and pleasure. I have commenced with this statement and condemnation of an old maxim, not because it is one in much currency, but because it leads to an inquiry how far regular and daily avocations are a hindrance to the “*vigor cœlestis animi*” in any sense, either intellectual or spiritual. I shall offer a few observations, in the present paper, on that branch of the subject which relates to intellectual cultivation.

One characteristic mark of the early stages of society is, that the time of men is not regularly and fully occupied, but that it is subject to successive extremes of labour and repose. In the climates of the north, the fishermen of Greenland and the hunters of Labrador are alike compelled to exert, at intervals, the utmost energies of mind and body, after which they sink for a time, like the wild objects of their pursuit, into a state of indolence and imbecility. The war or the chase are the only strong incentives which they know. Yet even these seasons of exertion, interrupted and occasional as they are, lay the foundation of some of the most admired powers and virtues of the mind; such as hospitality, attachment to kindred, courage, the spirit of enterprise, perseverance, and patience. If we pass on to southern climates, where nature does not “ask luxuriance from the planter’s toil,” but produces in wanton exuberance whatever can delight the eye or gratify the senses, we shall find that there sensual enjoyment is the predominant object of pursuit, and that man is the only growth that dwindles and decays. A state of progressive improvement is the fit and natural state of man. As religion calls upon us to be continually advancing in holiness, so does the happiness of our nature require that society and individuals should be

going forward in moral and intellectual cultivation: and notwithstanding all the evils, inseparable from civilization, man is most happy in that state; for an important moral engine of vast power and utility is supplied by the multiplied wants, real and imaginary, of luxurious societies. Every individual perceives an object not far before him, which he can reach by exertion: he exerts himself and reaches it: but the motive is still in action; he has not attained all he wishes: he presses for a few steps further after another object still more desirable; and though he stops to gather a few wild flowers by the way, which are neither lasting nor useful, yet he continues to approach the goal, and great moral advantages follow these incitements to activity and exertion. The paths which lead by industry to wealth, and honour, and success, however varied they may appear in their course, are, I am persuaded, not so different in their moral effect, as is generally supposed. Place to mercantile or legal pursuits a young man, fresh from the walks of our universities, and alive in every nerve with classical taste and knowledge—whose duty and delight it has been for years to become perfectly intimate with the finest models of composition in every language, and who has experienced the accordance which they hold with the highest feelings of the human mind—and he is apt to think that all progress is at an end, and that every hour spent in his profession is an hour thrown away, as far as the improvement of his mind is an end of his being. But in what consists the improvement of mind? Not in the mere acquisition of classical or philological learning, as some eminent instances of departed men have, within a few years, most abundantly proved. The mind is often retrograding during the whole course of its advancement in scholastic attainments, sinking into scepticism, selfishness, and

sensuality. The true end of study and education is the laying a foundation of settled principles and firm habits, and the regulation of passions and desires, and hopes and fears, till every thought is brought into captivity. I much doubt whether the “*secum esse*,” and “*secum vivere*,” leads so surely to the *γνωσις σεαυτου*, and to “the mind not to be changed by place or time,” as that regular and active intercourse with the world which presents us with the picture of ourselves in the conduct of others, and suggests a continual scrutiny into our motives and intentions. I much doubt whether the mind that is withdrawn from a collision with others, does not generally fix itself in a vassalage to error and prejudice more degrading than all the chains which fashion and example could throw around it. Add to which, that most men who have no settled occupation, are sooner or later triflers: the “*desipere in loco*” becomes their habitual feeling: “they lose their intellectual powers for want of exerting them; and having trifled away youth, are under the necessity of trifling away age.” All active employments have their several evils and advantages; and they all supply a larger share than at first sight appear of routine occupation, which is useful only as a discipline for mental habits. As colts are rendered tractable by pacing them in a circle, so is the mind subdued and corrected by running a daily round of duties and employments, even when they call for very little exertion and sacrifice. The man becomes somewhat more technical, and loses a measure of that airiness of feeling and conversation which is so acceptable in mixed society; but he acquires habits of industry, and patience, and accuracy, which, unless the system is carried to excess, impair neither the vigour of his imagination nor the warmth of his affections. The time allotted to his regular occupation affords an interval for the growth of his best

feelings, increases his thirst for knowledge, and quickens his relish for what is grand and affecting. The short periods which he is able to devote to purely intellectual pursuits are doubly valuable. An hour thus drawn from business is worth, in its effect on his taste and knowledge, the many hours of those who make a trade of literature.—Knowledge is the food of the mind, and is useful not in proportion to the quantity which is taken, but to the powers of appetite and digestion. The “non quam diu, sed quam bene,” is never more applicable than to the last remark. Life was intended rather for active employment than for literary leisure; but it is long enough for both purposes, if we learn not to waste it.

History does not present any characters more occupied by the active duties of statesmen, or more laborious in fulfilling the claims of private correspondence and friendship than Cicero and M. Cato; and history has recorded of them, in their own words*, that they found leisure for literary pursuits amidst the engagements of the senate, the forum, and the camp, while they were composing the troubles of the distempered republic, or fighting her battles abroad. Their secret is not difficult to discover: it is possessed by all who know the value of time, the true economy of which consists in making the most of intervals. I must quote from Cicero another remarkable passage bearing fully on the present question, and illustrating the practical detail of the conduct of those two great men. “Erat enim in M. Catone inexhausta aviditas legendi, nec satiari poterat: quippe qui ne reprehensionem quidem vulgi reformidans in ipsa Curia solet legere sæpe, dum senatus coereretur (whilst the senators were

* “Nos philosophiam illam veram et antiquam, quæ quibusdam otii esse ac desidie videtur, in forum atque in rempublicam atque in ipsam aciem pœne deduximus.”

assembling) nihil operæ reipublicæ detrahens.” (Fin. iii. 2.) The neglect of such moments is the real reason of our fancying our time too short. Like spendthrifts we dissipate it in fractional parts, and then charge to our poverty the want which we ought to lay to our profusion. If we husband it well, we shall have, to use the words of a vigorous writer, sufficient not only for the necessaries, but for the superfluities, and even for some of the trifles of life.

Flavia, like most persons of superior minds, which are fixed upon the world, is formed of inconsistencies: she is ignorant of the value of time with a reference to eternity, for she spends the largest portion of her life in successive engagements of frivolity or fashion; but no one knows better than Flavia the value of every moment which can be turned to profitable account, according to her estimate of advantage. With many domestic engagements and endless fashionable ones, she effects more in literary correspondence and reading than many persons who can boast a life of leisure “far from the haunts of folly.” Her acquaintance wonder how this is done; for Flavia never sits down to study for the evening, but succeeds merely by the employment of those fragments of time which form much of the life of women who move in her path of existence. At the toilet or in her carriage she never fails to have a book at hand, and redeems by minutes a portion of the time which she wastes by hours.

Publicola was one of those men of whom lord Bolingbroke says, that “the great Author of Nature has been pleased to bestow upon them an extraordinary proportion of the ethereal spirit, and has sent them to instruct, to guide, and to preserve the human kind. If they take a part in public life, the effect is never indifferent: if they retire from the world, their splendour accompanies them, and enlightens even the obscurity of

their retreat." Publicola early filled an important station in the public eye; for various circumstances combined to place him as a leader in many departments of life which were highly important and laborious. Every scheme of charity, every plan for domestic improvement, every discovery that wanted a patron was submitted to him. Whether it was the manufacture of stone-bottles or the construction of ships, an improved plan for a dairy, or an improved system of national education, Publicola was sure to be consulted. Indeed, the variety of his engagements public and private, the extent of his correspondence, and his occupation at times as an author, seemed to leave, even to a mind so active and ready as that of Publicola, no interval for private reading or family retirement. And yet, on examining the books in his library, few were to be found in which he had not made frequent notes. An extraordinary natural thirst of knowledge led him to be always acquiring fresh stores of information; but they were acquired in the circle of his friends and family, which he enjoyed as a man who possessed a heart overflowing with every kindly feeling, and imparting and receiving unmeasured delight from the open and unreserved flow of soul. Sir M. Hale has left a remark, that he never seemed to himself to gain time by engaging in secular employment on a Sunday. Publicola felt and evidenced a similar feeling with respect to the periods of private or family devotion. His first hours in a morning, and his last at night were never robbed for secular purposes, for it was his conviction that a strict account of the employment of the time already past was the best security for the improvement of the future. He went cheerfully through his duties by means of an activity which passed rapidly from one engagement to another. He was never at a loss what to do next. He had always some object before him, and some

book in progress; and he knew in an instant to what to turn his hand when an interval occurred; considering time as a talent which was to be spent with economy, and improved to those purposes for which it was given.

Every person may readily make the application of these remarks to his own case. If he fail to find a sufficiency of leisure for all important mental purposes, or suffer the daily occupations of life to have a deteriorating effect on his mind, does he not owe it to his own neglect and indolence? Regular employment was marked out as the duty and happiness of the human race on the very day when our first parents were directed to till the garden of Eden. It accords with the system of the universe, and the mind of man. It will ever prove the most favourable scene of culture for the moral and social virtues; for energy, activity, and courage; for self-denial and self-control; for every thing, in short, which qualifies a man for the highest purposes of his being. "I call that," says Milton, "a complete and generous education which fits a person to perform justly, skilfully, and magnanimously all the offices of public and private life." Or with Seneca, "Hæc si quis sciat et prætet, consummavit scientiam utilem atque necessariam."

A. LBYN.

To the Editor of the Christian Observer.
WITHOUT intending in any degree to advocate the cause of novel-readers, against the strictures of EXCUBITOR, and acknowledging the extreme difficulty, not to say hopelessness, of such an attempt; I, nevertheless, cannot refrain from expressing surprise at the very sweeping condemnation which he has ventured to pass on certain mighty men, who, having essentially served the cause of truth in their generation, are now fallen asleep. Being dead, they yet speak in the works which they have left

behind them, for the benefit of those who come after; and, however "secondary" the writings of Blair, Soame Jenyns, Lord Lyttleton, Johnson, Hawkesworth, and Paley, may be esteemed by many excellent individuals, they are such, I think, as must ever be found highly beneficial for rebuking the blasphemy of the infidel, and counteracting the errors of the enthusiast. Even were this all that could be said in their commendation, it might have been enough to secure them from being designated as men fit only to dictate "to the deserted or despised schools of worldly or half-Christians philosophers." The pious eloquence of Blair and the irrefragable reasoning of Paley might at least have called forth a portion of that regret and palliation which is expressed by your correspondent, in his sentence of condemnation on Dr. Johnson. Something, one should think, might have been given to the golden periods so frequently to be found throughout the writings of the elegant scholar of the North; something also to the plain and manly truths of the Archdeacon of Carlisle: It is with reference to the last-mentioned author more especially, as one from whose writings much sound instruction, and that not only in speculative but also in practical Christianity, is to be derived, that the above remarks have been written. In his character of a moral philosopher, it may be, he has fallen into some mistakes; but let not, therefore, his reputation be injured by vague and unsupported animadversions, neither let it be called a "portentous phenomenon," if Christians of the present enlightened times sometimes meet with that in his pages which may chastise their aberrations; Dr. Paley is a writer against whom no accusation ought to be lightly received; and I feel assured that the perfect law of God, as set forth and united in many of his sermons

with the saving doctrines of the Gospel, is admirably calculated to convert the souls of mankind. These are a part of his works, which have probably never met the eye of Excubitor; otherwise, I am persuaded, he would have been more measured in his animadversions.

In conclusion, I would request to know on what fair grounds the above-mentioned authors are spoken of as only "secondary divines and moralists" in the estimation of "the spiritually-minded Christian."

SEVI.

To the Editor of the Christian Observer.
I HAVE lately seen, with grief, a notice respecting the re-publication of Dr. Crisp's Sermons. Crisp was the great Antinomian opponent of Baxter, Bates, Howe, &c. Some years after his death the re-publication of his sermons, by his son, called forth Dr. Williams's "Gospel Truth stated and vindicated;" a book which came before the world recommended by all the soundest divines amongst the Non-conformists, and which seems to have proved the great means of checking the alarming progress of Antinomianism in that day. (Vide Nelson's Life of Bishop Bull, pp. 259—276.) The following extract from Dr. Williams's preface to his "Gospel Truth," &c. may throw some light upon the subject of Dr. Crisp's opinions. I take it from the beginning of the third volume of his works, the first two volumes of which were published in 1738, and the last three in 1750. The style partakes much of the faults common to all the Non-conformist divines of his day.

"A dislike of contention hath long restrained my engaging in this work, though oft solicited thereto by several worthy ministers. Peace is the blessing which I cheerfully pursue, and is, with the truth, what I propose in this very endeavour.

"I am convinced, after frequent prayers and serious thoughts, that the revival of these errors must not only exclude that ministry as

legal which is most apt, in its nature and by Christ's ordination, to convert souls and secure the practical power of religion, but also renders unity among Christians a thing impossible. Every sermon will be matter of debate, and mutual censures of the severest kind are unavoidable; while one side justly press the terms of the Gospel under its promises and threats, for which they are accused as enemies to Christ and grace; and the other side ignorantly set up the name of Christ and free grace against the government of Christ and the rule of judgment," (meaning, probably, the rule by which we shall be judged at last.)

"I believe many abettors of these mistakes are honestly zealous for the honour of free grace, but have not light sufficient to see how God hath provided for this in his rectoral distribution of benefits by a Gospel-rule. By this pretence Antinomianism so greatly corrupted Germany; it bid fair to overthrow church and state in New-England; and by its stroke at the vitals of religion, it alarmed most of the pulpits in England. Many of our ablest pens were engaged against these errors, as Mr. Gataker, &c. whose labours God was pleased to bless to the stopping of the attempts of Dr. Crisp, &c. To the grief of such as perceive the tendency of these principles, we are engaged in a new opposition, or must betray the truth as it is in Jesus.

"I believe many abettors of these notions have grace to preserve their minds and practices from their influence. But they ought to consider that the generality of mankind have no such antidote, and themselves need not fortify their own temptations, nor lose the defence which the wisdom of God has provided against remissness in duty and sinful backslidings. Who can wonder at the security of sinners, the mistaking the motion of sensible passions for conversion, and the general abatement of exact and humble walking, when so many affirm, 'Sins are

not to be feared as doing any hurt even when the most flagitious are committed: grace and holiness cannot do us the least good. God hath no more to lay to the charge of the wickedest man, if he be elected, than he hath to lay to the charge of a saint in glory. The elect are not governed by fear or hope; for the laws of Christ have no promises nor threats to rule them by; nor are they under the impressions of rewards or punishments, as motives to duty or preservatives against sin,' &c.

"In this present testimony to the truth of the Gospel, to the best of my knowledge I have in nothing misrepresented Dr. Crisp's opinion, nor mistaken his sense: for most of them he oft studiously pleadeth; of each I could easily multiply proofs; and all of them are necessary for his scheme, though not consistent with all his other occasional expressions. His scheme is this—'That by God's mere electing decree, all saving blessings are by Divine obligation made ours, and nothing more is needful to our title to these blessings; that on the cross all the sins of the elect were transferred to Christ, and ceased ever after to be their sins: that at the first moment of conception a title to all those decreed blessings is personally applied to the elect, and they invested actually therein. Hence the elect have nothing to do, in order to an interest in any of those blessings, nor ought they to intend the least good to themselves in what they do: sin can do them no harm, because it is none of theirs; nor can God afflict them for any sin.' And all the rest of his opinions follow in a chain to the dethroning of Christ, enervating his laws and pleadings, obstructing the great designs of redemption, opposing the very scope of the Gospel and the ministry of Christ and his prophets and apostles."

In order to shew that Dr. Williams's statement of Dr. Crisp's opinions is not exaggerated, I will

subjoin two quotations from the early part of the work itself, to which this is the preface.

Dr. Crisp tells us, "It is thought by some, that in case such a person (*i. e.* one elect) should happen to die before God call him to grace, and give him to believe, that person had been eternally condemned; and that elect persons are in a damnable estate in the time they walk in excess of riot, before they are called. Let me speak freely to you, and tell you, that the Lord hath no more to lay to the charge of an elect person, yet in the height of his iniquity, and in the excess of riot, and committing all the abominations that can be committed; I say even then, when an elect person runs such a course, the Lord hath no more to lay to that person's charge, than God hath to lay to the charge of a believer: nay, God hath no more to lay to the charge of such a person than he hath to lay to the charge of a saint triumphant in glory. The elect of God, they are the heirs of God; and as they are heirs, so the first being of them puts them into the right of inheritance, and there is no time but such a person is the child of God."—Again, in answer to the question, "When did the Lord justify us?" he says "He did, from eternity, in respect of obligation; but in respect of execution, he did it when Christ was on the cross; and in respect of application, he doth it while chil-

dren are yet unborn." (Williams, vol. III. pp. 2, 3.) Again on the question, how our sins are laid upon Christ, Dr. Crisp speaks thus:—"Our sins so became Christ's that He stood the sinner in our stead, and we discharged. It is the iniquity itself that the Lord laid upon Christ: I mean it is the fault of the transgression itself, &c. To speak more plainly; hast thou been an idolater, a blasphemer, a murderer, a thief, a liar, or a drunkard? If thou hast part in the Lord, all these transgressions of thine become actually the transgressions of Christ. Nor are we so completely sinful, but Christ being made sin was as completely sinful as we, &c. and God himself did account him among the number of transgressors."

Of such awful extracts, I could send you many more; but I should think the mere statement of Dr. Crisp's views sufficient to deter all serious readers from looking into his writings; the republication of which, at the present day, appears to me to indicate a rising spirit of Antinomianism, which, if not happily checked, will do infinitely more towards injuring the cause of true religion than even those dangerous enemies, Indifference and Formality.—Nothing but the importance of the case would induce me to stain your pages with such passages as the foregoing.

B. J.

REVIEW OF NEW PUBLICATIONS.

PEARSON'S *Memoirs of the Life and Writings of Dr. Claudius Buchanan.*

(Continued from p. 527.)

MOST of our readers will recollect the unsparing severity with which Dr. Buchanan, during his lifetime, was accused, by the Anglo-Indian body, of having, in some of his writings, grossly misrepresented

the character of the Hindoos; at least, of having, in almost all of them, culpably exaggerated their acknowledged defects. Sir Henry Montgomery, in a speech delivered in the House of Commons, during the discussions which took place in 1813, on the Bill for renewing the East-India Company's Charter, pronounced the works of Dr. Bu-

chanan "to be an imposition on this country and a libel on India." Mr. Lushington, in scarcely more measured phrase, observed on the same occasion, "that no man of a liberal or candid mind could contemplate the calumnies that were directed against the Hindoos, without astonishment and pain." These calumnies he considered as originating in "the offensive works of Dr. Buchanan," by whom "the Hindoos had been told, that neither truth, nor honour, nor honesty, nor gratitude, nor charity, were to be found in their breasts;" and he proceeded to draw a sketch of their character, social, moral, and religious, directly the reverse of that which Dr. Buchanan had felt it his duty to give to the world.

Both Sir Henry Montgomery and Mr. Lushington had resided many years in India. It might, therefore, be fairly presumed that their opinions were derived from an accurate knowledge of the subject on which they had ventured to pronounce so confidently. Mr. Lushington especially, as a man of liberal learning, and whose mind had been trained to habits of accurate investigation by a long course of important official engagements, was naturally listened to by multitudes with a sort of unhesitating confidence; and the statements of Dr. Buchanan were, of course, proportionably discredited—but with how little justice, after all that has already appeared on this subject, even in our own pages, we need not now repeat. If, however, any thing were still wanting to vindicate the character of this excellent man from the load of obloquy so profusely heaped upon it by the Anglo-Indian party, it would be found in a publication which has lately made its appearance under the high sanction of the Court of Directors of the East-India Company, and in which the Abbé Dubois, a Roman-Catholic Missionary in the Mysore, professes to give "a description of the character, manners, and customs of the people of

India, and of their institutions, religious and civil." This work while yet in manuscript, was strongly recommended to the patronage of the government of Madras, by Colonel Wilks, late the governor of St. Helena, but that time commanding in the Mysore, and whose intimate knowledge of Indian manners his own very able writings leave us no room to question. It was purchased by the Madras government for 2000 pagodas, and transmitted to the Court of Directors, under whose authority it has been published, "without any attempt to alter or improve the speculations of the author." To these testimonies may be added those of Sir James Mackintosh and Lord William Bentinck. By the former, the work of M. Dubois is described as being "the most comprehensive and minute account extant, in any European language, of the manners of the Hindoos*;" and the latter gives it as his opinion, that it might be of the greatest benefit, in a political point of view, to impart to the public the information which it contains.

After this explanation, the reader will be prepared to appreciate the weight due to the evidence of the Abbé Dubois, on a question relative to Hindoo manners. Nor will its force be diminished in the present instance by any liability, on the part of the witness, to those charges of religious bigotry and uncharitable zeal which the opponents of Christianity in India have brought forward, as invalidating the testimony of Dr. Buchanan and the Serampore Missionaries. The Abbé is no friend, as we have seen, to the Bible Society, and is far from indulging in any sanguine expectations of benefit from the labours of missionaries. He even regards, with a candour which does much more credit to his candour

the work of the Rev. Mr. Ward and the *Historical Memoir* of Mr. Grant had then been published.

* See our last volume, p. 622.

and liberality than to the purity of his taste or the soundness of his principles, some of the worst features of Hindooism. The cast itself, that most questionable of all their civil institutions, the Abbè pronounces to be "the happiest effort of Hindoo legislation." p. 14.

Let us only attend to the statements of this most competent witness: we shall then see that nothing could be more misplaced and unfounded than the vituperatory expressions applied by Sir Henry Montgomery, Mr. Lushington, and the general body of Anglo-Indians to the representations of Dr. Buchanan.

"In India," says the Abbè Du Bois, "*paternal authority is but little respected; and the parents, partaking of the indolence so prevalent over all the country, are at little pains to inspire into their children that filial reverence which is the greatest blessing in a family, by preserving the subordination necessary for domestic peace and tranquillity. The affection and attachment between brothers and sisters, never very ardent, almost entirely disappears as soon as they are married. After that event, they scarcely ever meet, unless it be to quarrel.*" p. 21.

"The women are held in small consideration, and always treated as if they were created for the mere enjoyment of the men, or for their service. They are supposed to be incapable of acquiring any degree of the mental capacity," &c.; consequently "*the education of the women is utterly neglected.*" The dancing girls, &c. "are the only women taught to read, sing, and dance. It would be thought the mark of an irregular education, if a modest woman were found capable of reading." p. 27.

"The Indians seem to be the only people in the universe who keep up the abominable custom of sacrificing the wife on the pile of her husband." p. 247.

"When the Brahmans find themselves involved in troubles, there is

no falsehood or perjury they will not employ for the purpose of extricating themselves. Nor is this to be wondered at, since they are not ashamed to declare openly, that untruth and false swearing are virtuous and meritorious deeds which they tend to their own advantage. When such horrible morality is taught by the theologians of India, is it to be wondered at that falsehood should be so predominant among the people?" p. 107.

"There is no country on earth in which the sanction of an oath is less respected, and particularly amongst the Brahmans. That high cast is not ashamed to encourage falsehood, and even perjury, under certain circumstances, and to justify them openly." p. 497.

Again; "All Hindoos are expert in disguising the truth; but there is nothing in which the cast of Brahmans so much surpasses them all as in the art of lying. It has taken so deep a root among them, that so far from blushing when detected in it, many of them make it their boast." p. 177.

"In every circumstance of life the Brahman conducts himself with the most absolute selfishness. The feelings of commiseration and pity, as far as respects the sufferings of others, never enter into his heart. He will see an unhappy being perish on the road, or even at his own gate, if belonging to another cast, and will not stir to help him to a drop of water, though it were to save his life." p. 197.

"The right to read and learn the Vedas" (the sacred books of the Hindoo religion) "is so exclusively appropriated to the Brahmans, that the slightest penalty a Brahman would incur, by rashly or imprudently lending these sacred books, or communicating their contents to persons of a different cast, would be to be ignominiously driven from his cast, without any hope of being admitted again." p. 102.

"From their earliest years the Hindoos are accustomed to scenes of impropriety." "As they grow

up, incontinence and its attendant vices increase with them. Indeed, *the greater part of their institutions, civil and religious, appear to be contrived for the purpose of nourishing and stimulating that passion.* The stories of the dissolute life of their gods; the solemn festivals so often celebrated, from which decency and modesty are wholly excluded; the abominable allusions which many of their daily practices always recal; their public and private monuments, on which nothing is represented but the most wanton obscenities; their religious rites, in which prostitutes act the principal parts;—all these causes, and others that might be named, necessarily introduce among the Hindoos the utmost dissoluteness of manners." p. 191.

"*The idolatry of India is of a grosser kind than that of Greece or Rome, at least in many circumstances.* It is the water itself which they worship; it is the fire, men, or animals; it is the plant, or other inanimate object. In short, they are led to the adoration of things from the consideration of their being useful or deleterious to them. A woman adores the basket which serves to bring or to hold her necessaries, and offers sacrifices to it, as well as to the rice-mill, and other implements that assist her in household labours. A carpenter does the like homage to his hatchet, his adze, and other tools, and likewise offers sacrifices to them. A Brahman does so to the style with which he is going to write; a soldier to the arms which he is to use in the field; a mason to his trowel, and a labourer to his plough." p. 373.

"The grossness of the idolatry which universally prevails in India is such, that many find it difficult to comprehend how an intelligent people should be attached to so absurd a worship;"—but "the very extravagance of the Hindoo idolatry, the whole ritual of which is nothing less than the subversion of common sense, serves to give it a

deeper root in the hearts of a people, sensual, enthusiastic, and fond of the marvellous." "They are still more irresistibly attached to the species of idolatry which they have embraced by *their uniform pride, sensuality, and licentiousness.* Whatever their religion sets before them tends to encourage their vices; and consequently all their senses, passions, and interests are leagued in its favour." p. 390.

"In the outer court of their temples, the niches have the front filled with figures, bearing allusion to their fables, or to the most monstrous obscenities." "The principal walls without are likewise covered with them; in some instances, all round." p. 393.

"Next to the sacrificers, the most important persons about the temples are the dancing girls, whose profession requires of them to extend their favours to all who solicit them. They are consecrated in a special manner to the worship of the gods of India. Every temple entertains a band of them to the number of eight, twelve, or more." "As soon as their public business is over, they open their cells of infamy, and frequently convert the temple itself into a stew." p. 401.

"In the sects of Siva and Vishnu, they admit a kind of priestesses, or women specially consecrated to the service of their deities. They are different from the dancing women of the temples: but *they follow the same infamous course of life with them.* For after being consecrated, they become common to their sect, under the name of spouses to these divinities." "These women are held in honour in public by their own cast; although in reality they are nothing better than the prostitutes of the priests." p. 71.

Speaking of the nocturnal sacrifices used by the Hindoos, the Abbe observes, that they are "more and more wicked in proportion as those who assist at them are deeply initiated in the attendant mysteries of darkness." p. 171. — But we

dare not pollute our pages with all the detail of the abominations which, according to the Abbè, are exhibited at these festivals. The following may serve as a specimen:—

“All casts are invited.” “They bring before the idol, Vishnu, all sorts of meat that can be procured, without excepting that of the cow. They likewise provide abundance of arrack, the brandy of the country, opium, &c.” “He who administers, tastes each species of meat and of liquor, after which he gives permission to the worshippers to consume the rest. Then may be seen men and women rushing forward, tearing and devouring. One seizes a morsel, and while he gnaws it another snatches it out of his hands; and thus it passes on from mouth to mouth till it disappears, while fresh morsels in succession are making the same disgusting round. The meat being greedily eaten up, the strong liquors and the opium are sent round. All drink out of the same cup, one draining what another leaves, in spite of their natural abhorrence of such a practice.” “When arrived at a state of drunkenness, men and women being all indiscriminately mixed, *there is no restraint on any kind of excess.*” “The women are there in common. All casts are confounded, and the Brahman is not above the Pariah.” p. 171.

Some of the abominable practices prevailing among the Hindoos the Abbè describes as being so enormously wicked, that every thing recorded in history sinks to nothing in the comparison. “There are temples where the divinity requires to be honoured with the most unbounded licentiousness.” p. 412. And he closes his outline of the religious ceremonies of the Hindoos with observing, that “*a religion more shameful or indecent has never existed amongst a civilized people.*” p. 420. “*Licentiousness prevails almost universally without shame or remorse.* Every excess is coun-

tenanced by the irregular lives of their gods, and by the rites which their worship prescribes.” p. 421.

Of the prevalence of human sacrifices the Abbè furnishes incontestable evidence. When any extraordinary magical effect is intended, the magician cannot depend on a certain result “*without offering the sacrifice of a young girl to the demons of mischief.*” And “when people in authority come to a magician for information, this barbarous sacrifice is generally a prelude to the ceremonies.” “Indeed,” he adds, “we may easily convince ourselves that no nation can have less repugnance to human sacrifices than the Hindoos,” though, of late, their intercourse with Europeans and Mussulmans, who express a horror of such crimes, has nearly effected their total abolition*. In the Kalika-purana, one of their most esteemed sacred books, written under the direction of Siva, “we find the most minute detail of the mode, the ceremonies, and the advantage of sacrificing human and other living victims.” Their gods are all “delighted with human sacrifice, but, above all, Kali, a female divinity, and the most wicked of all. Such an offering gives her a gleam of pleasure that endures a thousand years; and the sacrifice of three men together would prolong her ecstasy for a thousand centuries. In this abominable book human sacrifices are held to be a right inherent in the princes, to whom they are the source of wealth, the cause of victory, and other temporal blessings.” p. 491.

We feel that an apology is necessary to our readers for the introduction of certain parts of the above extracts. They will do us, we are persuaded, the justice to believe, that in transcribing them we have reluctantly yielded to a sense of what is due not only to the memory of a good man most grossly calumniated, but to the cause

* This refers to the peninsula. In Bengal and Orissa we fear that human sacrifices are still frequent.

of religion itself. It would have been easy, indeed, to have multiplied extracts from the same work of a far more offensive and disgusting kind than any we have produced; but we were desirous to proceed no further than seemed necessary to vindicate the strong terms by which Dr. Buchanan was accustomed to characterise the religion of the Hindoos—IMPURITY and BLOOD. His vindication to this extent, we repeat it, seemed a debt due not merely to his memory, and to the distinguished place to which his services had raised him in the church of Christ, but to that sacred object which it was the grand aim of his life to promote—the diffusion of the blessings of genuine civilization, and of pure and undefiled religion, throughout our Indian empire. The public have a right to know something of the abominations which continue to be practised under the protecting shade of our authority. They have a right to know that such are the temples, and such the established rites of worship which a British government condescends to superintend and regulate, and from which it does not scruple to pollute itself by deriving a revenue*. Under these circumstances, it is surely incumbent on those who are concerned for the honour of their country, no less than for the best interests of humanity, not to sink the facts of such a case in indistinct generalities, nor to be too squeamish in developing the detestable practices which call for authoritative interference. We are advocates for extending the most unlimited toleration to the subjects of every part of the British empire, however abject their superstition, or however erroneous their faith. But the toleration—in some cases, we might say the direct encouragement—of crimes, and of crimes, too, the bare recital of which fills the mind with disgust and horror, is quite a different af-

* For the evidence of this opprobrious fact, we request the reader to turn to our volume for 1813, p. 646, et seq.

fair; and not only is this not required by any considerations of duty or expediency which ought to influence the national conduct, but it seems to us to be a direct violation of the most binding obligations of a government, and of the soundest maxims of political wisdom. We sincerely hope that information on this point may be called for in the ensuing session of Parliament.

A reflection which unavoidably forces itself on the mind, in reviewing the whole of the controversy respecting the character of the Hindoos, is this:—How very small is the value which we ought to attach, in great moral questions, to what is called “local knowledge,” unless the individual who claims credit on this score, while free from the bias of interest, has also been accustomed to think justly and reason soundly on moral and political subjects, and has not only had sufficient opportunities of acquiring the knowledge to which he pretends, but has diligently, faithfully, and impartially improved those opportunities! Now if this reflection be well founded in respect to the Anglo-Indians, as we have endeavoured to shew on a former occasion*, how much more powerfully will it apply to such a case as that of the existing West-Indian controversy. Our readers, indeed, cannot fail to recollect that the persons by whom, both in evidence and in argument, the character of the Slave Trade was defended, and its civilizing effects on Africa maintained, grounded their claim to the public confidence on their *local knowledge*; and, supported by this claim, they succeeded for a time in obstructing the march of humanity and justice. On the same pretext have the West-Indians gained the ear of multitudes among us, who seem to think it unreasonable that the opinions of men who have themselves lived in the West Indies, and who have been personally and intimately conversant with the things of which

* Vol. for 1808, p. 116, &c.

they speak, should not be received as conclusive on questions of West-Indian policy. Those who are disposed to be thus credulous may, however, take a useful lesson from past experience, and learn to rely more on the truth of general principles, and less on conclusions drawn from partial observation on the spot, by men unaccustomed to generalize, and who both act and reason under the combined impulse of interest, prejudice, and passion.

But to return to Dr. Buchanan—Another point on which the Anglo-Indians impugned the fidelity of his statements, was his account of the Syrian Christians of Malabar. Some of them were even bold enough to represent the whole narrative as a fable; and one gentleman in particular, who had passed thirty years of his life in Bengal, and for a time had filled a seat in the supreme council of India, (whose testimony must, therefore, have been regarded as almost oracular by such as clamour* for the infallibility of *local knowledge*.) declared at the bar of the House of Commons, that he had not been aware, during his residence in India, that there existed a single native Christian in that country. Since that time, indeed, the accuracy of Dr. Buchanan's narrative has ceased to be any longer a matter of dispute; and the most sceptical objector has now only to turn to the recent transactions of the Church Missionary Society and their correspondence with Colonel Munro, the British Resident in Travancore, for a satisfactory verification of every material fact which it records.

This topic reminds us of another circumstance which has been made use of to lower the public estimate of Dr. Buchanan's usefulness, and to detract from his claims to the gratitude of the Syrian Church. It is well known, that at the time of his death he was engaged in editing the Syrian version of the New Testament, for the use of that

interesting community. He had completed the Four Gospels, and the greatest part of the Acts, before he was called to a still nobler employment of his powers in another world. After his decease, it was suggested, that the plan on which he had proceeded would render the work unacceptable to the Syrian Christians. The ground of this suggestion was, that the vowel points, which, both in the manuscript copies of the New Testament that they had been accustomed to use, and in former impressions, had been placed indifferently, some below and some above the line, in Dr. Buchanan's edition were *all* placed above it. His object in this alteration had been to save room, and thus to lessen the size of the work and the expense of printing it; and it was allowed by all Syrian scholars, that it produced no effect whatever on the sense, but that all who could read the Syrian language could read it with the same facility on either plan. It was further admitted, that there were no fixed rules in the Syrian language for the position of the vowel points. These reasons, however, did not suffice to vindicate the plan adopted by Dr. Buchanan, which, it was still affirmed, from its exhibiting a novel appearance to the eye, would offend the prejudices of the Syrian Christians. The sheets printed by him were therefore laid aside, and the work was begun, *denovo*, in exact conformity to some former edition. But while this course was pursuing, it was thought right that the question of the acceptableness of the work, (the hinge on which the determination had turned), should not rest on abstract reasoning alone, but should also be tried by the test of experiment. A few copies, therefore, of the work, as far as it had proceeded, were transmitted to India and conveyed to the Syrian Christians. The result of the experiment, we are happy to say, has just reached England, and has been communicated to the public in the

sheet of "Monthly Extracts from the Correspondence of the British and Foreign Bible Society," for the month of August: it is as follows:—

"The copies of the Syriac Gospels, forwarded to the Syrian Christians in Travancore, have proved a most acceptable gift to them. Three copies were presented to the Bishop, Mar Dyonisius, and the clergy with him at Kotyam; and three were given to the British Resident, Colonel Munro, who has established at Kotyam a college for the education of the Catanars, *The type and character of these Gospels are considered by them to be executed in the BEST manner;* and the Bishop and Catanars (or clergy) expressed the most earnest desire to receive the whole of the Old and New Testament *printed in the same manner.* They have very few copies of the Scriptures among them."

We trust that there will now remain no hesitation in gladdening this ancient church by the completion, and diffusion amongst them, of the work which they seem so highly to estimate.

Since the publication of these volumes, our attention has been particularly called by a respected friend and correspondent, to a point in Dr. Buchanan's conduct at college, to which it may be proper for us to advert; namely, his zealous attention to the religious improvement of the junior fellow-students with whom he associated. It is remarked by his biographer, speaking of the earlier period of his residence at Cambridge, that

"From the time of his coming to college, according to the information of a contemporary friend, Mr. Buchanan was exceedingly regular and studious, keeping but little company, for the sake, he supposes, of economy both as to expense and time. His situation, too, was at first peculiarly unpleasant from finding scarcely a single companion whose sentiments and habits were congenial with his own. His indisposition to general visits even rendered

him the subject of much animadversion." Vol. I. pp. 54, 55.

Dr. Buchanan's own words seem to confirm this testimony of his friend; but they indicate also, that after a time he began to doubt whether he might not have carried the system of seclusion from society farther than was proper or desirable; for when he had been nearly two years at the university, we find him thus expressing himself:—

"I would gladly know whether it is the will of God that I should associate with my fellow-students more than I do; whether I ought to separate myself, or mingle with them, endeavour to obtain some weight among them, and correct their manners, and seek opportunities of speaking for God." "If I were 'wise as a serpent,' I might possibly entwine some of them in the net of the Gospel. Of late this subject has been much on my mind, and I have been earnest in prayer that I may be made useful to some of them. At my rooms they have always acted with the strictest decorum; scarcely an improper word has been spoken, and I know not but I might have been a restraint upon them at their own. My principal reason for resisting their frequent invitations is a fear lest I should lose time in idle conversation, or be unawares led into undue compliances." Vol. I. pp. 75, 76.

In conformity probably with this new apprehension of his duty, we find him, in the succeeding year, meeting and conversing frequently with a fellow-student, who gives this account of one of their interviews:—

"On that occasion Dr. Buchanan greatly surprized me by strongly condemning the vanity of the pursuits of ambition, in which I was then hotly engaged. I defended my side, in which self was so deeply concerned, with much warmth and positiveness; but when I was left alone, I could not altogether shake off the impression which his serious, solemn, and scriptural mode of argumentation had left upon my mind." Vol. I. p. 106.

Our correspondent, mentioned above, has thrown some new and honourable light on this period of

Dr. Buchanan's history. "It is true," he observes, "that Dr. B. did not mix much in general society, while at college; but during his last year (when I went thither), he laid himself out a good deal to encourage younger men in keeping the right way. He called on me immediately on my arrival as a fresh-man, and watched over me while he continued at college with all the affection of a brother. There were several of us who used to look up to him as a Mentor; and he contrived to allot to us a portion of his time, either calling upon us at breakfast, or taking us with him when he walked out for exercise. In this way, his own time was not wasted; and he gained many opportunities of conveying to us both exhortation and encouragement."

To this interesting statement our friend subjoins a remark in which we very cordially concur, and indeed partly for the sake of which we have entered into this detail: "What extensive good," he observes, "might be effected, if religious young men, while at college, and especially in their last year, would imitate in this respect the example of Buchanan. The youthful mind is then in a state to be influenced by the attentions of a superior; and although Dr. Buchanan might have had more weight with his fellow-students, on account of his being a few years older than under graduates generally are, yet it may be presumed that the well-timed kindness and counsel of a religious senior, especially of one who has distinguished himself by his academical attainments, will seldom fail to produce a favourable impression on his younger associates."

There is only one more extract, which, before we close our review, we think it right to add to the many we have already inserted from this very valuable publication. It is taken from a masterly and faithful delineation of Dr. Buchanan's character, which Mr. Pearson has given us at the close of his work. But

for its length, we should have been glad to transcribe into our pages the whole of this sketch.

"Those who know little of real Christianity may, perhaps, attribute his earnestness and activity in religion, as they would that of the great Apostle himself, to enthusiasm, zeal for proselytism, or the love of fame. But the whole tenor of this narrative sufficiently proves, that no corrupt, weak, or worldly motives swayed his mind." Vol. II. pp. 371, 372.

"The love of Christ and of the souls of men, and a fervent desire to be the instrument of imparting to others that unspeakable blessing which he had himself received, were in reality the springs both of his public and private exertions. These were the principles by which he was animated, and which supported him with equanimity and patience amidst labour and reproach, infirmity and sorrow, and even rendered him joyful in tribulation."

"Combined with these motives, Dr. Buchanan possessed a spirit of lively and vigorous faith, which substantiated 'things not seen,' and led him to think and act under a strong impression of their truth and reality. He was therefore eminently a practical man. Though inclined by natural taste, and the habits of a learned and scientific education, to indulge in speculative pursuits and pleasures, the strength of his faith, and the ardour of his love towards objects of spiritual and eternal concern, rescued him from their fascination, and taught him to account all knowledge, and all occupation, vain and unimportant, compared with that which tended to render himself and others 'wise unto salvation.' Hence, from the period at which the religious necessities of his own countrymen in India, and the moral state of its benighted native inhabitants, first impressed his mind, the life of Dr. Buchanan exhibits a continued series of strenuous, self-denying, and disinterested efforts to supply the deficiencies, and to ameliorate the condition which he lamented." Ibid. pp. 372, 373.

"Nor did he labour in vain." "Millions yet unborn will doubtless have reason to rejoice on account of the great and truly Christian services of this eminent man, and will hereafter rise up and call him blessed." Ibid. p. 376.

"Of the defects which were incident to his own character no one could be more humbly sensible than Dr. Bucha-

nan, more watchful for the discovery of unknown faults, more anxious for their correction, or more diligent in endeavouring, under the influence of the Divine grace, 'to perfect holiness in the fear of God.' But after all the deductions which may be due to the paramount claims of truth, or urged by the severer demands of a less friendly scrutiny, there remains to the subject of these Memoirs a residue of solid, and undoubted, and indefeasible excellence, of which the conviction and estimate will, it is firmly believed, be gradually and certainly augmenting. He may be slighted by some, and misrepresented or misunderstood by others; but among those who can justly appreciate distinguished worth, genuine piety, and enlarged and active philanthropy, there can surely be but one opinion—that Dr. Buchanan was 'a burning and a shining light,' and a signal blessing to the nations of the East. We may, indeed, safely leave his eulogy to be pronounced by future generations in Great Britain and Hindostan, who will probably vie with each other in doing honour to his memory, and unite in venerating him as one of the best benefactors of mankind; as having laboured to impart to those who in a spiritual sense are 'poor indeed,' a treasure

———'Transcending in its worth

The gems of India.'———

"But if it were possible that men should forget or be insensible to their obligations to this excellent person, he is now far removed from human censure and applause: his judgment and his work are with God; his record is on high, and his witness in heaven. He has 'entered into peace,' and will doubtless stand in no unenvied lot 'at the end of the days;' when 'they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'" Vol. II. pp. 391, 392.

After the time and attention we have bestowed on these volumes, and the copious extracts from them with which we have adorned our miscellany, it may seem scarcely necessary that we should advert specifically to the manner in which the biographer of Dr. Buchanan has performed the task assigned to him; and yet we feel so strongly his claims on our gratitude, that we

cannot pass it over in silence. Of Mr. Pearson it is no more than a just commendation to say, that he has produced a work worthy of the distinguished subject of his narrative, and has executed his labour, which was one of considerable difficulty as well as delicacy, in a way which renders that narrative one of the most interesting and instructive pieces of biography in the English language. We certainly attach great value to these volumes. The facts and discussions are so skilfully interwoven with each other as to form one uniform texture; and, what has occurred to us as rather remarkable in a work of so much striking incident, the observations and arguments introduced by the author never appear tedious; a result which could only arise from their own intrinsic merit. For classical purity and perspicuity of language; for a luminous statement of facts; for good sense, good taste, good writing,—and what is more than all; a wakeful spirit of piety, and a constant recurrence to the truths and precepts of Christianity, without any mixture of those party feelings, or of that party phraseology, or of those coarsenesses and inelegancies of style, which are sometimes injuriously associated with religious biography,—we recollect no recent work that has better deserved the popularity which we rejoice to find that these volumes have already attained.

A Series of Discourses, on the Christian Revolution, viewed in Connection with the Modern Astronomy. By THOMAS CHALMERS, D. D., Minister of the Tron Church, Glasgow. Glasgow: J. Smith and Son. London: Longman, &c. 1817. 8vo. pp. 275.

The discourses which we are about to review are so generally known and admired that we might perhaps

be justified in leaving them to the public judgment, which has been already awarded in their favour. The name, however, and former publications of Dr. Chalmers would demand our attention even were they attached to a volume of far less intrinsic value than that which we are now about to notice. In conducting our remarks, we shall first give an outline of Dr. Chalmers's argument, and then proceed to a few observations upon the manner in which he has conducted it.

The first discourse, which is intended as preparatory to the rest, contains a rapid and vigorous sketch of the wonders disclosed by modern astronomy. The text, or rather motto, is from Psalm viii. 3, 4. *When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man, that thou art mindful of him; and the son of man, that thou visitest him?* Dr. Chalmers views the Psalmist as leaving in imagination this diminutive world, and urging his way through infinite space, where, instead of dark unpeopled solitudes, he beholds an immeasurable scene, crowded with splendour, and filled with the energy of the Divine presence. Creation rises in its immensity before him; and earth and all its concerns seem to shrink into nothing, amidst contemplations so vast and overpowering. Passing upward from the grandeur and variety of the material creation, to the great Architect of all, he exclaims, "What is man, that thou art mindful of him; and the son of man, that thou visitest him?"

Now if this humbling reflection be thus forced upon the mind by the mere spectacle of the immense concave of the heavens, reposing upon the circular boundary of the world; and lighted up with innumerable stars, moving with solemn regularity along its surface; how much more forcibly does it recur when the same magnificent and mysterious scene is beheld by the light of the modern astronomy

Aided by the exalted conceptions and discoveries of science, each of those twinkling orbs becomes a sphere of great and overwhelming magnitude. The sun, which we behold as little more than a bright spot in the heavens, assumes dimensions many thousand times larger than the terrestrial globe which we so proudly inhabit, and to which we are apt to attach the idea of its being the only spot in creation worthy of the Divine regard and superintendance.

But the mere magnitude of the stars and planets is not the only circumstance which seems to countenance the humbling conclusion of the Psalmist. These worlds, so important even as masses of matter, may possibly be far more important by being, like our own, the residence of rational and immortal beings. Here, the modern astronomy presses, with almost irresistible conviction, her grand discoveries: she points out the striking analogy between our own globe and the planetary worlds. They, like us, have their revolutions round our sun, and round their own axis: they, therefore, like us, have their vicissitudes of day and night, summer and winter. To them, as well as to us, the Almighty has given the lights in the firmament of heaven: to all of them he has appointed the sun to rule the day, and to many of them moons to rule the night; for them he has made the stars also. And shall we suppose the analogy stops here? Shall we not pursue it further? Shall we conclude, asks our author, that silence and solitude reign throughout the mighty empire of nature; that the greater part of the creation is an empty parade; and that not one worshipper of the Divinity is to be found amidst the interminable extent of the starry worlds?

Dr. Chalmers considers it "a delightful confirmation" of the argument, that in proportion as our instruments are improved, we discover new resemblances between our own world and the planetary

system. Not only is it ascertained that those distant orbs have their day and night, their change of seasons, and some of them moons to temper their darkness when turned from the sun; but

“We can see of one, that its surface rises into inequalities, that it swells into mountains and stretches into valleys; of another, that it is surrounded by an atmosphere which may support the respiration of animals; of a third, that clouds are formed and suspended over it, which may minister to it all the bloom and luxuriance of vegetation; and of a fourth, that a white colour spreads over its northern regions, as its winter advances, and that on the approach of summer this whiteness is dissipated—giving room to suppose, that the element of water abounds in it, that it rises by evaporation into its atmosphere, that it freezes upon the application of cold, that it is precipitated in the form of snow, that it covers the ground with a fleecy mantle, which melts away from the heat of a more vertical sun; and that other worlds bear resemblance to our own, in the same yearly round of beneficent and interesting changes.” pp. 30, 31.

Our author does not, however, stop even here, but proceeds to “guess with plausibility what we cannot anticipate with confidence,” that the day may arrive when our instruments of observation shall be so powerful as to resolve by the evidence of our senses what is at present but a probable speculation. He imagines that we may, at some future time, be able to observe summer throwing its green mantle over those mighty tracts, and again view them left naked and deprived of verdure after the flush of vegetation has subsided. He conceives, that in the progress of years we may have it in our power to trace the hand of cultivation spreading a new aspect over some portion of a planetary surface; that we may actually behold a city, the metropolis of some great empire, expanding into a visible spot, by the powers of some future telescope, and even be enabled to construct a map of some distant world in all its minute and topical varieties,

But still, how insignificant are five or six planetary worlds which are all we have hitherto considered, compared with the multitude of other lights which fill the concave of heaven! These planets are all attached to the sun; but what are those more distant bodies that disown his power, and seem fixed immovably in the heavens? Are they intended only to shed a feeble and scarcely noticed light upon our little corner of the universe; or are they designed for a purpose worthier of themselves, to light other worlds, and give animation to other systems? The first thing, Dr. Chalmers remarks, which strikes a scientific observer, is their immense distance; a distance so great that if the whole space occupied by the planetary system, and which exceeds by many millions of times the magnitude of our world, were lighted up into one vast globe of fire, it would appear only a small lucid point from the nearest of them. If the earth which moves with more than the inconceivable velocity of a million and a half miles a-day, were to be hurried from its orbit, and proceed with the same rapid flight in the immense regions of space, it would not arrive at the termination of its journey, after occupying all the time which has elapsed since the creation of the world. Calculations like these cannot be grasped by the human mind. We may demonstrate their truth, as Dr. Chalmers observes, by the powers of a rigid and infallible geometry:

“But no human fancy can summon up a lively or an adequate conception, can roam in its ideal flight over this immeasurable largeness, can take in this mighty space in all its grandeur, and in all its immensity, can sweep the outer boundaries of such a creation, or lift itself up to the majesty of that great and invisible Arm, on which all is suspended.” p. 36.

Our author next proceeds to exhibit the usual arguments, to prove that the fixed stars are luminous

bodies, and shews the probability of their revolving on their axes, from the fact of the periodical variations of light to which some of them are known to be subject. From the splendour of a star of the first or second magnitude, they fade away to inferior magnitudes; and one even becomes quite invisible to the naked eye, though still within the reach of the telescope; till at length they gradually recover their brightness, again to undergo the same regular vicissitude. Now this is exactly what would happen, supposing these bodies to be varied on one side with dark spots like our sun, and successively to present in their rotatory motion the less illuminated disk to the eye of an observer. Why then, exclaims Dr. Chalmers, resist the interesting conclusion, that our sun is but one of innumerable luminaries, which like him carry numerous other worlds in their train? It is true, we see not these satellites: but could we take our flight to these distant regions, we should soon lose sight of our own little world; the larger planets would disappear in their turn; the sun would decline into a spot, his retinue of worlds would be lost in the obscurity of distance; and all that remained visible of our whole magnificent system be reduced to the glimmering of a little star.

“The contemplation has no limits. If we ask the number of suns and of systems, the unassisted eye of man can take in a thousand, and the best telescope which the genius of man has constructed can take in eighty millions. But why subject the dominions of the universe to the eye of man, or to the powers of his genius? Fancy may take its flight far beyond the ken of eye or of telescope. It may expatiate in the outer regions of all that is visible; and shall we have the boldness to say, that there is nothing there? that the wonders of the Almighty are at an end, because we can no longer trace his footsteps? that his Omnipotence is exhausted, because human art can no longer follow him? that the creative energy

of God has sunk into repose, because the imagination is enfeebled by the magnitude of its efforts, and can keep no longer on the wing through those mighty tracts, which shoot far beyond what eye hath seen, or the heart of man hath conceived; which sweep endlessly along, and merge into an awful and mysterious infinity?” pp. 41, 42.

To complete the climax, our author alludes to two other circumstances, which seem to carry our ideas of the universe to the farthest limits of the imagination. The sun, we know, revolves on its axis; and this motion might have been communicated to it, mechanically speaking, either by a simple or a compound impulse. If impelled, for instance, by a single stroke, which is not in the direction of its centre, it would acquire a rotatory motion, but at the same time be driven forward in space, as well as caused to turn upon its axis. To communicate the rotatory motion without the progressive, *two* forces are necessary, and these in opposite directions, so as to counteract the effect of each other's projectile influence, while they combine in producing a rotatory movement. Now the planets have both a progressive and a rotatory motion, which they have therefore probably received by one and the same impulse. The sun has likewise a movement of revolution. If, therefore, he was acted upon like the planets, by one impulse, he must have a progressive motion also; and that he is so acted upon seems more consistent with analogy and simplicity, than to suppose a compound force to have operated upon him. Hitherto, however, this is merely conjecture, without evidence; but a circumstance has been discovered, which renders such a conjecture highly probable. In the course of ages, the stars in one quarter of the celestial sphere are apparently receding from each other, and in the opposite quarter are apparently drawing nearer to each other. This is what would

naturally happen, supposing the sun to be approaching the former quarter, and receding from the latter. What an idea is thus afforded of the Creator's workmanship! As the planets with their satellites move round the sun, so may the sun, with all his tributaries, be moving, in common, perhaps, with other stars or suns, round some distant centre! All may be one vast system, of which our sun and its attendant bodies are but a very subordinate part; a system, the immensity of which, to use our author's expression, "reduces all our planetary seasons and planetary movements to a very humble and fractionary rank, in the scale of a higher astronomy."

The discovery of the *nebulae* is the second point adverted to by Dr. Chalmers. Anterior to this discovery, the universe was usually considered by astronomers as composed of an indefinite number of suns scattered uniformly over space, and each, perhaps, accompanied by a planetary system. But we have now some reason to think that, instead of lying uniformly, these suns are arranged into distinct clusters; so that as the distance of the nearest fixed star from our sun, marks the division between two different solar systems, the distance between two contiguous clusters may be so inconceivably greater than the reciprocal distance between the stars of the same cluster, as to mark the separation between still larger or stellar systems, all of which, in their turn, may be members of some yet higher and more extended arrangement. Thus we ascend, step after step, in the scale of magnificence, while at every pause the mind remains bewildered with the uncertainty, whether even this complicated system may not be after all but one link of a still more wonderful progression!

"What is unseen has no limit; and, though all which the eye of man can take in, or his fancy can grasp at, were

swept away, there might still remain as ample a field, over which the Divinity may expatiate, and which he may have peopled with innumerable worlds. If the whole visible creation were to disappear, it would leave a solitude behind it; but to the Infinite Mind, that can take in the whole system of nature, this solitude might be nothing; a small unoccupied point in that immensity which surrounds it, and which he may have filled with the wonders of his omnipotence. Though this earth were to be burned up, though the trumpet of its dissolution were sounded, though yon sky were to pass away as a scroll, and every visible glory, which the finger of the Divinity has inscribed on it, were to be put out for ever; an event, so awful to us, and to every world in our vicinity, by which so many suns would be extinguished, and so many varied scenes of life and of population would rush into forgetfulness; what is it in the high scale of the Almighty's workmanship? A mere shred, which, though scattered into nothing, would leave the universe of God one entire scene of greatness and of majesty. Though this earth, and these heavens, were to disappear, there are other worlds, which roll afar; the light of other suns shines upon them; and the sky which mantles them, is garnished with other stars. Is it presumption to say, that the moral world extends to these distant and unknown regions? that they are occupied with people? that the charities of home and of neighbourhood flourish there? that the praises of God are there lifted up, and his goodness rejoiced in? that piety has its temples and its offerings? and the richness of the Divine attributes is there felt and admired by intelligent worshippers?" pp. 48—50.

Here then recurs the objection which Dr. Chalmers proposes to examine: What is man amidst the innumerable worlds which are under the providential arrangement of the Almighty? Is it likely, demands the inquirer, that the Supreme Being would interfere for so insignificant a province of his universal dominions? How shall we reconcile the greatness of that wonderful movement which is said to have been made in heaven with the comparative meanness and ob-

scurity of our species? Would the Son of God become incarnate, and live and die for an object so apparently insignificant as the redemption of the human race; a race which, if the conjectures of modern astronomy be correct, appears to vanish into comparative littleness and insignificance?

This objection, though not often brought forward in books, Dr. Chalmers considers to be one of a very popular kind, and one which has a considerable influence upon many of the admirers of a superficial philosophy. We agree with him, that every objection against Christianity, however trivial, may and must be answered; though perhaps it may be doubtful whether the objection to the confutation of which he has devoted his powers ever obtained a currency sufficient to render it deserving of so elaborate a refutation*. We do not, however, regret his having selected a subject which has given him an opportunity of displaying the piety and talents exhibited in the present volume, and of interesting the public at large in a discussion from which they cannot retire without deriving benefits of a higher kind than merely intellectual gratification.

The supposed objection, derived from the modern astronomy against

* While writing the above, we happened to meet with the following passages in two periodical works.

"We must frankly confess, that we do not remember to have ever had to encounter this argument against the Christian doctrine; or if we have by chance heard an allusion to it, we have given it no heed on account of its apparent insignificance."—*British Review*.

"Perhaps there are few minds, accustomed to reflection and inquiry, to which the plausible objection to the truth of Christianity combated by Dr. Chalmers may not at some period have suggested itself."—*Evang. Mag.*

If critics thus differ, Dr. Chalmers needs not be very anxious to clear himself from the charge of having selected a theme unworthy of his efforts.

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the truths of Revelation, consists of an assertion and an inference. The assertion is, that Christianity is confined to our world: the inference is, that the insignificance of mankind amongst the extensive wonders of creation renders such an hypothesis incredible. Dr. Chalmers's second discourse is intended to shew the inconsistency of this objection with the cautious spirit of modern experimental philosophy. For this purpose, he exhibits to the proud scientific inquirer the leading characteristics of the Newtonian method of argumentation, and particularly points out the remarkable modesty of Newton himself; whose practice was, never to shrink from a doctrine which had evidence on its side, and never to harbour one where evidence was wanting. As far as his powers or instruments extended, he experimented and compared; and, from his experiments and analogies, deduced theories which, thus suggested by facts and resting upon them, have not been and cannot be overthrown. Where, however, facts would not conduct him, he refused to proceed under the vague guidance of conjecture and speculation. He did not venture to form an opinion till he had corresponding ground on which it might fairly rest; and when this was not the case, he was content to place those conjectures, which weaker men would have published as regular systems, among the mere probable queries of an excursive imagination.

It is on this point that Dr. Chalmers contends with the astronomical objector. He represents him as violating the first rule of the modern philosophy by urging an objection which must necessarily rest upon an unproved assertion. How does the infidel *know* that Christianity was intended for this world only? If he cannot demonstrate this primary fact, all his reasoning falls to the ground. Our author supposes a philosopher so far quitting the track of experi-

mental science as to attempt the natural history of the vegetable or animal kingdoms of the planets, or directing his speculations to the moral character of their inhabitants. Who does not perceive that such a speculation, unless expressly intended as a work of fiction, would be ridiculed as replete with absurdity? Yet it would not be more unphilosophical, Dr. Chalmers contends, than the objection in question, which is founded upon the express supposition that the objector knows what is passing in other worlds.

“The man who could embark in an enterprise so foolish and so fanciful, as to theorise it on the details of the botany of another world, or to theorise it on the natural and moral history of its people, is just making as outrageous a departure from all sense, and all science, and all sobriety, when he presumes to speculate, or to assert on the details or the methods of God’s administration among its rational and accountable inhabitants. He wings his fancy to as hazardous a region, and vainly *strives* a penetrating vision through the mantle of as deep an obscurity. All the elements of such a speculation are hidden from him. For any thing he can tell, sin has found its way into these other worlds. For any thing he can tell, their people have banished themselves from communion with God. For any thing he can tell, many a visit has been made to each of them, on the subject of our common Christianity, by commissioned messengers from the throne of the Eternal. For any thing he can tell, the redemption proclaimed to us is not one solitary instance, or not the whole of that redemption which is by the Son of God—but only our part in a plan of mercy, equal in magnificence to all that astronomy has brought within the range of human contemplation. For any thing he can tell, the moral pestilence, which walks abroad over the face of our world, may have spread its desolation over all the planets of all the systems which the telescope has made known to us. For any thing he can tell, some mighty redemption has been devised in heaven, to meet this disaster in the whole extent and malignity of its visitations. For any thing he can tell, the wonder-

working God, who has strewed the field of immensity with so many worlds, and spread the shelter of his Omnipotence over them, may have sent a message of love to each, and re-assured the hearts of its despairing people by some overpowering manifestation of tenderness. For any thing he can tell, angels from paradise may have sped to every planet their delegated way, and sung, from each azure canopy, a joyful annunciation, and said, ‘Peace be to this residence, and good will to all its families; and glory to Him in the highest, who, from the eminency of his throne, has issued an act of grace so magnificent, as to carry the tidings of life and of acceptance to the unnumbered orbs of a sinful creation!’ For any thing he can tell, the Eternal Son, of whom it is said, that by him the worlds were created, may have had the government of many sinful worlds laid upon his shoulders; and, by the power of his mysterious word, have awoken them all from that spiritual death to which they had sunk in lethargy as profound as the slumbers of non-existence. For any thing he can tell, the one Spirit who moved on the face of the waters, and whose presiding influence it was that hushed the wild war of nature’s elements, and made a beauteous system emerge out of its disjointed materials, may now be working with the fragments of another chaos; and educing order, and obedience, and harmony, out of the wrecks of a moral rebellion, which reaches through all these spheres, and spreads disorder to the uttermost limits of our astronomy.” pp. 79—81.

Now, while we fully agree in the general correctness of Dr. Chalmers’s argument, we cannot but think he has urged this part of it in a tone of triumph which, under all the circumstances of the case, was scarcely called for. The infidel might perhaps reply, that he grounded his argument, not as Dr. Chalmers seems to intimate, on his own personal assertion that Christianity was confined to this world, but upon what he conceived to be the universal admission of the believers in Revelation. He thought it a settled point, that it was for the race of Adam *only* that Christ died; and it was therefore upon what he conceived to be a conceded

fact, and not upon a mere assertion of his own, that he built his argument; so that, however incorrect his inference derived from that fact, his objection does not appear to be open to that charge of philosophical absurdity which Dr. Chalmers has laid upon it.

It is true, that the infidel's assertion may be wrong; and it may be admitted, for the sake of argument, that there is no part of Scripture which confines the effects of the Atonement to the human race; but while the opinion of both Christians and infidels upon the subject remains what it is at present, Dr. Chalmers's argument will not, we apprehend, be considered as irresistibly convincing. Besides, the very supposition that there are other intelligent beings inhabiting the stars and planets is founded upon evidence so slight, that it would perhaps be much more philosophical, and certainly would be more safe, to say to the infidel, *Prove* that such inhabitants exist, before you render their *supposed* existence an argument against Christianity, than to say, as Dr. Chalmers does, We admit their existence, but defy you to prove from Scripture that Christianity may not have extended to them.

Dr. Chalmers himself, in other discourses, repeatedly allows that "the Bible does not speak decisively as to the proper effects of redemption being extended to other worlds;" so that though our author's argument is philosophically correct—namely, that the infidel reasoned without absolute *data*—yet the probability upon which he reasoned was so great that, though his conduct might not be strictly Newtonian, yet it certainly is not open, as we have already remarked, to the charge of gross absurdity.

We now proceed to the third discourse, in which our author admits, for the sake of argument, that the Atonement is, in fact, as limited as the infidel supposed; namely, to our own world; and argues, that, even upon this hypothesis, Chris-

tianity has nothing to fear from the objection already mentioned. This, we think, is the true, the fair, and the most manly ground; for though we may, perhaps, in argument, defy the infidel to shew that the Atonement may not have produced excellent effects in other worlds, yet the general tenor of Scripture *appears* to confine it so exclusively to ourselves; and the community of Christians have so generally concurred in that supposition, that we shall not probably gain much by pressing a contrary hypothesis upon an adversary.

Upon the supposition, then, of the assertion being true, but the inference false, Dr. Chalmers proceeds, in a manner the most forcible and convincing, to shew that such an objection goes far to expunge one of the essential attributes of the Divine nature. It is on account of human imperfection that men can attend to only a few objects at a time; but to suppose the supreme Being limited in a similar manner would be to destroy every correct and exalted idea of his character. On the other hand, nothing would more elevate our conceptions of Him than to know, that while he grasps, in his all-comprehensive mind, the vast amplitude of the universe, he also surveys with vigilant minuteness the most humble and circumscribed object in his unbounded dominions.

"We avow it, therefore, that this infidel argument goes to expunge a perfection from the character of God. The more we know of the extent of nature, should not we have the loftier conception of Him who sits in high authority over the concerns of so wide a universe? But, is it not adding to the bright catalogue of his other attributes, to say, that, while magnitude does not overpower him, minuteness cannot escape him, and variety cannot bewilder him; and that, at the very time while the mind of the Deity is abroad over the whole vastness of creation, there is not one particle of matter, there is not one individual principle of rational or animal existence

there is not one single world in that expanse which teems with them; that his eye does not discern as constantly, and his hand does not guide as unerringly, and his Spirit does not watch and care for as vigilantly, as if it formed the one and exclusive object of his attention." pp. 103, 104.

Dr. Chalmers adverts to the personal history of each individual, as an answer to the objection; for who does not acknowledge that he has himself been providentially supported from day to day, from moment to moment, from his infancy to the present time? And when he considers the number of individuals in the world's numerous population, to each of whom the same constant care and attention have been extended, can he, in the face of all this experience, venture to describe a limit around the perfections of God, or to assert that the multitude of worlds has drawn away any portion of the attention which was due to the one which we inhabit? That he *ought* to derive an inference of a quite opposite kind, is very clear; but how far the infidel will acknowledge the truth of the premises on which it is founded; namely, the doctrine of an individual Providence—and, consequently, how far he will admit the conclusion deduced from those premises, is quite another question. Dr. Chalmers's argument will confirm the Christian, but it will not immediately convince the avowed unbeliever; for it proceeds, in fact, upon the supposition that he is convinced already, at least so far as to acknowledge, in his own case, the doctrine of a constant Providence supporting his life, giving birth to all his purposes, "dealing out" to him his "every breath," directing his footsteps, warding off unseen dangers, "ekeing out to him every moment of his being, and upholding him in the exercise of all his feelings and all his faculties." If the infidel deny all this, as of course he will, the inference respecting the *universal* superintendance of God, derived from indi-

vidual experience, will not appear to him conclusive; though, to the devout believer, no argument can be either more touching or more convincing.

But the second proof adduced by our author is of a more general character. He argues, that if, in point of fact, the immense number of worlds which are supposed by modern astronomers to exist, were so to absorb the Divine attention as to draw it off from the apparently petty concerns of mankind, some traces of this neglect would be visible in the scenes around us.

"Tell me, then, if, in any one field of this province, which man has access to, you witness a single indication of God sparing himself—of God reduced to languor by the weight of his other employments—of God sinking under the burden of that vast superintendance which lies upon him—of God being exhausted, as one of ourselves would be, by any number of concerns, however great, by any variety of them, however manifold; and do you not perceive, in that mighty profusion of wisdom and of goodness, which is scattered every where around us, that the thoughts of this unsearchable Being are not as our thoughts, nor his ways as our ways?" pp. 109, 110.

"When I look abroad on the wondrous scene that is immediately before me—and see, that, in every direction, it is a scene of the most various and unwearied activity—and expatiate on all the beauties of that garniture by which it is adorned, and on all the prints of design and of benevolence which abound in it—and think, that the same God, who holds the universe, with its every system, in the hollow of his hand, pencils every flower, and gives nourishment to every blade of grass, and actuates the movements of every living thing, and is not disabled, by the weight of his other cares, from enriching the humble department of nature I occupy, with charms and accommodations of the most unbounded variety—then, surely, if a message, bearing every mark of authenticity, should profess to come to me from God, and inform me of his mighty doings for the happiness of our species, it is not for me, in the face of all this evidence, to reject it as a tale of imposture, because astronomers have told me that he has so many other worlds and other

orders of beings to attend to—and, when I think that it were a deposition of him from his supremacy over the creatures he has formed, should a single sparrow fall to the ground without his appointment, then let science and sophistry try to cheat me of my comfort as they may—I will not let go the anchor of my confidence in God—I will not be afraid, for I am of more value than many sparrows.” pp. 110, 111.

The third argument which is adduced by Dr. Chalmers, against the supposition of man being too insignificant to engross so much of the Divine attention as the system of Revelation supposes, is derived from the discoveries of the microscope. The telescope has enlarged the boundaries of our knowledge: it has unfolded to our perception new and almost innumerable worlds, and hence has given rise to the objection under consideration: but the microscope has, in the mean time, proved, that while no magnitude is too great for the grasp of the Divinity, no minuteness, however veiled from the notice of the human eye, is beneath the condescension of his regard.

“Every addition to the powers of the one instrument, extends the limit of his visible dominions. But, by every addition to the powers of the other instrument, we see each part of them more crowded than before, with the wonders of his unwearying hand. The one is constantly widening the circle of his territory. The other is as constantly filling up its separate portions, with all that is rich, and various, and exquisite. In a word; by the one I am told that the Almighty is now at work in regions more distant than geometry has ever measured, and among worlds more manifold than numbers have ever reached. But, by the other, I am also told, that, with a mind to comprehend the whole, in the vast compass of its generality, he has also a mind to concentrate a close and a separate attention on each and on all of its particulars; and that the same God, who sends forth an upholding influence among the orbs and the movements of astronomy, can fill the recesses of every single atom with the intimacy of his presence, and travel, in all the greatness of his unimpaired attributes, upon

every one spot and corner of the universe he has formed.

“They, therefore, who think that God will not put forth such a power, and such a goodness, and such a condescension, in behalf of this world, as are ascribed to him in the New Testament; because he has so many other worlds to attend to, think of him as a man. They confine their view to the informations of the telescope, and forget altogether the informations of the other instrument. They only find room in their minds for his one attribute of a large and general superintendance, and keep out of their remembrance the equally impressive proofs we have for his other attribute of a minute and multiplied attention to all that diversity of operations, where it is he that worketh all in all.” pp. 114, 115.

“Now, at this point I make my stand. It is wonderful that God should be so interested in the redemption of a single world, as to send forth his well-beloved Son upon the errand, and he, to accomplish it, should, mighty to save, put forth all his strength, and travail in the greatness of it. But such wonders as these have already multiplied upon you; and when evidence is given of their truth, you have resigned your every judgment of the unsearchable God, and rested in the faith of them. I demand, in the name of sound and consistent philosophy, that you do the same in the matter before us—and take it up as a question of evidence—and examine that medium of testimony through which the miracles and informations of the Gospel have come to your door—and go not to admit as argument here, what would not be admitted as argument in any of the analogies of nature and observation—and take along with you in this field of inquiry, a lesson which you should have learned upon other fields—even the depth of the riches both of the wisdom and the knowledge of God, that his judgments are unsearchable, and his ways are past finding out.” pp. 118, 119.

The next two discourses (the 4th and 5th), are intimately connected with each other, and with the general argument. The former is on “the knowledge of man’s moral history;” and the latter, on “the sympathy felt for man” in the distant places of the creation.

If man be incomprehensible even to himself; if every object around

him furnish, as it does, subjects of surprise and conjecture; if every atom that floats in the sun-beam, every drop of water that sparkles in the ocean, gives rise to questions far beyond the powers of human sagacity to resolve, it cannot be accounted wonderful that, in proportion as we recede from the sphere of our immediate information, difficulties should multiply on every side, and that our ignorance should thus become conspicuous in proportion to our increase in knowledge. In reflecting, especially, upon an unseen world, all appears by nature dark and inexplicable; not a ray of intelligence can be collected by the utmost powers of human art and human reason.

Now, in this state of ignorance Revelation finds us, and professes to bring to our ears tidings respecting events of the highest moment, with which, but for its sublime discoveries, we must have been wholly unacquainted. Under these circumstances, there can be but one mode of proceeding which accords with the spirit of a wise philosophy; namely, to examine into the truth of such a revelation, and, this being once ascertained, unreservedly to admit all its informations. The object, however, of the Christian dispensation is not to enlighten us as to the state of the planetary regions; but to reveal the fearful extent of our own guilt and danger on account of our disobedience to God, and to lay before us the overtures of reconciliation. A message of this kind does not necessarily bring us intelligence respecting distant places of the universe. We cannot conjecture, *a priori*, whether it will or will not allude to what is passing in other regions; it may or it may not convey, and that either professedly or incidentally, facts or notices on such subjects. Discarding, therefore, every preconceived hypothesis, we have only to attend, with profound reverence and awe, to its actual communications, in the spirit of that philo-

sophy which, while it avoids all gratuitous systems and conjectures, humbly avails itself of every ray of evidence and real information.

From the Scriptures, then, our author remarks, we may both confidently gather the fact that the history of the redemption of man is known in other and distant places of the creation, and indistinctly guess at the fact that the redemption itself may stretch beyond the limits of the world which we occupy. With respect to the latter point, we by no means feel convinced of the correctness of Dr. Chalmers's view; and we are, therefore, the more satisfied that he builds no inference upon it, but proceeds to argue upon the usual supposition that the benefits of the Atonement are confined to our own world. In reference, however, to the former part of the proposition, there can be no dispute among profess'd Christians. The whole of the Scripture represents the angels in heaven as entering with interest into the affairs of mankind. Dr. Chalmers argues, and correctly, that it does not follow, because we perceive nothing of what is passing among the other orders of creation, that they are equally ignorant and unconcerned as respects ourselves. In paradise, Adam had immediate communications with celestial beings, and with the Almighty himself; and should there be other orders of beings, among whom the same innocence and purity are still perpetuated, they may doubtless be conversant, through the medium of angels, with what is passing among mankind. Dr. Chalmers thus enters into the subject:

"We ought, however, to be aware how it takes off, not from the intrinsic weight, but from the actual impression of our argument, that this devotedness to God which reigns in other places of the creation; this interest in him as the constant and essential principle of all enjoyment; this concern in the untaintedness of his glory; this delight in the survey of his perfections and his doings,

are what the men of our corrupt and darkened world cannot sympathise with.

“ But however little we may enter into it, the Bible tells us by many intimations, that amongst those creatures who have not fallen from their allegiance, nor departed from the living God, God is their all—that love to him sits enthroned in their hearts, and fills them with all the ecstasy of an overwhelming affection—that a sense of grandeur never so elevates their souls, as when they look at the might and majesty of the Eternal—that no field of cloudless transparency so enchants them by the blissfulness of its visions, as when, at the shrine of infinite and unspotted holiness, they bend themselves in raptured adoration—that no beauty so fascinates and attracts them, as does that moral beauty which throws a softening lustre over the awfulness of the Godhead—in a word, that the image of his character is ever present to their contemplations, and the unceasing joy of their sinless existence lies in the knowledge and the admiration of Deity.

“ Let us put forth an effort, and keep a steady hold of this consideration, for the deadness of our earthly imaginations makes an effort necessary; and we shall perceive, that though the world we live in were the alone theatre of redemption, there is a something in the redemption itself that is fitted to draw the eye of an arrested universe towards it.” pp. 138—140.

Dr. Chalmers next proceeds to shew, that the essential character of such a transaction does not depend upon the number of worlds over which sin and salvation may have extended.

“ The extent of the field upon which this question was decided, has no more influence on the question itself, than the figure or the dimensions of that field of combat, on which some great political question was fought, has on the importance or on the moral principles of the controversy that gave rise to it. This objection about the narrowness of the theatre, carries along with it all the grossness of materialism. To the eye of spiritual and intelligent beings, it is nothing. In their view, the redemption of a sinful world derives its chief interest from the display it gives of the mind and purposes of the Deity—and, should that world be but a single speck

in the immensity of the works of God, the only way in which this affects their estimate of him is to magnify his loving-kindness—who, rather than lose one solitary world of the myriads he has formed, would lavish all the riches of his beneficence and of his wisdom on the recovery of its guilty population.” pp. 143, 144.

“ The minute and variegated details of the way in which this wondrous economy is extended, God has chosen to withhold from us; but he has oftener than once made to us a broad and a general announcement of its dignity. He does not tell us whether the fountain opened in the house of Judah, for sin and for uncleanness, sends forth its healing streams to other worlds than our own. He does not tell us the extent of the atonement. But he tells us, that the atonement itself, known, as it is, among the myriads of the celestial, forms the high song of eternity; that the Lamb who was slain, is surrounded by the acclamations of one wide and universal empire; that the might of his wondrous achievements, spreads a tide of gratulation over the multitudes who are about his throne; and that there never ceases to ascend from the worshippers of Him who washed us from our sins in his blood, a voice loud as from numbers without number, sweet as from blessed voices uttering joy, when heaven rings jubilee, and loud hosannas fill the eternal regions.” pp. 149, 150.

“ Look to the moral grandeur of the transaction, and not to the material extent of the field upon which it was executed—and from the retirement of our dwelling-place, there may issue forth such a display of the Godhead as will circulate the glories of his name amongst all his worshippers. Here sin entered. Here was the kind and universal beneficence of a Father repaid by the ingratitude of a whole family. Here the law of God was dishonoured, and that too in the face of its proclaimed and unalterable sanctions. Here the mighty contest of the Divine attributes was ended—and when justice put forth its demands, and truth called for the fulfilment of its warnings, and the immutability of God would not recede by a single iota, from any one of its positions, and all the severities he had ever uttered against the children of iniquity seemed to gather into one cloud of threatening vengeance on the tenement that held us—did the visit of the only-

begotten Son chase away all these obstacles to the triumph of mercy—and humble as the tenement may be, deeply shaded in the obscurity of insignificance as it is, among the statelier mansions which are on every side of it—yet will the recat of its exiled family never be forgotten—and the illustration that has been given here, of the mingled grace and majesty of God, will never lose its place among the themes and the acclamations of eternity.” pp. 153, 154.

Our author imagines that the infidel objection to these statements arises rather from the extent of time which the Redeemer employed in performing the work given him to do, than from a supposition that the work itself was beneath the expense, if we may so speak, which attended it. He supposes, that if the accomplishment of our Redemption had occupied but a single day, it would have been viewed as an act of grace and moral dignity, similar to that of an earthly monarch visiting and relieving the wants of an obscure family; but that the length of time expended in its performance derogates from the impression which it appeared otherwise calculated to excite. Now we are not aware that we have ever heard this circumstance explicitly mentioned as an argument against the Atonement. Supposing, however, the objection to be really felt and urged, Dr. C's refutation is both animated and convincing. His conclusion is as follows:—

“ The whole interval between the time of Jesus Christ's leaving his Father's abode to sojourn amongst us, to that time when he shall have put all his enemies under his feet, and delivered up the kingdom to God even his Father, that God may be all in all; the whole of this interval bears as small a proportion to the whole of the Almighty's reign, as this solitary world does to the universe around it, and an infinitely smaller proportion than any time, however short, which an earthly monarch spends on some enterprise of private benevolence, does to the whole walk of his public and recorded history.

“ Why then does not the man, who can shoot his conceptions so sublimely

abroad over the field of an immensity that knows no limits—why does he not also shoot them forward through the vista of a succession, that ever flows without stop and without termination? He has burst across the confines of this world's habitation in space, and out of the field which lies on the other side of it, has he gathered an argument against the truth of Revelation. I feel that I have nothing to do but to burst across the confines of this world's history in time, and out of the futurity which lies beyond it, can I gather that which will blow the argument to pieces, or stamp upon it all the narrowness of a partial and mistaken calculation. The day is coming, when the whole of this wondrous history shall be looked back upon by the eye of remembrance, and be regarded as one incident in the extended annals of creation, and with all the illustration and all the glory it has thrown on the character of the Deity, will it be seen as a single step in the evolution of his designs; and long as the time may appear, from the first act of our redemption to its final accomplishment, and close and exclusive as we may think the attentions of God upon it, it will be found that it has left him room enough for all his concerns, and that on the high scale of eternity, it is but one of those passing and ephemeral transactions, which crowd the history of a never-ending administration.” pp. 157—159.

In illustration of the sympathy felt for man in the distant places of the creation, the author expatiates at considerable length upon the various kinds of benevolence exemplified among ourselves, and particularly in our own nation, towards men whom we have never seen; and at length winds up his argument as follows:—

“ Such, then, is the benevolence, at once so gentle and so lofty, of those men, who, sanctified by the faith that is in Jesus, have had their hearts visited from heaven by a beam of warmth and of sacredness. What, then, I should like to know, is the benevolence of the place from whence such an influence cometh? How wide is the compass of this virtue there, and how exquisite is the feeling of its tenderness, and how pure and how fervent are its aspirings among those unfallen beings who have no darkness, and no encumbering weight of corruption to strive against?

Angels have a mightier reach of contemplation. Angels can look upon this world and all which it inherits, as the part of a larger family. Angels were in the full exercise of their powers even at the first infancy of our species, and shared in the gratulations of that period, when at the birth of humanity all intelligent nature felt a gladdening impulse, and the morning stars sang together for joy. They loved us even with the love which a family on earth bears to a younger sister; and the very childhood of our tiniest faculties did only serve the more to endear us to them; and though born at a later hour in the history of creation, did they regard us as heirs of the same destiny with themselves, to rise along with them in the scale of moral elevation, to bow at the same footstool, and to partake in those high dispensations of a parent's kindness and a parent's care, which are ever emanating from the throne of the Eternal on all the members of a dutiful and affectionate family. Take the reach of an angel's mind, but, at the same time, take the seraphic fervour of an angel's benevolence along with it; how, from the eminence on which he stands he may have an eye upon many worlds, and a remembrance upon the origin and the successive concerns of every one of them; how he may feel the full force of a most affecting relationship with the habitants of each, as the offspring of one common Father; and, though it be both the effect and the evidence of our depravity that we cannot sympathise with these pure and generous ardours of a celestial spirit, how it may consist with the lofty comprehension, and the ever-breathing love of an angel, that he can both shoot his benevolence abroad over a mighty expanse of planets and of systems, and lavish a flood of tenderness on each individual of their teeming population." pp. 177—179.

The whole of this fifth discourse is much too declamatory, and abounds rather in illustrations than arguments. We cannot, however, avoid giving the concluding paragraph.

"I know not who of you have your names written in the book of life—nor can I tell if this be known to the angels which are in heaven. While in the land of living men, you are under the power and application of a remedy, which, if taken as the Gospel prescribes, will re-

novate the soul, and altogether prepare it for the bloom and the vigour of immortality. Wonder not, then, that with this principle of uncertainty in such full operation, ministers should feel for you; or angels should feel for you; or all the sensibilities of heaven should be awake upon the symptoms of your grace and reformation; or the eyes of those who stand upon the high eminences of the celestial world, should be so earnestly fixed on the every footstep and new evolution of your moral history. Such a consideration as this should do something more than silence the infidel objection. It should give a practical effect to the calls of repentance. How will it go to aggravate the whole guilt of our impenitency, should we stand out against the power and the tenderness of these manifold applications—the voice of a beseeching God upon us—the word of salvation at our very door—the free offer of strength and of acceptance sounded in our hearing—the Spirit in readiness with his agency to meet our every desire and our every inquiry—angels beckoning us to their company—and the very first movements of our awakened conscience drawing upon us all their regards and all their earnestness!" pp. 186—188.

The two last-mentioned chapters, we have seen, are employed upon subjects which, however interesting in themselves, and however capable of being proved from Scripture, may be said not to have any particular or immediate bearing upon the condition of mankind. Other beings may both know our moral history, and feel an interest in our welfare, without affecting either the one or the other. But the sixth discourse of our author introduces us to a consideration of the highest importance. He represents the superior orders of intelligence as not content with merely surveying our world, and feeling interested in its concerns, but as actively engaged in a contest for the ascendancy over man. This fact is one of the most important and awful revealed in Scripture.

"The Bible is always most full and most explanatory on those points of revelation in which men are personally

interested. But it does at times offer a dim transparency, through which may be caught a partial view of such designs and of such enterprises as are now afloat among the upper orders of intelligence. It tells us of a mighty struggle that is now going on for a moral ascendancy over the hearts of this world's population. It tells us that our race were seduced from their allegiance to God, by the plotting sagacity of one who stands pre-eminent against him, among the hosts of a very wide and extended rebellion. It tells us of the Captain of salvation, who undertook to spoil him of this triumph; and throughout the whole of that magnificent train of prophecy which points to him, does it describe the work he had to do, as a conflict, in which strength was to be put forth, and painful suffering to be endured, and fury to be poured upon enemies, and principalities to be dethroned, and all those toils, and dangers, and difficulties to be borne, which strewed the path of perseverance that was to carry him to victory.

"But it is a contest of skill, as well as of strength and of influence. There is the earnest competition of angelic faculties embarked on this struggle for ascendancy. And while in the Bible there is recorded, (faintly and partially, we admit,) the deep and insidious policy that is practised on the one side; we are also told, that on the plan of our world's restoration, there are lavished all the riches of an unsearchable wisdom upon the other. It would appear, that for the accomplishment of his purpose, the great enemy of God and of man plied his every calculation; and brought all the devices of his deep and settled malignity to bear upon our species; and thought, that, could he involve us in sin, every attribute of the Divinity staked to the banishment of our race from beyond the limits of the empire of righteousness; and thus did he practise his invasions on the moral territory of the unfallen; and glorying in his success, did he fancy and feel that he had achieved a permanent separation between the God who sitteth in heaven, and one at least of the planetary mansions which he had reared." pp. 202—204.

Dr. Chalmers goes on to describe the nature, as far as revealed in Scripture, of our Saviour's mis-

sion and his great contest with the prince of darkness. He further considers a supernatural struggle as still going on; the Spirit of God being employed on the one hand in making a way for the truths of the Gospel to the souls of men, and the spirit of disobedience on the other in blinding their hearts and endeavouring to keep them in darkness and delusion. Dr. Chalmers allows that, to the infidel, all this must appear something wild and visionary; but it being once revealed, may we not discover in it a striking correspondence with the experience of mankind? Who has not felt within himself a rivalry between the power of conscience and the seductions of temptation? Who does not remember moments of contrition or serious reflection, which, but for some counteracting influence, might have ended in true repentance and conversion?

"Whence the might, and whence the mystery of that spell, which so binds and so infatuates us to the world? What prompts us so to embark the whole strength of our eagerness and of our desires, in pursuit of interests which we know a few little years will bring to utter annihilation? Who is it that imparts to them all the charm and all the colour of an unfailling durability? Who is it that throws such an air of stability over these earthly tabernacles, as makes them look to the fascinated eye of man, like resting places for eternity? Who is it that so pictures out the objects of sense, and so magnifies the range of their future enjoyment, and so dazzles the fond and deceived imagination, that in looking onward through our earthly career, it appears like the vista, or the perspective, of innumerable ages? He who is called the god of this world. He who can dress the idleness of its waking dreams in the garb of reality. He who can pour a seducing brilliancy over the panorama of its fleeting pleasures and its vain anticipations. He who can turn it into an instrument of deceitfulness; and make it wield such an absolute ascendancy over all the affections, that man, become the poor slave of its idolatries

and its charms, puts the authority of conscience, and the warnings of the word of God, and the offered instigations of the Spirit of God, and all the lessons of calculation, and all the wisdom, even of his own sound and sober experience, away from him.

“ But this wondrous contest will come to a close. Some will return to their loyalty, and others will keep by their rebellion; and, in the day of the winding-up of the drama of this world's history, there will be made manifest to the myriads of the various orders of creation, both the mercy and vindicated majesty of the Eternal. Oh! on that day, how vain will this presumption of the infidel astronomy appear, when the affairs of men come to be examined in the presence of an innumerable company; and beings of loftiest nature are seen to croud around the judgment-seat; and the Saviour shall appear in our sky, with a celestial retinue, who have come with him from afar to witness all his doings, and to take a deep and solemn interest in all his dispensations; and the destiny of our species, whom the infidel would thus detach, in solitary insignificance, from the universe altogether, shall be found to merge and to mingle with higher destinies—the good to spend their eternity with angels—the bad to spend their eternity with angels—the former to be re-admitted into the universal family of God's obedient worshippers—the latter to share in the everlasting pain and ignominy of the defeated hosts of the rebellious—the people of this planet to be implicated, throughout the whole train of their never-ending history, with the higher ranks, and the more extended tribes of intelligence. And thus it is, that the special administration we now live under, shall be seen to harmonize in its bearings, and to accord in its magnificence, with all that extent of nature and of her territories, which modern science has unfolded.” pp. 212—215.

Of the last, and, in a practical point of view, the most valuable of these discourses, we regret that the length of our former extracts will oblige us to say less than we had intended. Dr. Chalmers had probably found, during the delivery of these lectures, that considerable interest was excited among his audi-

tory; and, as a man anxious to improve every opportunity of benefiting the souls committed to his charge, he has taken occasion from this circumstance to point out the difference between the pleasure which is oftentimes felt in the exercise of the understanding or taste or fancy in matters of religion, and a real delight in religion itself. The warnings and instructions contained in this discourse appear to us peculiarly seasonable and important, at a time when an ardour for popular preaching, and external observances, has begun so generally to prevail, as to render it more than ever difficult to discriminate the genuine possessor of religion from the superficial or insincere professor. Dr. Chalmers's text is from Ezekiel xxxiii. 32;—

“ *And, lo! thou art unto them as a very lovely song of one who hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.*”

“ Have you never heard any tell, and with complacency too, how powerfully his devotion was awakened by an act of attendance on the Oratorio; how his heart, melted and subdued by the influence of harmony, did homage to all the religion of which it was the vehicle; how he was so moved and overborne, that he had to shed the tears of contrition, and to be agitated by the terrors of judgment, and to receive an awe upon his spirit of the greatness and the majesty of God—and that, wrought up to the lofty pitch of eternity, he could look down upon the world, and, by the glance of one commanding survey, pronounce upon the littleness and the vanity of all its concerns? Oh! it is very, very possible that all this might thrill upon the ears of the man, and circulate a succession of solemn and affecting images around his fancy—and yet that essential principle of his nature, upon which the practical influence of Christianity turns, might have met with no reaching and no subduing efficacy whatever to arouse it. He leaves the exhibition, as dead in trespasses and sins as he came to it. Conscience has not wakened upon him. Repentance has not turned him. Faith has not made any positive lodgement within him of her great and her constraining

realities. He speeds him back to his business and to his family, and there he plays off the old man in all the entireness of his uncrucified temper, and of his obstinate worldliness, and of all those earthly and un sanctified affections, which are found to cleave to him with as great tenacity as ever. He is really and experimentally the very same man as before; and all those sensibilities which seemed to bear upon them so much of the air and unction of heaven, are found to go into dissipation, and be forgotten with the loveliness of the song.

"Amid all that illusion which such momentary visitations of seriousness and of sentiment throw around the character of man, let us never lose sight of the test, that 'by their fruits ye shall know them.' It is not coming up to this test, that you hear and are delighted. It is, that you hear and do. This is the ground upon which the reality of your religion is discriminated now; and on the day of reckoning; this is the ground upon which your religion will be judged then; and that award is to be passed upon you, which will fix and perpetuate your destiny for ever." pp. 217—219.

"Religion has its accompaniments; and in these, there may be a something to sooth and to fascinate, even in the absence of the appropriate influences of religion. The deep and tender impression of a family bereavement, is not religion. The love of established decencies, is not religion. The charm of all that sentimentalism which is associated with many of its solemn and affecting services, is not religion. They may form the distinct folds of its accustomed drapery; but they do not, any, or all of them put together, make up the substance of the thing itself." p. 222.

"I recur to the test. I press its imperious exactions upon you. I call for fruit, and demand the permanency of a religious influence on the habits and the history. Oh! how many are there who take a flattering unction to their souls, when they think of their amiable feelings, and their becoming observations, with whom this severe touch-stone would, like the head of Medusa, put to flight all their complacency. The afflictive dispensation is forgotten; and he on whom it was laid, is practically as indifferent to God and to eternity as before. The Sabbath services come to a close; and they are followed by the same routine of week-day worldliness as before. In

neither the one case nor the other, do we see more of the radical influence of Christianity, than in the sublime and melting influence of sacred music upon the soul; and all this tide of emotion is found to die away from the bosom, like the pathos or like the loveliness of a song." pp. 223, 224.

In a similar strain, our author goes on to exhibit the manner in which a man of taste and sensibility may deceive himself and others, by mistaking a merely natural elevation of feeling, for the presence and influence of true religion. The whole subject is most forcibly applied to the consciences of his hearers.

"To kindle and be elevated by a sense of the majesty of God, is one thing. It is totally another thing, to feel a movement of obedience to the will of God, under the impression of his rightful authority over all the creatures whom he has formed. A man may have an imagination all alive to the former, while the latter never prompts him to one act of obedience; never leads him to compare his life with the requirements of the Lawgiver; never carries him from such a scrutiny as this, to the conviction of sin; never whispers such an accusation to the ear of his conscience, as causes him to mourn, and to be in heaviness for the guilt of his hourly and habitual rebellion; never shuts him up to the conclusion of the need of a Saviour; never humbles him to acquiescence in the doctrine of that revelation, which comes to his door with such a host of evidence, as even his own philosophy cannot hid away; never extorts a single believing prayer in the name of Christ, or points a single look, either of trust or of reverence, to his atonement; never stirs any effective movement of conversion; never sends an aspiring energy into his bosom after the aids of that Spirit who alone can waken him out of his lethargies, and, by the anointing which remaineth, can rivet and substantiate, in his practice, those goodly emotions which have hitherto plied him with the deceitfulness of their momentary visits, and then capriciously abandoned him." pp. 234, 235.

"What progress then are you making in this movement? Are you, or are you not, like new-born babes, desiring

the sincere milk of the word, that you may grow thereby? How are you coming on in the work of casting down your lofty imaginations? With the modesty of true science, which is here at one with the humblest and most penitentiary feeling which Christianity can awaken, are you bending an eye of earnestness on the Bible, and appropriating its informations, and moulding your every conviction to its doctrines and its testimonies? How long, I beseech you, has this been your habitual exercise? By this time do you feel the darkness and the insufficiency of nature? Have you found your way to the need of an atonement? Have you learned the might and the efficacy which are given to the principle of faith? Have you longed with all your energies to realise it? Have you broken loose from the obvious misdoings of your former history? Are you convinced of your total deficiency from the spiritual obedience of the affections? Have you read of the Holy Ghost, by whom, renewed in the whole desire and character of your mind, you are led to run with alacrity in the way of the commandments? Have you turned to its practical use, the important truth, that he is given to the believing prayers of all, who really want to be relieved from the power both of secret and of visible iniquity? I demand something more than the homage you have rendered to the pleasantness of the voice that has been sounded in your hearing. What I have now to urge upon you, is the bidding of the voice, to read, and to reform, and to pray, and, in a word, to make your consistent step from the elevations of philosophy, to all those exercises, whether of doing or of believing, which mark the conduct of the earnest, and the devoted, and the subdued, and the aspiring Christian." pp. 238, 239.

After having shewn, in various points of view, the truth and importance of the preceding considerations, Dr. Chalmers proceeds to prove that the converse is equally true, and that a taste and feeling may exist and operate upon religious subjects, without giving birth to religion, so religion may be excited by means which would have afforded no particular occasion for the play of these merely natural faculties.

"Nothing more might have been done, than to present certain views, which may come with as great clearness and freshness, and take as full possession of the mind of a peasant, as of the mind of a philosopher. There is a sense of God, and of the rightful allegiance that is due to him. There are plain and practical appeals to the conscience. There is a comparison of the state of the heart, with the requirements of a law which proposes to take the heart under its obedience. There is the inward discernment of its coldness about God; of its unconcern about the matters of duty and of eternity; of its devotion to the forbidden objects of sense; of its constant tendency, to nourish within its own receptacles the very element and principle of rebellion, and in virtue of this, to send forth the stream of an hourly and accumulating disobedience over those doings of the outer man, which make up his visible history in the world. There is such an earnest and overpowering impression of all this, as will fix a man down to the single object of deliverance; as will make him awake only to those realities which have a significant and substantial bearing on the case that engrosses him; as will teach him to nauseate all the impertinences of tasteful and ambitious description; as will attach him to the truth in its simplicity; as will fasten his every regard upon the Bible, where, if he persevere in the work of honest inquiry, he will soon be made to perceive the accordancy between its statements, and all those movements of fear, or guilt, or deeply felt necessity, or conscious darkness, stupidity, and unconcern about the matters of salvation, which pass within his own bosom; in a word, as will endear to him that plainness of speech, by which his own experience is set evidently before him, and that plain phraseology of Scripture, which is best fitted to bring home to him the doctrine of redemption, in all the truth and in all the preciousness of its applications.

"Now the whole of this work may be going on, and that too in the wisest and most effectual manner, without so much as one particle of incense being offered to any of the subordinate principles of the human constitution. There may be no fascinations of style. There may be no magnificence of description. There may be no poignancy of acute and irresistible argument. There may be a riveted attention on the part of those

whom the Spirit of God hath awakened to seriousness about the plain and affecting realities of conversion. Their conscience may be stricken, and their appetite be excited for an actual settlement of mind on those points about which they feel restless and unconfirmed. Such as these are vastly too much engrossed with the exigencies of their condition, to be repelled* by the homeliness of unadorned truth. And thus it is, that while the loveliness of the song has done so little in helping on the influences of the Gospel, our men of simplicity and prayer have done so much for it. With a deep and earnest impression of the truth themselves, they have made manifest that truth to the consciences of others. Missionaries have gone forth with no other preparation than the simple Word of the Testimony—and thousands have owned its power, by being both the hearers of the word and the doers of it also. They have given us the experiment in a state of unmingled simplicity; and we learn, from the success of their noble example, that without any one human expedient to charm the ear, the heart may, by the naked instrumentality of the Word of God, urged with plainness on those who feel its deceit and its worthlessness, be charmed to an entire acquiescence in the revealed way of God, and have impressed upon it the genuine stamp and character of godliness." pp. 242—246.

Having now arrived at the close of this very interesting volume, we had purposed offering a few critical remarks upon the general style and manner in which it is written; but, after the various extracts which have been given, and the incidental observations which have occurred in the course of our review, we may, perhaps, fairly spare ourselves this part of our labour. We consider the discourses before us as a favourable example of that florid and declamatory style of writing which will always excite interest, attract readers, and be applauded by the world at large, while it furnishes the critic with considerable matter for animadversion and complaint. Dr. Chalmers's command of words and imagery is unlimited: he presents a thought in every varied aspect and position; throws

his light and colours around it in all the wanton exuberance of a rich and inventive fancy, and is never willing to give it up while a possibility exists of presenting it under new combinations of language, or with more glowing fervours of an overpowering eloquence. The result of this is, that, while he astonishes and fascinates by the richness and splendour of his diction, he is apt to fatigue by the frequent repetition of the same ideas in different words, and sometimes even renders his argument weak by a superfluous attempt to make it more attractive or convincing. We must be allowed to doubt whether this style of writing is, at any time, quite consistent with classical purity of taste; and still more, whether it is well adapted to the gravity and sobriety of the Christian pulpit. We should hope that Dr. Chalmers himself, in his ordinary mode of pulpit instruction, would be very far from indulging in those *splendida peccata*, those *dulcia vitia* of style and manner, which we have thus ventured to reprehend in his astronomical lectures. We should be grieved to find that his example could be pleaded by any young practitioner in divinity, as an excuse for clothing the trite and common-place remarks of an ordinary discourse in a grandiloquence and verbosity and tautology of diction which, if ever excusable, is excusable only for the sake of such vast and sublime conceptions as those which Dr. Chalmers has presented to the astonished and admiring reader. It may be lawful for Jeremy Taylor, or for Dr. Chalmers, or for men like them, whose high talents and excellencies far more than atone for verbal faults, to soar above ordinary modes of expression, and to string, if necessary, half a score literary pearls by no closer tie than a conjunction; and to be "above boards" in their arguments; and to "grapple it" with an adversary "in fronted opposition;" and to demand of an opponent who "theorises it" in

philosophy, "Tell me, oh tell me;" and to exclaim "how becoming well;" and to "frown unmannerly;" and to "mince ambiguous scepticism;" and to "make delight emanate on an arrested audience;" *aye, and to concentre in a single sentence "the every" violation of sober taste, and even grammatical accuracy; — but if any ordinary hero shall expect to be mistaken for an Achilles by assuming his armour, or rather by imitating its ornaments and even its blemishes, we have no doubt what will be the result of his temerity. We are sure Dr. Chalmers would be among the first to discourage in a young divine that rhetorical magnificence of style for which his own volume is so remarkably conspicuous; and we are equally sure he will excuse us for pointing out the perils of imitating an example, of which the very splendour, by rendering it seductive, renders it dangerous to the junior members of the clerical profession. If they will fairly emulate the good sense, sound argument, scriptural information, and earnest piety of Dr. Chalmers, it will be no disadvantage to them should they prefer a mode of composition less elaborate and gorgeous than that which has given rise to these observations. But, in justice to Dr. Chalmers himself, we cannot help adding, and we speak from a sincere and affectionate desire to prevent, as far as we can, any waste of talents, for the gift of which we are grateful, that in the degree in which he departs from that powerful simplicity of expression which marks various passages in his former publications, and several even in the present, and which seems also to us peculiarly to suit the character of his mind, and is seduced to array his style with the somewhat meretricious and cumbrous ornaments of a tumid eloquence, will he be likely to miss, what we are persuaded is the grand and governing object of all his ministrations, the object nearest his heart, that of being made instru-*

mental in turning men "from darkness to light, and from the power of satan unto God." It was the remark of one who is himself a mighty master of eloquence, and who had the opportunity of hearing Dr. Chalmers preach during his late visit to the metropolis, that after having read the astronomical sermons, he was most agreeably disappointed to find that one great charm of his public addresses was the singular union which they exhibited of simplicity and force. It is precisely this quality which we desiderate in the sermons before us, and the cultivation of which we earnestly recommend to Dr. Chalmers, for purposes of far higher moment than that of disarming the severity of ephemeral criticism. God has, indeed, signally qualified him to benefit mankind, both from the pulpit and the press. Let him not frustrate "this grace," either by a want of care and diligence in purifying and correcting his language, or by mistaking the undiscerning acclamations of the multitude for the award of taste and judgment.

Having thus alluded to the *style* in which this volume is written, we cannot conclude without adding a passing remark or two upon the mode in which the *argument* is conducted. Dr. Chalmers seems, in all his discourses, to view the doctrine of a plurality of inhabited worlds as a point not admitting of question: many of his arguments seem built, not upon the mere hypothesis of this being possible, but upon the supposition of its being an established fact. In our summary of his speculations, and in the general tenor of our review, we have gone upon the same ground; as we did not wish to prevent our readers entering with the fullest zest into the subject which Dr. Chalmers has brought before them. But having thus placed our author's arguments and illustrations in the fairest light, we think it our duty to inquire whether his mode of reasoning is strictly philosophical. A reader who enters with

avidity into the contents of this truly interesting production, can scarcely fail to rise from the perusal of Dr. Chalmers's pages with a sort of feeling (we cannot call it a persuasion), that the doctrine of a plurality of inhabited worlds rests upon almost as firm a foundation as the most rigid truths in geometry. But after all, what is the *proof* of this fact? It *may* be so; it very possibly, or even probably is so; — but ought this possibility, to have been allowed for a moment to furnish any fair or philosophical objection against a fact depending, like the truth of Christianity, upon evidence and argument? We really think, with deference to the deservedly respected name of Dr. Chalmers, that he has himself somewhat deviated from the cautious and inductive system of Bacon and Newton, of which he is the avowed admirer and supporter. He not only admits the doctrine of a plurality of worlds, in the usual sense of the expression, as immense masses of matter, the seat of animal existence, but he even speculates upon their inhabitants; and leaves his reader with an impression that the higher orders of being of whom the Scriptures speak, actually dwell in some of the very globes which astronomers behold from the earth with their short sighted telescopes. That there are angels in heaven, or inhabitants in the planet Jupiter, though suppositions, of which the evidence is widely different in its nature, and still more different in the degrees of strength, would almost seem (an effect, however, by no means intended by Dr. C.) to possess equal claims to belief. Things, to say the least, very questionable are often spoken of in a tone so decided as scarcely suffers the reader to reflect that the whole structure, which appears so complete and magnificent to the mind's eye, is founded only on an airy speculation. In combating the objections of the infidel, Dr. Chalmers has not only admitted, for the sake of argument, his lead-

ing fact, but has dwelt upon it in every variety of light, and connected it with the highest ideas of magnificence, and the most undeniable discoveries of eternal truth. Instead of speaking of it as an hypothesis, which at best is but doubtful, and which he allows only for the purpose of refuting the objection supposed to arise out of it, he takes it up with all the eagerness of a spontaneous advocate. This certainly was not necessary for his argument; and in doing it, we think that our author has gone beyond the limits of that experimental philosophy of which he is the champion. We are not aware that any accredited philosopher of the Newtonian school has ventured thus to make a mere possibility the foundation for so grave a discussion. Even those who have spoken most strongly of there being inhabitants in the moon, stars, and planets, have never viewed the notion as more than a probable conjecture. Our specific objection, therefore, to Dr. Chalmers's manner of conducting the subject is, that after having first introduced the doctrine in a hypothetical manner, he *seems* to forget, in the course of his argument, that he is building only upon an avowed speculation; so that, before a third of the volume is over, what was introduced as a modest supposition assumes an air of confidence to which it is by no means intitled.

Do we then object to Dr. Chalmers's having undertaken to answer an objection against Christianity derived from the supposition of a plurality of worlds? Certainly not; for though this objection does not appear to us to be very formidable, yet we think it quite right, as was before observed, that every thing that can add a feeling of confidence to the infidel, or weaken the faith of a single believer, should meet with its appropriate refutation. But then, in conducting this refutation, the *main* argument, we conceive, ought to have been, What does the

objector know of the stars or their inhabitants? Before he attempt to shew that it is incredible that such a scheme as Christianity should have been contrived for our little world amidst the innumerable ones that he conjectures adorn the universe, let him *prove* that those worlds are inhabited by intelligent beings; for if he fail in this, his argument falls to the ground. Dr. Chalmers makes an appeal to the infidel's real or supposed knowledge. He might with more advantage have thus appealed to his ignorance; and, having shewn fully the absurdity of suffering the vague analogies of astronomy, in points beyond the reach of experimental investigation, to weigh against the high probability, nay, the demonstrative evidence of Revelation, he might then have properly proceeded to the line of thought on which his present lectures depend. Having shewn that the infidel acts counter to all the dictates of the Baconian philosophy, in making his mere conjecture the foundation of an argument on so important a subject; and having investigated the utter incompetency of man, with his best instruments, to establish the *data* upon which the supposed objection to Christianity is founded, he might have gone on to shew, that even on the admission of the objector's hypothesis, his conclusions by no means followed. I will give you, he might have said, all you ask; I concede to you, however doubtful the point may in reality be, that a plurality of worlds exists, and that they are constituted

exactly in the way modern astronomers conjecture;—but I deny your inference; I deny that Christianity loses a particle of its evidence by such a supposition. Thus Dr. Chalmers might have fairly advanced in his present track: not a page needs have been expunged; even his magnificent descriptions of the universe would not require to have been suppressed: the only difference would be, that, instead of laying down as true those vague speculations which it is impossible either to verify or disprove, he would have taken them up as the speculative objection of an adversary; and, whatever weight he might allow to them in his argument, would have still left the ultimate question open to discussion.

Dr. Chalmers, we are sure, will pardon these free remarks on a work which we have read with much delight, and of which it is the highest praise to say, that we hope shortly to see other productions from the same pen, with all the beauties, but without the peculiar faults, which we have had occasion to notice in the present volume. Having refuted the infidel, and effectually gained the ear of the public, we trust that Dr. Chalmers will not fail to improve this advantage to the utmost of his power, by bringing forward, with all the energies of which he is master, those important principles which immediately apply to the conversion and sanctification of the heart, and the consequent holy obedience of a Christian life.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

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GREAT BRITAIN.

PREPARING for publication:—The Life of Richard Watson, Bishop of Llandaff; by his Son;—Memoirs of the Court of Queen Elizabeth; by Miss Lucy Aiken; CHRIST. OBSERV. No. 190.

—(by subscription) a practical Treatise on the Art of Painting on Glass; by Mr. Richard Hand;—History of Vaccination; by Mr. James Moore;—a Universal History, translated from the German of

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John Müller;—and An Introduction to the first Principles of Algebra; by Mr. Cole, of Colchester.

Gold Sovereigns.—The denomination of “sovereign,” which sounds at present rather strange to British ears, is far more ancient in the history of our coinage than that of guinea. The “sovereign,” or double real, was first coined by Henry VII.; $22\frac{1}{2}$ of them being ordered to be coined out of a pound weight of gold, and to be current each for 20s. sterling. Mr. Ruding, in his annals of our coinage, just published, observes, that it does not appear upon what occasion they were first issued, but that their name arose from their being stamped with the figure of the sovereign upon his throne of state. At present they are very scarce. Sovereigns were also coined in the succeeding reigns of Henry VIII., Edward VI., Mary, Elizabeth, and James I. Guineas were first issued in 1663, at 20s. each; and at different periods after obtained different rates of value. They derived the name of guineas from the gold of which they were made being brought from the Guinea coast; and the African Company, as an encouragement to bring over gold to be coined were permitted by their charter to have the stamp of an elephant upon all coins made of African gold.

From the official return of the number of persons transported since the first of January, 1812, it appears, that the total number of male convicts is 3988, and of females 671; of male convicts under the age of twenty-one, 980; and of females under twenty-one, 136. Among the two latter classes were five of 11 years of age; seven of 12; seventeen of 13; thirty-two of 14; sixty-five of 15; a hundred and one of 16; and a hundred and thirty-two of 17.

The Report of the National Vaccine Establishment for 1816 mentions a great increase in the number of persons lately vaccinated within the Bills of Mortality in London. It adds, that 47,874 persons in different parts of the kingdom have been vaccinated by means of the institution, of which number 16,185 have been vaccinated in the present year. The number of failures since the first establishment of the institution in 1800, is stated as *one* in 8592 cases. The report mentions likewise the great progress of the discovery in America, and upon the continent of Europe, and speaks with high commendations of the benevo-

lent exertions of Dr. Francisco Xavier de Balmis, the court physician at Madrid, who has made a voyage round the globe for the purpose of diffusing the benefits of vaccination by lymph supplied entirely from England.

Professor Leslie, proceeding in his well-known experiments on artificial congelation, has made a further discovery, that parched oatmeal has a much stronger capacity of absorbing moisture than the substances he had used before. Three quarters of a pound froze nearly a quarter of a pound of water, and preserved it nearly twenty hours in the form of ice. A quantity of the meal one foot in diameter, and little more than one inch deep, froze a pound and a quarter of water. In the former experiment the meal absorbed the 18th part of its weight without losing more than one third of its desiccatory power.

Those of our readers who think that the goody art of *puffing* is confined to the Western World, may perhaps be amused and instructed by the following translation of one of the Chinese papers occasionally found in chests of tea:—“This capital tea, a transparent jewel, with a snowy crystalline bud, is the first under heaven; of an estimable description which is beautiful, and without defect, perfect and not able to be surpassed; of Hyson, the very right hand, anciently and universally established amongst distant people, from its praiseworthy flavour. This Hyson, having traversed hills and seas; sought from the heights of southern exalted mountains, which tower above the clouds, rises to that perfection, that being compared with other teas, it maintains the superiority. It has a fine odour, containing an extreme degree of excellence; having been received formerly, and at the present time with reverential eagerness, by persons of rural habits. These species, of established reputation, are for people who travel, truly precious, having a manifestly laudable character, for the excellent and approved description. It possesses unceasing superiority, well prepared, with unremitting skill; its species, being beautiful and venerable, has inexhaustible virtue. This tea (of the high court), when first prepared and violently operated upon with hot water, has a superior faculty of performing wonders: its first buds and fibres, after three full and complete springs, are excellent, to remove ob-

structions, to rouse from intoxication or drowsiness, to slake thirst; and this more than golden production makes old age retire, procrastinates decayed years, and, like a precious gem, spreading over the taste and palate, gives a secret courage in calamities, remote or near: its desirable fragrance, spread through the inner chamber, shall receive universal approbation."

The characters on the sides of tea-chests are probably the names of the cultivator or plantation; names truly auspicious, if we may judge from the following specimens:—

"Infinite fragrance." "Sweet-scented region." "Heavenly odour." "Vernal origin." "Great perfection." "Gem-like buds." "Persevering excellence." "Estimable duration." "Sincere perfection." "Bud of spring." "Established abundance." "Fountain of heaven."

The Governor of New South Wales, received a note from a settler in the month of April, 1816, presenting a Swedish turnip weighing *thirty pounds*; a specimen of the favourable soil and climate of the colony. In England this root resists the most severe frosts, whilst in New South Wales it bears heat and drought better than any other culinary vegetable; the roots there weigh from four to thirty pounds, and the tops grow from two to six feet high. The crop from which this root was selected as the largest, was remarkably fine, though sown in a most exposed situation. The Swedish turnip would appear worthy of a regular trial in various other climates.

A Bengal paper mentions an interesting case of a young man of eighteen, born blind, a native of Burdwan, obtaining sight, by a surgical operation. After the well-known case of Chesselton's patient, whose sensations have been so minutely and philosophically described, it could hardly be expected that any new discovery respecting the origin of our ideas of figure, distance, and quantity, could be elicited from the remarks or conduct of an ignorant boy, unaccustomed to think abstractedly, and unable to describe even the sensa-

tions which he felt. His example confirms, however, the conclusion before drawn from other arguments and observations, that our common judgment respecting figure, quantity, and distance, is not an inherent faculty in the mind, but a practical result, arising from the repeated and constant experiment of comparing the prospective with the actual figure, bulk, or distance. A cricket ball was put into one hand and a cube of soap into the other; but on being desired to describe the shape of each, he was unable to do so by his newly-acquired and inexperienced power of vision, and was obliged to have constant recourse to the more practised sense of feeling. He can without hesitation decide upon the colour of an object, but is unable to speak as to its shape, size, and distance, till he has examined it by actual contact.

Among other improvements in St. Petersburg, suggested probably by the Emperor's visit to England, is a broad pavement of flag-stones, for the convenience of foot-passengers. The Russians have, however, improved upon us, by introducing a railing of cast-iron, to separate the foot-path from the carriage-way, and which, as the streets are very broad and straight, is said to produce a very pleasing effect. The Emperor has also given a charter, and thirty million rubles, for commencing a Commercial Bank, on a similar plan to the Bank of England, and which is intended to open on the first of January, 1818.

The following has been given as a useful receipt for making incombustible varnish. A quantity of isinglass is to be dissolved in water, and a similar quantity of alum prepared at the same time; the two solutions being mixed together, the substance to be exposed to the flame is to be carefully moistened with the prepared liquid. The addition of a little vinegar increases the incombustibility. Wooden vessels, it is added, may be exposed to a flame with this varnish on them, and their contents made to boil, as the varnish does not prevent the transmission of heat, but only the carbonization or burning of the wood.

LIST OF NEW PUBLICATIONS.

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The Confessions of an Arian Minister,

containing a Narrative of his Conversion; by W. Gellibrand. 1s.

A General View of the Christian Dispensation, in a Charge to the Clergy of

the Archdeaconry of London, at the Visitation, May 16, 1817; by Joseph Holden Pott, M.A. 2s. 6d.

The Christian Faith stated and explained, in a Course of practical Lectures on some of the leading Doctrines of the Gospel; by the Rev. H. C. O'Donnoghue, A.M. foolscap 8vo. 5s. 6d.

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RELIGIOUS INTELLIGENCE.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Committee begin their Ninth Report by stating, that since the last anniversary the Right Rev. the Lords Bishops of St. David's and Gloucester had accepted the office of Joint Patrons of this Society. The recommendation of his Royal Highness the late Patron, that the institution should be placed under the patronage of some prelate of the Established Church, has thus been carried into effect, in a manner which must be highly conducive to its future interests.

During the past year very considerable progress has been made towards completing the Hebrew translation of the New Testament. The anniversary of 1816 was signalized by the publication of the Gospels of St. Luke and St. John. The Acts of the Apostles was published soon afterwards; and the Epistles to the Romans, the Corinthians, the Galatians, the Ephesians, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon, have since been added. Measures also have been adopted with a view to the circulation of the translation, so far as formerly published, among the Jews both at home and abroad.

At home, the opportunities of thus distributing the Hebrew Scriptures are very confined. This arises chiefly from that spirit of jealousy which keeps the great mass of them at a distance from this Society. But where such opportunities have occurred they have not been neglected.

Repeated and urgent applications having been made to the British and Foreign Bible Society by the Rev. Mr. Pinkerton, their correspondent in Russia, for a supply of Hebrew New Testaments as far as the translation was completed, for the use of the numerous

Jews who are inhabitants of that extensive empire; one thousand copies of the Gospels and Acts have in consequence been disposed of to that society at a reduced price.

Fifty copies of the four Gospels have, since the last anniversary, been sent to India by four Missionaries, who have gone thither from the Church Missionary Society; and numerous copies have been also sent to numerous other places.

With respect to the general state of the fund for the translation, the Society lament that the receipts during the past year have not been nearly equal to the expenditure in this branch of their undertaking.

In other respects the revenue of the Society during the past year has been adequate to its disbursements. The sum of 500*l.* has been presented to the Society by a lady, who desires that her name should not be mentioned, and who had previously given several donations amounting to 200*l.*

A Ladies' Auxiliary Society has been formed at Boston, in New England, chiefly through the exertions of Mrs. Hannah Adams, the author of a History of the Jews, from which a remittance of 100*l.* sterling has been received, being the first contribution from America to the objects of the Society.

Through the exertions of some warm friends of the Jews, at Calcutta, at the head of whom is the Rev. T. Robertson, a Ladies' Auxiliary Society has been formed, and the sum of 28*l.* 2*s.* 1*d.* has been remitted to the Society. The Rev. T. Robertson remarks in the letter which contained this remittance; "The Jews' Society has friends even in this remote country, who take a lively interest in all that concerns the prosperity of Israel." Respecting the Jews in Bengal, he further says, "They are in expectation of the speedy appearing of their Messiah,

and think this sign a strong indication of their approaching deliverance, that God has in a great measure turned away their reproach, by disposing the Gentiles to have mercy on them."

Every exertion has been made since last year, further to diminish the expenditure of the Society: it will accordingly be found that it is less by about 1500*l.* than the preceding year. But the complete effect of the economical arrangements of the Committee, will not appear until the accounts of another year are made up.

In the Schools of the Society, ten boys and five girls have been admitted since the last Report. Three boys have been withdrawn, and one boy bound apprentice: seven girls have been withdrawn, and one placed out in service. There remain in the schools forty boys and thirty-two girls; and there are six boys and three girls, who are too young for the schools, under the care of the Society.

The Asylum has been discontinued; and of the three women who occupied it, one has been placed out in service, and the other two remain under the protection of the Society. To the conduct of these three females the Committee bear a very favourable testimony.

The contributions of the Ladies' Auxiliary Societies last year amount to 1283*l.* 1*s.* 8*d.*: those of the general Auxiliaries are 1301*l.* 1*s.* 10*d.* They add, that if there be any friends of the Society who may wish to see the manner in which the female school, under the charge of the Ladies' Committee of the metropolis is conducted, they may visit it on any week day, Saturday excepted, from ten till five o'clock.

There have issued from the Society's press since the last Anniversary the following tracts:—1. Some Account of the Conversion of Mr. Benjamin Nehemiah Solomon, a Polish Rabbi, one of those who addressed the Anniversary Meeting last year. 2. An Address to the Jews, by the same Person. 3. Helps to Self-examination, and Prayers on different Subjects, for the Use of humble-minded and inquiring Jews. 4. The Triumphs of Jesus, as compared and contrasted with those of Mohammed; extracted from the Rev. T. Scott's Answer to Rabbi Crool's Restoration of Israel.

The Jewish Expositor has continued to be published monthly; and the So-

ciety have undertaken to print an edition of Mrs. Hannah Adams's History of the Jews, which was lately published by that lady at Boston, in New England, hoping that this work may be instrumental in exciting new interest in this country in behalf of the children of Israel.

The Lecture to the Jews, and to Christians on Jewish subjects, at Ely Chapel, at St. Swithin's, London Stone, and at Bentinck Chapel, have been continued.

After alluding to some painful disappointments which had occurred, the Committee proceed to state, that it affords them much pleasure to add, that the two Rabbies, who addressed the meeting at the anniversary in 1816, remain steadfast in their Christian profession, and are diligently pursuing their studies in the country, with a view to become missionaries.

Measures have been matured and carried into active, though as yet very limited, operation, for visiting the Jews at their own habitations; and the visitors have in general been cordially received, and their tracts in most cases accepted with gratitude.

The printing-office has, during the past year, been conducted without loss to the Society.

During the same time, three adult Jews have been baptized at the Episcopal Chapel. The first of these was a respectable woman, resident at Westminster, of Jewish descent; the second person a young man, born at Glogau in Silesia, possessing considerable Hebrew learning, who was converted to the faith of Christ about a year and a half ago, in reading the Psalms. He was at that time at Frankfort on the Maine, where he manifested himself by private teaching. He afterwards unbosomed himself to the Rev. M. F. Von Meyer, a minister of that city, and to Mr. F. Von Meyer, one of the counsellors of justice, and laid before them a plan which he had digested for the promotion of the spiritual welfare of the Jewish nation. Mr. Von Meyer having communicated, through Dr. Steinkopf, the ardent desire of this young man for the conversion of his brethren, it was judged that his presence in this country might be advantageous to the cause of this institution, and he was accordingly invited to come over. Since his arrival, he has made a public profession of his faith by baptism; and it is the persuasion of the

Committee, that he is a sincere convert, and animated by a most anxious solicitude to promote the salvation of the house of Israel; and it is hoped that he may be employed in a way conducive to that end.

The third person baptized, is the father of one of the boys at the Society's school. Besides the above three adults who have been baptized, there have been several candidates for the same ordinance, but who have not been admitted, it having been judged right to use great caution in admitting professed converts to baptism. Thirty-nine of the children in the schools have also, since the last year, been admitted to infant baptism.

Various facts have, during the past year, indicated that a movement is generally taking place in the Jewish mind, which can scarcely fail to be attended with the most important consequences, and this at no distant period. With respect to the Jews in our own country, it appears that many of that people continue to subscribe for Bibles, and to support Bible Institutions. To one of these Associations, there are nearly fifty Jews regular contributors.

Very encouraging circumstances have been communicated from the Continent. The Rev. Mr. Pinkerton, in his correspondence with the Bible Society, in a letter, dated the 16th of June, 1816, states, that among the subscribers to the Theodosian Bible Society, in the Crimea, there are five Caraites Jews. He also mentions, that in passing through the town of Karasoubazar, he had himself a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels. Among other facts, Mr. Pinkerton adds, that the Bishop of Minsk informed him that there is a great inclination in many of the first Jewish families in his province, to embrace Christianity; that he has already baptized several of them, and has two under his tuition at present. He highly approved of the translation of the New Testament into Hebrew, and earnestly desired a number of copies for immediate circulation. In addition to other particulars already mentioned in our notice of Mr. P.'s letter (*Christ. Observ.* April, 1817), we give the following paragraph:—

“According to the calculation of his Excellency M. Novozilzoff, the number of Jews under the Russian sceptre is upwards of two millions, of whom about

400,000 are found in the present kingdom of Poland. Such of the twenty copies of the two first Gospels which I brought with me from Berlin, as I presented to Jews, were always received with joy; and I am fully of opinion, that the very circumstance of their being in the Hebrew language, will gain them an attentive perusal, among the learned Jews in every country, where no writings on the subject of Christianity in any other form would be attended to. Before I left Moghiley, the Jews in that city had sent in 500 rubles, to promote the object of the White Russian Bible Society.”

Several other facts are added in the Report relative to the willingness of the Jews to receive the New Testament in Hebrew.

SOCIETY FOR THE SUPPRESSION OF VICE.

The Society having of late been extensively and painfully engaged in carrying on prosecutions, for preventing the exposure and sale of licentious publications, its funds are so reduced by these and other necessary expenses, that the Committee have deemed it expedient to appeal to those who are friendly to their views for additional contributions.

From the institution of the Society, in 1802, there is no evil to the suppression of which its attention has been so much directed as the publication and exposure of obscene books and prints, drawings, toys, and snuff-boxes. When the Society commenced its prosecutions against the disseminators of these articles, a conviction for the sale of them had been so rare, that the public seemed not aware of its being an offence, to which the criminal jurisprudence of the country extended its penalties. Hence an open and undisguised traffic was carried on, which rendered such productions accessible to all who were disposed to purchase, as customers of every description were allured by an almost indiscriminate obtrusion of them on the public notice. The trade at length became so profitable, that a number of foreigners formed themselves into a sort of hawking company for diffusing them in different directions throughout the kingdom, under the pretext of selling drawings for patterns of needle-work, artificial flowers, devices for valentines, &c. By these plausible pretences, they gained access to many families, and had

even succeeded in introducing their baneful merchandise into several seminaries of female education. At this juncture the Society arose to check their criminal proceedings, and in its very infancy distinguished itself by dispersing this gang of miscreants, having apprehended and prosecuted to conviction the principal of them. The assurance that the evil had proceeded to so great an extent has been almost suspected as an attempt upon public credulity, for the purpose of attracting support to the Society; but if, in spite of the detailed relations on the subject, which have from time to time appeared in the Society's Reports, any degree of scepticism should still prevail as to the existence of the nuisance, the following case, which occurred last year, may serve as a collateral proof:—

“ Union Hall. — James Price was brought up by Mr. John Byers, inspector of hawkers' licenses, charged with hawking goods from house to house, not having a license. Mr. Byers stated, that being at Richmond, on Wednesday last, he observed the defendant going about from house to house, selling twine and snuff-boxes. He went up to him, and asked him for his license: the defendant produced one, which was out of date, and acknowledged he had no other.

“ The defendant now pleaded great poverty, and said he was ignorant his license had expired, and the magistrate was about to discharge him; when, upon further investigation, it was discovered that many of the snuff-boxes had indecent and obscene engravings and pictures upon them, some of them very highly finished; and on being closely interrogated by the worthy magistrate, in consequence of some information conveyed to him, the defendant was obliged to confess that he was in the habit of exposing these boxes to sale at ladies' boarding-schools, and of disposing of many of them to the young pupils.

“ The magistrate animadverted in severe terms on the conduct of the defendant, and regretted that his power of punishing him extended no farther than fining him ten pounds, which he did; and the defendant not being prepared to pay that sum, the magistrate committed him to the house of correction for three months, or until the fine was paid.”

By prosecutions, amounting in number to no less than thirty-two, the So-

ciety, seconded by the salutary severity with which our courts of justice have uniformly visited the commission of such flagrant offences, some time since had to congratulate the public on the almost entire extinction of this baneful evil; but within the last three years it has begun to revive. The Society, therefore, found itself under the necessity of redoubling its vigilance, and has directed its attention chiefly to the discovery of the sources from which this traffic continued to be kept up. From 1809 to 1817, it has instituted nineteen prosecutions, and has at length succeeded in ascertaining the fountain-head from whence many of the inferior dealers have been supplied. At this place such measures were adopted as enabled the police officers to get possession of the whole stock of books and prints, consisting of forty-six quires of obscene works in sheets, of various descriptions, beside a great quantity of separate sheets; nine bundles of books of the same description, consisting of 145 copies of various works; a single French volume of the most atrocious description; four bundles of other prints and drawings, of the most obscene description, some of them French and Dutch, but the principal part appear to have been executed by English artists. The copper-plates themselves, no less in number than fifty, from which many of the foregoing impressions were taken and multiplied from time to time, were delivered up, and have since been destroyed by the Society. From private information, there is reason to suppose that these copper-plates formed the chief source from which London and country orders were continually executed, and that to an incredible extent.

The Society conclude their report as follows:—“ Whatever difference of opinion may exist as to the utility of the other objects of the Society's plan the present must unite the sentiments of a great majority in its favour. Every one who has the slightest remnant of moral principle, and particularly the parents of families, must feel that in aiding the suppression of such enormities, he is not only discharging a public duty, but defending his own best and dearest interests. Could the objects of the Society's plan be more distinctly stated, without outraging the feelings of every virtuous and modest mind, and were the consequences of this most infamous traffic more fully understood,

the Committee feel convinced, that, instead of hostile opposition to its views and exertions, it would experience the most cordial co-operation and support from every virtuous and patriotic member of the British public. In the suppression of such offences as fall within its plan, the Society has carefully avoided the excesses of intemperate zeal; as may be fairly inferred from the circumstance, that, out of thirty-two prosecutions, *not one has failed*—its views extending only to such a practical restraint of vice as the legislature itself has deemed it expedient to attempt, and such as the proclamations of our gracious Sovereign have from time to time most earnestly recommended. Knowing the impracticability of entirely suppressing every culpable species of immorality and licentiousness, the Society rests satisfied with driving vice, when it assumes its gross and more offensive forms, into that obscurity, where it must be sought for before it can be found, and where its contagious influence is confined to those who are already abandoned and incorrigibly depraved; or to those wretched beings who seek to procure the means of a miserable existence by the temptation and seduction of others."

BRITISH AND FOREIGN BIBLE SOCIETY.

It has appeared to the Committee of this Society highly expedient that a plan should be adopted for transmitting to the various societies in connexion with the parent institution, more frequent communications than have hitherto been usual, of the interesting intelligence from time to time received, relative to the progress of the great work in which their efforts are united.

In proposing a plan for this purpose, the Committee acknowledge that they have an object beyond that of conveying satisfaction and delight. They are deeply sensible of the beneficial influence produced upon their own minds, by the communications from distant lands, read to them at their periodical meetings, both in exciting their gratitude, and stimulating their exertions; and they are anxious to establish such means of intercourse as may enable them to extend, as widely as possible these salutary impressions. Experience has taught them to believe, that, if extracts from the most interesting parts of the Society's correspondence were

read in the meetings of the local committees, and distributed among the members, for the information of others, it would tend greatly to enliven the spirit of those meetings, and to invigorate and expand the general zeal.

Under this conviction, the Committee have determined to issue, in the last week of every month, a sheet of brief extracts, from their articles of correspondence, with a view to their being read at the meetings of the Committees of the different Auxiliary and Branch Societies, and Bible Associations, and distributed among their officers, members of committee, and gratuitous collectors. These extracts will be transmitted to the Secretaries of the Auxiliary Societies, who are earnestly requested to forward, without delay, a due proportion of them to the Secretaries of the several Branch Societies and Associations within their respective districts; so as to ensure the receipt of them in time for the meetings in each ensuing month.

The Committee anticipate much good from this measure, if their views are followed up by their friends in the country; and they trust they may reckon upon a diligent and punctual co-operation from the Auxiliary Societies, in giving it effect in the manner suggested.

As Auxiliary Societies may expect to derive considerable accessions of strength, and even of pecuniary advantage, by circulating, and encouraging their Branch Societies and Bible Associations to circulate copies of these papers, greatly beyond the extent which the parent committee would consider themselves authorized gratuitously to furnish, provision will be made for an extra demand; and Auxiliary Societies may, for that purpose, be supplied with any quantity, on application to the Depository, Mr. Cockle, at the Society's House, Earl-street, Blackfriars, at the rate of four shillings per hundred, provided the order for them be received within the month immediately following the date of each Number.

The Committee add, that they cannot conclude their address without availing themselves of the opportunity which it affords, of earnestly recommending to the several bodies associated with them a strict observance, in all their proceedings, of the simple principle of the institution—the circulation of the Scriptures without note or comment. With

this view they beg to refer to the following sentiments, expressed in the Eighth Report; and to submit them to the serious consideration of the friends of the Society in every part of the empire.

“It is the object of the Committee, in all their transactions, to adhere with the utmost strictness to the simple principle of the insti-

tution: and while they feel the obligation to this duty increase with the increasing magnitude of the establishment, they trust that a similar feeling will pervade the several Auxiliary Societies throughout the United Kingdom, and that one correct line of operation will continue to characterize the whole body.” (Eighth Report, 1812, p. 32.)

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE meeting of the French legislature is announced for the 1st of November; and in the mean time a fifth part of the chamber of deputies is to be replaced by fresh elections, regulated according to the law of last session, prepared and brought forward by M. Lainé. The framer of this law, himself a member of the administration, doubtless intended that it should increase the preponderance of ministerial influence in the choice of deputies; and it was probably framed with a direct view to the exclusion of what is called the ultra-royalist party. The number of electors throughout France is reduced by it to about 200,000, and a great portion of these is said to consist of the purchasers of national domains, the functionaries of the government, and petty tradesmen. One of the absurd enactments of this law confines the choice of the electors to persons who have attained the age of forty. The operation of the law will now be put to the test of experiment; and if we may consider Paris as furnishing a fair specimen of the prevailing sentiment among the electing body throughout the kingdom, there is reason to apprehend that the ministers have miscalculated its operation, and that they will be found to have opened the doors of the lower house to the Republican party. For although they appear to have taken great pains to secure the return of members favourable to their own views of national policy, the majority of votes in that city has hitherto been in favour of such revolutionary characters as Lafayette, Manuel, Constant, &c. &c. If many of the persons returned should be of this complexion, it will serve to illustrate the wisdom of the counsels of the allied powers in having resisted the urgent solicitations of the French ministry to reduce, if not wholly to

withdraw, the army of occupation. Nor would such returns as these be a solitary indication of the extensive diffusion through France of a spirit adverse to the existing government. The insurrectionary movements at Lyons and Grenoble required a military force to repress them; and few weeks elapsed without the trial and execution of persons detected in seditious and treasonable practices, compromising directly the safety of the king and the royal family. It is under these circumstances that Louis XVIII. has made a farther change in his administration, by the removal of the duc de Feltre from the war-office, and of viscount Dubouchage from the charge of the marine department; and the substitution in their place of Marshal Gouvion St. Cyr and M. Molé, names which make a conspicuous figure in the imperial annals. The period of this change was further signalled by the re-admission of the famous Marshal Davoust to the presence and favour of his sovereign, by whom he was presented with a marshal's staff. These various occurrences seem to confirm the impression given by intelligent travellers who have lately visited France, that the throne of the Bonapartes cannot be regarded as stable; and that the party desirous of overturning it is a large and probably kept in check only by the presence of a large foreign force, while the king, at the same time, is undoubtedly surrounded by persons whose attachment, to say the least, is dubious and of very recent growth*.

* In a work which has recently appeared from the pen of a traveller in France, who seems by no means friendly to revolutionary principles, we have met with some curious information respecting the state of public feeling in that country. At Paris, he says, “it was easy to observe that the French

The Concordat which had been signed at Rome by the French minister, we are happy to learn, has been rejected unanimously by the king's council, and

cherished a much greater attachment for Bonaparte than they did for the Bourbons." "The French even make an appeal to our reason, and demand whether it can be doubted who is the *desired*, Louis or Napoleon. The former, they say, was seated on the throne with the help of 300,000 foreign bayonets. From Brussels to Paris he waded in the blood of Frenchmen, and made his triumphal entry into the capital over the carcasses of the men who died in defence of their Emperor. They add, that the contributions paid by the nation to the allied powers is the return which Louis makes them for re-establishing him in the government." "A trifling incident frequently enabled me, without uttering a single word, to sound the inclinations of the French respecting Bonaparte. I bought two or three snuff-boxes with his likeness on the lid of them. One I carried constantly about me. In going to a shop to buy snuff, I have often seen the women take the box and kiss it. In other places where I might display it, some person or other would generally take it into his hands, look at it with attention, and then return it to me with an emphatic 'Ah!' or some other observation indicative of good will towards Napoleon. In one or two instances, I met with persons who exclaimed against my carrying about me the likeness of the *Tyrant*; but this rarely happened." Again: "Any one travelling through France, who would wish to court friendly attention from the people, will certainly find it his interest to appear favourably inclined towards Bonaparte." In the villages in the country, "nothing pleased people more than seeing my snuff-box: men, women, and children flocked round me to see the likeness of l'Empereur"—"for so his partizans continue to style him." *Jorgenson's Travels.*

If Mr. Jorgenson's statements be correct, the truth ought to be known. It ought to be clearly understood, both in this country and throughout Europe, how ripe the population of France is for renewed revolutionary movements; and how necessary it is, therefore, for the tranquillity of the universe to keep a watchful eye on what passes in that country.

will not therefore be ratified without undergoing considerable modifications.

The secular festival of the Reformation is about to be celebrated on the Continent with much pomp and solemnity. The king of Prussia appears desirous of signalizing this centenary of that glorious event by the abolition, as far as possible, of all distinctive denominations among the evangelical Protestants in his dominions—and this desire is said to be general throughout Germany. The Prussian minister of the interior has addressed a letter on this subject to the clergy of both confessions (the Lutheran and the Reformed) within the Prussian dominions, intimating the king's wish that their party appellations might be merged in the general term *Evangelical*; in the hope that sectarian feelings might thus be corrected, and that, by abolishing nominal distinctions, a spirit of harmony and mutual co-operation might be more widely diffused. The bishop of Rome, meanwhile, continues to issue his rescripts against the Bible Society, which appear, as far as we can judge, to be little more than transcripts from the denunciations of the same institution, by the bishops of Llandaff and Lincoln, in this country. In one case, indeed, namely, that of the prohibition of Bible Societies in Hungary, the report of a Charge delivered by the bishop of Lincoln two or three years ago, in which the British and Foreign Bible Society was denounced as hostile to church and state, appears to have been the specific ground on which the prohibition was adopted by the Hungarian government. Whether the communication of that report was made to the German journalists by the present bishop of Llandaff, is best known to his lordship. Such, however, is the general rumour. If this rumour be correct, the hostility of these two learned Protestant prelates to the Bible Society will have produced results, not such, perhaps, as they wished or expected, but results quite as fatal to the diffusion of the pure light of Scripture as have been produced by all the bulls which for the last twenty years have thundered from the Vatican.

The Emperor of Russia has set out on a tour through the different provinces of his widely-extended empire, which, it is said, is likely to occupy not less than eighteen months. Considerable reductions are stated to have taken place in his armies.

GREAT BRITAIN.

The progress of our domestic affairs during the last month, though marked by no very extraordinary events, has been favourable and encouraging. Cheering accounts have arrived from all parts of the country relative to the harvest. The weather for gathering it in has been very seasonable. The grain itself, both as to quantity and quality, answers every reasonable anticipation; and the harvest having proved equally abundant on the Continent, a great reduction in the price of wheat, that prime article of subsistence, has already taken place. The rise in the value of the public funds, (the three per cents. being now above 80 per cent. and exchequer bills, bearing interest at only $2\frac{1}{2}$ d. per day, selling at a premium of 30 per cent.) has concurred with the bounty of Providence to infuse new life and vigour into almost every department of commerce and manufactures. The Bank has also announced its intention of paying in specie all its notes issued prior to the 1st of January last. In short, there are many very strong indications, on every side, of the near return of national prosperity. May we be humble and grateful!

One circumstance, indeed, has occurred to throw a shade over this picture; we mean the appearance, in various parts of Ireland, of a malignant fever, the ravages of which are said to be alarming. It had its origin, doubtless, like most pestilential disorders, in the reduced and emaciated state of the half-famished poor, and has been aggravated by the inattention to cleanliness, so prevalent among them. But its fatal effects have not been confined to the poor: persons of all classes have been its victims. The disorder, which originated in a want of wholesome food, has become contagious, and calls for

the most vigorous exertions to prevent its progress in this country, as well as in Ireland. The intercourse between the two divisions of the empire is so frequent, that without great vigilance we cannot be secure from its introduction.—It is highly important that at such a time the Fever Institution of the metropolis should be in a state of unceasing activity, and that the public, from mere motives of selfishness, if better motives are wanting, should supply it with the funds which may be necessary to this end. A full account of this admirable institution will be found in our volume for 1808, p. 131, and in that for 1814, p. 743. Its object is the cure and prevention of contagious fever in the metropolis. A part of the Small-pox Hospital, situated at the farther extremity of Gray's Inn Lane, is appropriated for a fever house, where infected patients may be received at all hours: and, on the first intimation of the existence of the disease in any part of the town means will be taken, by lime-washing and fumigation, to prevent its farther progress. Contributions for this excellent institution are received by R. Phillips, Esq. Treasurer, 32, East-street, Red Lion-square; and by the following bankers: Forster and Co.; Hoares, Fleet-street; Goslings and Co.; Morland and Co.; and Herries and Co. Wherever the fever may appear, immediate recourse should be had to lime-washing the infected cottage, as well as the adjoining cottages of the poor, and to fumigation. The process of fumigation is very simple: Take six drams each of powdered lime and oil of vitriol; mix them in a the cup or saucer, stirring them occasionally with a tobacco pipe or piece of stick, and removing the cup from time to time to different parts of the room.

ANSWERS TO CORRESPONDENTS.

B. W.; and A RECLUSE; are under consideration.

The Memoir of the Rev. William Gurdon will appear.

We should think that *Scott's Bible* would best answer the purpose of *HYPOTIDASCALUS*.

We are requested to state, that the sum already collected on behalf of the *Moravian Missions* by no means covers the debt which hangs upon the Society. Further contributions will be most gratefully received.

ERRATUM.

Last No. p. 527. col. 1, line 19, add, *To be continued.*

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

THE GOOD EFFECTS OF RELIGIOUS CHARITY OFTEN IMPEDED BY THE FAULTS OF ITS AGENTS.

AT no period in the annals of the world has the duty of Christian Charity been more acknowledged and acted upon than at the present moment. Scarcely is there a town, or village, or neighbourhood, in which benevolent individuals are not to be discovered labouring with zeal and diligence for the temporal or spiritual wants of their fellow-creatures.

It does not, however, always follow, because a considerable impetus has been given to any moral machine, that therefore it has taken the best and most efficacious direction. Great powers may be so mismanaged as to lose much of their proper and intended effect, while a less effort, wisely applied, may be attended with results far beyond the apparent insignificance of the agents employed in their production. It is a very certain though a very mortifying fact, that the efforts of charity, and especially religious charity, are far from being, in general, adequate to what a sanguine spectator might feel disposed to anticipate from the potency of the machinery and the benevolent zeal of the individuals who direct its movements. A minister often labours for years in his parish, or a private individual in his neighbourhood, without seeing any good effect, that can be considered as equal to what might have been fairly expected from an impartial

review of the circumstances of the case. The benevolent visit, though often repeated, appears, perhaps, to have been made in vain; and Charity itself, at length, almost loses sight of her companions, Faith and Hope, in the ineffectual struggle which she finds herself making against the vice, the ignorance, and the irreligion with which she is surrounded.

Now it is very easy to resolve all this disappointment into its final causes; and assuredly no one who considers, in a scriptural point of view, either the nature of the agents themselves, or the quality of the materials on which they operate, or the extraneous impediments which lie in the way, can be greatly surprised that all is not achieved which is attempted by Christian Charity. If it be true that the hearts of men are deeply and radically corrupt and depraved; that sin and temptation are ever at hand with their seductions; that the world, the flesh, and the devil are allied in a triple confederacy against the human soul; that all that is holy or heavenly is entirely of foreign growth, while all that is earthly and sensual is indigenous to the spot; it becomes more a subject of wonder that any thing succeeds than that a large part fails. Indeed, were it not for a firm and unshaken belief in a merciful and over-ruling Providence, and in those gracious influences of the Divine Spirit which alone can render effectual the most zealous and disinterested exertions for the spiritual welfare of mankind, we might despair of seeing any fruit from the labours of religious benevolence.

The effects which seemed so appropriately to belong to vigorous exertion, when this part only of the affair was considered, appear so difficult of attainment, when all the counteracting circumstances are viewed, that the devout Christian is rather disposed to look up with gratitude, when he perceives any fruit of his labours, than to express surprise that the result is not adequate to his expanded wishes and desires.

But though the partial or total failure of religious charity must, and should, be traced up, ultimately, to the blindness and hardness of the human heart, the snares and devices of our spiritual enemy, and similar causes; and though these are far more than adequate to the production of the unhappy effect which we lament; yet many subordinate causes may be readily discovered, and as far as possible they ought to be removed. These drawbacks are of three classes;—those that arise from the character or circumstances of the person to be benefited; those that belong to the person who confers the benefit; and those which are of an extrinsic and miscellaneous kind.

Both the first and the last of these causes would furnish an ample, and not unimportant subject of inquiry; but it is to the second only that the present remarks are intended to apply. In examining, then, those checks to the effects of religious charity which arise from the character of the agents themselves who are employed in conducting it, we shall immediately discern impediments scarcely less formidable than those which arise from the nature of the individuals who are intended to be benefited by its influence. Here, however, the field is again too wide to allow of going round its general boundaries: it may be, therefore, sufficient for the purpose of the present remarks to confine the attention to one class of impediments to religious usefulness; namely, those which arise from a violation

of the apostolic precept, "*Let not your good be evil spoken of.*"

The efficacy of charitable exertion is greatly weakened, and often entirely destroyed, by various circumstances, which cause that which is really good in itself, and well intended by the individual, to obtain an invidious name. The sins, the follies, and the imperfections of even the most religious persons are so numerous, and the world is so quick-sighted in discovering them where they exist, and of attributing them, not, as in justice they ought, to the individuals, but to the religion which they profess, that it cannot be wondered at if the effect of the most benevolent exertions is often impeded by this injurious association. Men of the world can readily perceive what ought to be the character of one who professes, as every true Christian does, to live above the world. No allowance is made for error and imperfection. What in another man would have passed unnoticed, will, in a professor of religion, become a stumbling-block to the weaker Christian, and a source of triumph to the world at large. How often has one evil word, one unholy act, been sounded with delight and exultation from lip to lip, as an argument against religion! Men are glad to behold a professed Christian inconsistent in his conduct, in order, not only that they may indulge a general love of satire and scandal, but that they may plead his example as an excuse for their own sins. "This comes," they exclaim, "of religion!" The individual who made the remark most probably knew perfectly well that it was far otherwise; his conscience perhaps told him, while he uttered the words, that true religion was inseparably connected with holiness and good works—with all that purifies the heart and adorns the life. This did not, however, prevent his learning to associate in his own mind, and teaching others to associate in

their minds also, the sins of the professors of religion with religion itself. Nay, perhaps, the unfairness of the conclusion was carried even to a still greater extent, by charging the crime or error of an individual upon the whole body with whom he might chance to be connected, or even upon all who are in earnest in religion, whatever may be their rank, their character, or their denomination. Thus not only the future influence of the person immediately concerned, but of various other persons also, is weakened; and even what is good is evil spoken of, on account of the injurious impression made by perhaps a single act of sin or indiscretion in an individual.

It is not the immediate object of these remarks to warn the professed Christian against criminal inconsistency of conduct, otherwise, what a powerful argument here suggests itself for that purpose! It is not only his own salvation that is concerned, but the honour of religion and the eternal welfare of his fellow-creatures. His individual pride, or worldliness, or evil tempers, or sensual passions, may frustrate, perhaps, the charitable efforts of every religious person in his neighbourhood, and even extend their baneful influence to more distant scenes. By his example the enemies of God may learn to blaspheme, and to steel their hearts against every devotional impression. What a death-blow may such a man thus give, in one moment, to every scheme of religious charity upon which he has laid his unhallowed hand! The deepest wound inflicted upon the crucified Redeemer was not that of the Roman spear; — it is that which arises from the conduct of the false, hypocritical professors of religion; from the inconsistency of the man who calls himself a friend and disciple, and betrays his Master — who pledges himself manfully to fight under his Lord's banner, against the world, the flesh, and

the devil, and then flagrantly deserts from his professed allegiance. Were the Redeemer to appear upon earth, he would not probably point out as the greatest enemy to the extension of his cause, the avowed and profligate infidel. The character of such a man cannot eventually injure religion: he is openly living "without God in the world;" he is "known and read of all men;" not an argument can be derived from his conduct, but what tends to his own condemnation, and to the honour of that Divine Revelation which he rejects. As in ordinary life the most cruel wound is that inflicted by a friend, and an unkind remark assumes the greatest poignancy, and produces the most unhappy effects, when it comes from one who might be supposed anxious to exhibit a transgression in its most favourable colours; so in a religious view, sin is never so hateful, or so deeply wounds the Redeemer, as when it appears in one who professes more peculiarly to "name the name of Christ;" and (what more particularly applies to the subject immediately in hand), it is never so likely to impede the efforts of religious charity, and to cause the benevolent exertions of others to obtain an evil report.

It was not, however, so much to the occasionally flagrant sins, as to the follies or other *minor* faults of the agents of religious charity, that the present paper was intended to apply. Persons whose moral character is by no means chargeable with any one act of vice or open inconsistency, yet often cause their good to be evil spoken of by circumstances of which they themselves are not always aware, and which surrounding friends are not often sufficiently faithful to point out. A very few only of these need be mentioned, in order to induce a really pious man to inquire how far, in his own case, the benefits, which he honestly and conscientiously intends for those with whom

he is connected, are counteracted by any part of his conduct or any defect in his personal character.

OCTAVIA had been accustomed from her infancy to attend to the spiritual wants of her fellow-creatures. Her temper was, however, naturally far from amiable; and her modes of life, and her peculiar connexions in the religious world, had rather confirmed than obviated this lamentable defect in her character. It was not till towards the middle of life, and after her habits were formed, that she began to feel any thing of the influence of those principles which she had long been accustomed, as a matter of course, to profess. Religion, having, however, taken possession of her mind, began to render her anxious for the souls of her fellow-creatures, as a matter of obligation, and from an awful sense of her own responsibility, long before it was sufficiently in exercise to render her amiable in her conduct. She, in consequence, benefited the poor, but she did not seem to love them. Her sense of duty goaded her, but her ideas of pleasure never invited her to a good action. She has been known to quarrel with her best friends, because they would not contribute to a charitable society, for which she was in the habit of pleading (perhaps scolding); and has nearly ruined, by her temper, two or three institutions which she intended to benefit with her assistance. The consequence is, that even her good is evil spoken of, and those who are most indebted to her favours are most anxious to avoid her presence, and certainly are far from wishing to imitate that piety (for, after all, she has piety) which she has contrived to array in a garb so unbecoming and repulsive.

HONESTUS was the avowed and zealous champion of religion and religious institutions, in a sphere of life where his rank, and property, and character might have rendered his services, in the best of all causes, highly beneficial. But

Honestus was not aware of the necessity of cultivating his intellect, and uniting good sense and good taste with the higher parts of his character. He, it is true, diligently read the Scriptures, but he read nothing else: he could talk of charitable societies, but he could talk of nothing else. Hence he acquired the character of a weak good man. He was generally beloved and respected; but he lost that commanding influence among persons of education, which, with a somewhat larger view of things, he might easily have acquired. By religious friends, who could sacrifice the pleasures of taste and intellect for higher qualities, he was valued as he deserved; but he never made a convert of a man of the world. He could not contend with such persons on their own ground: he could offer a few trite unqualified truisms, but was unable to defend the cause which he had espoused. His opinion or example had little weight, except with those who least needed it, to influence men to what was right: his religion was attributed to his ignorance; so that the worldly part of his acquaintance, far from viewing it as the brightest part of his character, affected to consider it as an unfortunate peculiarity which a little more reading and reflection would have prevented. As in some persons the Graces are expected to stand proxy for the Virtues, so in Honestus religion was to supersede the necessity of learning, and even the ordinary intelligence of a man of education. The fault, however, was not in the original powers of his understanding, but in the unhappy view he had taken of what was becoming a Christian, placed as he was, by his station in society, among men whose minds had been refined by the elegancies or strengthened by the severer employments of literature. He *might*, indeed, not only have been fully *equal* to his companions, but on account of his regular ha-

bits, which prevented that waste of time, and health, and spirits, incidental to giddy life, he might easily have surpassed them in every thing becoming his responsible station in the world, and might thus have secured respect for his religious opinions, even from those who would not be persuaded to embrace them. By acting otherwise his good was evil spoken of, his schemes were contemptuously ridiculed; and all his charitable and magnificent exertions were wasted, as far, at least, as example is concerned, upon his equals and superiors in society.

EUSEBIUS lost his influence by his flexibility and apparent levity of character. He was all things to all men, not only within the range of Christian duty, but sometimes even beyond it. There was neither firmness nor dignity in his manners. No man had better principles and intentions; but he was too timid and wavering to defend a disputed point, however important. He could not utter a syllable in vindication of religion or religious charities before a worldly but intelligent acquaintance. He was not looked up to;—"it was *only* Eusebius who said so;"—his opinion was never asked, or his advice taken. He relinquished all that power over the minds of others that might have been derived from his learning and talents, by an apparent frivolity, which, though it arose, perhaps, in part from constitution and temperament of body, connected with an unfavorable education, was not unusually mistaken, even by his friends, for a corresponding defect in his mind or principles. He was not aware of the importance of the advice given by St. Paul to Titus; "Let no man despise thee." A little more firmness of character; a greater sobriety of conversation and behaviour; a more decisive mode of rebuking sin; a more cautious and measured line of conduct towards the worldly part of his acquaintance; a greater steadiness

in bearing the cross of Christ, and submitting, where necessary, to a few sacrifices of personal feeling, in order to benefit the souls of his fellow-creatures, would have rendered Eusebius one of the most useful and excellent characters in his neighbourhood. But while he pleads for religion as if he were afraid of being laughed at for his trouble—while he appears half ashamed of the charitable institution which he professes to defend—he can never hope that his example will have any considerable weight or influence in society, or greatly contribute to the promotion of true religion.

SEVERUS, on the contrary, appeared to be an iron man; but he was not in reality such. His heart was not cold, though his manners were so. No person more deeply felt and lamented the sins, the faults, and the sufferings of his fellow-creatures, nor was any man more active for their relief. His charity was, however, of rather an abstracted kind: it dealt in generals more than particulars. He never expressed pity, though he often felt it. He awed, but he did not conciliate. Religion appeared in him respectable and commanding, but not amiable and attractive. He could not condescend. If his motives were mistaken, or his conduct traduced, he never thought it worth his while to enter into an explanation. Men thus imputed to pride, what in reality arose from very different causes; and his good was evil spoken of for want of those minor virtues which were necessary to complete his character. He was just the man to have been guilty of that very fault which the Apostle most immediately alluded to when he said, "Let not your good be evil spoken of." If his own mind had been satisfied as to the propriety of eating certain meats, he would have sacrificed nothing to the scruples of his weaker neighbour. His arguments frequently concluded with a "*ruat*

cælum." He had not a particle of indulgence for the little peculiarities of weak but well-meaning persons: he spoke his mind freely, somewhat too freely, on points respecting which, though he might be quite right, the persons with whom he associated were not prepared by previous thought or study, to enter into his conclusions, or even to tolerate them in another—and therefore not unfrequently suspected him of heresies to which he had no addiction or inclination. It was sufficient to his own mind that he understood himself, and saw the various steps of his argument fairly connected: if others could not understand him, they were at perfect liberty to misunderstand him. He never felt how much he might have injured, by such conduct, the mind of a weak brother for whom Christ died, or how much occasion of triumph he might have given to those who desire occasion to speak against the Gospel of Christ.

SEPTIMA impeded her religious usefulness in society, by an excessive depression of spirits; and though her manners were neither positively unamiable, like those of Octavia, nor austere, like those of Severus, yet they were characterized by a gloom and despondency which rendered her a burden to herself and others. She did not cultivate the graces of the Christian character. Faith, hope, and love were not flourishing in her soul: she did not walk closely with her God; she seemed to have no delight in communion with him in prayer; she had religion sufficient to make her miserable, but not enough to make her happy. That serene deportment which becomes an inhabitant of a better country never marked her conduct: she never for a moment resembled Moses, when he came down from the mount, with his countenance irradiated with the Divine splendour. If men "took knowledge of her that she had been with Jesus," it must have been rather by the

substantial excellencies of many of her greater actions, than by an observation of her daily deportment. Thus, by not cultivating the Christian graces, she brought an evil name on that pleasant land towards which she professed to be hastening, and represented the rich clusters of Canaan as more austere than the poisoned fruits of the world. Whether it was for want of prayer, or vigilance in her Christian course, or from whatever other cause, she not only deprived herself of true peace and satisfaction of soul, but gave occasion to the world to charge upon a profession of the Gospel all that gloom and unhappiness which arose entirely from her own personal character. No one could have suspected, who took Septima as a specimen of a religious character, that "the ways of Wisdom are ways of pleasantness, and that all her paths are peace." Thus every act of charity which she performed, every benevolent institution in which she had any considerable influence, assumed in the eyes of the world a character which by no means necessarily belonged to it. Her friends shunned her society; and she soon found herself surrounded exclusively by a few querulous and discontented religionists, the victims, perhaps, of a morbid system, among whom she could neither receive nor impart real benefit. Thus her rank and mental superiority, which ought to have been made instrumental to the service of religion, were lost upon her: the young and the gay sought a refuge from her society in dissipation; concluding from the unhappy example of Septima, that, instead of the Redeemer's yoke being easy and his burden light, religion was but another name for the vapours, and a life of charitable exertion for the souls of men but a more specious method of indulging despondency and gloom.

Thus might we proceed to point out numerous other characters who suffer their good to be evil

spoken of, by circumstances which, without amounting to the enormity of vices, produce in many cases an effect scarcely less injurious.—RUSTICUS injured his usefulness by his utter ignorance of life, and of those decencies and civilities which often make it more placid and attractive, even where it does not become substantially more virtuous.—FLAVIA rendered two or three charitable institutions unpopular in her neighbourhood, by ill-timed solicitations. Instead of consulting the “*mollia tempora fundi*,” she would besiege a merchant’s counting-house, or the busiest corner of a tradesman’s shop, or a servants’ hall while the dishes were rattling for dinner, to force a subscription. For a time, she appeared to succeed; but the reluctant shilling or guinea was almost always accompanied with a silent and obstinate resolve that another should never be obtained by these or similar means; and so well has the resolution been adhered to, that wherever Flavia now appears, not an individual is to be found at home to attend to her solicitations.—FIDELIS was not aware, till several years after he had entered on the pastoral duties of his parish, how much he had impeded his own future efforts by want of attention to circumstances, which, though indifferent in themselves, were not so in their influence. Several of the principal families in the parish left his church on account of his persisting in using an *extempore* prayer, instead of a collect, before his sermon; and not a few took offence at his fondness for what they denominated “cant expressions:” both which customs, he himself has since confessed, might quite as well have been avoided.—LORENZO brought the charge of undue ostentation on several excellent institutions, with which he was associated, by his eagerness for newspaper publicity; while FLORELLO, by his culpable shyness and timidity, produced almost as evil an effect, though of

an opposite kind. His next-door neighbour might have associated with him for twenty years without even hearing of those very institutions which he most anxiously wished to patronize. The former ruined the cause of a valuable society in his neighbourhood, by convening a public meeting before any person but himself felt sufficiently interested to attend it; and the latter, by postponing it till after all interest had subsided.

But the increasing length of this paper obliges me to stop. How different to all this was the conduct of FIDELIA! So far from having her good evil spoken of, even her most indifferent acts assumed a character of goodness. Amiable and conciliating in her manners, sensible and prudent in her conversation, serene and even cheerful in her temper, with a heart ever open to pity and a hand to relieve, with an understanding that could convince an opposer, a firmness that commanded his respect, and a patience and meekness under opposition or misapprehension which were sure to win his kindness and esteem; she became, in every place where she alighted, the most powerful guardian of every charitable and religious institution, whether for the temporal or spiritual necessities of her fellow-creatures. The poor loved and the rich courted her society, though neither to the one nor the other did she ever disguise her principles or her intentions. There was at once a seriousness and a frankness in her manner of communicating religious knowledge, so totally devoid of every thing resembling coarseness, or imbecility, or ostentation, that no person could ever take offence at her remarks, or be prejudiced against true piety by her example. Her most zealous efforts never entrenched upon the decorum of feminine modesty, or overstepped the boundary of Christian discretion. Not a word escaped her lips, or an action marked her conduct, that

could give rise to any association of sentiments or feelings adverse to that hallowed cause which she had espoused. Her great secret was to walk humbly and closely with her God, and this necessarily diffused a holy radiance around her path. Her virtues began in her closet, and exhibited themselves in her life. She cultivated the *graces* of the Christian character. Her faith raised her above the world, and fixed her affections on things above. Thus was she enabled to bear with resignation every adverse occurrence of life, and to labour with cheerfulness and zeal in the cause of her Saviour, notwithstanding all the difficulties or disappointments that might attend her exertions. She did not look for her reward from man, and consequently she was not discouraged if she did not find it there. Yet she ardently loved as well as benefited her fellow-creatures, and evidenced in her whole deportment that her charitable efforts were not less the dictates of her feelings than of her sense of religious obligation. She inseparably connected zeal for God with good-will towards man. She was happy in her religion, because she lived under the influence of Christian hope: she was firm and undaunted in it, because she was strong in faith: she was kind, and merciful, and forbearing, and charitable, because having first loved her Redeemer, she had learned to love with new ardour of religious affection those for whom, in common with herself, that Redeemer died.

To the Editor of the Christian Observer.

IN my former paper (inserted in your last Number), I considered several of the scriptural motives to Christian obedience, of all which it appeared that Love is the principal and most efficacious. It is, therefore, an important question—How is the love of God produced in the

soul? It certainly does not exist there as an indigenous plant; nor is the soil or the climate suited to its culture; it is an exotic of celestial growth. By the Spirit of God must the heart of man be prepared to receive the heavenly scion: by the same Spirit must that scion be engrafted; and by the same Spirit must it be watered with the dew of God's blessing, while it ripens under the beams of the Sun of Righteousness.

But since the Divine Agent usually works by instruments, it is a useful inquiry—What are the means by which the love of God is implanted and brought to maturity in the soul? The reply is, "We love God, because he first loved us." It is by infusing into our souls a sense of the love of God to us, that the Holy Spirit sheds abroad in our hearts the love of God: and by meditating on the love of God to us, with prayer to him that he would enable us to understand it in all its length, and breadth, and height, and depth, which pass our knowledge, we may hope to grow in grace and love.

1. The goodness of God, as displayed even in the works of creation, is an inexhaustible source of love and gratitude. "He openeth his hand, and satisfieth the desire of every living thing." (Ps. cxlv. 16.) Could we but for one instant witness the happiness which fills the boundless regions of heaven, and satisfies with joys unspeakable the innumerable inhabitants of those blessed mansions, we should have such a sense of the goodness of God, as would leave no room for any other feeling throughout all eternity than that of adoring love. But this sense is at present veiled from our eyes: nor are we in any degree capable of comprehending such happiness, except so far as we are transformed by the grace of God into the Divine image. Yet God hath "not left himself without witness" (Acts xiv. 17), even to the inhabitants of this earth, polluted as it is by sin, and alienated from

him by rebellion. Even here "the heavens declare the glory of God; and the firmament sheweth his handy work." (Ps. xix.) "He is good to all, and his tender mercies are over all his works." (Ps. cxlv. 9.) "The earth is full of the goodness of the Lord." (Ps. xxxiii. 5.) Whether we contemplate the celestial luminaries, and the wonderful arrangement by which (though probably fulfilling some still higher end) they are made to contribute to our welfare; or consider our own frame, how fearfully and wonderfully we are made; or meditate on the profusion (if I may venture so to express myself) with which God has provided for us not only what is needful for our subsistence, but a rich variety of blessings fitted to gratify and delight our mind and senses;—which way soever we turn, whatever we contemplate above, beneath, around, or within us, we are constrained to say, that "God is love."

2. Each one of us, again, has abundant cause to say, not only generally, that "God is love," but that God has been good and gracious to himself in particular. To advert only to the mercies of Providence—Who cannot call to remembrance almost numberless blessings which he has enjoyed, and evils which he has escaped; blessings of which he well knows that he was unworthy, and evils which he had well deserved? Who, then, but a God of inexhaustible love has bestowed upon him these blessings, and preserved him from these evils?

3. But in "the great work of human redemption is the love of God most gloriously displayed. This is a mystery of heavenly beneficence into which the angels themselves desire to look. "In *this* (emphatically) was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. *Herein* is love, not that we loved God, but that he loved us, and sent his Son to be the propitia-

tion for our sins." (1 John iv. 9, 10.) Whether we consider the love of the Father in sending his Son to undergo the awful weight of suffering due for the expiation of man's rebellion; or the love of the Son in leaving his Father's bosom, and the glory which he had with the Father before the world was (John i. 18, xvii. 5)—to take upon him our nature (Heb. ii. 16, Philip. ii. 7)—to give himself for our sins (Gal. i. 4)—to die for the ungodly (Rom. v. 6)—to suffer for sin, the Just for the unjust (1 Pet. iii. 18)—to bear our griefs, and carry our sorrows—to be wounded for our transgressions, and bruised for our iniquities (Is. liii. 4, 5); we cannot but confess with the Apostle, "Herein truly was love." And can that heart, which remains untouched with love like this, be in tune to join with the celestial choir? The angels have no personal concern in this great salvation; yet it forms the perpetual theme of their praise. Shall it, then, raise no emotion in the children of men; in those for whom it was planned and executed? Shall an individual who feels how deeply he has offended the Divine Majesty, and how completely he has ruined himself for ever, unless delivered from the bondage of Satan by an Omnipotent Saviour, yet who perceives, at the same time, with the eye of faith, that such a Saviour is provided who is able and willing to accept all that come unto him, exhibit no symptom of love and gratitude for so great a benefit? His own hopes may not at first be remarkably strong, or his joys very vivid; yet if but one ray of light break upon his path, this ray, however faint, will cheer him in his earthly pilgrimage: he will rejoice in it; he will love and praise his Creator for it; and having such a hope, he will purify himself even as God is pure. His faith, however feeble, will "work by love;" and this love will produce holy and cheerful obedience.

4. The Christian, who has

arrived thus far has a still further motive for love to God. He loves Him, not only because God gave his Son to die for the sins of the world, but because he hopes that his own sins are forgiven; because the Spirit of God witnesseth with his Spirit, that he is the child of God, and heir to an inheritance incorruptible, undefiled, and that fadeth not away. He is conscious that he loves God; and he thence infers that God first loved him; and, being persuaded that God first loved him, he is led thereby to love God more fervently, and to serve him with more zeal, more diligence, and more fidelity.

This motive, however, to the love of God, which arises from a hope (whether that hope be feeble, or whether it have advanced to persuasion, confidence, full assurance) of a personal interest in the blessings of salvation, belongs exclusively to the true Christian, in whom it will be strengthened in proportion to his advances in the Divine life. Till a person has been enabled to make some observable progress in holiness, till he begins manifestly to bring forth "the fruits of the Spirit," till he exhibits unequivocal symptoms of love to God, he can have no scriptural warrant to hope that he is a child of God; he must till this period rest in those general, though infinitely merciful, declarations, which the Scriptures contain, of the willingness of Christ to receive *all* that come to him. "Come unto me all ye that labour, and are heavy laden, and I will give you rest." (Matt. xi. 28.) "Him that cometh to me, I will in no wise cast out." (John vii. 37.) "Christ died for all." (2 Cor. v. 15.) "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 2.) It is on such general declarations as these, that the sinner, when first aroused to a sense of his unhappy condition, begins to fix his rising hopes: he flees to the Refuge set before him; he believes in

Jesus Christ as able and willing to save him; he then learns to love and obey that Saviour. As he advances in holiness, and the fruits of the Spirit more evidently grow and abound in him, he acquires a clearer evidence of having passed from death unto life: his hope of salvation becomes brighter; his faith in Christ more assured; his love more fixed and ardent. Thus faith, hope, and charity grow together, mutually promoting each other's advancement; till faith is swallowed up in sight, hope fulfilled in enjoyment, and love for ever perfected by the immediate presence and uninterrupted enjoyment of that "God of Hope" from whom it sprang.

FAMILY SERMONS.—No. CVI.

James i. 27.—*Pure religion, and undefiled before God and the Father, is this, To visit the fatherless children and widows in their affliction, and to keep himself unspotted from the world.*

THE most important question which it is possible for man to ask is, What is truth? We hear of diversities of doctrine, and various modes of faith: which then, amidst all, is that which shall bring a man peace at the last? It would be a great means of unity of opinion, as well as of charity of life, if, in their differences on these subjects, men would learn to appeal for an answer to that sacred page which alone can give a true reply; and, without prejudice or controversy, would determine, by the grace of God, to yield themselves humbly to the guidance of his Holy Spirit, and the declarations of his revealed word. Thus inclined, they would not long wander in darkness and uncertainty; for he that will do the will of God, shall know of the doctrine which our Lord taught; whereas, without a teachable spirit and a renewed heart, the powers of an archangel

would not be able to guide us into those things in which the best affections of the soul are as much necessary as the faculties of the understanding. It is for want of having really felt the necessity of personal religion, for want of having perceived *ourselves* to be transgressors in the Divine sight, and exposed to the Divine anger, that we so often fail to inquire seriously, What is the nature of that Gospel which we profess to believe? What connexion has it with ourselves? What bearing has it upon our own case? Content with the things of the present world, and thoughtless or ignorant respecting another, men suffer themselves to put off their repentance, and go on calmly in their sins; which, because they may not perhaps have been very open and notorious, they often imagine to be of little consequence. While the heart is thus unaffected, and the conscience thus unalarmed; the inquiry, "What is true religion?" can appear of little consequence; and if we examine into it at all in this disposition of mind, we shall do so only for the sake of argument or mere curiosity, but without any true sense of its importance to ourselves, as being that which is connected with our own eternal happiness or misery.

But there are other persons, who, by the grace of God, have become better disposed to ask the question, and are far more anxious for the reply. There are those, perhaps, among us who are thinking within themselves, No subject appears to me so important as religion; I feel my need of it; I know that without it I must perish for ever; I desire above all things to possess it;—but I know not what it is; I am perplexed with the different opinions which have gone abroad in the world respecting it; I dread lest I may be deceived. Would to God, therefore, that I could ascertain its nature and become partaker of its influence! Would to God that I could live under its power, and die

with all its hopes; that I knew how to be a Christian in reality here on earth, and consequently a partaker of the joys which remain for the Christian in the world to come! Such a prayer, directed to God from a humble and penitent heart, shall not ascend in vain. He who endued you with that desire to learn shall become your Teacher; and he hath himself given us the words of the text, as an answer to this momentous question. May he be with us by his gracious influences, while we examine into its signification!

Let us consider—

I. What are the marks of true religion, as presented to us in the text.

II. What are the principles on which this true religion depends.

I. What are the marks of true religion as presented to us in the text. "True religion, before God and the Father, is this, To visit the fatherless children and widows in their affliction, and to keep ourselves unspotted from the world." Here are two moral duties mentioned, each of which is of high importance and necessity; but it would evidently be most incorrect and unscriptural to suppose that these are placed here to the exclusion of all others. On the contrary, St. James had himself just mentioned various other graces of the Christian character; such as patience, simplicity, firmness in religion, refraining from anger, and purity of heart and life. He proceeds also, in the succeeding chapters of his Epistle, earnestly to enforce several other religious duties, and to inculcate, with considerable minuteness, the obligations of our holy profession.

Since, then, it appears that the Apostle did not intend to overlook other Christian graces, why, it may be asked, did he confine himself to the mention of two only in the text; as if implying that visiting the fatherless children and widows, and keeping oneself unspotted from the world, were *all* the obligations

belonging to true and undefiled religion? To this it may be replied that he seems to have brought forward these two as a specimen and pledge of all the rest. To visit the fatherless and widows in their affliction may be aptly considered as an example of every social and relative duty: to keep ourselves unspotted from the world is equally a specimen of every personal one. The former may point to all our outward obligations to our neighbour; the latter to the state of our hearts and our conduct as respects our Maker. A somewhat similar construction occurs in the Old Testament: "He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?"

Understanding the words of the text in this general sense, they appear eminently calculated to shew us whether we are under the influence of true and undefiled religion; and they particularly furnish a question of self examination to two opposite classes of persons, who are apt to make equally wrong, though very different, conclusions respecting the effects of the Gospel in the hearts and lives of its professors.

Suppose then, on the one hand, the case of a person, if such there be, who professes much religious knowledge, but is giving no evidence of his faith by his works. This man, perhaps, allows the necessity of keeping himself free from the vanities of the world: he understands doctrines; he attends religious duties; he talks boldly of the state of his mind and the safety of his condition, and deceives his own heart with a dependence upon truths which have as yet never produced the least effect in his conduct. Let, then, such a one examine himself by the first mark laid down in the text. Does his religion correspond with that which is here described? Can his dead presumptuous faith be the

same principle which St. James intended to pourtray? Behold him unamiable in his tempers, unforgiving, unkind, unfeeling towards the sick and the afflicted. Can his be that true and undefiled religion, one of the outward effects of which (and a specimen of all the rest) is to visit the fatherless children and widows in their affliction? He speaks of the love of God—where then is his love to his neighbour? He boasts of his faith—where are his works? He professes to have been born again, converted, renewed in heart—where is the evidence of all this in his discharge of his social and moral obligations? He imagines himself a possessor of the grace of God: has that grace taught him to imitate his Redeemer, to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world? What scriptural warrant has he to call himself a partaker of true and undefiled religion when he neglects even the common duties of love to his neighbour?

But let us now turn to the second character. There are many persons who will readily join in reprobating the individual just described; and who will say, Give me a good life; let me see correct morals, for they are the great test of religion. We may imagine a person naturally amiable and kind, who even finds a pleasure in doing acts of kindness, such as visiting the fatherless and widows in their affliction; and therefore concludes, without further evidence, that all is right with reference to an eternal world. The former character seemed to make outward duties nothing; this person views them as every thing.

But let us seriously inquire of such a one, While you adopt the former part of the duty, do you follow also the latter? You attend to part of what the other character neglected; but do you attend to the *whole* that is commanded. You are kind to your fellow-creatures; but are you keeping yourself

unspotted from the world? Do you not perceive that, after all your charitable efforts, and after all your outward virtues, your heart may not be right with God? You may live as much without Christ and without hope in the world, as though you had been born in a heathen country. You may love the vanities of this present life; you may prefer the opinion of your fellow-creatures to that of your Creator; you may be unholy, and impenitent, and unbelieving, notwithstanding your charitable disposition. Ask not, then, only whether you are desirous to obtain the first-mentioned mark of religion, charity towards men, but also whether your hearts are purified from the love of sin; whether you have begun to live, not to yourselves, but to the praise and glory of Him who loved you and gave himself for you; whether you have come out and are separate from the world, as far as your station in life renders you liable to its influence; whether you have crucified the old man with its evil affections, and are become new creatures in Christ Jesus, mortifying the lusts of the flesh, the lusts of the eye, and the pride of life. It is not enough that you are free from the grosser vices; you are required to be unspotted from the world, and not to mix with the irreligious scenes around you. This is said in the text to be the very character of true religion. The friendship of the world, the love of evil ways and evil company, is enmity against God: it is impossible to reconcile the two. We may attempt to do so; we may hope to live as the world live, without dying as the world die, and perishing as the world perish; but the attempt must inevitably fail: you cannot serve God and mammon, or reconcile darkness with light: you cannot unite that purity of heart mentioned in the text as the badge of true and undefiled religion, with that thoughtless indifferent system of conduct

which marks the general character of the world in which you live. Choose ye, then, whom ye will serve; either that holy religion which St. James describes, and which is connected with eternal life, or that pretended religion which contents itself with the cold performance of a few outward virtues without any inward purification of heart, and which therefore can never conduct us to those blessed mansions which, without holiness, no man can behold.

II. But, secondly, upon what principles, it may be asked, does this pure and undefiled religion depend? We have seen its *effects* in stirring men up to both outward and internal duties, love to their neighbour and purity from worldly temptation; but what is the *foundation* upon which it rests? This is an important question: for the whole of Christianity is closely connected; so that the duty and the motive, the command and the promise of Divine assistance, must never be disjointed.

The scriptural principles, then, upon which this true and undefiled religion rests are faith and love. Having beheld the fruit, and acknowledged its beauty and fragrance, let us trace it to the root from which it sprang. An important effect of true religion we have seen is to make us keep ourselves unspotted from the world; and does not an Apostle expressly assert, that “*this* is the victory that overcometh the world, even our faith?” Nothing *can* keep us unspotted but this. Are we not also taught, that it is faith that purifieth the heart? The duties, therefore, mentioned in the text, as the marks of true religion, cannot be performed where this principle of faith does not exist.

To be truly religious, then, the heart must be renewed; repentance must have taken place, whereby we forsake sin; and faith, whereby we stedfastly believe the promises of God made to us in the

Gospel. Our love to our neighbour must spring from love to the Redeemer; and *thus* springing it will be a true evidence of our religion, for even a cup of cold water given to a disciple in the name of a disciple shall not lose its reward; whereas could we visit and relieve all the fatherless and widows that ever existed in the world, or even give our body to be burned, and had not that heavenly love or charity which is connected with faith in the Redeemer, it would profit us nothing.

In considering, therefore, those fruits of true religion which are mentioned in the text, we are not to view them as the meritorious or procuring cause of our salvation. Should any person be so unacquainted with the Scripture-doctrine on this subject as to fall into this error, we might imagine even his own consciousness of the very imperfect way in which he has fulfilled any one single duty would correct his delusion, and convince him of his need of redemption by the blood of a crucified Saviour. For who can say that he has performed for a single day or hour the duties mentioned in the text in the manner he ought; or that his love to his neighbour, or his devotedness to God, has been such as to challenge a reward? Such, then, being your condition, where do you place your trust for salvation? Will you say, on yourselves? Awful delusion! Worst of all infatuations!—But will you say, on the death and merits of the Redeemer? The reply is scriptural; for none other name is given under heaven by which men can be saved. But, then, where is the *evidence* of your religion? How do you reconcile wilfully living in sin with the hopes of salvation? Where are the works which are to prove the truth of that faith? Where is that peace with God which follows upon being justified by faith? Where are the symptoms of that deadness to the world, and life to God, which are

among the very first effects of true religion?

Thus we perceive how closely holy principles and practice are allied. St. James expressly calls the latter “true religion,” because it is its inseparable attendant, and the scriptural evidence of its existence. To pretend to religion when no effects are to be seen is as unscriptural as the opposite error of thinking we possess the effects when we know nothing of the principle; or, in other words, that our life may be good and religious, when our hearts are decidedly worldly. Pure religion, and undefiled, is not merely to have a correct creed on the one hand, or to cultivate a few outward virtues on the other; but it is to have the testimony both of the heart and of the life—to possess a true and lively faith that produces good works, and to practise good works from a true and lively faith. It is to repent, and to bring forth fruits meet for repentance—to be converted to God, and to evidence our conversion by our life and deportment. And such a religion, it may be added, is not only “pure and undefiled,” but full of hope and joy. It is not gloomy, or harsh, or austere; it is a way of pleasantness, and a path of peace. It keeps the heart unspotted from the world, and it renders the conduct conformable to the new affections of the heart. Its foundation is repentance and faith in the Redeemer; its superstructure is holiness, and benevolence, and charity, and whatsoever else is lovely and of good report: its end is immortality and eternal life.

To the Editor of the Christian Observer.

THE following is a regular series of extracts from a course of letters written by the late Rev. John Newton, to a lady, between the years 1774 and 1790. The celebrity of Mr. Newton in epistolary composition, and the intrinsic excellence of these letters themselves would

be sufficient reasons for presenting them to the public, independently of any other. It should, however, be added, in order to obviate the suspicion of that indecorum which *not* unfrequently attends the posthumous publication of letters of private friendship, that Mr. Newton expressed a particular wish that the following should see the light. He thus expresses himself, November 6, 1780: "My Letters, in two vols. 12mo., will be published in about a month. Should I ever be asked for a third volume, I shall wish it may contain a part of my correspondence with Miss ———; and if you please to send me a transcript of such extracts as you think fit for publication, I will thank you. Particularly I should like to see that on the subject of Chloe's dreams." The same wish and intention was expressed on other occasions.

A FRIEND.

"What can I say for myself, to let your obliging letter remain so long unanswered, when your kind solicitude for us induced you to write? I am ashamed of the delay. You would have heard from me immediately, had I been at home. But I have reason to be thankful that we were providentially called to London a few days before the fire, so that Mrs. Newton was mercifully preserved from the alarm and shock she must have felt had she been upon the spot. Your letter followed me thither, and was in my possession more than a week before my return. I purposed writing every day; but indeed I was much hurried and engaged. Yet I am not excused. I ought to have saved time from my meals or my sleep, rather than appear negligent or ungrateful. I now seize the first post I could write by since I came home.—The fire devoured twelve houses; and it was a mercy and almost a miracle that the whole town was not destroyed, which must, humanly speaking, have been

the case, had not the night been calm, as two-thirds of the buildings are thatched. No lives were lost, or considerable hurt received: and I believe the contributions of the benevolent will prevent the loss, which was perhaps about 400*l.* exclusive of what was insured, from being greatly felt. It was at the distance of a quarter of a mile from my house.

"Your command limits my attention, at present, to a part of your letter, and points me out a subject: yet, at the same time, you lay me under a difficulty. I would not willingly offend you, and I hope the Lord has taught me not to aim at saying handsome things. I deal not in compliments; and religious compliments are the most unseemly of any. But why might I not express my sense of the grace of God manifested in you, as well as in another? I believe our hearts are all alike, destitute of every good, and prone to every evil. Like money from the same mint, they bear the same impression of total depravity. But grace makes a difference, and grace deserves the praise. Perhaps it might not greatly displease you, that others do, and must, and will think better of you, than you of yourself. If I do, how can I help it, when I form my judgment entirely from what you say and write? I cannot consent that you should seriously appoint me to examine and judge of your state. I thought you knew, beyond the shadow of a doubt, what your views and desires are: yea, you express them in your letter, in full agreement with what the Scripture declares of the principles, desires, and feelings of a Christian. It is true that you feel a contrary principle; that you are conscious of defects and defilements; but it is equally true that you could not be right, if you did not feel these things. To be conscious of them, and humbled for them, is one of the surest marks of grace; and to be more deeply sensible of them

than formerly, is the best evidence of growth in grace. But when the enemy would tempt us to doubt and distrust, because we are not perfect, then he fights not only against our peace, but against the honour and faithfulness of our blessed Lord. Our righteousness is in him; and our hope depends not upon the exercise of grace in us, but upon the fulness of grace and love in Him, and upon his obedience unto death.

“There is a difference between the holiness of a sinner, and that of an angel. The angels have never sinned, nor have they tasted of redeeming love: they have no inward conflicts, no law of sin warring in their members. Their obedience is perfect, their happiness complete. Yet if I be found among redeemed sinners, I need not wish to be an angel. Perhaps God is not less glorified by your obedience, and, not to shock you, I will add, by mine, than by Gabriel’s. It is a mighty manifestation of his grace, indeed, when it can live, and act, and conquer in such hearts as ours; when, in defiance of an evil nature, and an evil world, and all the force and subtlety of Satan, a weak worm is still upheld, and enabled not only to ‘climb,’ but to ‘thresh’ the mountains; when a small spark is preserved, through storms and floods. In these circumstances the work of grace is to be estimated, not merely from its imperfect appearance, but from the difficulties it has to struggle with and overcome. And therefore our holiness does not consist in great attainments, but in spiritual desires; in hungerings, thirstings, and mournings; in heart humiliation, poverty of spirit, submission, meekness; in cordial admiring thoughts of Jesus, and dependence upon him alone for all we want. Indeed, these may be said to be great attainments; but they who have most of them, are most sensible that they, in and of themselves, are nothing, have nothing, can do nothing, and

see daily cause for abhorring themselves, and repenting in dust and ashes.

“Our view of death will not be always alike; but will be in proportion to the degree in which the Holy Spirit is pleased to communicate his sensible influence. We may anticipate the moment of dissolution with pleasure and desire in the morning; and be ready to shrink from the thought of it before night. But though our frames and perceptions vary, the report of faith concerning it is the same. The Lord usually reserves dying strength for a dying hour. When Israel was to pass Jordan, the ark was in the river; and though the rear of the host could not see it, yet as they successively came forward, and approached the banks, they all beheld the ark, and all went safely over. As you are not weary of living, if it be the Lord’s pleasure, so I hope, for the sake of your friends, and the people whom you love, he will spare you amongst us a little longer; but when the time shall arrive which he has appointed for your dismissal, I make no doubt but he will overpower all your fears, silence all your enemies, and give you a comfortable triumphant entrance into his kingdom. You have nothing to fear from death; for Jesus, by dying, has disarmed it of its sting, has perfumed the grave, and opened the gates of glory for his believing people. Satan, so far as he is permitted, will assault our peace; but he is a vanquished enemy. Our Lord holds him in a chain, and sets him bounds which he cannot pass. He provides likewise for us the whole armour of God, and has promised to cover our heads himself in the day of battle, to bring us honourably through every skirmish, and to make us more than conquerors at the last.

“If you think my short unexpected interview with Mr. Cadogan may justify my wishing he should know that I respect

his character, love his person, and rejoice in what the Lord has done, and is doing for him and by him, I beg you to tell him so. But I leave it entirely to you."

"I feel myself much obliged to you for the kind letter I am favoured with. If the Lord has been pleased to make me any way instrumental to your comfort, I have reason to be both humble and thankful. I should regret that circumstances prevented your coming to Olney, but for the consideration that all our times and ways are in his hand, and that his providence is concerned not only in the greatest but in the smallest incidents of our lives; and therefore I dare not allow myself to wish things otherwise than they are, since they are under an infallible direction. And farther I hope that he will afford an opportunity hereafter. It is probable I shall be confined to the house most of the time I am to stay in London; yet I think I shall hardly be willing to leave it, without endeavouring to see you.

"I believe all who are taught by our Saviour to know their own hearts, are conscious of much to make them ashamed of themselves, and to fill them with admiration of the patience, tenderness, and long-suffering he exercises towards them. For, alas! we not only sin against him in a state of nature, while we are utterly blind to his beauty, and deaf to his voice, but even after we begin to know him—after we have tasted that he is gracious, and, in the happy warmth of our spirits, have been constrained to surrender, devote, and submit ourselves to him, if possible, a thousand times over—still there is a something within, which, against light, love, and experience, makes us capable of acting unkindly and perversely to him. Surely there can be no grief like that which arises from a sense of having sinned against such love. But when he

convinces, pardons, and heals us, the remembrance of our failings is helpful, by his blessing, to make us more humble, more dependant, and to heighten our sense of his goodness. Then we cannot but cry out, 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?' (Micah vii. 18.)

"I am usually a wordy letter-writer, and should not, perhaps, release you till I had filled the paper, if it were not that I am straitened for time. I commend you to the care and blessing of our gracious Lord, and remain sincerely," &c.

"The new year, as we lately called it, is already almost a month old. Time is incessantly numbering off our trials, and lessening the distance between us and our heavenly home. In this view, the faster it flies the better. A sense of what I feel within, and the sight of what the world is filled with, when I look abroad, almost tempt me to wish it away. For who can prize a life like this, for its own sake, if he has any well-grounded hope of living with the Saviour in glory? O, if my soul did not cleave to the dust, how should I count the hours and minutes, and continually anticipate the last minute in my thoughts, as the best and most desirable of all! I can remember how I used to feel when I was a little boy, at school, when the holidays were coming, and I expected to be sent for home. If any of my school-fellows were fetched away before me, it increased my impatience and eagerness; and every time the bell rung at the door, my heart jumped, in hopes the messenger was come for me. I am ashamed to say that I have not this desire to go home now—not so earnest, not so habitual. Because I have little to distress me but sin, I seem well content with the possibility that very many of my fellow-Christians may be taken

home before me. How can I believe that there is a heavenly mansion prepared for me, and not long to see and possess it!

“Indeed, if my willingness to stay proceeded from spiritual motives, I should not blame myself; for life, considered in another view, is truly valuable and desirable. Who would be in haste to die, though heaven itself were the immediate consequence, if, by living here, though in the midst of many trials and inconveniencies, he might be any way instrumental in promoting the Redeemer’s glory, and the good of the flock which he has purchased with his own blood? This is the chief reason why his children must sojourn and suffer awhile below. He is pleased to continue them, that they may have an opportunity of manifesting the power of his grace before the world, and may be useful to each other. This is all the little return we can make him for his great goodness—to be willing to bear his cross, to follow his example, and to let our light shine before men to his praise. And a due sense of our obligations should make us willing to wait patiently for our dismissal, though it were a term equal to the life of Methuselah! For eternity itself will not afford us another opportunity of this kind.

“The Apostle who connected these different views of life, was in a strait between two, and at a loss which to choose, if the choice had been left to him. His soul burnt with desire to see Jesus, and to be with him; and he knew enough of his own heart, and of the world, to be weary of both. But then the love of Christ, and the church, made it appear no less desirable to be useful in the church; and if this might be the case, he was very willing to wait longer for heaven. I hope you are of his mind, and feel a happy indifference about living or dying, and are only solicitous that

Jesus may be glorified whether by your life or your death. I wish it was more so with me. Indeed it is high time for me to begin to think seriously that the time of my departure cannot be very far off. For though my health and strength are yet firm, I am going down hill apace. It is high time for me to make the most of every day and every hour, and to work while I have light. For old age, at least, if not death, is even at the door.

“If you have been lately distressed with the vanity and uncertainty of life, this subject will not be unseasonable. I had no thought of writing about it, when I began my letter. But I have often insensibly been led to something, that has suited the thoughts of the friend to whom I was writing, though I knew it not at the time. He to whom all our hearts are open, does sometimes, I think, direct us thus to drop a word in season. You had the peculiar privilege of knowing and loving him in youth. I hope he has much of his goodness to shew you, and many services to employ you in, before he calls you hence. And then every added year will add to your light, comfort, and usefulness.”

“I had just time to tell you yesterday, that though I did not exactly recollect the particular in your letter to which you referred, I could not easily believe you had proposed an improper question. If you had, it would probably have struck me as such upon the first reading. On a re perusal of it this morning, I cannot find a line but what appears to me exceedingly proper, except there be an impropriety in your readiness to lay so much stress upon my poor judgment.

“You say, ‘It remains a question with me, whether a faith which cannot bear the scrutiny of my own weak and partial judgment, can have any existence in His sight, to whom it must appear infinitely

more imperfect: or whether, in admitting a doubt, I abuse his grace, and give the enemy of my soul an opportunity of depriving me, by his artful insinuations, of that which is more desirable than life? And then you express a satisfaction in proposing this question to me. I should be chargeable with great impropriety, if I omitted to give you the best answer to it I am capable of. Upon my good intention and willingness to mislead you, you may safely rely. However, you will do well to consider me as a poor fallible creature, and therefore try all my sentiments by a higher standard—the sure word of inspiration. And this is a good rule, in all the inquiries we make of our fellow-creatures. We may obtain help from many, if the Lord is pleased to use them as his instruments; but we are to give up ourselves implicitly to the decisions of none. The most upright of men are not absolutely freed from prepossessions and prejudices: the wisest are subject to be mistaken. We have one authoritative and infallible Teacher, and *but* one, that is Jesus; and he alone has a right to be followed and listened to, without hesitation or reserve. May he keep me from mistakes, and afford his blessing to what he may suggest!

“ We find in the Scripture many exhortations and commands, not to fear. The Lord, when he reminds us of our weakness, and calls us worms, and shews us that there are mountains of difficulties and oppositions in our way, says unto us, at the same time, ‘ Fear not.’ ‘ Fear not, for I am with thee; be not dismayed, for I am thy God.’ See Isa. xli. 10—17, and to the same purpose many other places. And the Apostle John tells us, that perfect love casteth out fear.’ (John iv. 18.) On the other hand, it is said, ‘ Happy is the man that feareth always.’ And St. Paul’s direction is, ‘ Be not high minded, but fear.’ (Rom. xi. 20.) We are

also enjoined to work out our salvation with fear and trembling, from the very consideration which seems most directly suited to exclude all ground of fear; namely, that it is God who worketh in us to will and to do according to his own good pleasure. Now the word of God must certainly be consistent with itself; and when we meet with passages which seem to speak differently, we may be sure there is no real repugnance, but that there is a certain sense and view (if we are so happy to find it) in which they unite and harmonize: and we may be certain further, that there are wise and important reasons for these seemingly different admonitions, for the Lord does not insert them in the Bible to perplex us: both are true—both are necessary; and we are therefore so to notice the one as not to overlook the other—a fault which is too common among professors of religion. Many hurt themselves, and are hurtful to others, by so fixing their attention upon some favourite detached parts of Scripture, that they pay too little regard to other parts of Scripture, which in their proper places and connections are of equal importance. A specimen of Satan’s sophistry in this way we have in his attempts upon our Saviour himself, who has likewise by his own example instructed us how to resist and disappoint the enemy. See Matt. iv. 6, 7. Satan quoted a promise: ‘ It is written, He shall give his angels charge over thee’—and from thence he would infer, ‘ Cast thyself down.’ But though the promise was sure, it was written again, ‘ Thou shalt not tempt the Lord thy God.’ To rush upon danger by way of experiment, because the Lord has promised to preserve us, is not to trust him, but to tempt him.

“ There are, therefore, in different respects, strong reasons why we should not fear at all, if we have fled for refuge to the hope set before us, and reasons equally strong

why we should fear always. How to unite these, to blend confidence and caution together, to be satisfied that all is safe and well already, as if we were already in heaven; and at the same time to be as circumspect and diligent, as if every thing depended upon our own care; how to follow simply in the path of duty—renouncing all vain reasonings, receiving every promise as certain, and every admonition and exhortation as necessary;—this is a secret which only the Lord can reveal, and it is a lesson which none learn perfectly at once. What have *they* to fear who believe in that blood which cleanseth from all sin, and to whom He who made heaven and earth is pleased to stand in the relations of Brother, Friend, Shepherd, Saviour, and Husband? They need not apprehend either a failure in his power or a change in his purpose. If he means what he has said, and is able to make his word good, they must be safe; for he has said, none shall pluck them out of his hands. But then, again, while there is so much evil in their nature; while they live in a world full of snares, and are surrounded and watched by the powers of darkness; while their hearts are so weak, their enemies so mighty, what reason have they to fear always! This is the fear the Lord has promised to put into their hearts: it makes them cry to him to lead and guide and guard them, to keep them as the apple of his eye, to hide them under the shadow of his wings, to hold them up that they may be safe: and thus they are kept—but it is in a way of dependence and humiliation;—and finding themselves led in this way, they may see that all the promises and favour of the Lord are on their side, and that, strictly speaking, they have nothing to fear.

“You may think I have wandered from my point; but I have not quite lost sight of it. I trust you are conscious that you have seen

and felt the necessity and the desirableness of committing your soul to Jesus; that your whole hope is in him; and that you have tasted that he is gracious. Now if the doubts you speak of tend to weaken your apprehensions of his power and grace, and to discourage you from cleaving to him, as though you were too sinful for him to pardon, or too weak for him to help; certainly these doubts are dishonourable to him, and less than painful to yourself, and should be resisted and renounced upon the spot, as we would resist a temptation to the greatest enormity of conduct. You never can obtain a better evidence of faith, than by actually believing. Fix your eye and thought upon Him, as the Israelites upon the brazen serpent: the depth or the number of our wounds is nothing to the purpose, if he is able to heal them all. The proper questions are, *Did he die? Did he rise? Is he in heaven? Has he promised? Is he faithful? If so, and if we are willing to trust in him, we may treat all charges, objections, and accusations against our hope with contempt.

“Taking things in this view, and venturing, without plea or worth in ourselves, upon him who saves freely, and saves to the uttermost—and saying, Vile as I am, he will, he does accept me for his own name sake—we may then be as close as we please in examining ourselves, and tracing our depravity and evils (were it possible) to the bottom. We cannot be too strict in observing and condemning every thing in us which is contrary to the mind that was in him: we cannot be too earnest and ardent in our desires of increasing conformity to him; and these desires are the effects rather than the ground of a good hope. I believe, because I see every thing in the object which my eye requires; excellence, suitability, righteousness, power, mercy, and invitation. I love because I be-

lieve; and then I obey because I love. I am indeed ashamed that my obedience is so imperfect, my love, as to its exercise, so weak, my faith so feeble. But the beginnings are from Him, and he will not despise the day of small things.

"If we judge of our state by grace received, we should be content with the reality of grace, however imperfect. If, allowing ourselves to be believers, we make inquiry after attainments in grace, though we shall have reason to be humbled, we shall not be discouraged. Indeed, except our examinations proceed upon the hope that we are already believers, we can hardly be honest in the business: we shall be unwilling to prove ourselves so very vile, and poor, and helpless as we really are. But the man whose sin is forgiven is free from guile: he is willing to know and to own the worst of himself, that the grace of the Lord his Saviour may be the more magnified in his salvation.

"Happy frames, and lively feelings of the Lord's presence with our souls, are exceedingly desirable; but they are not the proper measure, standard, or criterion of faith or grace. Faith may be strong in an hour of darkness and temptation, when the soul is, as to feeling, destitute of comfort. It was strong faith in Job to say, "Though he slay me, yet will I trust in him." And a greater than Job, He whose faith and love were always perfect, once cried out, that His God and Father had forsaken him. Comfort is desirable; but a humble child-like dependence upon the Lord, with an acquiescence in his appointments and resignation to his will, is still more so. It is a mercy to have the seeds of this gracious disposition sown in our hearts. The life of grace is like the corn, weak in its first appearance, slow in its progress, subject to various dispensations, heat, and cold, drought and frost; but the harvest never fails, though ap-

pearances are often threatening. Believers are the Lord's husbandry: the weather, as well as the corn, is in his management, and he has promised that all things shall work together for good.

"The means are our part; the end, the blessing is the Lord's part. He has connected them together by his power and promise, that none can miss the end in the use of his appointed means, nor obtain it if the means are wilfully neglected. He will do great things for us; but he will be inquired of by us, to do it for us. We are to watch; but our security depends not upon our watchfulness, but His: we are to fight, yet the battle and the victory are not ours but the Lord's: it is he who goes before us to tread the enemy under our feet, and we follow in his strength to gather the spoils, and to sing his praise. Our part is not to question, or to reason, but to believe;—to go forth at his call, espouse his cause, take up his cross, and leave the rest to him, comforting ourselves with the thought, that though we are weak, and foolish, and wavering, the Lord whom we serve is wise, gracious, mighty, and unchangeable. After all, of the two I had rather see people a little in bondage and fear for a time, than self-confident and careless. He that walketh humbly walketh surely; though, perhaps, for want of more faith and knowledge, he is for a season cast down. But it is the Spirit's prerogative, title, and delight to be the Comforter of those that are cast down. And he will be so in his own time; but he keeps the key of comfort in his own hand, and none can impart comfort but himself. We may speak and write and preach to distressed souls; but we cannot comfort them, till He increases faith and opens their heart. The work is all his own, and he deserves all the praise.

"I have run on from one thing to another;—in brief, I would not have you indulge doubts; but if

you take a hint from them, to seek more earnestly and stedfastly to the Lord, you will get good by them; and in this way you will get the better of them. So far as they are from the enemy of souls, he will desist, if he sees they make you more constant and earnest in prayer."

"I am willing to hope I have already acknowledged your last favour, as I do not find any of yours among my large parcel of unanswered letters. But for fear I should have mislaid it, and might appear to you negligent or ungrateful, I snatch a little time to wait upon you with a few lines. I am under a necessity of learning to write as briefly as I well can to all my friends, for a season; for I have a long job in hand, the transcribing and revising my hymns, in which I cannot avail myself of the kind assistance you and Miss P—— B—— have repeatedly afforded me. And if I do not exercise some resolution and self-denial with respect to letter-writing, I should hardly get through it in a twelve-month. Yet though I might transcribe a hymn or two, while I am writing this, I cannot refuse myself the pleasure of inquiring after your welfare. You will please to remember, I can find time to read long letters, though not to write them.

"Last Sunday evening, my thoughts were led to a subject which I believe has very seldom been treated of in a public congregation. It was upon our faculty (if I may call it so) of dreaming. I cannot say that dreaming is an extraordinary phenomenon, because it happens to most people, and to many people almost every night. Yet if it were not so frequent, it would surely be thought wonderful: yea, it is so; though we are, for the most part, wonderfully inattentive to it. In considering it, I spoke of it as designed by Divine Providence to give us a standing and experi-

mental proof of two very important points, which are both much contested and denied by the wise infidels and sadducees of the present age. First, I think it an unanswerable evidence of the activity of the soul, that it is distinct from the body, and does not necessarily depend upon the body for its perception. In a dream we see, hear, speak, and feel, as distinctly as when we are awake. How wonderful is this! How analogous to all probability, to the mode of communication which subsists among disembodied spirits! What confounding and diversifying of images, what various scenes and prospects; what real impressions of joy, sorrow, fear, and surprize, do we meet with in our sleeping excursions! Secondly, I consider it a proof not to be gainsaid, that we are surrounded with invisible and powerful agents, who certainly, sometimes at least, are concerned in producing the impressions we feel, and perhaps always. It is evident, I think, that some dreams, even in modern times, are monitory and prophetic, which therefore can, with no appearance of reason, be ascribed to the desultory workings of our own imaginations. And the dreams which are confused, wild, and trivial, yet, with respect to their texture and machinery, are so much of the same nature with those which are more important, that I think it highly probable they are all equally the effects of a preternatural power which has such an access to us, when our bodily faculties are locked up in sleep, as it cannot obtain when we are distinctly awake, except when the bodily organs are much indisposed, as in the case of deliriums, epilepsies, madness, &c. which may, in no view, be ascribed to the same cause. I can only start a hint, for you to pursue in your thoughts. We live in the midst of invisibles; but not the less realities for being invisible. We have legions of good and evil spirits around us.

and the latter only wait the opportunity of sleep, or indisposition, and then, if the Lord permits them, they are capable of filling us with distress and horror! We know not fully how entirely it is owing to his goodness and care over us, that we enjoy one peaceful hour either by night or by day."

"I thank you for your obliging letter. Surely never dog dreamed so opportunely and a-propos as you, Chloe. I should be half angry with her, if I could believe she knew your intention of writing upon the subject, and wilfully dropped asleep in the very nick of time, out of mere spite to my hypothesis, and purposely to furnish you with the most plausible objection against it. I admit the probability of Chloe's dreaming: nay, I allow it to be possible she might dream of pursuing a hare; for though I suppose such an amusement never entered into the head of a dog of her breed, when awake, yet as I find my powers and capacities when sleeping, much more enlarged and diversified than at other times; (so that I can then fill up the characters of a prime minister, or a general, or of twenty other great offices, with no small propriety, for which, except when dreaming, I am more unfit than Chloe is to catch a hare;) her faculties may, perhaps, be equally brightened in her way, by foreign assistance, as I conceive my own to be. But you beg the question, if you determine that Chloe's dreams are produced by mere animal nature. Perhaps you think it impossible that invisible agents should stoop so low as to influence the imagination of a dog. I am not sufficiently acquainted with the laws and the ranks of being, in that world, fully to remove the difficulty. But allow it possible, for a moment, that there are such agents, and then suppose that one of them, to gratify the king of Prussia's ambition, causes him to

dream that he has overrun Bohemia, desolated Austria, and laid Vienna in ashes; and that another should, on the same night, condescend to treat Chloe with a chase, and a hare at the end of it; do not you think the latter would be as well and as honourably employed as the former?

"But as I have not time to write a long letter, I send you a book, in which you will find a scheme, not very unlike my own, illustrated and defended with much learning and ingenuity. I have some hope of making you a convert to my sentiments; for though I confess they are liable to objection, yet I think you must have surmounted greater difficulties before you thought so favourably of the sympathetic attraction between the spirits of distant friends. Perhaps *distance* may be necessary to give scope to the force of the attraction: and therefore to object that this sympathy is not perceived between friends in the same house, or in the same room, may be nothing to the purpose. I think Mrs. Newton and I are tolerably in union to each other; and yet often when her spirits are sadly hurried, I who am very near her, have no more sympathy with her in her distress (till she tells me of it) than if I was made of marble. And about ten days ago she was suddenly attacked with a disorder, which might have been quickly fatal; while I at the same time was drinking tea at Mrs. Unwin's, and chatting and smiling as if nothing had been the matter.

"I but seldom fill up so much of a letter in a ludicrous way: I cannot call it a ludicrous subject, for to me it appears very striking and solemn. The agency of spirits is real, though mysterious; and were our eyes open to perceive it, I believe we should hardly be able to attend to any thing else: but it is wisely and mercifully hidden from us. This we know, they are all under the direction and controul

of Him who was crucified for us. His name is a strong tower, and under the shadow of his wings we are in safety. They who know, and love, and trust Him, have nothing to fear.

"The Lord favoured you with a near sense of Divine things, while you were at C——, to preserve you from being ensnared. It is now withdrawn or weakened, to remind you that it is not of your

own stock or at your own command. Different dispensations and frames are as needful for us as the different seasons of the year are for plants. He does all things well. I trust you will continue waiting in the usual course of appointed means, (of which secret prayer and the study of the Scriptures are the chief,) and your sun will in due time break out again."

(To be continued.)

MISCELLANEOUS.

For the Christian Observer.

ON SACRED POETRY.

IT has for many years been a general observation among literary persons, that the flowers of Parnassus cannot thrive in the garden of Religion. The soil of Paradise is represented as unfit for the rearing of these tender plants: they can grow only, we are told, in the ensanguined plains of war, or the fairy scenes of fiction. An attempt to enforce or illustrate the sublime doctrines of the Gospel with the graces of poetry, discovers, in the estimation of many critics, a taste deplorably vitiated and depraved. Others reject it with abhorrence, and are almost shocked with it as impious.

Now it is true that the invocation of Apollo, or the Maids of Helicon, at the commencement of a Christian poem, would not only be little less than impious, but it would be absurd and disgusting in the highest degree. Examples may, indeed, be adduced from some admired pieces of "Devotion's bards," wherein the names of the heathen deities, or some mythological allusions have been injudiciously introduced. In that fine fragment, for example, of the late Henry Kirke White, in which Satan is represented as giving his "bold compeers" an account of the failure of his attempt

upon Christ, and of the sad disasters which befel him in consequence of that attempt, we meet with an instance of this kind.

The sidelong volley met my swift career,
And smote me earthward. Jove himself might quake
At such a fall!

Here is evidently a gross impropriety; for, to say nothing of the introduction of a mere imaginary and fictitious deity in an affair of such importance, he who had once been an angel of light could not, surely, be supposed to be ignorant that Jove was nothing more than an empty name. Besides, the way in which Jove is mentioned seems to intimate that he was a being of superior prowess to Satan himself, which the prince of the infernal powers, he who had dared to cope with Omnipotence, could not, we may conceive, be very ready to allow. But does it hence follow that the subject itself was ill chosen, and incapable of poetical ornament without having recourse to classical fiction? This question receives its best answer in the poem itself, in the boldness of its imagery, and the beautiful simplicity of its allegories. It is probably, indeed, that riper years and judgment would have induced the ingenious author to avoid blending heathenism with Christianity; but I cannot

think that he would ever have been induced to change his sentiments respecting the propriety of his subject: on the contrary, we have reason to imagine, from the two last affecting stanzas, that it was his determination to employ those poetical, as well as other talents, with which he was so eminently blessed, in the service of Him who gave them; and that he considered the productions of his younger years comparatively trifling, and beneath the dignity of his profession.

The above-mentioned objection to sacred poetry was, perhaps, first started by Boileau. He tells us,

“De la foi d'un Chrétien les mystères
terribles
D'ornemens egayez ne sont point susceptibles.”

The Christian faith's dread mysteries
refuse

The ornamental trappings of the muse.

In a country where levity and fashionable folly prevailed to such a degree as was then the case in France—and at a time, too, when religion was buried under the clouds of mysticism, and every thing sacred was viewed with a superstitious dread—such a declaration was not astonishing, especially as it comes from a person, who, with all his wit and learning, had certainly very inadequate views of the mysteries of which he was speaking, and who, it is to be feared, left the world, to say the least, very little better than he found it. But that Dr. Johnson could entertain such an opinion is more surprising. He thus objects to devotional poetry in a strain similar to that of Boileau: “The paucity of its topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction.” Is it possible that any man who has taken an ample survey of the Divine perfections, or cast an eye over the diversified landscape of Divine goodness, and the ample field of grace which is exhibited in the recovery of fallen man, can talk of paucity of topics? Is it possible that any

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one who has read the rapturous strains of Isaiah, or the still sublimer songs of Jesse's son, can say that religion rejects the ornaments of figurative diction? Though Dr. Johnson was a man of gigantic talents, and a Colossus of philological learning, yet he does not seem to have been much distinguished for liberality of sentiment, or fervour of devotion; and with Cowper, who certainly excelled him in both these respects, I am inclined, in some instances, to question the correctness of his taste. To make Divine truth palatable to those who have no relish for it, or rather have a radical dislike to it, is, indeed, out of the power of language or poetry. They cannot desire to see God set forth under his various attributes of power, wisdom, justice, or even of mercy. They cannot, with complacency, read any thing which treats immediately of Jesus Christ, and the invaluable blessings of salvation; and it must be remembered that for such persons, among others, if not chiefly, Johnson was writing. If he had perused with a candid and unbiased mind, what Cowley, Watts, and Blackmore have said upon this subject, he might, probably, have been induced to modify his opinion, or, at least, to speak with more candour. After a deserved eulogium which he passes on the second of these writers, as a scholar and divine, he will hardly be thought to have done justice to him as a poet, when he ranks him among those with whom youth and ignorance may be safely pleased. In the *Horæ Lyricæ*, there are some pieces which would have added to the laurels of our justly-admired moralist himself. What, for example, can be more truly sublime and poetical than the hymn on God's dominion and decrees, especially the two following stanzas of it!

Chain'd to his throne a volume lies,
With all the fates of men,
With ev'ry angel's form and size,
Drawn by th' Eternal Pen.

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His providence unfolds the book,
 And makes his counsels shine:
 Each op'ning leaf, and ev'ry stroke,
 Fulfils some deep design.

Among the serious and well-disposed part of mankind, there are many who have conceived such an irreconcilable aversion to the enchantments of poetry, that even Truth herself meets with but a cold reception from them, if arrayed in the habiliments of verse. They consider religion as of too grave a character to appear without disparagement in that fanciful attire. They can hardly acquit of levity and impertinence those who endeavour to paint her amiable features in the lively colours of poetical diction, and, at best, they deem all such endeavours no better than trifling and puerile amusements: to such persons Dr. Young's remonstrance is very applicable—

And know, ye foes to song, well-meaning men,

Though quite forgotten half your Bible's praise,

Important truths in spite of verse may please.

This too-general dislike of poetry among serious persons, arises, perhaps, in a considerable measure, from the unworthy use to which it has been converted by irreligious men, though, in some persons, it may be owing to a natural deficiency of taste and sensibility. It is said of Pope, that though his ear was eminently well tuned in judging the harmony of numbers, he had so mean an idea of music, as to think it below the dignity of human nature. It is requisite, therefore, that a man should have a taste for any art or science, before he presumes to give his judgment upon it. Let not, then, those "foes to song," who are destitute of poetical qualifications, reprove their neighbours who are occasionally inclined to take a draught at the fountain of the Muses. That fountain has contracted no inherent contamination from the polluted lips which, in different ages, have sipped its stream; nor are its waters the less

pure, because they have sometimes flowed through the channels of profligacy and vice. Even the consecrated censers of old were not unfitted for holy uses, by having been once made the receptacles of unhallowed fire, or by having passed through the hands of profane rebels: they needed only to be cleansed and fashioned anew, in order to serve those purposes for which they were originally intended. The pearl of truth has not lost any of its brilliancy by having been once covered with the dust of error or superstition. And though the almost divine art of poetry has been too often made use of to kindle the incense of flattery to the idols of human power, or to fan the flames of licentiousness in the youthful and inexperienced breast, yet poetry itself remains the same as ever. True, the Muse has had cause

——to blush at her degenerate sons,
 Retain'd by Sense to plead her filthy cause.

To raise the low, to magnify the mean,
 And subtilize the gross into refin'd.

The heathens had the example and countenance of their supposed gods in all this, and are therefore entitled to pity as well as censure. But what excuse will be alleged for the improprieties of modern writers, who were born in a land on which Revelation sheds its benign influence?

Can powers of genius exorcise their page,

And consecrate enormity with song?

These writers have not been content to follow the footsteps of their heathen brethren. In all the compositions of the Roman and Grecian bards we, for the most part, find a reverential regard paid to their deities, such as they were. But these men have often dared to dart the arrows of sarcastical wit against Heaven itself. Nor are they to be exempted from censure, who have given loose to their pens in invective, slanderous abuse, or sycophancy. Would that I had not to rank in this class the

names of a Pope and a Dryden, and, in some early instances, even the author of the Night Thoughts!

Thus we find this originally divine art often prostituted to the vilest purposes: but shall we, on account of

these inexpiable strains,
Condemn the Muse that knows her dignity?

Rather let us endeavour to restore poetry to that station which it originally possessed. Too long has it worn the insignia of the prince of darkness: it is time that it should return to a higher service. That the use of poetry was divine, can be questioned by none who are acquainted with the sacred Scriptures. There we find specimens of exalted composition, and touches of inimitable skill, written ages before the names of Castalia, Aganippe, or the tuneful Nine were known to song. Bold and inconsiderate, indeed, must he be who ventures indiscriminately to censure that pleasing method of conveying instruction which the Holy Spirit himself has seen fit so frequently to employ. What is better calculated to rouse the dying embers of devotion, and to kindle the flame of zeal, than the enraptured voice of melody? What is better suited to elevate us above the grovelling scenes of time and sense, and to transport us to those regions where we shall sing for ever the "song of Moses and the Lamb?"

I would by no means be understood to insinuate that Christianity requires the recommendation of verse, or the elegancies of language. I only lament, with the excellent Dr. Watts, the perversion of an art, which, under the controul of reason, and accompanied with the Divine blessing, is eminently calculated to promote the cause of religion and virtue.

As this essay is written in defence of sacred poetry, it may not be amiss to remark, that the most ancient compositions which have reached us, (with the exception of the Bible, part of which was writ-

ten many centuries before any other writings now extant), are upon subjects connected with religion. In those early days the works of the poets were the only repositories of divine knowledge; and they were looked up to by the credulous populace, with the most profound veneration and awe. What the prophets were in the Jewish church, the poets were considered in the heathen world. Hence in ancient times; as Cowper says,

The sacred name
Of prophet and of poet was the same.

I cannot doubt that poetry was originally instituted for holy uses; and that in progress of time, as the light of Revelation gradually ceased to shine, it assumed a new character, and, like most other institutions of Divine appointment, was counterfeited for other purposes. For what is there in the worship of Jehovah which has not been imitated? Has not the evil spirit his temples, his priests, his sacrifices, and his oracles? Has he not his worshippers in every land? In this system of adoration, music and poetry have always borne a very prominent part, and are attended with no inconsiderable effect; but I cannot avoid remarking how superior, even in this respect, is sacred poetry to profane.

Where shall we trace through all the page profane,

A livelier pleasure and a purer source
Of innocent delight, than the fair book
Of Holy Truth presents? For ardent youth

The sprightly narrative; for years mature

The moral document, in sober robe
Of grave philosophy array'd?

This "Book of Truth" contains materials at once the most curious and instructive. Are we charmed with the histories of past ages, and the narrations of extraordinary events? There we are not only led to converse with the Antediluvian sages, and are made acquainted with the manners and customs of

the "world before the flood:" but our curiosity is still further gratified by an account of the creation of the world itself; in which all is wonderful—wonderful without a parallel—and yet conformable to the strictest laws of nature and verity.

O scenes surpassing fable, and yet true!

Scenes—in comparison of which the fictitious dreams of the metamorphoses, and the vain Theogony of Hesiod, were they true, would be but uninteresting tales. At the mere intimation of Jehovah's will, a confused and undigested chaos assumes an appearance of the most exquisite symmetry! Heterogeneous substances are divided with infinite skill, and reciprocally operate upon each other with the most beneficial influence to the whole! What a noble subject would this be for a true poet to enlarge upon! Here the liveliest genius might expatiate with the greatest freedom, without in the least degree transgressing the boundaries of truth. The Christian poet should, indeed, always remember that he stands on holy ground, and that he is not wantonly to rush beyond its limits, to cull flowers which are not congenial with the nature of the soil. Indeed it is not necessary that he should do so, even for the sake of poetical effect. "There is not a greater lie in all the poets," observes Cowley, "than that lying is essential to good poetry." On subjects unconnected with religion, it is true that this assertion needs modification. A simple statement of the occurrences of common life could hardly excite that liveliness of feeling which it is the peculiar business of poetry to produce. Scenes of dull uniformity must therefore be presented under new aspects, and through the medium of exaggeration, and be enlivened by the enchanting hues of fiction. But the *Christian* poet needs not have recourse to such expedients; if he look into the Sacred Word, he will find it

to be an inexhaustible magazine of poetical elements. Where shall we meet with a detail so affecting as the simple history of Joseph? What can be more surprising than the events in Egypt, and the passage through the Red Sea? What astonishing instances of power and providential care mark every step of the journey through the Wilderness!—instances so astonishing as would appear utterly incredible, were they not recorded in the word of Him who is Truth itself. Nor is the elevated language in which some of these events have been celebrated less worthy of admiration. What are all the feats of Homer's gods and heroes, compared with the wondrous deeds enumerated in the Song of Moses; and what is the language in which they are expressed, to that of the sacred penman? This triumphant song is not only far more sublime than any uninspired writing, but likewise by far the most ancient poetical effusion with which we are acquainted. The retreat of the ten thousand Greeks has always been considered a most arduous enterprise, and remains immortalized by the pen of one of the most elegant writers of antiquity; but when viewed in connection with the pilgrimage of the children of Israel from Egypt into the land of Canaan, it loses half its interest.

Nor is the sacred soil less fertile in subjects for the epic than for the lyric muse. Who is better calculated to be the hero of a poem than Moses or Joshua, Sampson, or David! What achievements so glorious as those which they performed, who, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens?" The eventful life of the son of Jesse would especially furnish a most noble subject for a

divine poem. The fragment of the *Daveids*, imperfect as it is, and marked with numerous blemishes, affords a specimen of what might be done by a man equal to such a task, and who would devote himself to its performance.

It is true that Milton has chosen the loftiest and most august theme of all; and has built upon it such a monument, as abundantly proves the infinite advantages which a bard, enlightened by Revelation, has over the most exalted of the heathen poets. While, then, we have the works of Milton, (to say nothing of the poetical parts of Scripture itself,) why should we endeavour to persuade ourselves that divine subjects are unsuitable to the genius of poetry? Of the dramatic way of writing also, which has in almost every age been much admired, the Sacred Volume affords some beautiful specimens. The Book of Job partakes much of the nature of a drama. It was in all probability written in verse: but be that as it may, it certainly contains some of the finest and most poetical ideas that language can express. Nothing can equal the dignity of the Almighty's speech from the whirlwind. It is, as Dr. Young expresses it, by much the finest part of the noblest and most ancient poem in the world. Bishop Patrick says, "Its grandeur is so much above all other poetry as thunder is louder than a whisper." Young's own paraphrase is usually, and I think deservedly, considered a beautiful and elegant sketch: even Johnson himself could not help allowing that in this he had very well succeeded. The following lines are an appropriate translation of a most exquisite original:—

Where didst thou dwell at nature's
early birth?

Who laid foundations for the spacious
earth?

Who on the surface did extend the line?
Its form determine, and its bulk confine?
Who fixt the corner-stone? What hand,
declare,

Hung it on nought, and fasten'd it in
air?

When the bright morning stars in concert
sung!

When heaven's high arch with loud
Hosannas rung!

When shouting sons of God the triumph
crown'd!

And the wide concave thunder'd with
the sound!

With what elegance and propriety scriptural facts may be clothed in a dramatic dress, may be seen by consulting Racine and Corneille, or the admired work of Mrs. Hannah More, in the execution of which she has indeed (to use her own words) "reflected with awe that she stood on holy ground," and yet has indulged her imagination in the most useful and interesting excursions.

It is a subject of doubt among many serious Christians, whether works of fiction, upon religious subjects, be they prose or verse, have a tendency to promote the interests of religion. If they contain nothing that is wild, extravagant, or romantic—if they preserve throughout an awful regard to the Divine Majesty, and continually inculcate the principles of morality and evangelical obedience—I do not see why they may not be read with profit and advantage. Such writings seem to derive some countenance from Scripture itself. The Book of Job, just mentioned, is, I conceive, a kind of parable, founded upon truth; for, probably, no person will say that all the conferences of Job and his friends, &c. were carried on in the very form and words in which they are related to us. It is sufficient that the general facts be strictly and literally true: as to the form and manner of their relation, they are such as seemed best to the compiler, under the infallible guidance of the Holy Spirit. The same may be also said of those beautiful little poems called the Canticles; though there is undoubtedly a sublime and significant meaning under the veil of the exterior

imagery. Again; are we pleased with the plaintive strains of sorrow and the effusions of real grief? Let us read the monody of the "sweet singer of Israel," on Jonathan and Saul; or his passionate exclamations on hearing of the death of his son, his favourite son Absalom. Let us peruse the melancholy pages of Jeremiah's Lamentations, of which one would conceive, as Doctor Lowth says, that every letter was written with a tear, every word the sound of a broken heart. Unfeeling, indeed, must that breast be which does not waken into a sympathetic emotion! Do we look for boldness of figure and majesty of description? Let us attend to the flights of the Psalms, the magnificence of the Prophets, and the loftiness of the Apocalyptic visions. Is there any thing comparable, in any uninspired writer, to St. John's description of the angel? He has introduced the most surprising phenomena in nature, as the accoutrements of this august personage. His raiment is composed of one of those vast aerial sheets which often mantle the whole visible horizon, and his diadem is formed of a rainbow: his aspect is even still more sublime; "his face was as it were the sun;" "his feet were as pillars of fire;" his attitude is majestic and commanding; "he set his right foot upon the sea, and his left foot upon the earth." Who without wonder can contemplate this representation! how much does it exceed in grandeur all the fables of heathenism or the creatures of modern fancy!

But to select all the elevated

passages of the Bible would require a volume. A vein of dignified simplicity runs through every part of it. From its pages some of the most eminent English poets have borrowed not only ideas, but many of their happiest expressions. Dr. Watts tells us, that he thinks nothing is more favourable to the cultivation of poetical genius than the incessant reading of the Prophets. This, in his opinion, is far better than following the counsel which Horace gives us, of turning over day and night the Grecian models. How greatly did an intimate acquaintance with the songs of Zion contribute to the unrivalled excellency of the prince of all poets! That he had such a predilection, he himself has told us: and surely that such a genius should derive his highest gratification from the Oracles of Truth, ought to remove every prejudice that may exist in the mind of any one, as if religion were incapable of being associated with a cultivated taste in all its modifications. As his words strikingly bear upon the point in hand, they may properly form the conclusion of this paper.

Yet not the more
Cease I to wander where the Muses
haunt,
Clear spring, or shady grove, or sunny
hill,
Smit with the love of sacred song; but
chief
Thee Zion, and the flowery banks beneath
That wash thy hallow'd feet and warbling
flow,
Nightly I visit.

Paradise Lost, Book iii, lin. 26—32.

CERETICUS.

REVIEW OF NEW PUBLICATIONS.

Considerations on the Doctrines of the Evangelical Clergy; and on the probable Effects of Evangelical Preaching: a Sermon, preached at Frome, Somerset-

shire, on Monday June 2, 1817, at the Visitation of the Rev. Charles Sandiford, Archdeacon of Wells. By the Rev. RICHARD WARNER, Vicar of Norton-

St.-Philip's, Somerset; and Rector of Great Chalfield, Wilts. *With an Introduction and Notes.* pp. xii. 66. Bath: Cruttwell. London: Longman and Co.

The Nature and Tendency of Apostolical Preaching considered: a Sermon preached in the Parish Church of St. Michael, Bath, on Sunday June the 8th, 1817, for the Benefit of the Bath Infirmary and Dispensary. By WILLIAM DEALTRY, B. D. F. R. S. Rector of Clapham, late Fellow of Trinity College, Cambridge. pp. iv. 38. 8vo. London: Hatchard. 1817.

LE Sage, when insisting upon a point respecting which he found great difficulty in carrying conviction to the minds of his readers—namely, the unparalleled shortness of his own memory—gives us several curious histories of persons labouring under this unhappy malady. To these instances many others might be added. Dr. Priestly states that he wrote a treatise on light twice over, with an utter forgetfulness of his first essay: and we even remember reading of an unfortunate person who retained a faint recollection of having been present at some remarkable siege, but could not possibly recollect whether he was of the number of the besiegers, or of the besieged.

But of the various phenomena of this kind, we do not remember to have seen distinctly noticed that very large class of “forgetters,” who from day to day continue to urge the very same arguments in the very same spirit and the very same words with their predecessors, in complete inattention to the fact that these arguments have been confuted by every writer upon the subject; and that those who advance them have been challenged again and again, and have shrunk from the challenge, to establish them by a single fact. The sermon of Mr. Warner, for instance, is pointed at what are called the

“Evangelical Clergy.” He even names one or two individuals as attached to that body, and brings a host of formidable charges against their opinions. Now the request has more than once been urged, and fair disputants ought to listen to it, that the objectors to the sentiments of these individuals should produce passages from their numerous writings, establishing the charges. But Mr. Warner, though in a far better spirit than many of his fellow-soldiers in this singular campaign, forgets every past skirmish and defeat, and returns to the attack, as though no arrow had ever been shot by the enemies, or repelled by the friends, of the class of persons on whom the assault is made.

In this state of things we really could scarcely have summoned resolution to enter anew upon this endless contest, and to restate what appears to have been stated a thousand times before with so little effect, but for the singular coincidence presented to us by the publication of the two sermons which we have chosen for the subject of our present criticism. Mr. Warner is a clergyman who would wish to be understood as not to belong to that body of persons called, for the sake of distinction, Evangelical. Mr. Dealtry is also a clergyman who has been very generally considered as associated with that body. These two gentlemen have both written and published sermons on the very same text. That of Mr. Warner was preached on Monday the 2d of last June; that of Mr. Dealtry, on Sunday the 8th of June. The sermon of the one evidently could not be, and we have particular reason to believe was not, designed as an answer to the other: and yet, had an answer been specifically intended, the sermon of Mr. Dealtry could scarcely have been better adapted to the purpose. Not the smallest indication appears of his having heard of Mr. Warner's attack, and much less of his intend-

ing to reply to it; and yet the line of argument incidentally carries with it a sort of refutation, of which the public mind will at once discover and acknowledge the force.

Thus happily supplied with a new kind of defence, we resume our ancient task with new alacrity, designing freely to avail ourselves of our valuable associate, and occasionally to throw our own darts from behind his protecting shield.

The sermon of Mr. Warner (as well as that of Mr. Dealtry) is on the text—"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."—To the sermon of Mr. Warner is prefixed a pretty long preface, which we shall first notice.

It sets out with a declaration very honourable to the writer, and which we trust will be considered, by those who think in other respects with Mr. Warner, as a sufficient reply to the thousand calumnies of some of those minor disputants who now and then think it right to break a lance in this controversy.

"I am exceedingly anxious that the *spirit* in which the following sermon was written, may be neither misconceived nor misrepresented. It was such, I trust, as becomes a Christian; a minister of the Gospel of peace; and a fellow-labourer in the vineyard, with those whose religious views it takes the liberty of discussing. Its subject regards *principles*, rather than *persons*; and, while I feel myself compelled to differ from the *Evangelical Clergy* (as they are now named) *toto celo*, both in their *views* of the *doctrines* of the New Testament, and in their ideas of the *manner* and *matter* proper for *public religious instruction*; I can clearly see, and cheerfully acknowledge, the many claims which they present to my respect and esteem. I *respect* their sincerity, and unwearied exertions in 'the way' which they conceive to be the right one: I *respect* their purity of life, their irreproachable morals, and their sanctity of

manners; and I *esteem* them 'for their very *WORK's* sake;' for their being so 'zealously affected' towards the poor, the sick, and the miserable; and for that devotion of their thoughts, talents, and time, to the performance of the duties of their important and responsible calling, which they almost universally display." Warner, pp. i, ii.

Mr. Warner next proceeds to state some of his objections to this body of clergy; and he states them, as we think, in a fair and reasonable manner.

"But, as the Apostle said of the church of Ephesus, though 'I know thy works, and thy labour, and thy patience, and how thou canst not bear with them that are evil, nevertheless I have somewhat against thee:' so, they who think with myself will still find deep matter of regret in reflecting, that all these labours are directed to the diffusion of a religious system, which does not appear to harmonize with the *tenor* of the *Gospel*, nor with the *principles* of the *Established Church*; or to promise the improvement of the *morals*, or the promotion of the *happiness*, of mankind; and will, consequently, consider themselves as bound, by *fair argument* and *temperate discussion*, to unveil its defects, and oppose its growth: I say, by fair argument and temperate discussion; because, the character of those with whom we differ, and the sacredness of the point in question, demand thus much of us; because, no approach can be made to the *truth* except through the path of candour and good-will; and more than all, because, as the immortal Hooker justly remarks, 'there will come a time, when three words uttered with charity and meekness, shall receive a farre more blessed reward, than three thousand volumes written with disdainfull sharpness of wit.'" Warner, pp. ii, iii.

He soon after, however, more fully develops his views on this subject; and the reader will determine how far a part of the charges here alleged against the body of persons in question, harmonizes with the panegyric just pronounced.

"It is a matter of general notoriety, that in the writing and preaching of the *Evangelical Clergy* FAITH is brought forwards as the great object, to whose

attainment and culture the Christian is directed to devote all his energies; I will not say to the utter exclusion of GOOD WORKS, but, to their concealment or degradation: and, as the effulgence of the sun eclipses, though it do not extinguish, the stars, so this principle, arrayed as it is, by our evangelical brethren, in super-eminent glory, and made the constant subject of exalted panegyric, naturally engrosses all the attention of the hearer or reader, and prevents any slight, accidental recommendation, or feeble praise, of the *divine morality* of the Gospel from making an impression on his mind. Now, it is obvious, that such a view of religion as this must be very agreeable to the generality of mankind; because, it puts them in possession of a principle, which, while it may be easily obtained, will serve all the purposes of a troublesome course of moral virtue, and stand in the stead of humble thoughts of ourselves, and charitable dispositions towards others; which is compatible with many little deviations from rectitude in our transactions with our fellow-men, and with many secret and silent breaches of our duty towards God." Warner, pp. iv, v.

Mr. Warner goes on to examine two arguments, which are sometimes, he says, alleged in support of the "truth and utility" of the Evangelical system; namely, its rapid growth, and its popularity among the Dissenters from the Established Church. Certain it is, that if this rapid growth originate in its congeniality with the bad passions or tastes of the human mind; or if its alleged popularity with Dissenters spring from any undue compromise of the distinct principles or discipline of our church; neither the growth nor the popularity of the system are trophies of honour, but badges of disgrace. But here we must stop to say, as the course of Mr. Dealtry's argument does not lead him into this corner of the subject, that the statements on which Mr. Warner grounds this as well as most other parts of his argument are wholly gratuitous; and, therefore, must be established before they

can lend any real weight to that argument. But let the reader satisfy himself upon this point, by listening for a moment to the reverend author.

"To the *first* recommendatory circumstance we have already," says Mr. Warner, "given an answer, by briefly shewing the *ease* with which this system may be adopted, the *convenience* it affords to those who dislike the irksomeness of a rigid morality, and the *comforts* which may be purchased by it, 'without money, and without price' which sufficiently account for its rapid growth." Warner, pp. vi, vii.

Now here it is obviously altogether taken for granted, that the system preached by the Evangelical clergy is "convenient, &c. &c. to those who dislike a rigid morality." The subject is far too extensive for us at present to discuss; and indeed the *onus probandi* lies on the accuser. But thus far we may say, that a very large part of society appear to find the doctrine of the Evangelical body very far from convenient to them. Large classes of theologians, not forgetting that "sound divine," Dr. Butler, of Shrewsbury, at their head, are not indisposed to denounce their doctrines as irksome and burdensome to a very high degree. Dr. Butler considers this body of clergy as pushing to a most mischievous extreme, that very inconvenient doctrine of self-denial. He views the conduct of our Lord, when supping with publicans and sinners, as somewhat analogous to the intercourse of Socrates with courtizans; and claims vehemently for every Christian this convenient measure of Socratic licence. Mr. Warner also states, that the accompaniments of the Evangelical scheme are "gloom, melancholy, and terror—that it scowls on all the innocent joys of life—contemns the whole range of intellectual pleasure—prescribes groans and tears, the sacrifice of present harmless enjoyment, and the anticipations of future and eternal woe, as the most

acceptable offering to Heaven." Now, if this be true, these are strange baits with which to solicit the appetite of irreligious persons. The dislikers of a rigid morality usually discover little predilection for tears, and gloom, and self-denial. These are not the gilded fruits which glitter in the garden of sensuality. We have often felt much astonishment that reasoners upon this subject should never be struck with the paradox involved in their own delineations, relative to the Evangelical body. We really think that if these delineations were presented to some remote nation as a sort of enigma, their cunning men would be not a little puzzled to solve them:—"What is that which is at once the most austere and the most loose in principle, the most gloomy and the most licentious in practice; which lives rigidly, and preaches 'conveniently;' which, detesting holiness, makes its converts holy; which, overthrowing all the foundations of morality, renders moral all whom it touches; which, though an enemy to the Establishment, crowds all the churches that it enters; and which, though an enemy to the Prayer-book, spreads it more widely than any other instrument of circulation?" To be quite serious—should not men of candour be led to suspect that the good fruit which they allow to exist cannot thus uniformly grow on a bad tree; and that men of irreproachable lives are likely, on the whole, to be acting on irreproachable principles? Let Mr. Warner bring the Evangelical principles to this test.

As to the *second* point, namely, the popularity of evangelical religion with Dissenters, Mr. Warner is not less gratuitous in the nature of his statements. "The basis," he says, "on which the Establishment and the Dissenting connections are to form a church alliance, must be a very different one from that of Evangelical preaching—it must be one which recognizes the good old principles of the Church of Eng-

land, and one which includes the Prayer-book in the covenant: it must not involve any compromise in the doctrines, or any change in the constitution of the church; and the act of union must be sealed on the altar of our fathers." Now here is a silent assumption that the alleged union of the Evangelical body with the Dissenters is formed upon a different basis; that peace is purchased by a compromise of doctrines or discipline, or both. But where is the proof of this? The Evangelical clergy deny it; and the Dissenters, who would naturally be quick enough in discovering so grateful a compromise, do not discover it. On the contrary, many of them pretty stoutly, though, as we think, unjustly, complain of the bigotry and high churchmanship of the Evangelical body. This is especially one of the common places of the Eclectic and Monthly Reviews.

It may, however, be worth while to examine, for a moment, what is the nature and cause of the union, which, to a certain extent, may possibly be considered to exist between the Evangelical body and the Dissenters.

There are, then, mingled with the Dissenting body in these realms, many excellent individuals, who are not so much in love with Dissent as not to venerate truth and holiness, wherever they find them; and, discovering in many of the Evangelical body, the pursuit and proclamation of truth, and the steady practice of active and self-denying virtue, they give them the right-hand of fellowship; and are in many instances, gradually learning first to tolerate, then to love, then to prefer the Church, for the sake of its more holy and zealous members.

There are, on the other hand, a large number of individuals in the Evangelical body, who, though they decidedly prefer the Establishment, yet respect the scruples of conscientious Dissenters;—who be-

lieve many of them are doing much good in their generation; who contemplate their labours among the heathen not without delight and gratitude; and who can heartily co-operate with them at home, in every work of piety or charity, which does not demand a compromise of principle, or a change of established discipline. These persons are not, by any means, loosening in their attachment to the church, or gliding into dissent. On the contrary, we firmly believe, and not a few Dissenters expressly complain of it, that this portion of the clergy were never more attached to the Church in their tastes and opinions than at the present moment.

We must now return from this discussion to Mr. Warner, whose remark incidentally betrayed us into it. The discourse of the reverend author opens with some judicious observations on the Epistle to Titus—not unlike those which introduce the sermon of Mr. Dealtry. We perfectly agree with Mr. Warner, and we believe that he would not find an individual amongst the Evangelical clergy who does not agree with him, in thinking that the text already cited imposes upon the ministers of Christ “an awful obligation to display frequently and fully to their hearers the immense importance of the practical part of religion.” (p. 16.) In the sentence, however, which follows, we should hesitate to pronounce our perfect accordance with the author, till we know the exact sense in which he employs one of its leading terms. He considers clergymen as bound to maintain “the absolute necessity of their observing the commandments of Christ as a condition of salvation through Him.” If “condition” here mean a “*sine qua non*”—a something without which, if in our power, no man can enter into the kingdom of heaven—we, in common with Mr. Scott or Mr. Smeon (to whom the author afterwards refers), perfectly agree

with him. But if he mean by the word a *procuring* or *meritorious* cause, he has neither our concurrence, nor, what is of far more importance, the concurrence of Scripture: and we would add, that the ambiguity of this litigated term is, in our judgment, a sufficient reason why an exact and scrupulous divine should not employ it, in the undefined manner in which it occurs in Mr. Warner's pages. But, whatever may be the measure of our concurrence with him in this sentence, we can have no doubt as to withholding it from another sentiment in the same page, where Scripture is misquoted, and, in its misquoted state, applied to the establishment of a somewhat-unusual interpretation of the author's text.

“When,” says the author, “the angelic host chorussed the birth of the ever-blessed Saviour, they proclaimed, that ‘peace and good-will among men,’ the result of the general exercise of the relative and social virtues, was a part of that rich plan of mercy which God had designed, in his eternal counsels, for the salvation and happiness of the fallen and miserable race.” Warner, p. 16.

Now we read in *our* Bibles not “among” but “towards men”—a reading certainly more favourable to the ordinary interpretation which refers the expression to the “good-will” or kindness of God, manifested in the Gospel, towards a lost world. These, however, are trifling mistakes, in comparison with some of the statements which follow.

After a strong denunciation of Puritanism, and of the atrocities connected with it in the days of Cromwell, the author proceeds to the days of Charles II., which he thus characterizes:—

“But, happily, this melancholy scene of religious error, and moral perversion, endured only for a time. With the restoration the country returned to its senses. The church was reinstated in its dignities, and in its former liberal influence on the public character, and on public manners; its sublime and improving Liturgy, its beautiful and af-

fecting services, its solemn and decent forms, were again by law established; and the national religion became, what it was before the rebellion, a reasonable, mild, and practical system of faith; a goodly, sober, and edifying form of worship. Men, illustrious from their station, but more so from their virtue and talents; prelates and dignitaries, philosophers and scholars, stepped forwards to clear away the rubbish which had been heaped upon the fair face of Christianity, during the triumph of darkness and delusion. They vindicated its reasonableness, and simplicity; illustrated its moral tendency, as well as its spiritual nature; and shewed, moreover, clearly and fully, that the Established Church was founded upon this genuine and unadulterated religion, having 'Jesus Christ himself for its chief corner-stone;' and bearing upon its front this best credential of its apostolical origin and legitimate descent, an adaptation to spiritualize and improve those within its pale; to render them holy and virtuous, benevolent and useful, in time, that they might be fitted for a glorious eternity." Warner, p. 21, 22.

Now it appears to us that such unqualified panegyrics upon the days of Charles II., and the churchmen of that period, are both inaccurate in themselves and injurious in their tendency. They are inaccurate, inasmuch as the concurrent testimony of historians assures us that the clergy of that day partook, to a very culpable extent, of the corruptions of the court; and that little head was made by them against the irruptions of drunkenness and blasphemy in every quarter of the land. We believe, for instance, that the following statements, among others, of Bishop Burnet have never been disputed by candid examiners.

"With the restoration of the king a spirit of extravagant joy spread over the nation, that brought on with it the throwing off the very professions of virtue and piety: all ended in entertainments and drunkenness, which overrun the three kingdoms to such a degree, that it very much corrupted all their morals. Under the colour of drinking the king's health, there were great disorders and much riot every where: and

the pretences of religion, both in those of the hypocritical sort, and of the more honest but no less pernicious enthusiasts, gave great advantages, as well as they furnished much matter, to the profane mockers of true piety. Those who had been concerned in the former transactions thought they could not redeem themselves from the censures and jealousies that those brought on them, by any method that was more sure and more easy, than by going into the stream, and laughing at all religion, telling or making stories to expose both themselves and their party as impious and ridiculous. The king seemed to have no sense of religion: both at prayers and sacrament he, as it were, took care to satisfy people, that he was in no sort concerned in that about which he was employed. So that he was very far from being an hypocrite, unless his assisting at those performances was a sort of hypocrisy, (as no doubt it was): but he was sure not to increase that by any the least appearance of religion. He said once to myself, he was no atheist, but he could not think God would make a man miserable only for taking a little pleasure out of the way." Burnet's Own Times, Vol. I. pp. 145, 146.

"For some time the king carried things decently, and did not visit his mistress openly. But he grew weary of that restraint; and shook it off so entirely, that he had ever after that mistresses to the end of his life, to the great scandal of the world, and to the particular reproach of all that served about him in the church. He usually came from his mistresses lodgings to church, even on sacrament days. He held as it were a court in them: and all his ministers made applications to them." Ibid, p. 285.

But Mr. Warner's statement is, moreover, in our judgment, injurious as well as incorrect, since it proceeds upon, and serves to establish, the error, that the duty of the clergy is discharged, when they give due attention to the outworks of religion, without endeavouring to promote the real conversion of sinners, and a devotion of the soul to God. It is perfectly true, that, even in the bad times of Charles II., there were not wanting among the clergy those who with ability and zeal defended the church against

the attacks of the Puritanical party; and it is moreover true, that a very small body of clergy devoted themselves to the still loftier object of maintaining the great truths of religion, and of bringing them home to the hearts of men: but the fact is unquestionable, because standing upon the authority of the most distinguished writers of the day, that the bulk of the clergy had so conformed themselves to the popular tastes and manners, as to call forth the loudest reprehension of some of their brethren. And it is well known, that the party called the Latitudinarians, though themselves but cold divines, associated together, in order, among other objects, to repel the encroachments of a sort of merely heathen morality, which was gradually superseding, in the national pulpits, all the great principles of the Gospel.

No error can, indeed, be more pernicious, than that of taking for granted that the clergy are discharging all the duties of their sacred function when they are merely repelling assaults upon the circumvallations of Christianity, or of any particular church. It is possible, may be easy, to defend the walls, and neglect the altar, or even to defend the altar, and forget the flame that should burn upon it. It is easy to say much for Christianity, and little which is calculated to make men Christians; and such, we grieve to say, was the crime of the clergy of the Church of England in those days. Nor did it cease with them; for through the whole period which preceded the middle of the last century, the ministers of the Establishment were, as a body, very negligent in discharging its duties; and if the church is now returning to the path of duty; if she is walking more worthy of her high vocation; if she is proclaiming half-suppressed doctrines, and pushing them onwards to their legitimate results in the life and temper of her professors, we believe that the improvement is owing chiefly, under God, to the

Evangelical clergy. But on this point Mr. Warner widely differs from us, and we think it right to let him speak for himself.

“Among the wonders of the present age, however, may be numbered as one, not the least remarkable in its nature, nor least portentous in its probable consequences, a considerable change in the private opinions, and public spiritual instruction, of many ministers of the Established Church. Within our own Zion, and from among our own brethren, a numerous and increasing party has arisen, designated by a name, (whether assumed or imposed, I know not,) but which will readily suggest itself to your minds, whose views of the Gospel scheme, the doctrines of Christianity, and the way of salvation, are entirely in opposition to the mild, and reasonable, and practical tenets of the church whereof they are ministers, to the liberal principles on which it is founded, and the moral and improving effects which those principles are calculated to produce.

“Remarkable, neither for stature of intellect; nor for depth of learning; nor for range of research; nor for ardour of inquiry; nor for knowledge of human nature; nor for experience of mankind; the clergy to whom I allude hesitate not to declare, that they have discovered a *new light*, another ‘Star in the east,’ which has not hitherto shone upon our Establishment; necessarily implying, that the reformers of our faith, the compilers of our liturgy, the chief ornaments of our church, the larger proportion of our great, and good, and wise divines, have, for ages back, been ‘groping in darkness, and wandering in error,’ deceiving and deceived; till they ‘arose true prophets in Israel,’ and, by the exclusive gift of ‘eyes well purged with euphrasy,’ detected the delusions under which their forefathers had laboured, and the mortal mistakes in which their contemporaries are involved.

“‘It is pain and grief,’ my reverend hearers, to the spirit of Christian charity, even to glance at the aberrations of men, many of whom, we are sure, and all of whom, we cordially believe, are pious, conscientious, and sincere: and still more distressing is it to point out what we conceive to be the faults of our own brethren, with whom we would gladly ‘take sweet counsel,’ and ‘walk

in the house of God, as friends.' But self-defence will occasionally impose upon us the adoption of harsher measures than candour would otherwise have recourse to; and, when the people are taught, by the divines in question, either from the pulpit or the press, either by open avowal or indirect insinuation, that they do not hear the Gospel from the great majority of the Established clergy; that they are defrauded of the 'bread of life,' and 'the waters of salvation,' by most of their legally-appointed teachers, you will, I am sure, agree with me, that it is not only a justifiable measure, but also an imperative duty, to endeavour to vindicate ourselves from so discreditable an accusation; and to shew to those whom we are authorised to instruct, and to the world at large, that the charge of erroneous teaching applies with stricter propriety to those who have 'hewed them out cisterns, broken cisterns, that can hold no water,' than to them who have not 'forsaken the fountain of living waters,' but continue 'in the old paths where is the good way, and still walk therein.'" Warner, pp. 24—26.

The author then proceeds to establish the positions:

1. That the religious views of this body of clergy are not, in the words of the text, "good;" and,
2. That they are not "profitable unto men."

We shall extract a part of the argument intended in proof of the first proposition.

"It is a fact too notorious to require formal proof for its establishment, and one, perhaps, which the clergy referred to will not be disposed to contradict, that the usual, and, I may add, the exclusive theme of praise and recommendation, in their sermons and writings, is FAITH; which, like the brazen serpent in the wilderness, is lifted up, a conspicuous, and solitary object, for 'men to look thereon and live:' that it is presented to their hearers and readers, as the 'alpha and omega, the beginning and the end,' of religion; on which the attention is to be exclusively fixed, and to which the heart is to be entirely devoted. The very phrase 'good works,' as a condition of salvation, is unknown in their theological vocabulary; and the utmost they will allow to moral virtue, when it is reluctantly admitted as a topic of casual notice, or

cold recommendation, is, that its only value in the sight of God arises, not from its being a proof of religious obedience, but merely from its being an evidence of faith. Fearful that man should build any claim of merit upon any thing he can do himself, and plead his personal righteousness as an object of God's acceptance, (an assumption which we hold in equal abhorrence with themselves), they have flown, in the oscillation of human imbecility, to the contrary extreme; and, either positively or negatively, by actual disparagement of 'good works,' or contemptuous silence respecting them, they rob religious and moral obedience of its legitimate honours; of that value in the sight of God, and of that praise from Him, which he in his mercy is pleased, for the sake of Jesus Christ, to attach to every humble and sincere endeavour to 'do' his 'will;' and to which he put his own seal, when, in the case of Cornelius, his angel said, 'Thy prayers and thine alms are come up for a memorial before God.'" Warner, pp. 27, 28.

The accusation here set forth is plainly this—that the Evangelical clergy preach faith, to the exclusion of good works. It is not simply meant that they proclaim faith alone to be the instrument of our justification before God; for, to that charge, in common with Apostles and Prophets, and with the fathers of the Church of England, and with every devout Christian in every age and country, they freely plead guilty. But they are here, and elsewhere, charged with proclaiming good works to be altogether unnecessary to salvation—with preaching a dead and inoperative faith—a faith which is, indeed, opposed to all good works. Now to say nothing of other divines of this class, let Mr. Dealtry's sermon be taken as a specimen of the usual manner of these writers, and let us see whether it does not refute so hazardous and unfounded an imputation.

"The Apostle concludes his exhortation by stating the excellency of the things which are here recommended. 'They are good and profitable unto men.'

"It is not perfectly obvious, whe-

ther this commendation is meant to apply generally both to the doctrines and the effects of them, or whether it relates simply to the immediate antecedent, good works. The latter appears to be the most natural construction; and, since on either supposition good works are included, we shall incur no risk of material error in affirming of these works, that they are good and profitable unto men.

“*They are good in themselves.*”

“It is true, that they cannot atone for transgression; they cannot reconcile us to God; but they spring from a good source, and for that reason he beholds them with pleasure. ‘A good tree cannot bring forth evil fruit:’ the quality of the act is determined by the motive and principle of action. This is precisely the view of the subject taken in the Twelfth Article of our Church: ‘Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God’s judgments; yet are they pleasing and acceptable to God in Christ.’” Dealtry, pp. 25, 26.

And again —

“Nothing can be more unscriptural than to describe holiness and obedience, as something incidental—as a mere appendage to the Christian character—as a graceful embellishment, or even as a valuable addition. No: these things occupy a far higher place in that scheme of salvation, the very sum and substance of which is the sanctification of our corrupt nature. In what did the ruin of man, which followed Adam’s transgression, consist? Not in the *natural* evils and miseries which that fatal event introduced; not in the disorder and confusion, which it spread over the face of the world; not in lightning, and tempest, and earthquake; not in plague, pestilence, and famine; not even in death itself, with all its bitterness. These, alas! were but the symptoms or the effects of the disease. The real sting of that calamity consisted in the moral depravation which it introduced, in the pollution of the soul, in the loss of the Divine similitude. This it was that constituted the essence of the evil; and this it was which Christ came down to destroy. The Fall of man was a fall from holiness to sin: the Restoration of man is a restoration from sin to holiness; a restoration which begins on earth, and is completed in heaven. The work of

Redemption is not merely the deliverance from punishment—it is the re-establishment of God’s laws, against which sin had rebelled; the re-edification of his workmanship which sin had overthrown; the restitution of his image, which sin had defaced.” Dealtry, pp. 31, 32.

In this manner Mr. Dealtry proceeds, page after page; and can any passages be more decisive on this subject? Has Mr. Warner himself written with half the force upon this point? Would a person desirous of assailing a dead faith resort for the instruments of his warfare to the armoury of Mr. Warner, or to Mr. Dealtry, judging of each from the specimen of their respective weapons here presented to us? We venture also to declare that the language of Mr. Dealtry is not peculiar to himself; that it is common to writers of this class; that extracts equally decisive might be made, *ad libitum*, from the works, for example, of the two individuals specifically marked out and censured in Mr. Warner’s sermon—namely, Mr. Scott and Mr. Simeon. What, then, is to be said of charges such as these? And how is it that they so often find their way into the pages of men of professed candour and honesty? We declare ourselves to be wholly unable to give any satisfactory reply to these questions, but one; namely, that men of professed candour and honesty do not, after all, study and examine for themselves. They take up some virulent review, or they listen to some visitation-scandal; or they dip into the caldron of some hot controversialist; and whatever their flesh hook takes up of the unwholesome mass contained in it, they produce to the public as the result of their own diligent researches and candid investigation. But is this either candid or honest? We would be far from vindicating all that may have been said or done by persons on whom the title of Evangelical has been bestowed. Indeed, that name has been some-

times made to take too wide a sweep, and to comprehend things of too discordant and doubtful a character. But of that class of clergy who gain the name of Evangelical by pressing the doctrines of original sin, of justification by faith alone, of conversion of the heart by the Holy Spirit; who love truth better than party, and moderation rather than extremes; who inflexibly adhere to the great principles of the Gospel; who preach as dying men to dying men, and whose lives, and tempers, and zeal, and benevolence illustrate and adorn their principles;—of such men we say, with confidence, that we believe them to be the moral riches of the country, the pillars of the Establishment, and the best advocates of the Gospel, against the attacks of secularity and indifference. Had we a thousand voices, we should think them well employed in endeavouring to rouse our fellow-countrymen, and especially our men of power and influence, to give themselves to the serious consideration of this controversy. The point to be determined is, what body of clergy best fulfil the pledges of their ordination, and the will of that Great High Priest by whom the true minister is anointed to his office. Let the public narrowly watch the conduct of the discordant parties, in order to ascertain which of them is best entitled to the praise of diligence, zeal, and holiness. Let them pass from the conduct to the doctrines of the two parties, and determine which bear the stamp of the Bible; which fit the moulds that our ancestors have transmitted to us, and laid up in our national ark as the model for future generations. Let them not be frightened or deluded by hard names. Let them, moreover, remember the mighty influence which the priesthood exert upon the morals and the destiny of a people; that their example forcibly affects every rank, and age, and condition of the people; that,

like their blessed Master, they are “set for the fall or rising of many in Israel;” that a bad priesthood is, perhaps, the worst scourge which God inflicts upon a guilty people; and that a good one is a blessing inferior to none which, in the course of his providence, he is accustomed to bestow. Let us not be thought to have any desire to depreciate the clergy: on the contrary, the wish of our heart is to exalt them, wherever they are humbly and faithfully performing their high duties. But when the main object of any individuals among them appears to be to oppose themselves to what is right; to spy out remote and contingent evils in benevolent and religious institutions; to stint the exertions of Christian zeal; to check the march of improvement; to poison the weapons of controversy; to seal the eyes of the people in the slumbers of popish ignorance or priestly infallibility; to substitute ceremonies for duties; to sleep themselves, and to breathe out drowsy execrations against their more vigilant brethren; we cannot but expostulate with them, we cannot but wish them more deeply sensible of their awful responsibility,—and if, after every effort, they remain irreclaimable, we cannot but desire some new Act of Uniformity, by which such men might be sent back into the common ranks of society, instead of continuing to impede the progress of genuine religion, and to disturb the peace of the church.

We have no intention of pointing these remarks at Mr. Warner. They may serve, however, to remind him of the extreme points of a character which we believe he would be most anxious to avoid, but to which the approaches, we regret to say, are not very difficult.

Mr. Warner has, in this sermon, in a measure, done justice to the personal conduct of the men whom he opposes: we hope, therefore, he will, in the next which he may publish, do justice to their principles.

In our zeal to employ Mr. Dealtry to fight the battles of sound religion, we have hitherto neglected to notice the abstract value of his Sermon. We shall only add, that it is correct in its composition, able and luminous in its statements, and clear and convincing in its reasoning, and is remarkable for that simplicity and integrity which are amongst the highest ornaments of this species of composition.

The following extract may be considered as a fair specimen of the whole.

“And what Christian, my brethren, can have studied his own heart, who does not perceive that he is in perpetual need of being thus stirred up in the pursuit of his heavenly calling? Weak, blind, fickle, earthly, corrupt, as we are, how much do we require a faithful, and even a sharp, monitor! In the thick and polluted atmosphere of this world, how difficult is it to keep our lamps bright and burning! how fervently must we strive, and watch, and pray, lest we enter into temptation! It is no light matter to sustain that conflict which made even the chief of the Apostles exclaim; ‘Who shall deliver me from the body of this death?’ It is no easy task to resist the seductions of the world, the suggestions of the flesh, the temptations of the devil! It is no ordinary enterprise, amidst all the clogs and hindrances of a depraved nature, to run a race for the prize of an incorruptible crown! It is no cheap or trifling sacrifice to deny ourselves, to keep under the body, to cut off the offending right hand, to pluck out the evil eye; to take up our cross daily, and to follow a suffering Master through great tribulation! It is no common struggle to wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places! To suppose that we can do all this, or any part of it, by our own strength; to imagine, that even if we come off more than conquerors, a single particle of the merit or the glory of that victory can belong to ourselves, would indeed be a fearful denial of the grace of God. But, on the other hand, to think that we can hope for success in such a conflict, without the most earnest and faithful exertions on our own part, as the soldiers and servants of Jesus

Christ, would only be to abuse the grace of God, and to turn it into licentiousness.” Dealtry, pp. 23—25.

In these observations we perfectly coincide; and deeply do we regret the necessity of urging them upon any who make a serious profession of religion.

There is, however, a single expression in Mr. Dealtry’s sermon which we think must have crept into it by mistake; as it appears to us to contradict his own avowed sentiments in the very sermon before us, as well as in other of his writings.

“The consequence of this renovation of the mind is, according to the seventh verse, the justification of the sinner in the sight of God. By faith in Christ he is released from the guilt and condemnation of sin, and accounted righteous as if he never had sinned.” Dealtry, p. 8.

If by “renovation of mind” is meant “faith in Christ,” this, though an inaccuracy in language, would be a just sentiment. But if by renovation of mind is meant, in its usual sense, sanctification of heart, then sanctification is made to precede justification, and the holiness of the renewed sinner is assigned as the cause of his pardon. This, we need not say, is not an opinion really maintained by Mr. Dealtry. The verse which he refers to expressly attributes justification to God’s “grace;” and Mr. Dealtry himself had just remarked:

“We are here informed, that the salvation of a sinner depends not upon any righteousness which we can do, but that he is indebted for it wholly and exclusively to the kindness and love of God our Saviour. The Scriptures know nothing of human merit as a ground of acceptance with a God of infinite holiness and purity. They constantly refer all our blessings, and especially the blessing of salvation, to the Divine mercy: ‘According to his mercy he saved us.’ The salvation of which St. Paul speaks, is, according to his own statement, connected with a Divine and spiritual influence upon the soul, while it remains still united to the body: ‘He saved us,’ saith the Apostle—he has already delivered us from that wicked

and miserable state in which we were living;—and this he has done in the way of his own appointment, by 'the washing of regeneration, and the renewing of the Holy Ghost.' If, then, we be partakers of this salvation, we have received that new birth of the Spirit of which baptism is the sacramental sign. Our hearts have been purified from their habitual pollutions; and the love and dominion of sin have been taken away. We have been renewed in the spirit of our minds: we have been in some faint degree transformed, by the influence of the Holy Spirit, into the Divine image: and all the gifts and graces of that Spirit, which are necessary for the support of the Christian life or the ornament of the Christian profession, are thus shed upon us by the Father. So that this is a change, not of state only, but of nature—an entire alteration in the prevailing habits and tendencies of the soul.—We have seen the Apostle's account of our natural condition; of our folly, our disobedience, our earthly affections. The renewed man is and must be the reverse of all this: his principles, his desires and affections, his views, and practice, and character, have all been changed.

"But on what ground, and by what means, are these benefits vouchsafed to us? How is it that man, with such corruption of nature and such depravity of mind, can thus become the favoured object of spiritual blessings? How can the perfections of a holy God admit of it? The Apostle informs us: All this is 'through Jesus Christ our Saviour.' It is only by his merits and mediation that we have the privilege even of access to the Father. He is our Sacrifice, our High Priest, our prevailing Intercessor: in his name alone, and in reliance upon him, the penitent sinner comes to the Fountain of Mercy, and obtains the blessings of salvation." Dealtry, pp. 6—8.

With the above-mentioned exception, which can only have proceeded from inadvertence, we cordially recommend this sermon to the attention of our readers. It is another, and certainly a very powerful, attempt to stand between the more violent combatants on either side, and to expostulate with each of them on their mutual errors. And though we may, perhaps, be compelled to hear from certain controversialists

the cry, which has often been raised against ourselves, that this "trumpet gives an uncertain sound," we shall only reply, that it is evidently not a trumpet designed to make men "prepare for the battle," but rather to sooth their angry passions, to reconcile their differences, to harmonize their hearts, and to press upon them the solemn monition of our Lord, "They that take the sword shall perish by the sword." Happy are those who shall live to see every Christian warrior sheathe his angry weapon; or rather beat it into a ploughshare; to turn up the hitherto barren and unvisited tracts of idolatry, with a view to cast into that neglected soil the seed of an eternal and immeasurable harvest.

A New View of Society; or, Essays on the Formation of the Human Character, preparatory to the Development of a Plan for gradually ameliorating the Condition of Mankind. By ROBERT OWEN. Third Edition. London: Longman. 8vo. pp. 184.

FEW things could have surprized us more than the circumstance, that, for a time, the schemes of Mr. Owen of Lanark should have found numerous admirers and partizans in this country. With astonishment we beheld some of our daily journalists—some even of those who profess to be most zealously attached to our institutions both civil and ecclesiastical—warmly espousing his cause, and devoting their columns to the propagation and defence of his system;—a system, which is avowedly directed to the removal of the very foundation on which those institutions rest: They may, perhaps, plead in their excuse that Mr. Owen had not exposed himself on this point until a recent period. This excuse, however, will scarcely avail them: as a great part of the work which stands at the head of this article has been before the public for five years, and the whole of it for a

year and a half. Even in that work they might have seen his determined hostility to the religion of *Jesus Christ*: for even there he attempts to trace all the evils which afflict society, to the malign influence of its doctrines, and the rigorous observance of its sabbaths. Mr. Owen, indeed, predicted, with no small degree of confidence, that the fascinations of his system would be such as to *compel* the most hardened opposers to enlist under his banner; and we must confess that when we saw how extensively he was supported and eulogized, we began to fear that we had been precipitate in venturing to deride this prediction as wild and enthusiastic. Pens which, on other occasions, had been effectually wielded to vindicate the established order of things from the rude attacks of innovators, were seen, for a time, strangely concurring with their political opponents to recommend to the public regard the thorough-paced innovator of Lanark Mills. Nor was this all. Public meetings were called, in order to discuss, in the face of day, the propriety of adopting a scheme, for ameliorating the condition of society, which involved the condemnation, not of the national creed merely, but of the revealed Word of God itself, as an imposture and a nuisance: and these meetings, we grieve to say, were attended by some men of consideration in society. The conduct pursued in this instance does appear to us most extraordinary. Could it have been believed that the same men who condemn Voltaire, Condorcet, and Paine, should have been found recommending the projects of Robert Owen? that some, who cannot even now speak without horror of the anti-Christian decrees of the French Convention, should be brought, by some wonderful revolution of feeling, to listen with favour to a man whose views and purposes are founded on the same broad principle—the falsehood of Scripture?

In thus charging Mr. Owen's system with the guilt of those anti-Christian decrees, we do not build our charge on any obscure, however significant, intimation of his opinions which may be conveyed in hints and sneers, as when he speaks of the laws and works of nature as the "*true revelation*" which is to supersede "the uncertain legends of the days of dark and gross ignorance," and which is to unite the world, now divided and distracted by the errors of prevailing creeds, in "a sincere and cordial union and co-operation for every wise and good purpose.*" We proceed on evidence which is still more palpable, and which leaves no doubt on the mind as to the real tendency of the system.

"The doctrines," says Mr. Owen, "which have been taught to every known sect, combined with the external circumstances by which they have been surrounded, have been directly calculated, and could not fail, to produce the characters which have existed. And the doctrines in which the inhabitants of the world are now instructed, combined with the external circumstances by which they are surrounded, form the characters which at present pervade society." Nay, still further: "The doctrines which *have been*, and *now are* taught throughout the world, *must necessarily create and perpetuate, and they do create and perpetuate, a total want of mental charity among men.* They also generate superstition, bigotry, hypocrisy, hatred, revenge, wars, and all their evil consequences." pp. 106, 107.

Mr. Owen, it will be observed, makes here no exception in favour of Christianity itself as exhibited and taught in the Bible, nor in favour of any form under which it is professed. It is proscribed, in common with the ferocious and intolerant dogmas of Islamism, and the impure and sanguinary faith of the Hindoo, as the parent and nurse of every crime, and as hostile to the growth of every kindly affection. We call on the admirers of Mr. Owen's plans to point out, in

* *New View*, pp. 410 and 106.

the pages of the infidel writers, a paragraph which marks a more rooted dislike to Christianity than that which we have just quoted, or one which contains a more gross misrepresentation of its nature and tendency. Mr. Owen, indeed, avoids the coarseness and ribaldry of many of his predecessors: but in one respect, he seems to us to have attained a guilty pre-eminence above them all; we mean, in the magnitude and indiscriminating generality of the calumnies he has uttered against religion and its ministers.

At the very outset of his "New View of Society," Mr. Owen divides the British population into two classes:—First, "The poor and uneducated profligate among the working classes, who are now *trained* to commit crimes, for the commission of which they are afterwards punished." Second, "The remaining mass," "who are now *instructed* to believe, or at least to acknowledge, that certain principles are unerringly true, and to act as though they were grossly false." (p. 16.) Who the persons are who *train* the uneducated poor to commit crimes, and who *instruct* the rest of the community to acknowledge certain principles to be unerringly true, and yet to act as though they were grossly false, our author does not, indeed, distinctly specify: he leaves this to be inferred. But to those who read Mr. Owen's pages with attention, the inference will not be remote or difficult.

Before we proceed, however, we would take occasion to remark on the unfairness practised by Mr. Owen throughout the whole of this discussion, in avoiding all distinctness of specification with respect to the particular objects of his accusations. While no doubt can remain in the mind of the reader as to what those objects really are, it looks as if the writer intended at some future time to avail himself of the convenient ambiguities of his language to escape from the conclu-

sions which seem inevitably to follow from his line of argument. But to proceed: "How much longer," asks Mr. Owen indignantly, "shall we continue to allow generation after generation to be *taught* crime from their infancy?" (p. 39.) Does Mr. Owen mean that the constituted instructors of the community, the clergy and the schoolmasters of the land, actually teach the individuals committed to their charge to be proficient in crime? He either means this, or he means nothing. Now let Mr. Owen name the clergyman or the schoolmaster who thus teaches *crime* to his flock or to his pupils. Let him point out, amid the multitude of sermons with which the press has teemed during the last century, a single sermon in which the commission of *crime* is *taught*; or let him point out a single elementary book of instruction in which *criminal* practices are *inculcated*; and we will admit that he does not merit the denomination of slanderer, in the extensive sense in which we should otherwise feel disposed to apply it. He will at least have one solitary fact on which to ground his sweeping anathema against all the Christian instructors in the land.

"Investigate and compare," says Mr. Owen, "the principles in which mankind have hitherto been instructed."—"They betray absurdity, folly, and weakness: hence the infinity of jarring opinions, dissensions, and miseries, which have hitherto prevailed." "They are all, *without an exception*, inconsistent with the works of nature; that is, with the facts which exist around us. Those systems, therefore, must have contained some fundamental errors; and it is utterly impossible for man to become rational, or enjoy the happiness which he is capable of attaining, *until those errors are EXPOSED and ANNIHILATED*." 1807

We again would ask Mr. O.—whether he does not mean to include the principles of Christianity, as now taught in this country—that is to say, the principles of the Bible—among those errors which hinder men from becoming rational

and happy, and which, therefore, must be *exposed and annihilated*? That, at least, he has those principles in his eye, may be certainly inferred from the description he attempts to give of the systems which he is bent on demolishing. "For it has been, and *is*," he tells us, "a fundamental principle in every system hitherto taught, with exceptions more nominal than real, that man will possess merit, and receive eternal reward, by believing the doctrines of that peculiar system; that he will be eternally punished if he disbelieves them; that all those innumerable individuals who, through time, have been taught to believe other than the tenets of this system, must be doomed to eternal misery." It must be admitted, indeed, that this is a very distorted view of Christianity; and yet it is precisely such a view as infidels have been accustomed to give; as those gave who were banded to "crush the Wretch;" and as a determined enemy might be expected to give;—a view, however, as calumnious as any other representation we have noticed.

But we are, perhaps, too lenient to Mr. Owen in assuming that he merely *includes* Christianity among other prevailing systems, in the various denunciations which he utters against their nature and effects. May we not safely affirm that it is the primary object of his hostility? He professes to medicate for the moral and, political disorders of Great Britain; but he finds himself opposed in his beneficent views by the malignity of the existing system of religion, the fruitful source, as he alleges, of all these disorders. Can any desire, or any purpose, be more natural than that such a monstrous evil should be swept away root and branch? If we saw the matter with Mr. Owen's eyes, we should, of course, be as eager for this happy consummation as he is himself: we should, unquestionably, say with him, "Let this source of

wretchedness, this most lamentable of all errors, this scourge of the human race, be publicly exposed," (p. 108,) aye, and "annihilated" too.

Mr. Owen, however, affects great moderation in his proceedings. Doubtless, with a view of conciliating the clergy, he would declare, as a preliminary step, that no individual of the present generation should be deprived of the emolument which he now receives, or which has been officially or legally promised to him. The next step, indeed, seems rather a wide stretch of power: we remember nothing analogous to it, since the days of Louis XIV., except in the memorable annals of the French Convention.—Mr. Owen's "next step in national reform" would be "to withdraw from the national church those tenets which constitute its weakness and create its danger." Yet still, to prevent the evils of a premature change, he would retain the established *forms*; for these, he says, "may effect most valuable purposes." This is in the true spirit of Voltaire and his followers. It is also, we must say, a little Jesuitical in its principle; although the Jesuits, perhaps, would have been cautious enough to conceal their purpose till they had been sure of their blow.

But what are the "tenets" which Mr. Owen, in the plenitude of his power and infallibility, would "withdraw from the national church?"

"To render it truly a national church," he replies, "all tests, as they are called, that is, declarations of belief in which *all*," (if all, of course Deists and Atheists) "cannot conscientiously join, should be withdrawn." And to this proposal he gravely subjoins the following remark: "This alteration"—(this trivial change in Mr. Owen's opinion—this denuding the church of every thing having the slightest relation to Christianity)—"would tend more, perhaps, than any other which can be devised, to give stability both to the national church and to the state; and a conduct thus rational would at once terminate all the

theological differences which now confound the intellects of men, and disseminate universal discord."!! p. 137.

Can it be that the man who had openly circulated such ravings as these, should have been the idol, for months after they were published, of many of the journals of this country; and that persons of sense and respectability should meet at his summons to discuss such propositions?

But we resume the specification of Mr. Owen's calumnies against religion and religious instruction. He describes

"the matter of instruction now given in some of our boasted new systems for the instruction of the poor," to be "almost as wretched as any which can be devised. In proof of this," he says, "enter any one of the schools denominated national; request the master to shew the acquirements of the children. These are called out, and he asks them theological questions, to which men of the most profound erudition cannot make a rational reply. The children, however, readily answer, as they had been previously instructed; for *memory*, in this mockery of learning, is all that is required. Thus the child whose natural faculty of comparing ideas, or whose rational powers shall be soonest destroyed, if at the same time he possess a memory to retain incongruities without connexion, will become what is termed the first scholar in the class; and three-fourths of the time which ought to be devoted to the acquirement of useful instruction, will be really occupied in DESTROYING the mental powers of the children." p. 155.

In other words, the Bible and Church Catechism, taught in the national schools, contain incongruities without connection; and the religious instruction there given, of which these are the basis, destroys the rational powers of the children, and inflicts, as he afterwards states, on their very countenances, "the evident expression of mental injury." p. 155.

The establishment of Dr. Bell's system, Mr. Owen further tells us, was a deliberate plan on the part of the dignitaries of the church and their adherents, "to ward off a

little longer the yet dreaded period of a change from ignorance to reason, from misery to happiness." They saw, it seems, that such a change "would effectually and rapidly undermine the errors not only of *their own* but of every other ecclesiastical establishment." To the same motives on the part of the Scotch clergy he would attribute, we presume, their maintenance of the existing national system of education in that country. But all such bigotted and exclusive systems must, according to Mr. Owen, be swept away. The knowledge which *his* principles impart will eradicate every particle of falsehood and deception "from the instructions which the old *force* upon the young," and "will, without the shadow of doubt, destroy all the errors which are attached to the various systems." p. 161.

It is impossible for any rational being to read these extracts, and yet to doubt whether Mr. Owen's plans do not involve the complete annihilation of the Christian system, as absolutely essential to their complete development and success. If further proof of this point were requisite, it could easily be furnished. We will content ourselves with adverting to one other circumstance, which, had nothing else been said on the subject by Mr. Owen, would to us have been conclusive. We allude to his vehement attack upon the doctrine of human responsibility—a doctrine which lies at the very root of the Christian system.

"That man is accountable for all his sentiments and habits, and consequently merits reward for some, and punishment for others," he represents as "a fundamental error of the highest possible magnitude"—for "the will of man has no power whatever over his opinions; he must, and ever did, and ever will believe what has been, is, or may be."

* It would seem as if even the restraints of parental authority in childhood were too harsh to be endured in Mr. Owen's Utopia.

impressed on his mind by his predecessors, and the circumstances which surround him. It becomes, therefore, the essence of irrationality to suppose that any human being, from the creation to this day, could deserve praise or blame, reward or punishment, for the prepossession of early education." p. 107.

Proceeding on this principle, Mr. Owen shews us how unjust "are those laws which enact punishments for a very great variety of actions, designated crimes." He must here include, we presume, such peccadilloes as burglary, highway robbery, murder, &c.—for he is speaking of persons "doomed to suffer capital punishment;" and he enforces his reasoning on the subject by this most stringent question:—

"Can we, for a moment, hesitate to declare, that if some of those men whom the laws, dispensed by the present judges, have doomed to suffer capital punishments, had been born, trained, and circumstanced as these judges were born, trained, and circumstanced, some of those who had so suffered would have been the identical individuals who would have passed the same awful sentences on the present highly esteemed dignitaries of the law?"!! p. 40.

But we have not yet done with the *misrepresentations* of Mr. Owen. He states as one of the errors impressed on the minds of the present generation by its predecessors, and as the "greatest of all errors," the notion "that individuals form their own characters." This "most inconsistent and absurd of all human conceptions," he represents as still *forced* "upon the young mind;"—and he recommends to us, with somewhat more of passion than is usual with Mr. Owen, to "destroy this hydra of human calamity, this immolator of every principle of rationality, this monster which hitherto has effectually guarded every avenue that can lead to true benevolence and active kindness; and human happiness will be speedily established on a rock from whence it shall never be removed." And the way to effect this is by recognizing the force of

education in the formation of the human character. Is it possible to conceive any statement more unfounded, or any conclusion more impotent, than that which Mr. Owen has here given us with all the pomp of a new discovery? And this fancied discovery he urges even to satiety, as the grand and germinating principle of his system. For ourselves, we can think of nothing in the history of extravagance, which forms a fair parallel to this conceit; except, perhaps, Don Quixote fighting with a wind-mill which he mistakes for a giant, or the Indian ascribing earthquakes to the movement of the bull that bears the earth on his back. Who ever heard before of the notion which Mr. Owen so vehemently denounces; this *hydra* which has wrought so much mischief; except, indeed, in the ravings of those modern philosophers, who, with Miss Bridgetina Botherim and Mrs. Mary Wollstonecraft Godwin, maintained the perfectibility of man, and of woman too, by the mere force of their native energies? And as for the principle of the power of education, there is a book which Mr. Owen seems afraid to name, and which we believe he has not once named in the work before us, but which he knows full well is the text book of the various religious sects whom he reviles, to which we would refer for a most accurate development of this principle. A writer in that book, whose wisdom stands high in the general estimation, has told the world in two sentences all that need be said on the subject, and all that is true in what Mr. Owen has said upon it; although, after the lapse of nearly three thousand years, he boasts of it as a discovery of his own. "A child left to himself," said this wise man, "bringeth his mother to shame;" but, "Train him up in the way he should go, and when he is old he will not depart from it." Another writer in the same book, of whom Mr. Owen may have heard, and whose authority

stands very high with all the Christians, we mean Paul of Tarsus, has expressly commanded them not to leave men to form their own characters, but to "bring up their children in the nurture and admonition of the Lord."

Mr. Owen may perhaps object to our quoting from what he would call "the uncertain legends of the days of dark and gross ignorance." Yet he must admit, for this is the great burden of his complaint, that those very legends are the source of the prevailing system of belief and instruction; and that the two passages we have cited are deemed perfectly canonical by the insane and irrational mass, as he would doubtless designate them, who still believe in Christianity as a Divine Revelation. But the development of this principle of the power of education is by no means confined to such *obsolete* writers as Solomon of Jerusalem, and Paul of Tarsus. Our own philosophers, from Bacon and Locke, to Hartley and Dugald Stewart, have dwelt upon it, each in his way, with much emphasis. Our poets have sung, that

'Tis education forms the common mind:
Just as the twig is bent, the tree's inclined.

All *Christian* parents have continued to act upon this principle. The legislature of Scotland, near a century before Mr. Owen had yet risen to enlighten us, had embodied it in a law, which has proved of wonderful potency in forming the minds of successive generations to piety and virtue. Our own reformers had previously acted on the same wise principle, and sufficiently proved their value for it by the pains they took to communicate the instruction they deemed important to all classes of society. (Would that all their descendants had been equally zealous on this point!) Among the numerous books on education which have appeared of late, we do not recollect one that does not recognize the principle which Mr. Owen in-

sinuates to have been unknown. We might refer to our own pages for the last sixteen years, as further proof of the utter groundlessness of Mr. Owen's conceptions on this head; and we might add, that no religious mission in our day, so fertile in such undertakings, has been instituted among the heathen, of which the education of youth does not form a prominent object.

Mr. Owen may indeed say—in fact, he has said—that the matter of instruction in all these cases is erroneous. Be it so. It is not, however, on that account the more true, that men in general either entertain or inculcate the notion "that individuals form their own characters," or that they deny the influence of education. But although the general sentiment is the very reverse of what Mr. Owen represents it to be, we beg that it may not be suspected for one moment that we agree with him in any of the extravagancies which he seems to regard as corollaries from this admission. The very existence of the notion he combats, we regard as a mere phantom of his own brain. Of course, we cannot be supposed to indulge the same hopes which he entertains of the good to be effected by its removal.

Another misrepresentation is contained in the following sentence:—

"Ask in succession those who are esteemed the most intelligent and enlightened of every sect and party, what is their opinion of every other sect and party throughout the world. Is it not evident that, *without one exception*, the answer of each will be, that they all contain errors so clearly in opposition to reason and to equity, that he feels only pity and deep commiseration for the individuals whose minds have been thus perverted and rendered irrational. And this reply they will all make, unconscious that they themselves are of the number whom they commiserate." p. 106. (meaning, we suppose, who are commiserated.)

It certainly is very true that the intelligent and enlightened Christian, to whatever sect he belongs,

does feel pity and commiseration towards certain classes of men whose minds are evidently perverted and irrational; for example, towards the worshippers of Jugger-naut;—or towards the modern philosophists, who, in the folly and pride of their hearts, say, There is no God;—or towards the pretended Christians, who deny the Lord that bought them. But it is not true that a similar feeling is extended to his fellow-Christians generally, by whatever varying names they may be called; still less that it is extended to all other sects “without one exception.”

We have the happiness ourselves to know many members of the established churches of England, Scotland, Holland, Saxony, Prussia, Denmark, and Sweden,—many members of the church of the United Brethren,—and also many Dissenters from the two first-mentioned churches—such as Arminian and Calvinistic Methodists, Baptists, Independents, and Quakers in England; and Burghers, Antiburghers, and other classes of Seceders, in Scotland; all differing from each other in several particulars; for whom, nevertheless, we entertain sentiments of cordial regard. And so far is this from being a stretch of liberality peculiar to ourselves, that we believe, nay we know, that many intelligent and enlightened members of these different communities regard each other, not with pity and deep commiseration as men of perverted and irrational minds, but with all the affection due to their brethren in Christ Jesus, and with all the esteem which sound sense and rational piety can command. If Mr. Owen is still disposed to question the fact, let him look to the Bible Society, and there see men of the various communions we have named uniting harmoniously in one great work and labour of love, that of conveying knowledge and happiness to all the kindreds of the earth. This one institution is sufficient to overthrow,

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the whole theory of Mr. Owen, as to the source of the contention and misery which prevail in the world. It will answer, however, we are persuaded, a still more important purpose. It will materially serve, in conjunction with other institutions of the same description, to counteract and to frustrate all such impious and demoralizing schemes, in whatever part of the world they may originate, as would remove the Almighty from the throne of the universe, and substitute the goddess of human Reason in his stead.

The misrepresentations which we have here noticed, we by no means charge on Mr. Owen as wilful. We believe them to be the effect of sheer ignorance: he did not know the men whom he affected to describe.

But it may be said by some favourer of *the New View*—for we will not suppose Mr. Owen to be capable of the disingenuousness of such an objection—that we have mistaken the real drift of his observations, and that, had he been as hostile to Christianity as we have represented him, he would not have left his readers to collect that hostility from circumstantial evidence, but he would have openly avowed it and exulted in the disclosure. They little know Mr. Owen's character, however, who expect from him any rash or premature declarations. He is a prudent man; and he sees that the world is not yet ripe for the unreserved communication of all his views.

“While erroneous customs prevail in any country, it would evince,” he tells us, “an ignorance of human nature in any individual to offend against them, until he has convinced the community of their error.” “The errors of the times of superstition and bigotry,” unhappily it seems for Mr. Owen, “still hold some sway, and compel those who wish to preserve a regard to their respectability in society to an overstrained demeanour”—and this demeanour, he tells us, “sometimes degenerates into

hypocrisy, and sometimes is the cause of **INSANITY!**" p. 87.

This deplorable state of mental disorder has induced Mr. Owen, in the exercise of his wisdom and benevolence,

"by calm and patient reasoning to tranquillize the public mind, previous to withdrawing the last mental bondage by which hitherto the human race has been kept in darkness and misery*." "It is not to be imagined," he adds, with that fore-thought for which he is distinguished, "that the free and open exposure of the gross errors in which the existing generation has been instructed, should be forthwith palatable to the world." He has, therefore, "like a physician who feels the deepest interest in the welfare of his patient, *hitherto* administered of this unpalatable restorative the *smallest quantity* which he deemed sufficient for the purpose: he now waits to see the effects which that may produce: should the application not prove of sufficient strength to remove the mental disorder, he promises that it shall be increased until sound health to the public mind be firmly and permanently established!" pp. 183, 184.

It is impossible not to admire the kindness and moderation which have dictated Mr. Owen's reserve. His predecessors failed through their precipitancy and intemperance. They waged an open and premature war against Christianity. Mr. Owen acts on the principles of a sounder policy. When the effect of his opiates shall have been fully experienced, the knife and the cautery may be applied without the same chance of resistance.

It would be unjust, however, to Mr. Owen not to acknowledge, that he has already proved his intention of fairly keeping the promise with which he concludes his work, and which we have just quoted. Finding that his "*New View*" did not produce all the beneficial effects he had expected in healing the public mind, he has had recourse to more

* The words "the last mental bondage," &c. we translate (Mr. Owen will correct us, if we are wrong,) the belief and consequent restraints of revealed religion so called.

powerful restoratives, which have been applied through the medium of public meetings and of the public journals. But, unhappily, *hitherto* his prescriptions have failed to produce the desired result: nay, we fear that their only effect on the patient has been to create a perverse doubt of the skill and even sanity of the physician. This he will doubtless attribute to that well-known propensity in persons labouring under a certain mental malady, to regard themselves as sane, and all others as placed in their own unfortunate circumstances. Mr. Owen, indeed, distinctly prefers, on several occasions, a charge of insanity against his opponents. Supposing that charge to be ever so well founded, he will still be in the unfortunate predicament which some witling has described as the very characteristic of a disordered intellect, the being in a minority of one against a majority consisting of the mass of mankind. In such a case, we fear that might would overcome right; and that the erring multitude would prefer to impose rather than to endure the penalty of such an imputation.

In the mean time, however, Mr. Owen writes and speaks of the wisdom and even of the success of his plans, with a decision which leaves no room for question. The same unhesitating confidence in any other man would be regarded as the proof, if not of an arrogant, yet at least of a very visionary mind. It would be endless to cite even a tythe of the passages to which this remark applies. A specimen of them must serve the present purpose.

"The time is now arrived," says our author, "when the public mind of this country, and the general state of the world, call imperatively for the introduction of this all-pervading principle," (meaning, of course, his *New View*) "not only in theory but in practice. Nor can any human power now impede its rapid progress. Silence will not retard its course, and opposition will give increased celerity to its movements." How

much is Mr. Owen indebted to us! "The commencement of the work will in fact ensure its accomplishment: henceforth all the irritating, angry passions will gradually subside, and be replaced by the most frank and conciliating confidence and good will." p. 21.

"It is by the full and complete disclosure of these principles that the destruction of ignorance and misery is to be effected, and the reign of reason, intelligence, and happiness, is to be firmly established." p. 95.

Again—

"These principles will prove themselves unerringly true against the most insidious or open attack, and ere long they will, by their irresistible truth, pervade society to the utmost bounds of the earth." And "when they shall have dissipated in some degree, as they speedily will dissipate, the thick darkness in which the human mind has been, and is still enveloped, the endless beneficial consequences," &c. "may then be explained in greater detail." p. 126.

Thus, he adds, is a plain and direct, a safe and pleasant road opened, which "leads direct to intelligence and true knowledge, and will shew the boasted acquirements of Greece and Rome, and of all antiquity, to be the mere weakness of mental infancy." p. 164.

When these principles "shall, as they soon will, be publicly established in the world, no conceivable obstacle can remain to prevent a sincere and cordial union and co-operation for every wise and good purpose" among all men. "They will, in reality, speedily and effectually establish peace, good will, and an ever-active benevolence throughout the whole human race. Their public avowal and general introduction into practice will constitute that invaluable secret for which the human mind, from its birth, has been in perpetual search." pp. 165, 166.

The strongest passages in Mr. O.'s book, however, are far outdone by some of his more recent communications. In an address to the public, which appeared in the different newspapers on the 10th of September last, he tells us, in a tone of very singular peremptoriness and self-satisfaction, that the opposition

he experienced at his *first* public meeting was in fact raised by himself in order to promote his *New View*. "Each figure moved correctly to the wire that was touched for the purpose." They were all puppets moved by this mighty master of the scenes, who sat secure and unconcerned amid the growing tumult. He, indeed, we are assured, has "long known that the utmost resistance which could be made, in its aggregate amount, would not ultimately be more than a feather opposed to a whirlwind." But as for resistance, it is now wholly out of the question: it is at an end. "Seven out of ten of the reflecting part of society * are in heart," he says, "already prepared to go with him; and while the supporters of old errors and evils are considering to defend that which is indefensible, two of the remaining three will come over to the *New View*, and the third will be paralysed." The *second* meeting, he tells us, was called merely to ascertain whether the hour was come when "freedom of opinion" "could be obtained for the world." In this object, also, he happily succeeded: no sooner had he opened his mouth, and charmed the meeting with the pathetic strains of his eloquence, than he was assured, "in language too plain to be misunderstood;" in other words, by the claps and acclamations of the audience; "that the *world* was delivered from mental slavery; that the shackles of ignorance, superstition, and hypocrisy, were burst asunder for ever," &c. &c. "It is now but one month," he exultingly adds, "since the greatest change which the world has ever yet experienced was publicly announced, and already, in the *minds* of ALL,

* Of what number, according to Mr. Owen, does the reflecting part of society consist? Of ten or twenty individuals, or of as many hundred thousand?

† By what species of omniscience Mr. Owen has penetrated the *minds* of ALL he does not tell us. This is among

the existing order of things" (i. e. the Bible and the Prayer-book, the pulpit and the throne), "has no secure spot on which to rest." Even the modern reformers, whom he stiles "vociferators for freedom, while subjected to the lowest mental slavery," and whom he pathetically describes as "mistaken helpless beings,"—even them he assures, in his great compassion, that "they must not, they shall not, be left thus! Their deliverance is near at hand, and they also shall enjoy true liberty both of body and mind." He dares not, however, yet proceed to ALL the details of his plan; for were he "to throw full light, and exhibit to the world in native brilliancy that which, ere long, they shall possess," their very sight "would be destroyed by the intensity of the day that is beginning to dawn upon them." He then gives us, but only as a mere preparatory measure, a sketch of one of his proposed villages, in which individuals of twelve dozen of now-contending sects and parties are to be amalgamated into one harmonious mass; and he follows his whimsical classification of those sects by the comfortable assurance that "on this day," (we presume he means the day on which his address was dated; namely, the 6th of September; a day with which the public ought, of course, to be made acquainted, as it seems to be intended as the commencement of a new flight of ages)—"on this day, the most glorious the world has seen, the religion of charity is established for ever. Mental liberty for man is secured, and hereafter he will become a rational, and consequently a superior being." The indecency, and even impiety of what follows, the profane mockery of holy writ in which Mr. Owen indulges towards the close of his address, induce us almost to retract the qualified commendation we bestowed on him in the early part of this the things, we presume, for which mankind are not yet ripe.

article, as avoiding the coarseness of some former infidel writers. Of this he may be assured, that however great may have been his progress, the world is not yet ripe for such an outrage on their best feelings. The only excuse for it is to be found in the doubt which involuntarily suggests itself, as to the state of that man's mind who could have dictated this extraordinary address.

But leaving Mr. Owen's new village to its fate, and his profaneness to the general reprobation we are happy to find it has justly excited, even among those who had previously advocated his cause, we would make a remark or two on the epithet NEW by which our author has chosen to designate his *View of Society*. And here we find ourselves compelled to deny him the credit of the invention of any part of his system. That which happily might be mistaken for new, by the younger part of our readers—we mean the scheme of abolishing Christianity, and turning Sunday into a play-day—is only an old scheme revived. He has plainly taken it from Tom Paine and the other philosophists of the French school. Every man who has lived to the age of forty must be perfectly competent to detect the piracy.

Then as to his assurances of regenerating the world, these also are but the stale repetition of the visions of future felicity held out to us by the Jacobins and Terrorists of France, when they extinguished the light of religion in that country, erased the Christian Sabbath from the calendar, and, with the guillotine in their hands reeking from the blood of hundreds of thousands of murdered victims, proclaimed deliverance from mental bondage to the whole human race.—We have had enough of this cant.

The plan of his village we admit, indeed, to be new in a few of its features. The pigeon-holes of the Abbé Sieyès, we are persuaded, could

furnish nothing exactly resembling it. It seems to us to be an ingenious combination of all preceding and even possible absurdities, and in that respect may, perhaps, be entitled to the praise of novelty. High as was our previous opinion of the capabilities of Mr. Owen's mind in the line of extravagance, this fruit of it certainly came upon us by surprize. We were compelled to yield to its author the involuntary homage of our wonderment.

With respect to his statements respecting the power of education, as far as there is any truth or soberness in them, they have been recognized and acted upon by the enlightened in all ages, and especially by the Christians. The principle has come to us enforced by all the authority of what we, erroneously without doubt, have deemed holy writ; and it stands interwoven with the whole frame of the civil and ecclesiastical polity of the country of his own domicile.

Even the *matter* of his instructions, as far as there is any thing tangible or practical in this part of his *View*, is all drawn from the same (according to him) deleterious source. Centuries before Mr. Owen appeared to enlighten the world, the Bible gave us far more cogent motives than he can furnish "to induce each man to have *charity for all men*," (p. 34.) and "strongly to entertain the desire *to do good to all men*, and even to those who think themselves his enemies." (p. 36.) The evil of "theft," of "drunkenness," of "falsehood and deception," of "dissensions and quarrels," of "sectarian animosity and ignorant intolerance," and of "the irregular intercourse of the sexes," (pp. 50—54.) and the advantage of cultivating the opposite propensities, would have been as fully understood by the world, if Mr. Owen had never written a book, or delivered his lectures from the pulpit of the New Lanark school-room. These truths had already been proclaimed to the world on a

higher authority than his, and enforced too by much more powerful and operative sanctions than he has exhibited. Mr. Owen's system, indeed, promises us that the precepts shall now be influential, and even produce the highest possible moral effects, without any sanction whatever. It is, as we have seen, a part of his plan to destroy all idea of human responsibility, or of the comparative guilt or rewardableness of human actions—of course, to abolish all penal enactments, as well as to efface every apprehension of future punishment. He even does not scruple to give us the assurance, that "man may by degrees be trained to live, *in any part of the world*, without poverty, without crime, and without punishment." (p. 129.) But even this part of his plan is not new: he might have stolen it either from the pages of Hobbes; or from Godwin's *Political Justice*; or from the no less erudite and certainly more entertaining lucubrations of the facetious author of "the Loves of the Triangles;" or from the following passage of Hartley: "It," that is, the doctrine of necessity, "has a tendency to abate all resentment against men. Since all they do against us is by the appointment of God, it is rebellion against him to be offended with them." Mr. Owen has no claim, therefore, to the original invention of the doctrine of the irresponsibility of man*.

* Here, however, we have to complain of a little inconsistency in Mr. Owen. He teaches one thing, and practises another. We find him checking, controuling, and punishing those who are disobedient to his own regulations. He trains his villagers likewise to arms, in order, if necessary, that they may resist and kill an invading enemy. But if man is not responsible, why resist and kill a person who is innocently pursuing a course of conduct flowing out of a wrong education? That he would cut a few throats, if not resisted, seems, in point of principle, to make no difference.

Even Mr. Owen's play-ground, and his drill-serjeant, his cheap shop, and his subdivided garden-grounds, are far from being new ideas. They have all been suggested before; and they are even now acted upon in a great variety of instances.

As little claim has he to originality for the still more substantial and salutary improvements which he proposes as subsidiary to his grand scheme of divesting the national church of every thing *sectarian*; that is, of every thing peculiar to the sect of the Christians.

The encouragement given to vice and crime, by the existing system of gin-shops and pot-houses, has long been pressed upon the public attention as in the highest degree injurious to the community, and disgraceful to the government. In our own work, for February, 1816, five months before the appearance of Mr. Owen's *New View*, he will find the letter of a correspondent, forcibly reprobating this policy.

The abolition of lotteries, another of Mr. Owen's *new* measures, was strongly urged by Mr. Babington, in Parliament, in the session of 1803*, and still continues to be urged by him and by various other public men, of whose ultimate success there can be little doubt.

And as for the reform of our poor laws, the only remaining expedient of an intelligible kind proposed by Mr. Owen, it is a subject which for years has been employing the ablest heads and pens in the empire.

Thus it appears that Mr. Owen has given us a "New View of Society," with nothing new in it except the absurd and extravagant pretensions of the writer, and the unhesitating assurance with which, having jumbled together in a strange amalgam many of the worst principles and some good suggestions of other men, he has produced the whole as

an original invention; and on the ground of such invention has claimed to be the father of a new age. The parallel even to this apparent peculiarity might possibly be found in the annals of certain hospitals, if we could have access to them.

Our readers will perceive that our object in this article has rather been to expose, than to discuss or to refute the opinions of Mr. Owen. Our reason for this course will be sufficiently obvious. It were unreasonable, for instance, to expect that we should go into a laboured argument to prove that Christianity is true and that its tendency is beneficial, or that men of sane minds are accountable for their actions and may justly be punished for the crimes they commit, before we are allowed to reprobate the views of an author, who would represent the religion of Jesus Christ as an imposture, and remove it as a nuisance, or who would destroy all distinctions between right and wrong in human conduct. We think we have done enough, when we have shewn that an author holds such views. The good sense and sound principle of our readers will supply the requisite refutation. At least they will require no proof that such views are false and mischievous; and we cannot entertain a doubt of their feeling that the plans founded upon them are not plans which they ought to patronize or encourage.

But it has been said, and doubtless it will be said again, that whatever *speculative* doubts may be entertained respecting the salutary operation of Mr. Owen's "New View," a *practical* proof of its beneficial tendency has been furnished in his own establishment at New Lanark. Here he himself tells us, that making all due allowance for the counteraction of the bigotted believers in Christianity, and for the effects produced by the sullen rigours of a Scotch Sabbath, success has crowned the development of his *regenerating* process;

* See *Christiar. Observer* for 1803, p. 443.

and all this in spite of his having had to contend with more than ordinary difficulties and discouragements, among which he seems, whimsically enough, to reckon, "the habit of making observations, and reasoning thereon with great acuteness," which the peasantry and working classes in Scotland are known to possess. *Here* he assures us, that the place of dishonesty, intemperance, contention, discontent, distrust, sloth, and sensuality, may now be witnessed the universal prevalence of uprightness, sobriety, industry, mutual confidence, purity, contentment, peace, and love. The golden age is actually realized in this happy village, while the whole vicinage is still unreclaimed from its barbarism. On this one spot of the whole earth, on this oasis in the midst of a world of desolation, may the eye of the philanthropist repose with comfort. *Here* may the promised blessings of Mr. Owen's Utopia be seen, not in prospect, but in actual enjoyment. Such, at least, is the representation of our author.

But is this representation correct? We should have doubted its correctness, had we had no other ground on which to question it than such as Mr. Owen himself has supplied. He has gravely announced to the world, that seven-tenths of the reflecting part of the British population are already with him in heart;—that by a certain speech which he made at the London Tavern in the month of August last, the shackles of ignorance, superstition, and hypocrisy, were burst asunder for ever, and the universe delivered from mental slavery;—that a mighty change took place, on the 6th day of last September, in the moral and religious condition of mankind; "a change of the most extensive magnitude the world ever contemplated;" a change, nevertheless, which "has come upon the world like a thief in the night," and "ere its commencement was well known, is (actually *is*) accom-

plished."—Now we must be excused for believing that the man who has gravely stated all this to the public, with an air which leaves no doubt of his own conviction of its truth, may also have narrated with great sincerity the moral revolutions he supposes to have taken place at New Lanark, although, in point of fact, they may be as unreal and evanescent as those more extensive changes which he has announced with equal confidence, but which every man in the kingdom knows to be destitute of the slightest foundation in truth. Having committed so plain and palpable a mistake in one case, it is surely not unnatural to suspect that he may labour under a similar error in the other. Before we yield entire credence, therefore, to his representations respecting the village of New Lanark, we must require the certificate of the minister and the elders of the parish to their accuracy.

Nor ought this requisition to be considered as implying any distrust of Mr. Owen's intention to speak the truth. We have no doubt that he himself really believes all that he has stated. But being certain that he has *believed* contrary to the evidence of fact in one instance, we cannot be certain that his belief may not be equally unwarranted in the other.

We have heard of a disease to which navigators in tropical climates are liable, called a calenture. Under the influence of this disease, the patient imagines the sea to be transformed into verdant fields and spicy groves; and it is not till he has thrown himself overboard, and perhaps finds himself struggling in the jaws of a shark, that he perceives his unhappy mistake. Somewhat akin to this is the speculative hallucination with which Mr. Owen appears to us to be visited; and being thus impressed, it cannot be deemed unreasonable in us to require more satisfactory evidence than he has yet exhibited, that he has not mistaken the mere illusions

of his imagination for the realities of actual existence.

Is there, then, nothing in the condition of the villagers of New Lanark which renders it superior to that of the labourers at other manufactories throughout the kingdom? We believe there is much. Great pains have undoubtedly been taken to promote their temporal comfort; and the proprietors of the Lanark Mills, of whom Mr. Owen is one, deserve much credit for the liberality with which they have contributed to this object. But still, if we were to look for a practical refutation of Mr. Owen's leading principles to any one place more than another, it would be to the very village to which he would refer us for a practical illustration of their truth.

We should be perfectly satisfied to leave this point to be decided according to the answers which Mr. Owen may make to the following questions, provided always that their accuracy shall be certified by the Rev. Mr. Menzies and his coadjutors in the Kirk Session of Lanark:—

1. Are not the best, the most moral, the most peaceable, sober, and industrious of the villagers of New Lanark to be found among the Christians—among those, we mean, who are Christians, not in name and in form only, but in deed and in truth, and who evince the sincerity of their profession by their *rigorous* observance of the Christian Sabbath?

2. Has not Mr. Owen found that the prejudices arising from sectarian creeds, and the legends of other times, have been too powerful to be overcome by his lectures, or by lessons in dancing; and have not the sermons of the minister of the parish, or of the Independent Meeting-house, proved more attractive than either those lectures or those lessons, not only to many of his labourers, but even to the inmates of his own household, and to his nearest earthly connections?

3. Have not many even of the youths who have been reared under his own eye, and on his own *New View*, when they rose to manhood, asserted that *perfect freedom* of opinion which he glories in having obtained for them, by voluntarily renouncing all the dazzling prospects of his system, and returning to the mental slavery of the creeds and legends from which he had laboured to deliver them?

4. Are there not some of those youths, at this very moment, who, in despite of their employer's labours, not only value the Bible as their best inheritance, and the worship and service of God as their highest privilege, but are zealous and indefatigable in their efforts to fortify the minds of their young associates against the seductions of infidelity, and to win them to the faith and obedience of Christ?

5. Among those of his dependants who have been the least attentive to religious observances, have there not occurred frequent instances of intemperance, and other irregularities, of which pregnant proofs may be found in the records of the Kirk Session of Lanark?

6. Notwithstanding Mr. Owen's doctrine of the harmlessness of crime, have not such delinquencies been frequently punished by expulsion from his village, or at least by the privation of employment, while the places of the delinquents have been supplied by persons of a more religious cast?

7. In point of fact, has Deism, or Theophilanthropism, or whatever else be Mr. Owen's religious system, been substituted for Christianity in this favoured spot; or does not the latter still maintain its ground most triumphantly against every effort that has been made to eradicate it?

8. Finally, does not the village of New Lanark happily illustrate the failure rather than the accomplishment of Mr. Owen's fondest hopes?

While Mr. Owen is employed in answering these questions, we would

venture to make a few remarks, which, we trust, will be found not inapplicable to this part of the subject.

We would begin with stating, that we conceive much of the delusion under which the mind of the author labours upon these points, to arise from the fact of his confounding *discipline* and *principle*. We doubt not that he has done much towards improving the police, if we may so call it, of the manufactory at Larnark. We believe that some of the grosser vices have been repressed, and some of the evils of life diminished. But, then, the question recurs, by what means this improvement has been accomplished. Should it be said, by "excluding the principles of the Gospel, and introducing those of Deism;" we would confidently deny the assertion. The fact is, that the ministry of Mr. Owen and his coadjutors, in this respect, has, to a considerable degree, failed of its object. What he would call the prejudices of education have opposed an insurmountable barrier to the reception of his principles. The Scotch peasantry are early instructed in the doctrines of Christianity. And however they may be led to act inconsistently with its precepts, yet it would prove a difficult task to destroy their reverence for the Bible, for their national creeds and catechisms, for the religion of their forefathers, for the principles graven upon their country's monuments, chaunted by their bards, and endeared to their hearts by all the incidents of early tenderness and traditional triumph. There is not a hill or a valley, a streamlet or a rock, within the ken of these villagers, which has not been signalized by some struggle for the Kirk or the Covenant. There is not a time-worn battlement in their neighbourhood, amidst the ruins of which some spirit would not seem to walk, and some voice to be heard to rebuke the apostate from the faith of his fathers. Nor is it only by the

memory of the past that the scholars of Mr. Owen are checked in their departure from the national belief. They are also detained within the circle of orthodoxy, by the pressure of present evils. His system has not yet so completely banished sorrow but that many need some balm to soften their sufferings. Systems and discipline cannot ward off the visitations of death, or the agonies of disease, or the afflictions of those of our friends who are beyond the magic circle of this enchanter, or the misgivings of a doubtful mind, or the awful apprehensions of an invisible world, and of that terrible day when the unbeliever *may* be judged and condemned to everlasting misery. Such circumstances as these, with a thousand of the same kind, Mr. Owen may be assured will strongly tend to restrain the sheep whom he may tempt to wander from the fold of Christ, or to recal those who have actually strayed. It has happened to ourselves, within a short time, to find a young person employed as teacher in a school of the same complexion with those recommended by Mr. Owen. When first questioned as to the reality of her doubts of the truth of the Gospel, she maintained them resolutely; but, when pressed with affection and earnestness upon the point, she confessed herself to be secretly a believer in Christianity, and to be agonized by the reflection that she had sacrificed her soul and her God to the seductions of her infidel teacher, aided by the temptations of gain. And we doubt not that such cases are numerous. Where persons have once feasted upon the rich provisions of the Gospel, it is not easy to confine them to the dry husks of Deism. They will arise and go to their Father, and confess their delinquencies, and entreat to be restored to his house, if it were to the lowest office in it. And even where the early lessons of sceptical instructors have succeeded, the poor man soon discovers the drea-

rieness and inefficiency of his creed, its utter incapacity to staunch the wounds of a bleeding heart, to satisfy the desires of a being looking before and after, to assure him of pardon when guilty, and of assistance when weak, or to fit him for the region of perfect purity, and for the presence of a holy God. Even when he may seem to listen to the cheerless lessons of his teacher, he finds nothing in them to respond to the wants and affections of his nature; and, perhaps, may often be turning aside, under a sense of the guilt of tolerating such impieties, to bow his knees in prayer to God for pardon, and to cast himself on the mercies of his crucified Redeemer. It is with that adherence to truth which constitutes the very essence of the highest order of composition that Burns adds the following stanza to his "Cotter's Saturday Night:"

Perhaps the Christian Volume is their theme,
How guiltless blood for guilty man was shed;
How He who bore in heaven the Second Name
Had not on earth whereon to lay his head!

And it is with no less justice he adds,

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad.

We may talk, with Mr. Owen, of the beauties of benevolence, and, with Madame de Staël, of the power of the "vast," and the "infinite," and the "eternal"—and doubtless these topics, especially if presented by the hand of the orator or the poet, may kindle the imagination, and captivate the senses of the refined and fanciful. But it is, after all, the simple, profound, affecting, overwhelming fact, that "the Son of God loved us and gave himself for us," which touches most readily the heart of the poor man. To this he goes for consolation, for strength, for joy. He is either miserable, or seeks and finds his

happiness at the foot of the Cross. Mr. Owen, if his love of truth does not for a moment subdue his fondness for his system, will call this bigotry. But we do not hesitate to call it sound philosophy. We contend, that the only philosophical religion is that which corresponds with the wants, and wishes, and hopes of man;—and this correspondence is the property of the Gospel alone.

These arguments would, in themselves, and unsupported by more direct evidence, dispose us to believe that the inhabitants of the mills of New Lanark are far from a community of Deists. But even the concessions, found in the work of Mr. Owen, serve to establish the same fact. We find him acknowledging that he is obliged to square his doctrines in a measure to the infirmities of his people; that he cannot as entirely make the Sabbath a play-day as he could wish; and that, on the whole, he finds himself much shackled by the indisposition of others to his system. Is not Christianity at the bottom of this opposition? And, if so, he can have no right to speak of this community as of one which is under the influence of his own principles, or which furnishes a practical illustration of their power and their beneficent tendency.

But even if many of Mr. Owen's regulations were not borrowed from Scripture, and therefore likely to be obeyed by those who reverence that sacred volume—as when he inculcates the duties of sobriety, honesty, industry, benevolence, and love—the very discipline of his establishment, which enforces these rules by serious penalties, would account for much of the outward reformation of his people. They are kept in regular work, and in full pay; their conduct is carefully inspected; breaches of rule are noticed and followed by some deprivation, and, if flagrant, by expulsion. Steadiness, industry, and obedience are commended and re-

warded; the most exact attention is required to hours; and public-houses, with all their attendant enormities, are banished. Thus much the credit of his system requires, however inconsistent such measures may be with its leading principles. And who can doubt the efficiency and the advantage, to a certain point, of such discipline and constant inspection? Who expects to find a well-drilled regiment with the same irregularities as a regiment whose discipline is neglected? Who does not know that it will present a new exterior under the active cane of the sergeant?—But a philosopher would not be thought very profound or impartial who should attribute all this regularity of chins, and shoulders, and gaiters, to the philosophical principles of the drum-major.

In the consideration of this particular case, it would be wrong to overlook the degree of power possessed and exercised by Mr. Owen. He can remove the child from the bad parent; he can expel whiskey and all such manufactured and legalized *abominations* from his territories; he can regulate hours; he can punish any crime, by banishment, disgrace, destitution. And if it be true, as we have heard, that a workman *dismissed* from Lanark Mills, independently of forfeiting the many privileges of the situation, would find it extremely difficult to get into employment in his own line elsewhere; it will be seen that the power possessed by Mr. Owen is of a very formidable kind indeed. Is it then fair to attribute the outward reform, produced under such circumstances, to the renunciation of certain dogmas of religion, or the reception of certain dogmas of philosophy, with neither of which the submissive workmen may have, in the smallest degree, concerned themselves? Would Mr. Owen in-
 pute the mute obedience, and unbroken regularity of the three hundred millions of China to their adoration of the “material uni-

verse;” or to the fact that, if they disobey, a Mandarin whips off their head in a moment, or flogs them unmercifully into submission?

Our readers will perceive that we have not thought it necessary to discuss the details of Mr. Owen's plans. We have endeavoured rather to seize his leading principles; and to exhibit them to our readers stripped of those associations which might assist in disguising their real nature and tendency. Were a deadly poison to be presented to us, we should scarcely be reconciled to the draught, because the liquor in which it had been dissolved was delicious, or the vessel that contained it was framed with exquisite skill. If, as we firmly believe, Mr. Owen's system rob man of his dearest hopes for time and eternity, exclude heaven from his view, and degrade him to the condition of the brutes that perish; if it regard his existence as bounded by the narrow margin of the grave, and provide only for the enjoyments of that brief and evanescent period, regardless of the endless series of ages which stretch beyond it; if it deprive him of all the consolations of the Gospel, and pour discredit and contempt on the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, the Christian observer at least may be satisfied that it will not, and cannot, come to good.

But even if we were to abstract Mr. O.'s general views from all considerations of a religious kind, we should say that they betray such clear marks of absurdity and impracticability, and such a total ignorance both of the nature of man and of the very first elements of political science, as render them wholly undeserving of attention. We admit, at the same time, that many of the minor, *i. e.* the economical, regulations at Lanark Mills (the police of the place), might be advantageously engrafted on a better system—a system, we

mean, which should contemplate man as a moral and accountable being, and as an heir of immortality.

We may be asked, however, what remedial measure we would substitute in the place of Mr. Owen's exploded plans for ameliorating the condition of the lower classes. This is too large a subject to be discussed at the close of a review already too long. We hope to resume it in a future Number. In the mean time, we would remark, that we have met with no works upon that important subject which seem to us to proceed on sounder principles than an article on Pauperism in the LVth Number of the Edinburgh Review, which has been attributed to the pen of the Rev. Dr. Chalmers, and the Report of the Committee of the House of Commons on the Poor Laws, which was presented at the close of the last session of parliament.

We now take our leave of Mr. Owen, with sentiments of kindness towards him personally, and with an earnest desire that nothing which has fallen from us may wound his feelings, or excite his displeasure. On his own avowed principles indeed, our animadversions ought to produce a contrary effect, and to call even for his grateful acknowledgments, as tending materially to the success of his schemes: for he has assured us, that "silence will not retard their progress, and that *opposition* will give increased celerity to their movements." But at least we venture to hope, that, accord-

ing to the "New View," he will not consider us as responsible for our opinions; and that he will charitably ascribe them to the defects of our education. Certain it is that our education is, in a great measure, responsible for our errors upon this point — if errors they be. The Bible was the book of our childhood. Its lessons touched our bosoms when we had scarcely quitted the arms of a mother; and if we ever taste of happiness; if we are enabled even for a moment to escape from the ills of life, and to rise in anticipation to a calmer and happier region;—if we indulge a hope that our children, and our children's children will enjoy some "taste of comfort in a world of woe," that they will cheer us in life, sustain us in death, and share with us in the unmerited enjoyments of the heavenly world; we feel that we owe all to the very book, and to the very doctrines, of which Mr. Owen would deprive us. We cannot, therefore, easily surrender what he deems our prejudices: we would, on the contrary, bear them, like the Roman commander, in the last hand that we could lift above the waters. We would live by the rules; and die in the faith; which our principles inspire. And when standing at the bar of God, we believe it will not disquiet our minds if, having rejected every tenet of philosophy "falsely so called," we should determine to "know nothing," as the example of our lives and the foundation of our hopes, "but Jesus Christ, and him crucified."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

℄c. ℄c.

GREAT BRITAIN.

PREPARING for publication:—Memoirs of Mrs. Savage, eldest Daughter of the Rev. Philip Henry, by J. B. Williams;—Personal Observations made during the

Progress of the British Embassy through China, by Dr. Clarke Abel, Physician and Naturalist to the Embassy;—another Work on the same Subject, relating chiefly to Nautical Concerns

and Discoveries, by Captain Hall, of the *Lyra*;—A concise Grammar of the *Romaic*, or modern Greek Language, by Dr. Robertson;—Madame De Stael's *Memoirs of her Father*, both in French and English;—Illustrations of the early History of English and French Poetry, by the Rev. J. J. Conybeare;—a Third Vol. of *Sermons*, by the late Rev. John Venn.

In the press:—Part I. of a Pocket Hebrew Bible, without points, to be completed in four parts, and which, when bound, will not exceed half an inch in thickness, or, interperaged with Greek, Latin, or English, an inch;—A History of *St. Domingo*, from the earliest period to the present time;—The Diary of John Evelyn, Esq., from original MSS.;—Discoveries in Africa, by Mr. Burkhardt;—Memoirs of Dr. Franklin, by himself, and continued by his Grandson;—Narrative of a Residence in Japan, by Captain Golownin;—History of England, by Rev. T. Morell;—The City of Refuge, a Poem, by Mr. Quin;—Principia Hebraica, comprising a grammatical analysis of 564 verses, so selected from various parts of the Hebrew Psalms as to contain within themselves nearly all the words of common use which occur in the Hebrew Bible, with a concise Grammar prefixed;—A Sketch of my Friend's Family, a Tale, intended to convey some practical Hints on Religious and Domestic Society, from Observations on real Life; by Mrs. Marshall.

A new Monthly Publication is projected by some friends of the British and Foreign Bible Society, which is to be devoted exclusively to the concerns of that Institution, to be called the *Biblical Register*, and to commence the 1st of January next. The proposed plan of the work is to contain,—1. An Historical Account of the Society; 2. Essays on any Principle or Practice of the Society; 3. Review of Works relating to the Society; 4. Memoirs or Biography of Persons particularly connected with the Society; 5. Home Intelligence, including Notice of Public Meetings of the Society to be held in Town or Country; 6. Foreign Intelligence; 7. Miscellaneous Matter.—The price of the work is to be sixpence a Number, and the profits to be devoted to the British and Foreign Bible Society.

The Stuart papers are said to be on their way to England, the British government having sent two men of war

to *Civita Vecchia* to transport them thither. They are numerous, authentic, and very valuable. They illustrate every thing obscure in the history of the last Stuarts, and throw new lights on the literature, the history, and the politics of the most interesting period of modern times. In the literary part is a correspondence between King James and Fenelon, Swift, the Bishop of Rochester, Lord Bolingbroke, Marshal Keith, and other equally celebrated personages. In the political part there are above 6000 autographs of the Stuart Family; as well as a great number of letters from Charles XII. Peter the Great, Louis XIV. and almost all the sovereigns of Europe.—They were discovered and purchased, by a Mr. Watson, of Cardinal Tassoni, the Pope's auditor, and executor to the will of the late Cardinal York.

An apothecary of Amiens is reported to have recently obtained a new and very lucrative product from potatoes, by burning the stalks and leaves of the plant to extract the potash, which it contains in abundance. His method consists in cutting the plants just when the flower begins to wither, at which time the stalk is in full vigour. He cuts them five inches from the ground, with a very sharp instrument. The stumps left soon push forth new shoots, which suffice to bring the roots to maturity. The plants cut down are left upon the field eight days, to dry them properly. They are then burnt, as the manufacturers of soda burn the kali, in a hole five feet in diameter, and two feet deep, washing the ashes, and evaporating the ley. It is said that 2500 pounds weight of the salt may thus be obtained per acre, besides a considerable increase in the crop of potatoes, occasioned by this mode of management. The root, also, of this valuable plant has been discovered to be capable of affording, by a suitable process, sixty or seventy quarts of good spirit for every 1000lb. weight of potatoes. The French chemists are eagerly prosecuting these discoveries.

A French physician is said to have in his cabinet two galvanic piles, sixteen inches high, which alternately attract a small beam. The continual oscillation of the beam gives motion to a pendulum, which has never stopped for three years. The physician is now endeavouring to give to this movement an isochronism, which may render it more useful.

A quantity of cocoa-nut oil has recently been introduced into this country from Ceylon, intended as a substitute for spermaceti oil, which, it is thought, may be found useful in the manufacture of soap, candles, and the finer articles of perfumery.

Dr. Pearson has recommended, for the use of travellers in hot and desert countries, a portable vegetable compound, made of the nutritious part or starch of wheat, or other bread-corn, with a due portion of gum arabic, chrystalized citric acid, and a small quantity of catechu. If properly prepared, in the proportions of a pint of the vegetable jelly, to two ounces of gum arabic, one drachm of the chrystalized citric acid, and half a drachm of catechu, and dried with a moderate heat, the composition will be hard, brittle, and capable of resisting every change of climate. The starch and gum contain the greatest possible quantity of vegetable nutriment in the smallest bulk; the acid renders the mixture more grateful and refreshing, preventing thirst, and allaying fever; while the catechu, by its astringent and tonic qua-

lities, will tend to counteract the effects of fatigue in a sultry climate. Two ounces of the compound, it is affirmed by the learned inventor, will sustain life during twenty-four hours; so that a sufficient quantity may readily be carried on a journey to guard against any emergency in the most desert country. In cold climates animal jelly (especially isinglass), might be substituted, which, bulk for bulk, contains considerably more nutriment than vegetable.

The following is the substance of the Diocesan Returns for the year 1814, which have lately been printed.

Resident Incumbents	547
Non-Resident Incumbents	53
Dignities not requiring residence	32
Vacancies	164
Sequestrations	40
Recent Institutions	37
Dilapidated Churches	21
Held by Bishops	22
No return	279
Miscellaneous, as insane, confined for debt, prisoners abroad, impropriations, appropriations, &c.	122

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Charge delivered to the Clergy of the Diocese of Chester at the last Visitation of that Diocese; by G. H. Law, D.D. F.R. and A.S. Lord Bishop of Chester. 1s. 6d.

Sermons, chiefly on Devotional Subjects; by the Rev. A. Bonar. 2 vols.

MISCELLANEOUS.

A Narrative of a Voyage in New Zealand, performed in the years 1814 and 1815; by John Liddiard Nicholas, Esq. in Company with the Rev. Samuel Marsden, principal Chaplain of New South Wales. Illustrated by plates and a map of the Island, 2 vols. 11. 4s.

A Review (and Complete Abstract) of the Reports to the Board of Agriculture from the several Departments of England; by Mr. Marshall. 5 vols. 8vo. 31. 3s.

Eight Familiar Lectures on Astronomy, with Plates and Diagrams; by W. Phillips. 6s. 6s.

Ladies' Astronomy, from the French of De Lalande; by Mrs. Pengree. 3s.

An Inquiry into the Nature and History of Greek and Latin Poetry; by John Sidney Hawkins, Esq. F.A.S. 8vo. 14s.

A New General Atlas, constructed from the latest authorities; comprehended in fifty-three maps; by A. Rowsmith. Royal 4to. 11. 16s.

Memoirs of the Right Hon. Richard Brinsley Sheridan; by J. Watkins, LL.D. Part II. 4to. 11. 11s. 6d.

Don't Despair, a Tale; by W. Beck, dedicated to the British and Foreign School Society. 1s. 6d. or 15s. per doz.

A Lexicon of the Primitive Words of the Greek Language, inclusive of several leading Derivatives, upon a new plan of arrangement; by the Rev. John Booth. 8vo. 9s.

Thirty Etched Outlines, from the Elgin Marbles; in one quarto volume, with a letter-press Introduction; by W. Sharp, Artist. 21s.

Albert Durer's Designs for the Prayer-book. imp. 4to. 11. 5s.

Historical Sketches of the South of India: by Mark Wilks, Colonel. vols. II. and III. 4to. 41. 4s.

Authentic Memoirs of the Revolution in France, and of the Sufferings of the Royal Family, deduced principally from Accounts by Eye-witnesses; with engravings. 8vo. 10s. 6d.

A List of recent Importations of Foreign Works; by Treuttel and Wartz, from Paris and Strasburg. 8vo. No. III. for September.

The Traveller's Guide through Switzerland, in four parts, 18mo. 16s.

An Itinerary of France and Belgium, 18mo. 8s.

An Itinerary of Italy, 18mo. 10s.

A Treatise on Mineral, Animal, and Vegetable, Poisons; by M. P. Orfila, M.D. 2 vols. 1l. 10s.

A complete View of the Geology of England and Wales, in a picturesque Elevation and Section; by W. Smith. 7s.

The Naturalist's Pocket-book, or Tourist's Companion; by G. Graves, F.L.S. 8vo. with eight plates, 14s.—or 21s. coloured.

General View of the Anomalies in the Vegetable Kingdom; by T. Hopkirk. 8vo. 10s. 6d.

Report from the Committee of the Hon. the House of Commons on the Employment of Boys in the Sweeping of Chimnies. 8vo. 3s. 6d.

Anecdotes of remarkable Insects. 18mo. 3s.

Questions Resolved: containing a plain and concise Explanation of near four hundred Difficult Passages of Scripture, and concise Answers to important Questions in History, Biography, and General Literature; by the Rev. G. G. Scraggs, A.M. 2 vols. 12mo. 10s. 6d.

The Police Report of May, 1817. 7s. and of July, 1817. 7s.

Report on the Poor Laws of July, 1817. 7s.

Studies in History, containing Greece; by T. Morell. 8vo. 10s. 6d.

Journal of the Proceedings of the late Embassy to China, &c. &c.; by H. Ellis, Secretary of Embassy. 4to. 2l. 2s.

Edinburgh Gazetteer. vol. I. part i, 9s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY. NEW ZEALAND.

MR. Marsden having suggested the advantage of establishing a seminary in New South Wales, for the education of some young New-Zealanders, the Committee immediately acquiesced in the proposal. The clergymen in the colony have expressed their conviction that such an establishment will be of the greatest service, and have accordingly begun to carry the plan into execution. It is intended to instruct these Zealanders in some of the more simple arts, such as spinning, weaving their native flax, manufacturing it, as also blacksmiths' work, and agriculture. Four young men are already admitted, and are improving very fast in useful knowledge. Such an establishment, independently of its immediate advantages to the New-Zealanders, will afford a pledge for the safety of the settlers in that country, as the persons instructed will be either the sons of chiefs or their near relatives.

WESTERN AFRICA.

Kissey Town.—Mr. Brennaud, who was appointed to assist Mr. Wenzel, died on the 20th of June, not having been quite four months in the colony. Mrs. Johnson being ill at Regent's Town, he went thither on the 5th, with the view of assisting Mr. Johnson. On the 7th he was taken ill; and continuing to get worse during a few days' stay at Leicester Mountain, he was carried in a palanquin to Kissey Town. He received every kind attention from Mr. and Mrs.

Wenzel, and had the best medical assistance. His spirits were greatly depressed, though he was calm and peaceful in reference to the prospect of eternity.

Mr. Wenzel writes:—

“On Thursday evening, I again prayed with him; and seeing now that his end was fast approaching, I did not think it proper to leave him. I and Mrs. Wenzel, therefore, sat up with him. He said much to my wife respecting our own children and his relations who had died, and said, ‘To-morrow I shall be with them. The Lord is now calling me away.’ He wished us to sing with him. I sang with him many verses. When we came to the words, in one of Dr. Watts's hymns—

We're marching through Immanuel's ground
To fairer worlds on high—

his spirits revived, and he sang these words in a manner so loud and distinct, that no one could suppose him ill: but his voice soon dropped, and his strength failed. When we had left off singing, he embraced me, and said, ‘You are my brother, and you shall be my eternal brother before the throne of the Lord. Amen!’ He spoke but a few words more. A little before two o'clock on Friday morning, he gently breathed his last.’

Yongroo Pomoh.—Mr. Nylander draws the following melancholy picture of the superstitions of the Bulloms with respect to witchcraft.

“About a dozen supposed witches were tried lately. The greater part of

them pleaded guilty. One was accused of having sent a snake into the king's house, in order to kill him; another, of having bewitched a hunter's gun, so that he could never kill any thing, though he even shot it; another, of bewitching an old man, that he could not get any money at this time; another, for having shot a man with a witch-gun, and hurt him, so that he was dangerously ill, and taken with fainting fits; another, for having prepared a witch-gun, and placed it under the roof of his house, in order to kill a person who lived with him in the house. Two only of them said they were not guilty. One of these was tried by red-water, and found guilty: he is committed for further punishment. The other is to drink red-water at a distant period. Those who pleaded guilty, and begged pardon, did not undergo any punishment at all: they only go under the title of witch. The others must suffer severely."

A short time afterward, he writes—

"The accusation of witchcraft still continues. Numbers of poor persons are miserably punished; and some carried to the Susoo country, and there exchanged for cattle, which are either sold or killed, and a great cry (feast) made in remembrance of those persons."

Canoffee.—Our readers will have seen, by Mr. Bickersteth's Report and Journal, that he had made arrangements for the Missionaries visiting the Natives, and preaching to them the Gospel. The following communications from Mr. Renner and Mr. Wilhelm will shew with what fair promise they entered on this labour. Subsequent dispatches express serious apprehensions that the renovated Slave Trade—that dire curse of Africa—would compel the Missionaries to abandon the undertaking, and possibly even the settlement itself, at the very time when they seemed to be on the point of realizing their warmest desires.

Mr. Renner writes—

"Dec. 1, 1816. A blessed Sunday of Advent!—Having previously acquainted Mongè Backe that I intended to come to his town 'to pray,' as they express it, we accordingly went this day." "Mongè Backe had well prepared the minds of his people for the occasion; so that a pleasing silence was observed in the whole town. He told them to appear clean, and that every one should put on his best clothes."

"After I had finished, Mongè Backe

called me to him, and said, that it was very good to talk about God; and that since he heard what I said, he and his people would have no objection to hear me again, and that I might come as often as I pleased. He said, also, that his people should build a pray-house, like Fernandez's, at Bramia; because, as he said, the people would not come close together in a hot sun, and could not understand all at a distance. He made us, then, a present of a quantity of kolas, and a little palm-wine; and we spent the time very agreeably among these friendly people."

"Dec. 3.—We sent word to Mongè Tomba that I would come to his town next Sunday, 'to pray.' He did not know that he likes what Mongè Backe likes; but that he had to go up to country 'to settle some palaver,' and that his people could not pray behind his back!—but that I should come the Sunday following. We also sent word to Yangji Bully, in Upper Bashia, that I would, next Sunday, preach in his town. He likewise said, that what Mongè Backe likes, he likes too."

"Dec. 7.—Mongè Backe sent word to Stephen to come to-morrow, and see the posts for the 'Pray-house' fixed in the ground. Stephen, recollecting himself a little, said, 'Master, we must run over to Mongè Backe, to tell him that to-morrow is Sunday, and a Pray-house cannot be built on Sunday.'

"Dec. 8. Sunday.—I performed Divine Service at home; and Brother Wilhelm preached at Upper Bashia, the Lower Bashia people also attending."

"Dec. 15.—Sunday. Myself and family went to Jesulu, to Divine Service there. Mongè Tomba had made a temporary shade for our reception, under which I spoke the Word of Life. Brother Wilhelm concluded by singing a Susoo hymn.

"Mongè Tomba was at much pains in preparing a dinner for our whole family; a thing which we did not much wish for; but as the distance is greater than Lissa, it was welcomed to us.

"Two Portuguese men are living in this town, who strongly urged Mongè Tomba to build a church like the Lissa people, to which he shewed not much hesitation.

"I was sorry, however, that I could not observe here, among the people, that order, regularity, and reverence, which was so visible in Lissa. Mongè Backe and his people made it a rule to

observe, in every respect, the Christian Sabbath: whereas the Jesulu people made no distinction of this day from another."

MEDITERRANEAN.

Mr. Jowett has communicated from Malta some useful and interesting intelligence relative to several of the countries bordering on the Mediterranean. We can extract only two or three particulars.

"Tripoli.—Capt. Smyth visited about seventeen of the schools in the city, four of which appeared to be large, containing about thirty scholars each. They seemed pleased with his attention. The teacher is not always a Marabut. His daily pay is about sevenpence-halfpenny English. His scholars sit all round him, he being in the middle of the room. They have boards in their hands, which, being first whitened with chalk, have sentences of the Koran written on them with charcoal. The spunging of the boards clean, and preparing them from time to time, is the master's work, and must occasion no small labour and loss of time. Children are taught to read these sentences, which is done with great clamour and confusion." "As soon as the hour of prayer is announced from the minaret, the youths decamp, and the master is left to prepare the boards for the next lesson."

"Of the degree of learning professed by these Marabuts, the following fact will serve to give you some idea:—Captain Smyth shewed to several of them the Arabic Bible. They readily understood the characters; but none of them could read it, as the vernacular tongue of all these parts is the jargon called *Lingua Franca*; and this, Capt. Smyth was informed, is understood by some one in most of the interior caravans.

"Notwithstanding the extremely wretched nature of their education, the youth generally shew great aptness to learning. But this hopeful disposition is as generally kept under: for, as soon as any youth displays an opening mind, or enterprising spirit (for example, in commerce), he is checked by his superiors; as if it were dangerous to leave him to the impulse of genius. The consequence is, that they seem to grow more stupid as they grow older.

"One indication of their good capacity, and a certain degree of knowledge, is, that when Capt. Smyth was on his travels, and took his astronomical obser-

vations, the Natives, in their way, made theirs also. This is peculiarly the case with those who traverse the deserts; a profession which requires, in fact, much the same kind of knowledge as navigation. One evening, as they were travelling in the dark, and had missed their way, they were all on the look-out for a rising star. On seeing Dubhe, in the Great Bear, they gave a general shout, and proceeded on their way in security."

"Among the slaves brought to Tripoli from the interior of Africa, are many who profess the Christian name." "From the best information that he could collect, and from putting circumstances together, Captain Smyth is induced to think that the country of these Christian tribes is somewhere about Wangara."

"Of their existence we are well assured; of their country and circumstances, we may be said to know nothing. But there is one particular, connected with their tale, which appeals alike to our Christian and to our humane public character: these men are slaves.

"There is reason for believing that an export Slave Trade exists along the Northern Coast of Africa, such as may well call for the inquiries of those who have so long and so successfully turned their attention to the Western Coast.

"While Captain Smyth was on particular service, last March, at Lebida, his schooner then lying in Tripoli bay, one of the officers, whom he had left in charge, reports, that a Native vessel cleared out from Tripoli with slaves on board. Agreeably to the instructions which Captain Smyth had left, he went on board this vessel, and witnessed such a scene as completely took away his appetite for three days. The slaves were stowed so close, as scarcely to allow them room to turn themselves. Their sickness, stench, and cries were insufferable. Their destination, it is conjectured, was the Morea; a country depopulated by war and intestine feuds; but it is probable that a large proportion would perish before they could arrive.

"In this Slave Trade, there are some circumstances peculiarly painful:—On procuring these slaves from the interior, they have to march them over tracts of burning sand of a very great extent. The sick are brought on camels, two slung on each side; a slow jolting pace, and a burning sun and desert, their lot! Vessels likely to be employed for these

purposes are probably of the most cramping and flimsy construction. As 'the middle passage' is comparatively short, the owners are more likely to stow the unhappy sufferers close, and to lay in a precarious stock of provisions.

"With respect, however, to slavery at Tripoli, some mitigating circumstances are mentioned by Captain Smyth; such as, that pregnant women are not sold as slaves. The children of slaves are free. Slaves are permitted to plead their own cause."

"Sir Charles Penrose suggested, some months since, the idea of educating one of these Christian slaves in Malta; and Captain Smyth says, there would be no difficulty whatever in getting one or two of them over here. But it is necessary first to make further inquiries into the history and circumstances of these Christian tribes; and, above all, to ascertain the language which they speak."

"It is a pity," remarks a correspondent of Mr. Jowett's, "we have not a Protestant place of worship at Tripoli. Much good would result from it; both by adding respectability to the flags, and probably the conversion of many Jews. Indeed, the mockery, foolery, and bigotry of the Roman Catholics here must disgust the Moors and Jews with the Christian religion. Five Protestant flags,—(namely, British, American, Dutch, Danish, and Swedish,)—and no clergyman!"

"I never heard," continues Mr. Jowett, "that, at Tripoli, we have at any time had a chaplain. By treaty, the consul is allowed to hire a place to pray in. The Protestant population is extremely small, probably not exceeding five or six families, and some few additional and occasional individuals. But the services which a pious minister of Christ might there render to the great cause of his Master, must not be estimated by counting his weekly congregation. The writer of the paragraph above quoted, has taken an enlarged and judicious view of the subject. A Protestant chaplain would at once communicate and share respectability, in his proper sphere. In the mean while, he might gain a thorough acquaintance with the Moors and Arabs, such as would lay a solid foundation for future operations. With the Jews he might commence directly: no Christian, however bigotted, and no Mahomedan, could ob-

ject to the conversion of a Jew. I scarcely need add, how interesting would the opportunity be, for making further inquiry respecting the Christian Negroes of the Interior.

"Let our friends, such of them as shrink from Fezzan, think of Tripoli."

IRELAND.

Several clergymen in Ireland have undertaken to circulate in that kingdom, cheap and popular tracts, calculated to expose the errors of Popery. This measure has been resolved upon in consequence of the unceasing efforts of the priests, and their emissaries, to pervert the minds of the Protestant peasant by plausible objections against the reformed religion, and by popular and specious arguments in favor of their own communion. These tracts are composed with a view to the instruction of the lower orders of Protestants, as they will not only be free from everything of a political tendency, but will avoid also every subject upon which orthodox Protestants are not agreed. Small subscriptions in support of this object will be received by the Publisher, who will also procure copies of the tracts already published, for such as may be desirous of possessing them.

INDIA.

Among the extraordinary events of the present times, which indicate the rapid advance of mankind toward that grand era of truth and love for which Christians sedulously labour and devoutly pray, the institution of a College at Calcutta, by the Natives themselves, is one of the most singular.

The institution is remarkable, as being the first which has been formed for English instruction, projected, superintended, and supported, by the Natives themselves.

The following persons compose the Managing Committee:—

Heritable Governors: Dhee Raj Por-tal Chund Buhadoor, Zemindar of Burdwan; Gopee Mohun Thakoor,

Directors for the current year, 1816-17: Baboo Gunganarein Doss; Baboo Radhamadub Bonerjee; Baboo Joykishun Sing; Baboo Gopee Mohun Deb; Horee Mohun Thakoor.

European Secretary: Lieutenant F. Irvine.

Native Secretary: Baboo Buddeenath Mookerjee.

The following, among other rules, were approved by the subscribers, at a meeting held August 27, 1816.

The primary object of this institution is, the tuition of the sons of respectable Hindoos in the English and Indian languages, and in the literature and science of Europe and Asia. The college shall include a school (Pāthsāl) and an academy (Māhā Pāthsālā). The former to be established immediately; the latter as soon as may be practicable. In the school shall be taught English and Bengalee reading, writing, grammar, and arithmetic, by the improved method of instruction. The Persian language may also be taught in the school, until the academy be established, as far as shall be found convenient. In the academy, besides the study of such languages as cannot be so conveniently taught in the school, instruction shall be given in history, geography, chronology, astronomy, mathematics, chemistry, and other sciences. Public examinations shall be held at stated times, to be fixed by the managers; and ~~students, who~~ particularly distinguish themselves, shall receive honorary rewards. Boys who are distinguished in the school for proficiency and good conduct, shall, at the discretion of the managers, receive further instruction in the academy, free of charge.

When a student is about to leave either the school or the academy, a certificate shall be given him, under the signature of the superintendants; stating the period under which he has studied, the subjects of his studies, and the proficiency made by him; with such particulars of his name, age, parentage, and place of residence, as may be requisite to identify him.

There shall be two distinct funds; to be denominated, the "College Fund," and the "Education Fund;" for which separate subscription-books shall be opened: and all persons who have already subscribed to this institution, shall be at liberty to direct an appropriation of their contributions to either fund, or partly to both.

The object of the College Fund is, to form a charitable foundation for the advancement of learning, and in aid of the Education Fund. Its ultimate purpose will be, the purchase of ground; and construction of suitable buildings thereupon, for the permanent use of the college; as well as to provide all necessary articles of furniture, books, a philosophical apparatus, and whatever else may be requisite for the full accomplishment of the objects of the institution.

The amount subscribed to the Education Fund shall be appropriated to the education of pupils, and expense of tuition.

The subscription to the Education Fund shall be restricted, for the present, to the admission of one hundred scholars into the school of the institution; that being calculated to be the greatest number which can be admitted during the first year, without detriment to the good order of the school and the progress of the scholars. The subscription will, however, be extended, as soon as a greater number can be admitted.

The committee of managers will appoint an European secretary and native assistant secretary, who shall also be superintendants of the college, under the direction and controul of the committee.

VIEW OF PUBLIC AFFAIRS.

INDIA.

DISPATCHES have arrived from the marquis of Hastings, communicating the intelligence that the Mahrattas had suddenly commenced extensive hostilities against us. The project had, doubtless, been a considerable time in contemplation; but the decisive operations of the Marquis against Dyaram, and the cap-

ture of the fortress of Hattrass, probably disturbed the plans of the conspiring chiefs. Mr. Elphinstone, our Resident at the court of Poona, having discovered that that sovereign was plotting against us with several other powers with whom we are professedly at peace, seized the person of the Peshwa, and committed him to safe-

custody, while our troops advanced upon Poona, took possession of that capital, and compelled the Peshwa to accede to our terms, including the cession of three of the chief fortresses to the British general. The whole force of the Peshwa was some years ago estimated at 40,000 cavalry and 20,000 infantry; and this large deduction must now, of course, be made from the forces of the confederacy.—In the skirmishes which have hitherto taken place, the British troops are stated to have been victorious; and no serious apprehensions are entertained of the result: in fact, the war may be considered as already concluded.

ALGIERS.

A formidable insurrection has broken out in Algiers. A body of Turkish soldiers marched tumultuously towards the palace of the Regency, where the Dey was surrounded by his ministers, and, overcoming the guards, rushed upon him and strangled him. The mutineers immediately proclaimed Ali Hodja Dey, and carried him in triumph to the palace, a few minutes after the death of his predecessor. The immediate cause of this insurrection have not been correctly ascertained, but it is conjectured that they are connected with the dissatisfaction caused by the late Dey's having signed the instrument for the abolition of Christian slavery.

GREAT BRITAIN.

A special commission was opened at Derby, on the 16th of October, for the trial of the leaders in the late riots in the neighbourhood of Nottingham. True bills were found against more than 40; but 35 only were in custody. Four of these having been found guilty, the remainder, who had pleaded not guilty, were allowed to withdraw their plea, the crown officer pledging himself in that case not to proceed against them.

The result of these trials, however painful in itself, has certainly been satisfactory to all who value the peace and prosperity of their country; and we indulge the hope, that the tranquillity of the populace, and the absence of those indecent acclamations which accompanied the prisoners at the late trials in London, are symptoms of the returning good sense and loyalty of the lower classes in that neighbourhood.

ANSWERS TO CORRESPONDENTS.

CONTEMPLATOR; J. D. L.; MINOR FRATER; M. J. A.; THEOGNIS; J. O. Z.; TITMUS; W. M.; and *Memoir of Rev. J. J.*; have been received, and are under consideration.

We can assure a CLERICAL CORRESPONDENT, that we fully intended to insert the notice of his appointment in our next list of Ecclesiastical Preferments.

ERRATUM.

In the present Number, p. 627, col. i. line 15, *for fundi, read fandi.*

THE
CHRISTIAN OBSERVER.

No. 191.]

NOVEMBER, 1817. [No. 11. Vol. XVI.

RELIGIOUS COMMUNICATIONS.

EXTRACTS FROM UNPUBLISHED
LETTERS OF THE LATE REV.
JOHN NEWTON.

(Continued from p. 644.)

“WE are ready to agree with you, that we could almost wish your visit had not been yet paid, that we might have the pleasure of expecting you again very soon. But such is the nature of this world. We are passing down the tide, or rather the stream of time;—a long river which commences (as to us) with the hour of your birth, and will, at last, disembogue us into the ocean of eternity. We are carried rapidly along the banks; and the incidents of every day, when once past, are past for ever. Opportunities, whether lost or improved, are presently gone beyond recal. And nothing remains either of the troubles or the pleasures we have formerly known, but the remembrance or recollection. Many of our days, like the human face, have a strong general resemblance; but each has its own distinguishing feature, so that no two are exactly alike. But the stream of imagination is sweeping me away from my subject.

“Your visit was very pleasant to us; but it is over. There is, however, a pleasure in knowing and thinking that you have been here once and again—in ruminating over occurrences and converse which took place while you were here—in assuring ourselves that you will not be unmindful of us wherever you are—and especially in the prospect of meeting to unspeakable advantage in a better world.

“The pleasures of friendship, are the chief of a temporal nature which we can expect. First, we
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have the endearments of domestic and family connexions, doubly heightened and strengthened by the ties of grace. Then an intercourse with those with whom we are united by spiritual affinity only. Here the circle of benevolence and affection expands, and there is still room for more. The principle of love to Jesus Christ is always ready to embrace and unite us with every branch of his family, which his providence brings in our way. And friendships thus founded are not like those of the world, capricious, precarious, and unstable; but they will subsist and flourish hereafter and for ever.—In the mean time, I am thankful for the privilege of pen, ink, and paper, posts and messengers: thus we can converse while at a distance: especially I would be thankful for a Throne of Grace. There we can meet daily, in defiance of intervening seas and mountains.

“The sum total of my ramble might have been expressed in a line or two: That we love you, count ourselves happy in your friendship, often have you upon our thoughts, and shall always be very glad to see you or to hear from you.”

“Mrs. Newton has been very ill, and is still far from well. We have had advice, and are using every means for her recovery: so far I am satisfied; these are our part, the blessing is in the Lord's hand. It beoves us to wait his time and will with patience; and we have good reason, from past experience, as well as from the tenor of his promises, to trust him without reserve. We

have likewise reason to praise him; for if he causes grief, he affords likewise a thousand alleviations and comforts, which loudly proclaim his compassion. I desire to leave all in his hands, and to say, Thy will be done. There is that in me (of his own implanting) which acquiesces in the propriety of all his appointments; but there is that in me likewise (which is properly my own) that contradicts my better judgment, and would tempt me to prefer my own choice to his. The working of such a proud rebellious principle, in a heart that has known him and devoted itself to him, is, in my view, a more striking proof of depravity, than all the outward wickedness of those who know him not. I have cause, indeed, to say, Behold, I am vile, and to lie low in the dust under a sense of my ingratitude, presumption, and unbelief. So much about my insignificant self.

"I cannot be sorry for your disappointment when here, since the Lord has taught you to profit by it. The fault, I believe, was no otherwise yours, than as you were guilty of overrating me. I well knew the motives of your favouring us with a second visit, and I wished to answer your expectations and desires. But my harp was untuned, and my spirit dry and awkward most of the time you were here. I thought more than once, What has Miss F—— come over to see? "A reed shaken with the wind," "a cloud without water." She expected to find me a well with a constant spring, but I prove to her an empty cistern. This was, upon the whole, quite right on your account. Henceforth I hope you will learn to think more justly of me, as a poor creature who have no stock or fund of my own, and am incapable of speaking one sentence worth your notice, except as God is pleased to work in me and by me as his instrument. You may warrantably pass the same judgment upon every person you know. One half of our experience is de-

signed to explain and enforce upon us that text, "Cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. ii. 22.) Creatures are just that to us which the Lord makes them; but they have no sufficiency in themselves, and usually afford us least help when we expect most from them. When we are trained up in a long course of disappointments of this kind, we learn at length to say with David, "My soul, wait thou *only* upon God, for my expectation is from Him." To acquire this lesson, will ordinarily cost us dear, but it is well worth all we can suffer for it. And, therefore, I hope your last visit to us will eventually prove more profitable to you than either of the former. I trust the Lord will give you increasing satisfaction that the connexion before you is of his own preparing, and that your call to P—— is from Him who led Rebekah a long journey from her father's house, to answer important designs of his Providence, and to obtain blessings for herself. If you go by his will and under his guidance to P——, he will meet you and bless you there. He will teach you the difficulties and the opportunities of the station he has appointed you, and how to avoid or support the one, and to improve the other. But for this he will be inquired of by you. The Bible is in your hand: it is a map of the way in which you are to walk, and a treasury of all the motives, encouragements, and supports which you will need to uphold you in it. Receive it as if given you by our Saviour himself, with the same charge which he gave to his servant Joshua. (See Joshua i. 8.) Farther, you have the Throne of Grace always near you, by sea and land, by night and day. From public ordinances, such as you most approve, you may be sometimes separated. These are highly desirable, and carefully to be improved if afforded, but they are not absolutely necessary. The Word

and Throne of Grace can richly make up their want, when they are out of our reach. Secret communion with God is the life of the soul. At P—— as well as at B—— you may have the like privilege with Moses, who could at any time carry his case to the Lord in the tabernacle, and obtain a ready audience and a sure direction. If you seek and prize His favour and the light of his countenance as better than life, the bustle, the glare and dissipation which will surround you at P—— will rather be your burden than your snare. So much of it as you will be unavoidably connected with, you will take up as your appointed cross, and patiently wait his method and hour of freeing you from it. While your eye is single, and your desire towards him; and while you are jealous of your own heart, and pray to him with the simplicity of a child to hold you up that you may be safe; you will be in no danger. The chief thing you have to guard against is, lest anything should draw you insensibly away from a close and constant attendance upon him. Seek his blessing and guidance at the beginning of every day: this will ordinarily compose your spirit, and furnish you with an habitual presence of mind and a recollection of him, as always near you, and then your heart will mount upwards to him when in the midst of company, but not so except you accustom yourself to be often with him alone. He will give you wisdom (if you ask him), to shew you in what cases singularity is needless and ostentatious; and in what cases it is our duty, privilege, and honour to let the world see that though we live among them we are not of them, that we serve a Master who well deserves that we should hazard the displeasure of all around us rather than displease him. If you sometimes make a mistake, for you will not be infallible, he will teach you to profit even by your mistakes. As to particular rules,

it would be needless and assuming to burden you with them: the rules of the Scriptures apply themselves to all cases: no one can properly advise you, except he was well acquainted with the circumstances of your situation. Nor is it at all needful. Love to God is the best casuist; and a desire to approve yourself in your Saviour's sight, guided by a careful attention to his word, will make you of a quick understanding, and form your mind to a spiritual taste. For as there is a taste in music, painting, and poetry, so there is a taste and delicacy respecting spiritual things, which enables a person who possesses it to discern, as with the twinkling of an eye, what is pleasing to our Redeemer, and to feel, upon the proposal of what is wrong, something as a refined and musical ear feels by a harsh and discordant note in composition.

“ I shall not say a word to encourage the complaints and doubts about yourself which you occasionally admit into your letters. They do not weary me as you apprehend, or require any apology to me; but they are troublesome to yourself, and, as I am sure they do not tend to strengthen your hands, I wish you to oppose and discourage them as much as you can. The more we trust God, the better we shall serve him. Satan knows this, and is therefore always aiming to work upon our unbelief, and to fight against our peace. You may find as many faults as you please with the lamentable deficiencies which you will always feel in your faith, love, and obedience. The building, it is true, advances slowly, but that is no reason why we should be always questioning the foundation. He transforms himself into an angel of light, and obtrudes upon us a counterfeit humility, as if it were unbecoming him, and such poor creatures as we are to believe that the Lord's promises are faithful, or the power and grace of our Saviour sufficient to save to

the uttermost. If you can tell whether you are hot or cold, whether you are in the house or in the street, why can you not tell likewise whether your trust is in him or in yourself, or whether your supreme desire is fixed upon him or upon the world? If Jesus, and the salvation which he accomplished and reveals, be your hope and your choice, why then allow suggestions to the contrary, why indulge doubts and suspicious that all this may be in vain? You will do well to maintain a jealousy of your own heart, and of the subtlety of Satan, and the deceitfulness of sin; but by no means give way to unbelief. These principles are sometimes mistaken for each other; though the one is the fruit of God's Spirit, the other of our own; and their effects are as different as their nature. The one makes us humble, the other sullen. Jealousy increases circumspection and diligence in the use of means; unbelief produces sloth and impatience, and says, Why should I wait upon the Lord any longer? The matter may be brought to a short issue. We were once blind: do we now see? Then the Lord has opened our eyes. We could not do it for ourselves. Again: Have we spiritual desires? Then he gave them, for once we had them not. If we give him the glory of the work, we may take the comfort of it. For he is not changeable. He will not convince us of our want and misery; shew us his own fulness; invite, encourage, yea, constrain us to apply to him for relief, and then shut the door of his mercy against us. He will not teach us to flee to him for refuge, and inspire us with a confidence in his protection, and then give us up to the will of our enemies. Surely, if we are made willing to be saved, he is much more willing to save us. Why else did he leave his glory, and wear the form of a servant, and die upon the cross? But why do I run on thus, when I am verily per-

sued, from what I have observed and heard from you, that you are scarcely half in earnest, when you start the objections which I am seriously opposing as if you felt them in all their force?

"I am much obliged to you for the book of geography. In the map at the beginning, how small does the distance appear between England and Russia; between P—— and O——. Like different hamlets in the same parish, or like houses at different ends of the same street, the mind can travel between them, in less than the twinkling of an eye. If two places are both very near to a third, they certainly cannot be far from each other. Now the Throne of Grace is a point equally near, and very near to all believers, whether in the East or in the West. However to sense divided and separated by seas and mountains, or by names and forms, there they all meet. I hope, therefore, to be often with you, and to feel that you are with me. What a noble connexion has the believer! How does the Saviour's love expand the soul to take in all who love his name and image, and to hold communion with them wherever they are placed, especially where there is a personal knowledge, and the love of the Spirit is cemented and heightened by the endearments of friendship. Thus I trust we are united, so that neither Baltic nor Atlantic, Alps nor Andes, neither absence nor distance, can break or even weaken the connexion the Lord himself has formed."

"I am ambitious to be the first, at least one of the first, to address a letter to you by your new name. And therefore it is chiefly to please myself that I write this evening, when I have so little time at command."

"I beg you to present my affectionate respects, with Mrs. Newton's, to Mr. W——, and to tell him, that though my letters will be

directed to you, as I have not French enough to correspond with him, I shall always consider myself as writing to him likewise. You are both one, in the eye of the law, and in the sight of the Lord. It is my prayer that you may be always one in affection and in aims; fellow-helpers, and fellow-heirs of the hope of eternal life. You have nothing now to do, but to study jointly to please the Lord, and, in subordination to him, to please each other.

“How happy is the domestic union, when strengthened daily by new endearments and obligations, and cemented by the blessing of our gracious Saviour! To speak of it in a temporal view only, it affords comfort and satisfaction, which unspeakably outweigh the noisy, empty, pretended pleasures of a life of dissipation and vanity, according to the course of the world.....

“So much was written last night, when I was weary, and in great haste. The Sabbath is now come; the first Sabbath Mrs. W—— ever saw. I know not where you will spend it; but wherever you are, I wish you the Lord’s presence. Oh, how do some of our people in this parish prize the Sabbath! It is, in a manner, their only comfortable time--then they leave their cares, crosses, and poverty, at home, and find an amends for all in the ordinances of Divine grace. I believe some of them, poor as they are, would not voluntarily be absent from the house of God one Sabbath, for a great deal of what the world has to bribe them with. There they see his glory, hear his voice, feel his power, taste his sweetness, find the savour of his name as precious ointment, and thus have all their spiritual senses exercised and gratified. They have not the notice of men, but they have the ear of the King of kings. They know how to draw nigh to him, and they know that he draws nigh to them! Who then shall say they are poor? Rather, they are the truly rich.

Who shall call them mean? They are the wise and honourable of the earth.”

“I have little particular to write, having pretty well emptied my stores in conversation while you were here. We shall hope to hear of you now and then, as you are passing along, and especially upon your safe arrival in F——. It seems the French privateers lately snapt up one of the packets; but the privateers act under a higher commission than they are aware of, and I am sure they cannot touch the vessel you embark in, without the express permission of Him who rules the universe. And I trust he will not give them leave, without such wise and weighty reasons as would be quite satisfactory to us, if we knew them. And though we cannot expect to know his reasons in every dispensation, we know enough to satisfy us that he does all things well. I hope and believe you will go very safely, and that goodness and mercy will accompany you all the way to P——, and all the days of your life.

“How valuable is that promise, Prov. iii. 5, 6! If we can but trust in Him whose wisdom is unerring and power infinite, we have no more to do but simply follow his leading. Every event is then a messenger of his will to us, and every moment an acceptable time, in which we may ask and receive whatever is necessary for our support, comfort, and guidance. The great difficulty is to cease from leaning to our understanding; but He can enable us to do this likewise. Whatever he points out to us as our duty or privilege in a way of precept, it is our wisdom to return to him, and spread before him in a way of petition. It is his part to work in us, first to will and then to do of his own good pleasure, and we are never so strong as when we are most sensible of our own weakness, and, under that conviction, entreat him, and depend upon

him to do all in us, and all for us. Such a frame of spirit engages the assistance of his mighty power, which worketh effectually, so that mountains sink into plains before it."

(*To be continued.*)

To the Editor of the Christian Observer.

It will be esteemed a particular favour, if some of your respectable correspondents will communicate, through the medium of your miscellany, an opinion on the texts undermentioned, as to the extent of the propagation of the Gospel. Matthew xxiv. 14; Romans x. 18; Colossians i. 6, 23, &c.

Authors differ widely on this subject. Dr. South says; "The world may be divided into thirty parts, of which nineteen are Pagans, six Mahometans and Jews, and only five are Christians." Burkitt says, "*all the world*" has had the Gospel: Robinson, "*all the known world*;" Beveridge, "*all but America*;" Hammond, Horne, and Doddridge, "*the habitable world*." Burnet says it has been *partially* promulgated; and Tillotson says, "*to the known world*."

Now how is this diversity of sentiment to be reconciled? The question is, Has the Gospel been generally propagated? And have the nations afterwards apostatized? Or has it been spread only through the Roman empire? And is it not to be sent to all the world till after the restoration of the Jews?

A solution of this question would render an important service to

CONTEMPLATOR.

To the Editor of the Christian Observer.

IN your last Number but one (page 560), a correspondent offers a new translation of Gen. iii. 22, 23. Without inquiring into the merits of the proposed reading, and admitting that the passage has puzzled many persons, I am still inclined to think that it may be satisfactorily explained as it stands

in our authorised version. The difficulty is in the latter clause of the 22d verse, which certainly is incomplete, but may, I conceive, be made perfect, by supplying the words *Let us take heed*, or some such expression: the reading would then be, "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, *let us take heed* lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." The ellipsis here proposed to be supplied is by no means unusual before ב in Hebrew, and is agreeable to the construction of its corresponding word ($\mu\eta$) in Greek, as instances of both are to be found in the Old and New Testament. In the former I would refer your readers, among other passages, to Gen. xlii. 4; 2 Kings x. 23, and particularly to Job xxxvi. 18, where our translators have supplied the ellipsis, "Because *there is* wrath, *beware* lest he take thee away with *his* stroke." And in the New Testament we have, Matt. xxv. 9, "But the wise answered, saying, *Not so*; lest ($\mu\eta\ \pi\acute{\alpha}\nu\tau\epsilon$) there be not enough for us and you." And again, Rom. xi. 21, "For if God spared not the natural branches, *take heed* lest ($\mu\eta\ \pi\acute{\omega}\varsigma$) he also spare not you." If you consider the above observations deserving attention, you will much oblige me by their insertion.

J. O. Z.

To the Editor of the Christian Observer.

THE following excellent passage from the valuable writings of an old divine having greatly benefited me in reading, I am induced to send it, with two or three slight verbal alterations, for insertion in your work. I fear the duty of meditation is one in which the present race of Christians are sadly deficient.

R. H. S.

"It is one great duty of Christians to meditate on the word of God, and such matters as are contained therein.

"Let us inquire what meditation is, because the practice and knowledge of the duty is almost become a stranger to us. Before I can *define*, I must *distinguish* it. Meditation is occasional, or set and solemn.

1. "Occasional meditation is an act by which the soul derives spiritual benefit from every object it is conversant about. A piously-disposed heart is like an alembic: it can distil useful thoughts out of all things it meets with. As it sees all things in God, so it sees God in all things. Thus Christ, at Jacob's well, discourses of the well of life; (John iv.);—at the miracle of the loaves, discourses of manna; (John vi.);—at the feast of tabernacles, of living waters; (John vii.);—at the Pharisee's supper, discourses of eating bread in the kingdom of God; (Luke xiv. 15.) There is a holy chemistry and art, that a Christian has to turn water into wine; brass into gold; to make earthly occasions and objects minister spiritual and heavenly thoughts. Jehovah trained up the old church, by types and ceremonies, that the things they ordinarily conversed with might put them in mind of God and Christ, their duties and dangers and sins. Our Lord, in the New Testament, taught by parables and similitudes, taken from ordinary functions and offices among men, in order, perhaps, that in every trade and calling, we might be employed in our worldly business with a heavenly mind: that whether in the shop, or at the loom, or in the field, we might still think of Christ, and grace, and heaven. There is a parable of the merchant-man, a parable of the sower, a parable of the man calling his servants to an account, &c. &c.; in order that upon all these occasions we might learn to wind up, as it were, our minds, and extract some spiritual

use from our common affairs. Thus the creatures lift up our souls to the Creator. David had his nightly meditation, (Psalm viii. 3.) *When I consider the heavens, the work of thy hands, the moon, and the stars, which thou hast made.* The sun is not mentioned, but in Psalm xix. 5, there is a morning meditation; for he describes the sun coming out of his chambers in the East, and displaying his beams like a cloth of gold upon the world. A holy heart cannot want an object to lead him to the meditation of God's power, and goodness, and glory, and wise providence, who has made, and doth order all things according to the counsel of his will. There is much practical divinity in the very bosom of nature, if we had the skill to find it out. Job bids us, *Ask the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee, or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee.* They speak by means of our thoughts.

2. "There is set and solemn meditation. Now this is of several sorts, or rather, there are several parts of the same exercise.

"There is a *reflexive* meditation, which is nothing but a solemn conference between a man and his own heart. (Psalm iv. 4.) *Commune with your own heart, and be still.* When we have withdrawn ourselves from company, that the mind may return upon itself to consider what we are, what we have been, what straits and temptations we have passed through, how we overcame them, how we passed from death to life; this is a necessary, but a very difficult part of meditation. What can be more against self-love and worldly ease, than for a man to be his own accuser and judge? All our arts and devices are to avoid our own company, and to run away from ourselves. The *basilisk*, it is fabled, dies by seeing himself in a mirror: and a guilty man cannot endure to see his own

natural face in the glass of the word of God. The worldly man chokes his soul with business, lest, for want of work, the mind, like a mill, should run back upon itself. The voluptuous person melts away his days in pleasure, and charms his soul in a deep sleep with the potion of outward delights, lest it should awake and talk with him. Well, then, it is necessary we should take some time to discourse with ourselves; to ask of our souls what we have been, what we are, what we have done, what shall become of us to all eternity! Jer. viii. 6. *No man asketh of himself, What have I done?* You would think it strange that two men should converse every day for forty or fifty years, and yet all that while not know any thing of each other's character and destination. Now this is too often the case between us and our own souls: we live a long time in the world, and yet are strangers to ourselves.

“There is a meditation which is more direct; namely, when we exercise our minds in the word of God, and the matters contained therein. This is two-fold; dogmatical or practical. The former is the searching out of a truth in order to obtain knowledge, *proving what is the good, and acceptable, and perfect will of God.* This is study, and differs from meditation in the *object*, and supposes the matter we search after to be unknown either in whole or in part: whereas practical meditation is the inculcation or whetting of a known truth upon the soul: and it differs in its *object*. The object of study is information, and the end of meditation is practice, or a working upon the affections. Study is like a winter sun, that shines, but warms not; but meditation is like blowing up the fire, where we do not mind the blaze, but the heat. The end of study is to hoard up truth; the end of meditation to lay it forth in conference or holy conversation. In study, we are rather like vintners,

that take in wine to store themselves for sale; in meditation, like those that buy wine for their own use and comfort. A vintner's cellar may be better stored than a nobleman's. The student may have more of notion and knowledge; but the practical Christian has more of taste and refreshment.”

• FAMILY SERMONS.—No. CVII.

2 Cor. viii. 9.—*Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

THE Apostle appeals to the Corinthians as to persons well acquainted with the fundamental articles of Christianity;—*Ye know:* but recollecting the ignorance and carelessness of the human mind, he takes an opportunity, at the same time, of reminding them of what they could not but have already heard. We also, like them, have had ample opportunities of learning the great doctrines that are necessary to salvation: we have even been baptized into the Christian faith; we have professed to fight manfully under the banners of Christ, and to continue his faithful servants and soldiers unto our lives' end: but, alas! how often do we seem wholly unconscious of these things, and treat them as if of no importance whatever! How often do we crucify the Son of God afresh, and put him to an open shamé! How often do we do despite to the Spirit of his grace, and trample his richest mercies beneath our feet; and that not for want of knowing better, for we cannot but be aware of the numerous claims on our love and gratitude, but for want of being really impressed with the truths which we acknowledge and understand! With a view to correct this too-common forgetfulness, let us humbly pray to God for his presence and bless-

ing, while we consider the impressive words before us.

From this passage we learn,

I. That Christ was originally rich.

II. That he became poor; and

III. The end for which he did so; namely, in order that we, by his poverty, might become rich.

I. He was originally rich.—He existed eternally in heaven with the Father, as God, endued with every excellence and perfection. He was that Word which was in the beginning with God, and was God. Before Abraham was, he was. In this state he was rich in glory, as we learn from his own prayer when on earth, in which he says, “And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.” He was rich in dignity: “Being in the form of God, he thought it no robbery to be equal with God.” He was rich in power, dominion, and majesty. He was, as St. Paul informs us, “the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. By *Him* were the worlds made; in *Him* dwelt all the fulness of the God-head bodily. He was the brightness of the Eternal Glory, and the express image of the Divine Person.

Being thus Lord over all, he might have commanded all the wealth of this lower world, could that have augmented the riches of the Divine nature; for those things which men account good and valuable, not only belonged to him, but were even created by him.

II. Let us then turn aside to consider and inquire into a fact the most astonishing. He in whom the richest glories of heaven and

earth centered, whom the highest angel rejoiced to obey, and who, by a single word, could have spoken into existence a thousand worlds such as we inhabit—became poor. Poor indeed! The foxes have holes, and the birds of the air have nests, while the Son of Man had not where to lay his head. He was placed, at his birth, in a manger, because his parents could not obtain admission into the inn. His youth was without honour, and, very probably, employed in manual labour. Who could have believed that *He* was God over all, blessed for ever, of whom the Jews said, in contempt, “Is not this the carpenter’s son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?” So poor was our Lord, even in the literal sense of the expression, that he subsisted on the alms of devout women who followed him, and was constrained to work a miracle to pay the customary tribute.

But his poverty consisted not merely in the absence of what men call riches, but in being stripped of all those things which before constituted his splendour and glory. He no longer occupied the Throne of Heaven, or was attended by the innumerable companies of the heavenly host. Even in his last sufferings, when he so much needed assistance, but one angel was appointed to attend to afford him relief.

He was also stripped of power, so that men, his weak and guilty creatures, were permitted to seize him and put him to death. Though the most exalted station on earth would have been a degradation, yet, as if to shew more evidently his humility, he submitted to a very low one. He suffered himself to be made not only a little lower than the angels, but one even of the lowest among men. His whole life was a scene of ignominy. He was persecuted from city to city, having no abiding place. He consi-

dered himself: "a worm, and no man; a reproach of men, and despised by the people." The assembly of the wicked enclosed him; they pierced his hands and his feet; they parted his garments among them, and cast lots for his vesture. Entering the world poor, without a roof to cover him, and obliged even to lie in a manger, he continued poor, and associated through life with fishermen, and publicans, and sinners, till at length he quitted the world poorer, if possible, than ever, and deprived of his very garments, for which the Roman soldiers cast lots.

He was poor, also, in spirit: he had no high looks. He gave his back to the smiters, and his cheeks to those that plucked off the hair; he hid not his face from shame and spitting. Thus poor in body, and poorer in spirit, did the eternal Son of God consent to live for more than thirty years among men.

This poverty was voluntary. "Ye know," says the Apostle, in the words of the text, "the grace of our Lord Jesus Christ;" that is, the voluntary, the unmerited favour. Had it been an unwilling sacrifice, it would have been no longer of grace. He himself has told us, that his sufferings were of his own free will; he had power to lay down his life, and to take it up, and no man could deprive him of it without his consent.

III. What, then, could be the motive that induced him to so wonderful a condescension? The Apostle gives the reply: It was for our sakes he became poor, that we through his poverty might be made rich.

The Prophets agree with the Apostles that the sufferings of Christ were not for himself, but for us. Thus Daniel predicted that Messiah should be cut off, but not for himself. But Isaiah is the most full and explicit. "Surely," said he, speaking of the Messiah, that should be revealed, "he hath borne our griefs, and carried our sorrows." And again; "We have

turned every one to his own way, and the Lord hath laid upon him the iniquity of us all. For the transgression of my people was he smitten. He bare the sins of many, and made atonement for the transgressors." Thus it was that we who were poor by nature, became rich by the Divine grace.

The true Christian is made rich in various respects:—He is rich in faith. God is said, by St. James, to have chosen "the poor of this world rich in faith." If we be thus enriched, what is outward poverty! Worldly distinctions will appear of very little comparative importance in our eyes. Faith will unveil the eternal treasures that are laid up for us, where neither moth nor rust corrupt, and where thieves do not break through nor steal; and seeing those things which are invisible, we shall learn to enjoy them in somewhat the same way, though not in the same degree, as if they were present. Let us pray, therefore, daily to the Author of every good and perfect gift to strengthen and confirm our faith.

The Christian is also made rich in righteousness. He is accepted through the righteousness of God. His own righteousness, or meritorious claim, being discarded, he is clothed in the robe of the righteousness of his Redeemer. Rich, indeed, may he be accounted, who is thus arrayed! When all earthly treasures fail, this will be a never-fading possession.

The Christian is also made rich in spiritual enjoyments. He has the highest sources of happiness within his own heart. The thought of the glory that awaits him is a possession which he would not exchange for the highest temporal hopes. He has a joy and peace in believing, which he would not resign for all the treasures of an unsatisfying world. They will last when every thing else fails; and without them all that we can possess on earth is but poverty.

Another, and a principal thing

in which the Christian is made rich, is holiness and good works. Walking in the Spirit, he does not fulfil the lusts of the flesh. Whatsoever things are true, honest, just, pure, lovely, of good report, are cultivated by him. He endeavours to walk worthy of God, who hath called him unto his kingdom. That very same grace by which Christ was led to become poor that he might be rich, teacheth him, that "denying ungodliness and worldly lusts, he should live soberly, righteously, and godly, in this present evil world." "Out of a good conversation, therefore, he shews his works with the meekness of wisdom." He abounds richly in the graces and virtues of the Christian character; though knowing his own sinfulness and his inability to atone for the broken law of God, he dares not make them his boast, or place his trust in them for salvation.

Lastly, he is made rich in eternal glory and felicity. But here the highest conception must fail. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," those unfading riches which God hath laid up for those that love him. When time shall end, and all earthly things be forgotten, these riches shall still be new and inexhaustible. They shall not, like temporal riches, make to themselves wings, and flee away, but shall be firm and eternal as the Divine Source from which they are derived. All that God can give, and all that the human soul can desire, is included in the riches which Christ, by his voluntary poverty, and submission to death, has procured for his faithful followers. Hence every enjoyment of heaven will exalt our love towards him by whom it was purchased; and will make us sing with new ardours of gratitude, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

To the Editor of the Christian Observer.

HAVING observed, in your Number for September, some extracts from Dr. Crisp's Sermons, one of which, in the detached form in which it stands, conveys the idea that the writer believed the possibility of an elect person's salvation without calling, I beg your insertion of the following passage, which shews him not to have held that unscriptural opinion, and proves his full assent to the truth, that election to salvation is through sanctification of the Spirit:—

"Another charge is more strange than all the rest: this I must touch also. I will name no persons, nor hint them: my scope is to deliver plainly unto you the truth of my own thoughts, and so lie under censure, or be acquitted; The charge is this: That I should affirm, that should an elect person live and die an adulterer, and in all kinds of profaneness, he, though thus living and dying, shall be saved; which, how contrary it is to the whole course of my ministry, ye are witness: I dare be bold to say, you all know it to be a gross, notorious, and groundless slander. You know, a person being elect, it is impossible he should miscarry, and not be saved. Either God's election must be frustrated, which is impossible, or he that is elected to salvation must attain unto it: I think none of those that have cast this imputation upon me will deny it. But withal, this I said before, and so I say still, There is no elect person, suppose him to be capable, and come to years, shall die before he be called; that is, before the Lord gives faith to him to believe, and in some measure *frame him to walk by the Spirit according to his rule*: in a word, this person is *changed in conversation*. The principle is this; 'He that believeth shall be saved,' and 'he that believeth not shall be damned:' and 'No unclean thing shall enter into the kingdom of heaven.' *Every soul,*

200 *Alleged Inconsistency of the Multitudes that followed Christ.* [NOV, therefore, being elected, as it shall be saved at last, so is it, or shall in time be, called and enabled to believe and walk as a child of light."

I trust that a love of that justice, which entitles every man to be heard in his own defence, will procure the above extract a place in your pages, however much you may deprecate the system of the author.

אמון.

To the Editor of the Christian Observer.

ALTHOUGH very sudden and unlooked-for changes sometimes take place in the conduct of men, yet ordinarily they are less abrupt than they appear to be. Secret trains, which elude observation, and even consciousness, usually precede the visible effects. An acquaintance heedlessly formed, a book carelessly read, or some other apparently trivial circumstance; may have created a bias, which, meeting with apposite circumstances, has often influenced, in a powerful manner, the conduct and the heart. Thus are we ever liable to impressions of the most opposite and discordant nature.

But though the versatility of the human mind, as wrought upon by conflicting interests and passions, is sufficiently proved in the experience of all ages; yet one supposed instance, which is frequently adduced from the Gospel-history, is, I apprehend, not sufficiently established. I refer to the *Hosannas* of the multitude who met our Lord on his entrance into Jerusalem, contrasted with the cry of, "*Crucify him!*" which a few days afterwards was made in that city, and (as is generally supposed) by the same, or at least the greater part of the same, persons. This, I think, may be fairly questioned, for the following reasons:—

The multitude who met our Saviour on the day we call Palm-Sunday were evidently composed of strangers come up to the feast; doubtless many from Galilee, where

he was much known and followed, and also those from beyond Jordan, who had lately been favoured with his presence, and who, comparing the testimony of John the Baptist with the works of Jesus, are described by the Evangelist, (John i. 42), as believing on him. All these persons were prepared to receive, with delight and admiration, the account given by those who were present when Lazarus was raised from the grave; which miracle is assigned as the principal cause of the triumphant acclamations which accompanied our Lord's entrance into Jerusalem. Doubtless many also, in that throng, had themselves been, in different degrees, the subjects of his healing power, and perhaps few could be found among them who did not owe to his merciful goodness the restoration of some friend, or relative, or acquaintance.

But the multitude who, on the ensuing Friday, surrounded the tribunal of Pilate, appear, I imagine, to have been chiefly the adherents and dependants of the Jewish rulers, or the immediate citizens of Jerusalem. We know that the most inveterate enemies of our blessed Lord were among the heads of the nation, the members of the Sanhedrim, and the descendants of Aaron. Persons devoted to and dependant on these, must have been numerous; and we cannot but suppose, that on an occasion when their cause required popular clamour, they would procure a number sufficient at once to influence the Roman governor and to keep at a distance the real friends and followers of Jesus. The prodigious concourse of people at that time in Jerusalem, would furnish them with a pretext for collecting a force under their own immediate direction. And that they were aware of the necessity of such a precaution appears from their first resolution of not apprehending Jesus during "*the feast*, lest there be an uproar among the people;" that is, I conceive, chiefly among his followers

who were come up to the feast. This decision was, however, overruled by the exigency of the case, arising from our Lord's making known the treachery of Judas to the other disciples, which, rendering his future appearance among them impracticable, might induce him to fulfil his engagement of betraying his Master that very night; not to add, that he might have reason to suppose, from the precaution used by Jesus on former occasions, that he would on the morrow withdraw from Jerusalem.

There is also another passage of the sacred history, which, I think, requires more discriminating attention than is ordinarily given to it; I mean that which relates to the character of the multitude converted to Christianity on the day of Pentecost. Numbers of these must have differed widely from the persons addressed by St. Peter as the abettors of the crucifixion of our Lord. Many were, in all probability, the very persons who, on the preceding Passover, had met him, on his entry to the city, with Hosannas, and who had returned home from that feast in grief and perplexity, on account of the tragical and unexpected scene they had witnessed, and the subsequent contradictory accounts

which they had heard. The effusion of the Holy Spirit, in his miraculous effects on the day of Pentecost, removing their doubts concerning the character and mission of Jesus, they doubtless readily admitted the testimony concerning his resurrection, and cordially joined with the *hellenistic*, and other foreign Jews, then sojourning in Jerusalem, (whom St. Luke styles "devout men") in admiring the wonderful works of God. Thus "gladly receiving the word," they publicly professed in baptism their faith in Jesus Christ as the Messiah, and were truly converted to God, without, perhaps, feeling in its fullest degree that poignant remorse, amounting almost to despair, which constrained the others to cry out, "*Men and brethren, what shall we do?*" It appears to me important that we should learn this truth: That great sins plunge into great depths, and that, though the mercy of God may bring men out, their future path is not on that account either safer or firmer than the path of those who have been taught by the Holy Spirit early to bend the neck to the yoke of sacred discipline. "It is good for a man that he bear the yoke in his youth."

C. L.

MISCELLANEOUS.

For the Christian Observer.

HINTS ON THE NEW SYSTEM OF EDUCATION IN IRELAND.

THE objects at which education aims are truly arduous and important. To inform the understanding by communicating useful knowledge, to induce habits of regularity and good order by the wholesome discipline of a well-regulated school, are objects which may well excite the exertions of a benevolent mind. But education, if judicious, cannot stop here; it must deal with

man according to his nature, as actuated not by knowledge only, but still more by those affections and feelings which form the leading traits of individual character. Education, if judicious, must deal with man as capable of moral as well as intellectual attainment—must aim at qualifying him, not only for the respectable discharge of earthly duties, but still more for those higher relations and purer affections towards God and heavenly things, which are at once most obligatory on us, and the source of the most

unmixed pleasure and lasting peace. To form the character is, then, the great object of education. To excite and call forth the moral and intellectual powers of the mind; to watch, and to eradicate its faults as they appear; to strangle the evil passions as they break forth, ere they can attain a formidable maturity; to cherish every amiable feeling, strengthen every good resolve, and thus aim, with the Divine blessing, to direct the whole man into the paths of religion, virtue, and happiness—are the objects of judicious education; objects valuable beyond conception to the child, to the little circle of his present and future connections, and, as the largest community is composed of individuals, ultimately to the nation itself.

To attain these noble objects is, however, a matter of no small difficulty. Where much diversity of religious opinion prevails, we shall be obliged to avoid whatever may excite prejudice and give offence, and thus shall be forced to contract and lower our objects, that we may be permitted to effect at least something, and not leave the children to gather their morality and habits of life from the street, or the high road. But even when favourable circumstances permit us, unfettered, to adopt the best mode of instruction, we shall still find the highest objects of education by no means easy of attainment. Children in this country (for it is of Ireland I am speaking) receive but few religious impressions from their parents: they are treated at one time with excessive indulgence, and at another with injudicious severity: they acquire from their early associates a multitude of perverse and evil habits; and this, added to their natural corruption, presents many obstacles to the end in view.

How, then, shall we combat these difficulties? It has been well remarked, that our success will be proportioned not to the mere fervour of our zeal, but to the wisdom

with which we adopt and apply judicious plans. We must, therefore, be careful, not only what the children are taught, but *how* they are instructed—what dispositions are excited and acted upon; for as the moral are more important than the intellectual powers of the mind, it is evident that an increase of knowledge is dearly purchased, when any evil passion or unamiable feeling is strengthened by use.

Of the various methods adopted for the instruction of the poor, that modified by Mr. Lancaster has for its object to *ameliorate the habits*, by the orderly discipline of the school, and to *teach reading and writing* by certain practices which facilitate wholesale instruction, and save expense. This mechanical process may indeed tame the wild spirits of youth, and break them in to some attention and order. It may teach the arts of reading and writing, “the mere materials with which Wisdom builds:”—so far is well. We may, however, doubt whether, by the constant excitement of the love of praise, by the spirit of competition and never-ceasing reward, it does not injure the moral powers, while it calls forth the intellectual faculties.

Dr. Bell, by his system of questioning, makes admirable provision for fixing the attention, and inducing the child to aim at understanding what he reads. The orderly discipline of his schools, the simplicity of his arrangements, and the useful principles of instruction which he inculcates, give the teacher many advantages. Still, however, learning, instead of being the *instrument* by which we aim at rectifying the affections, and impressing the heart, is, in practice, if not in theory, the *end* proposed. For their quickness and rapid progress, principally, the children are praised; and, when the child has advanced progressively to the head of the school, and can read, write, and go through his other exercises perfectly, both the master, who too

frequently considers his pupils as puppets who by a certain machinery are to be put in motion, and the child, who has never looked to attainments more exalted than his school acquirements, are persuaded that his education is finished, and he has now nothing more to do than to teach others. Shall we wonder, then, at the complaints which we sometimes hear, of the conceit and self-importance manifested by both teacher and scholar, the natural result of that superficial knowledge which always "puffeth up?"

Again; the child, by constant excitement, is, almost involuntarily, led from step to step of his progress, and may arrive at the highest class, without having had any difficulty to surmount, or any occasion for persevering or self-denying exertion. Were the acquirements of reading and writing the principal object in view, this would be an advantage of immense importance; but is it not to be feared that when the child shall leave this hot-bed of excitement, and shall enter the atmosphere of common life—when he finds no intoxicating praise to stimulate, no rivalry to urge him forward—when he must, unnoticed and unpraised, run through the little circle of his daily duties—is it not to be feared that he will want principle and motive to call forth his energies?

The old system of instruction was slow in its progress, and imposed much painful labour on the children. This labour, though unnecessarily painful, was in some respects salutary, accustoming the child to feel that it is right to contend with difficulty, and forming a groundwork for that patient and self-denying industry which in after-life must conduce materially to his advantage.

The systematic instruction by means of monitors, is confessedly the soul of the new system. Now that this plan, when judiciously adopted and carefully guarded, has

many advantages, does not admit of a doubt. By the division of labour and the multiplication of instruments, it facilitates the instruction of numbers, and enables one master to superintend a school of many hundred children. In communicating knowledge, the monitor, aware of the difficulties which he has himself met with, imparts his lesson in a manner more gradual, and more level to the capacities of the other children, than is usually done by an ordinary teacher; and thus clearness of conception is materially promoted. In teaching, the monitor also learns to digest and arrange his own knowledge. Inanimate matter itself, when part of a well-contrived machine, may be made to do the work formerly given to intelligent agents; and when the arrangements of a school are very mechanical, and the acquisition of knowledge the chief object, these little agents will appear fit substitutes for the master's exertions. Care should, however, be taken, that, while we receive their assistance, we do not deeply injure our little teachers, or suffer their minds to be filled with high ideas of their own attainments, and with that pride and pedantry which are so apt to encrust the narrow mind from the exercise of a little brief authority. Care should be taken that they be kept humble, gentle, and forbearing, sensible of their ignorance, and desirous further to improve themselves: otherwise their exaltation will only expose them to pre-eminent danger; and those children who would with proper treatment have been the ornament of the school, will, to any judicious observer, appear a disgusting compound of ignorance and vanity.

It may, however, be doubted, whether, arranged as schools usually are, our young monitors will not be found deficient in many parts of a teacher's duty. They possess but little skill to ascertain and treat judiciously the varied faults of their pupils' characters: the forward and

presuming are to be repressed—the meek and gentle are to be encouraged—the diffident to be brought forward—the dull to be excited—the quick and volatile to be inured to habits of sober and persevering attention. Few persons of mature age are capable of thus educating children; and shall we expect that children with the superficial knowledge imparted by the new system, will, by its mechanical process, succeed where even men are often at a loss? Shall we expect that one unvarying system will perfectly train all modifications of character, and, like the bed of Procrustes, stretch or lop each into the desired form?

It will naturally be asked, what is my intention in making these remarks. Is it to diminish the reputation of the improved system, or the public gratitude due to its founder? Surely not. The invention has done much to promote general instruction and diffuse knowledge through these countries; and most warmly must we feel our obligations to those who have called the public attention to this important subject, and induced so many persons actively to forward its interests. But it is surely no insult to the system to assert, that it possesses no magic power to produce an universal reformation; and that, although in many respects useful, yet that no *machinery* will correct and form the varied features of the human heart, and bring into harmony the finer chords of individual character. It is surely no insult to the benevolent founder and active friends of the new system to assert, that it, like all things human, is capable of improvement. Nor is it my object to discourage all attempts at any but perfect education. Far from it. It is a great object to accustom children to sit quietly and obey a prescribed rule: such discipline is calculated to smoothen the shag of savage nature, and humanize what is brute in man. It is well to teach them to read and write, if only that they may be brought within the pos-

sibility of acquiring for themselves other useful knowledge. Where local circumstances do not permit us to go further, it is valuable to do so much; and especially to induce children to read the Scriptures and commit portions of them to memory. But in cases where no prejudices or difficulties impede us, shall we not attempt some more perfect plan of instruction, by seeking to direct and ameliorate the dispositions and the affections of the heart? From *thence* are the issues of life; there is the seat of all moral disease, and all our remedies should be applied there. The understanding may be the channel through which we act; but it is the heart at which we must aim: that citadel once gained, the whole mind will yield; that remaining unsubdued, the polishing of the outward habits may only be the whitening of the sepulchre. The arts of reading and writing may be dangerous acquirements, if devoted to improper objects; and the reading and committing to memory of the Scriptures themselves will fail of the desired effect, if received into a thoughtless, careless, ambitious, vain, or worldly mind.

How then shall these deficiencies be supplied? By what means shall we, when no external difficulties impede, hope to obtain the arduous but important blessing of perfect education? And first, we may confidently affirm, that imperfect and essentially defective must be every plan to form the human character which is not founded on the firm basis of *religious instruction*; for if true religion can alone restore man to those high hopes, blissful employments, and ennobling privileges for which he was originally created, and which assimilate and unite him to pure and holy spirits “who circle God’s throne rejoicing;” if it is well described as “an active, vital, influential principle, operating on the heart, restraining the desires, affecting the general conduct, and as much regulating our commerce with the world, our

business, pleasures, and enjoyments, our conversations, designs, and actions, as our behaviour in public worship, or even in private devotion;”—if this be true, shall we, for any weak and frail weapons of human device, reject those arms of heavenly temper, that panoply divine, which has in every age defeated the strongest and most inveterate enemies of the human race? Shall we, for any ineffectual mixture of our own, neglect that medicine, prescribed by Infinite Wisdom, which has so often cured the most fatal and inveterate diseases to which man's fallen nature is subject? Would we, then, qualify our children for the discharge of duties, domestic, social, and political;—would we that they should possess the substance of which the world admires only the empty shadow; that they should be directed by the inward dispositions and principles, rather than exhibit only the outward lifeless form? Let us instruct them in that “faith which worketh by love,” that “wisdom which is from above,” and which is “first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits; without partiality, and without hypocrisy.”

But it may, perhaps, be asked, what do I mean by religious instruction? It is not, then, merely by putting the Scriptures into the hands of our pupils, and encouraging them to read or even to commit them to memory; it is not merely by teaching them the most important abstract truths, conveyed in language which children can hardly comprehend, and in a form but little likely to affect the heart; it is not by instructing them to employ religious phraseology, which may indeed correctly express the doctrines of Scripture, but which to infant minds often gives no distinct idea whatsoever; it is not by questions which instruct our pupils merely in the letter of Scripture, that we shall give them what may be justly termed *religious instruction*. These practices are in

themselves generally good, and may produce the happiest results. The child's mind may be impressed by the glory and the greatness of the objects which the Scriptures reveal, his heart may be softened with gratitude for the parental affection which they breathe, and he may thence form the high and holy purpose of seeking for glory, honour, and immortality. The passages which he commits to memory may appear lost amidst the thoughtlessness of youth, and yet may recur in some trying season of affliction and temptation; arming him with the sword of the Spirit, which is the word of God. The abstract truth which he learns, may, as his faculties expand, unfold its meaning to his mind: but, however happy the effects which these plans may in some instances produce, there is surely a more excellent way whereby we may more surely attain the great end of education—the forming the characters of our children. It is one of the principles of the philanthropist, Pestolozzi, (who having deeply studied the first movements of the infant mind, has adopted a mode of instruction which well deserves the serious attention, not only of every schoolmaster, but of every parent): it is one of his principles, that public education is then most perfect when it resembles private “and domestic instruction.” From this hint let us proceed, and imagine to ourselves how an affectionate and pious mother will instruct her children. Let us observe with what attention she marks each movement of the infant mind, with what instinctive power she reads in the countenance of her child the feelings and passions which agitate him within; with what quickness and judgment she represses the first rising of every evil disposition and temper, how gently but how powerfully she fosters every opening tendency to what is good, how anxiously and carefully she in-

investigates the minutest traits of her child's character; and with what wisdom and discretion she directs all her teaching to the cure of those evils to which his nature is most prone, while she adapts her language, her manners, her instruction, so as to insinuate itself most deeply into those avenues to the heart which his peculiar character leaves most accessible. While she, with maternal tenderness, calls forth the affections and the gratitude of the child towards herself; while she recounts the benefits which she has conferred, and points out the anxious care with which she has watched over his welfare; she stops not here, but while the heart of the child warms under the recollection of blessings whose sweetness it each day and hour experiences, she impresses on his softened heart the truth, that she herself, and all the good which she communicates, as well as ten thousand other gifts, are derived from the God and Father of all, whose tender mercies are over all his works. In the same spirit she directs his attention to the works of nature; and as his eye sparkles with delight at their beauty, their fragranciness, or their taste, she calls his attention to the proof thence derived, of the power and goodness of their great Maker. Together with these impressions, she instils a constant sense of the presence of the Most High; she shews her child how wicked it is to offend the Author and Giver of so much good—what a fearful thing it is to incur his displeasure, who is infinite in power and holiness. She thus encourages the first movements of conscience; and as this important sense unfolds its power, and the child begins to learn from its many faults and its broken resolutions, that it has sinned, and that it is weak, and frail, and perverse, the history of man's fall, and the wonders of man's redemption will be taught by her, not as abstract propositions, but as experi-

mental and practical truths. In imparting all this knowledge, the mother's aim will be at the heart of her child: she will not be satisfied unless she excites in its mind a feeling of real contrition when it offends, and a sense that in prayer it must seek that strength which it so greatly needs. She will weep with her child over the faults which it has committed: she will join with it in prayer for forgiveness and strength. And thus will she endeavour, with the Divine blessing, to teach it to abide in the fear of God all the day long, and to bring every thought into subjection to the obedience of Christ.

As the mind of the child opens, and his faculties expand, his parent's instruction takes a wider range. He becomes more acquainted with God as his Creator, Preserver, and Redeemer; the vast obligations which bind him to fear, to serve, and to love him, begin to open themselves before his view, and his mother loses no opportunity of fixing them upon him individually. All other knowledge is made subordinate to this, or ministers to its attainment. He perceives that this heavenly wisdom is the great object of his mother's desires, and that it constitutes her chief happiness and delight. When the time arrives that he is qualified to read systematically the sacred Scriptures, his mother is his guide to those fountains of living waters. With what holy reverence, with what solemn awe, does she open the sacred volume! Yet has that reverence and awe nothing of austerity or gloom. Her features express that peace and joy in believing, which fills her soul; and the smile of maternal tenderness which she casts on the young immortals committed to her care assumes the benignity of almost a guardian angel. In reading the Scriptures, her chief anxiety will be to bring truths home to the circle around her; that the word of God may be "a lantern to

their feet, and a light to their paths;" that they may judge of all things by "the balance of the sanctuary," and thence form a just estimate of the value or emptiness of the several objects which men pursue. In every discovery which her children make in Divine truth, the careful mother points against the peculiar faults of their characters; and thus attempts to form their judgments, direct their affections, and regulate their will, by the model of holy Scripture. Such is a faint outline of an education *truly* religious; such is the instruction, by which maternal piety has often aimed, and not seldom with success, at training the souls of children for eternity.

But it will be objected, that however excellent and desirable such an education would be, few parents are capable of thus instructing their own families, and still fewer teachers able to impart even a very small portion of it. I will not attempt to overturn the observation; for one principle which I would desire to impress is, that education, such as deserves the name, is of all things the most difficult. Ask the parent, who is sensible of the importance of his sacred and interesting duties, and who endeavours to educate his children for happiness and heaven; ask his opinion, and he will tell you, that, sensible of the difficulties which meet him on every side, he rests on God's assistance, and on God's blessing alone, for counsel and for success. Weigh well the recorded experience of Mr. Cecil:—"Nothing is easier than to talk to children: but, to talk to them as they ought to be talked to, is the very last effort of ability; it requires great genius to throw the mind into the habit of children's minds." We must not be deceived by the popular cry, that education is an easy or a trifling matter; that one master, perhaps a half-grown boy, is capable of *educating* a school of five hun-

dred children: nay, more, that the school might almost do without a master, and the children instruct themselves! Is it not a manifest absurdity, that when an enlightened and affectionate parent finds difficulty in instructing his five or six little ones, that a raw uninformed youth, ignorant of his own character, and of the various movements and motives of the human heart, shall succeed in *educating* a large school, assisted only by a dozen children, yet more ignorant than himself? The fact appears to be, that the improved system does not, and cannot adopt a high standard of instruction, and provide means for its attainment. It considerably lowers and limits the bounds of education, and then adopts a course, certainly very effectual, for arriving at the end proposed. Its objects are chiefly the mechanical accomplishments of reading and writing; and, caught with the dazzling idea of *wholesale* instruction, its advocates are too apt to overlook the impression which is made on each individual child. And yet it is astonishing to any one who has not made the experiment, how well a child may write, spell, and read, and yet how little his mind may be exercised on the subject before him. These remarks apply more particularly to the schools in connection with Mr. Lancaster. The system of questioning adopted in Dr. Bell's schools, raises the tone of instruction there considerably. Still, however, these questions appear to me to fall far short of what may truly be termed religious instruction, however valuable they may be as an initiatory exercise. On this subject I cannot avoid referring you to "*Hints to Conductors of Schools*," written by Miss Hamilton; a work, which, I conceive, deserves to be deeply studied by all interested in Christian education, and by which much of the preceding letter has been suggested.

I shall, before I conclude, advert
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to a few objections which may be made to the adoption of the more perfect system here recommended. First, It may be said, that its adoption will prevent the establishment of such numerous and crowded schools; secondly, That it would not answer in places where diversity of religious opinions prevails; and, thirdly, That it would be difficult, nay quite impossible, from the want of proper teachers, to carry it into effect. With respect to the first objection, I shall merely reply, first, That my intention in these remarks, is not so much to discourage the present wholesale plan of instruction, as to endeavour to call the public attention to the fact, that there are objects to be attained by instruction, much higher, and more excellent, than can be expected from numerous and crowded schools. Let those, then, who are qualified, aim at these objects, and not be satisfied with any thing short of their full attainment. Let them not estimate the good done by the number of pupils instructed, rather than by the quality of the instruction imparted. It is surely better to do a little good, and do that little well, than to aim at extended benefits; which produce effects more specious than solid, more shewy than durable. Should the half-formed painter ridicule the finished artist, because, while he produced a picture every week, the latter did not finish one within the year, would not the more experienced master smile at his ignorance, as the indignant painter in history? "It is not the number, but the quality of your pictures, which will give you professional celebrity. Those which you paint, may, by their glitter, attract the eye; but, from their texture, and their colouring, cannot long endure. Mine is well worth all the labour which I bestow upon it: *I paint for eternity.*"

With respect to those who differ widely from us in religious opinions, and who, therefore, cannot

be expected to participate in the more high and exalted parts of education, I would pursue the following course. I would not prevent them from attending the school; and I would adopt, during their stay there, such exercises as they will join in: under the conviction, that, to take them from the street, or the high road, to accustom them to sit quietly, to go through their exercises with regularity and order, and to submit contentedly to lawful authority, has a tendency to civilize their habits, and to correct and restrain many evils of their nature: and it is better to have a civilized than an uncivilized population. I would teach them to read, and to write;—for the more we give man a taste for intellectual enjoyments, or at least give him the power of acquiring it, the less will he be disposed to sensuality and disorder; the more we furnish him with independent sources of pleasure, the less will he be tempted to join in the wild revelry of the alehouse. But shall we purchase these temporal and social blessings for the many, by also limiting the instruction of those over whom we may exercise unfettered influence, to that scanty portion which the others may be permitted to receive? Shall we deprive them of that instruction which may conduce to their eternal happiness, merely in order that we may communicate to the others that which may possibly tend to their worldly respectability and temporal welfare? Shall we deprive ourselves of the comfortable reflection, that we have done our utmost to train up the children under our care, "in the nurture and admonition of the Lord," for the more shewy, but less solid pleasure of a reputation for liberality, and the appearance of a numerously attended school? Let us dismiss from our minds the love of display, and let us be satisfied with doing real good to those children whom we instruct, be their number great or small. And let

us be persuaded, that the criterion of good education consists, not in the quantity of knowledge which the child acquires, but in distinct ideas well understood, and well-digested truths received into the heart and actuating the conduct. This truly deserves the name of education; where the powers of the understanding and the heart are elicited together, and mutually strengthen and correct each other. One text of Scripture well marked, learned, and inwardly digested, is of more value than an entire Gospel merely committed to memory. One child *maternally* and *piously* educated, is worth one hundred half-instructed pupils of the school of five hundred children. Let us, then, not be satisfied that our children shall be taught to read and to write; let us examine, narrowly, whether the powers of their minds are developed and exercised—whether they are thus rendered capable of considering and understanding what they read. Let us accurately ascertain the extent of our pupil's knowledge and ignorance, and let us feel that we have attained but little, unless he attaches distinct ideas to each word which he uses. Let us not stop even here; but let us endeavour to be fully acquainted with the disposition and character of each individual child; its peculiar faults, temptations, dangers, and advantages; that we may “rightly divide the word of truth,” and be able to use the experience of the child, as an ally to produce good impressions on his mind. Thus shall we, as nearly as possible, follow the example of the pious and wise mother.

Shall we, then, suffer the difficulty to deter us from the attempt? True there is difficulty;—but what human path is not beset with difficulty? What human prize can be gained without a struggle? And shall the friends of the human race, shall those who have the eternal happiness of their fellow-creatures at heart, and who may

confidently expect a blessing from Heaven to further their success; shall they alone be disheartened at each obstacle; shall they start back at every shadow, and exclaim with the slothful man, “There is a lion in the path?” Let us rather be steadfast, immoveable, always abounding in this the work of the Lord, and we may be assured our labour will not be in vain. Let us not be weary in well doing, and in due time we shall abundantly reap if we faint not.

J. D. L.

To the Editor of the Christian Observer.

I AM glad to find that the late controversy respecting baptism has a little subsided, and hope that I shall not be considered as provoking it anew, if I throw together a few general ideas connected with the question.

In attempting to form an opinion on the subject, it seems to me requisite, in the first place, to affix precise, if not clear, ideas to the terms of the question. And as the external form scarcely admits of more ideas than one in a member of our church; and I feel myself quite satisfied, both as to the persons who administer it, and the time and manner of its administration; I pass on to the spiritual grace.

And here it occurs to me, that all spiritual improvement must consist, either in a change in the soul itself, by which it becomes capable of happiness, or of a higher degree of happiness; or in a change of its relations and circumstances, by which happiness, or a higher degree of it, is placed within its reach; or, lastly, in a combination of the two. Some, who have treated of spiritual regeneration, seem to have confined their idea of it to the first of these changes; while others have dwelt, almost exclusively, on the second. But I cannot adopt the exclusive view of the former; because an actual change in the soul seems to me necessarily to imply a change of relation, as well

towards God as towards every good and every evil being; and this concomitant, or consequent, change of circumstances, seems also necessary to arise from the idea of a moral Governor of the world. Nor can I adopt the exclusive view of the latter; because the immutable nature of God leads me to conclude, that every change of relation between him and other beings must arise from a change in them; (whether wrought in them, or self-effected, is not the question;) and I know not how to connect the idea of his perfect justice with a change of circumstances affecting the final happiness and misery of moral agents, unless it arise from some change in the agents themselves. I find myself, therefore, obliged to consider spiritual regeneration both as an actual and relative change; or, in more specific terms, as *the first motion of the soul towards sanctification, accompanied by justification in the sight of God, and its necessary consequence, eternal salvation**.

After this definition of the terms, I proceed to the question itself. But when I inquire, "Is spiritual regeneration always co-existent with the external rite of baptism?" it immediately occurs to me, that a change in the nature, relations, and circumstances of the soul being, in itself, visible to God only, it is natural to apply to Divine Revelation, in the first place, for information concerning it. When, therefore, I turn to the Christian Scriptures, I find no room to doubt the necessity of the external rite of baptism, established, as it is, on the personal command of Christ, and handed down to perpetual obligation by the constant practice of the Apostles, after their reception of "the Spirit of Truth," who was

* It is not, of course, intended to represent regeneration as the meritorious cause, or even the instrument, of justification; but simply to shew, that justification, which is a change of relation to God, cannot take place without regeneration.

to "guide them into all truth;"—or the necessity of spiritual regeneration, as plainly and repeatedly asserted;—or a certain intimate connexion between them in the minds of the Apostles, when they used the phrases, "laver of regeneration," "washed, sanctified, justified," &c.;—or the appointment of baptism, *under certain circumstances*, as the medium of one kind of spiritual benefit, and the certain prelude to another kind; which is implied in the exhortation of St. Peter, "Repent, and be baptized, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Further information than this I have sought in vain from the Scriptures. Some have thought the necessary connexion of baptism and regeneration to be asserted in our Saviour's declaration to Nicodemus; but that declaration, were the literal interpretation of it absolutely certain, seems to prove nothing but the equal necessity of both. The baptism of Christ himself, considered as a type of the subsequent baptisms of his followers, although it most beautifully and significantly represents, by the descent of the Spirit, the communication of a higher degree of spiritual grace, than was before possessed; and, by the voice from heaven, the justifying declaration of God, to every one who duly receives the rite, as our Saviour did; yet is manifestly inadequate to the proof, that the due performance of the rite, on the part of those who administer it, is necessarily accompanied by any spiritual communication. The analogy between baptism and circumcision, if it be established by sufficient scriptural authority, cannot prove that spiritual benefit is conveyed by the one, unless it be certain, that temporal blessings, correspondent with the promises of the elder covenant, were, in all cases, necessarily conveyed by the other. And, on a comprehensive view of scriptural declarations and

intimations, I dare not conclude that they afford sufficient proof of the connexion of baptism and regeneration, while the cautionary remark of St. Peter, that the "baptism," which "saveth us," is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God," seems, at least, as much to separate them, as they are united in other passages; and while the asserted withholding of all spiritual benefits from one individual, who came to baptism without a due disposition, seems as strongly to imply, that *such benefits are not given, without that disposition*; as the conferring of them upon others, who possessed it, that, *with such a disposition, they are certainly conferred.*

The Scriptures having thus left me, as I imagine, without a specific answer to the question, I am reduced to the necessity of appealing to reason, and the observation of effects. The propriety of an appeal to reason and experience, if it could need authority, seems amply sanctioned by our Saviour's express reference to both: Why, even of yourselves, judge ye not what is right? and "the tree is known by its fruits." Here it becomes necessary to consider the two cases of baptism, as administered to adults, and to infants. When, therefore, it is stated, that the baptism of an adult is strictly contemporary with his spiritual regeneration, a doubt immediately arises in my mind, *whether this statement can possibly be correct.* For it appears to fall into this dilemma: The person comes to his baptism, either with a due disposition, or without it:—the disposition, prerequisite for baptism, consists of repentance and faith; but these are evidences of no inconsiderable advancement of the soul towards sanctification, which could not have been made without a previous communication of the preventing grace of God:—and, if he come without this disposition,

it is certainly quite incredible, that God should accompany that form with any spiritual benefit, which, on the part of the person receiving baptism, can be only a solemn mockery, or a profane presumption. When, on the other hand, spiritual regeneration is ascribed to the baptism of an infant, no objection, indeed, can be made to the absence of a prerequisite disposition, which, except on some peculiar scheme, can in no case be expected; but if a portion of spiritual grace, and a proportionate improvement of the soul, be communicated to an infant in baptism, is it not reasonable to expect, that this improvement should be, in some measure, discoverable in its effects? It was imparted, independently of the will and moral agency of the recipient; and, therefore, the want of these seems to present no obstacle to its operation in those faculties which are not wanting. Every child is capable of love and dislike, and of a fretful and cruel, or a sweet and gentle, temper. Is it not, therefore, reasonable to expect that its regeneration would discover itself, by giving an amiable turn to the dispositions and affections? Or if, although imparted independently of choice and action, it be yet incapable of independent operation, may we not then expect to discover some trace of its existence, in a gradual inclination to truth and rectitude, as the recipient advances towards maturity? But it appears to be generally acknowledged, that a comparison of baptized children with unbaptized, *where they are not distinguished by other circumstances*, will not justify the indulgence of any such expectation. There are, indeed, those who seem to confine the idea of infant regeneration to a change of relation and circumstances. But not to have recourse to any other argument, this idea, I conceive, can have no other foundation, than that, on which many ancient fathers of the

Christian church explicitly founded it; viz. that infants, dying unbaptized, are actually excluded from all hope of heavenly happiness;—a belief which few Christians in the present age, will be found to avow.

On the whole, therefore, in the case of adult baptism, although I feel no difficulty in believing it to be the appointed form for that public “confession” of the faith of Christ, which “is made unto salvation;” or which, when made with deliberate sincerity, places the person in a state of assured safety, as long as the rest of his Christian life shall be conformable to this its public beginning;—although I believe it to be the only certain entrance into that assured state, according to its divine appointment;—although I can readily consider it as the prelude to more plentiful communications of spiritual grace, and proportionate advancement in the spiritual life;—yet *I am utterly at a loss to conceive, how it can be co-existent with the beginning of that life, whose pre-existence, in however imperfect a state, it seems of necessity, and in all cases, to presuppose.*

So also, in the case of infant baptism, although I can cheerfully and entirely assent to it, as the public admission into the church of Christ of a person, to whom all necessary grace is ensured by the equal justice inherent in the very nature of God, and by his universal mercy, confirmed, (besides other declarations of it,) by him who “died for all;”—a person, also, to whom the co-operating privileges of a Christian education are, in some measure, ensured;—although I can, with equal readiness, assent to it, as the solemn and official pledge of a minister of Christ, given, in his name, and by his authority, to each individual child baptized, and to those concerned for its welfare, that this child does actually participate in the justification universally purchased by Christ, and that the spiritual influ-

ence, necessary to its sanctification, will be assuredly communicated to it in due season;—and although I can, in this sense, most heartily adopt the consolatory declaration of our church, that “children, that are baptized, dying before they commit actual sin, are undoubtedly saved;”—yet I feel myself quite unable to conceive, how the baptism of an infant can be combined with a spiritual improvement, which, as it would seem to be universally acknowledged, never gives any distinguishing signs of its existence; or how the happiness and misery of an immortal being can be made to depend on the performance of a ceremony to which itself neither is, nor can be, a party.

CLEMENS.

To the Editor of the Christian Observer.

IT is a melancholy circumstance connected with the revolutions of ages and empires, that many countries, on which the light of the true religion once shone, are now covered again with their original darkness, or with a feeble twilight that is scarcely better. The tendency to deterioration in every thing human is so well known and acknowledged, that the Christian world, especially, ought ever to be on their guard against the very first innovations, either in purity and sobriety of doctrine or correctness of discipline and conduct. The case of modern Geneva relapsing into a cold heterodox creed, furnishes an awful and conspicuous warning on the subject. The following facts have been just communicated to the public, and may be relied upon as authentic.

The Church of Geneva, as every person knows, was almost the cradle of the Reformation; and whatever may be thought of the peculiar and exclusive parts, either of the doctrines or the discipline of its illustrious Founder, was certainly long distinguished for its orthodoxy on all the great subjects in which

pious Protestants are agreed. How mournful a reverse has now begun to take place, may be inferred from the following circumstances.

The ancient catechism of Geneva taught expressly the doctrine of the Divinity of Jesus Christ. This catechism was withdrawn from the church some years ago; and its place has recently been supplied by another catechism, which maintains a guarded silence with respect to that important and essential doctrine.

In 1805, the company of pastors introduced into the churches of Geneva, a new version of the Bible; in the publication of which, they not only omitted the Confession of Faith of the Reformed Churches of France and Geneva, which had been prefixed to all their former Bibles, but made also many very important alterations in the translation itself; particularly in parts relating to the Divinity of Christ, to Original Sin, and to the personality and offices of the Holy Ghost. This version is still used in their churches.

These acts were followed by a rule passed so recently as May 3, 1817; by which all candidates for holy orders are required solemnly to promise, that they will abstain from preaching, in the churches of the canton of Geneva, on the following subjects:—On the manner in which the Divine Nature is united to the Person of Jesus Christ; on Original Sin; on the manner in which Grace operates, or on efficacious Grace; on Predestination.

This rule has been already twice acted upon;—a candidate has been refused ordination, and a minister prohibited from preaching, for objecting to subscribe to it.

Now though the mere circumstance of a limitation on the public, and perhaps intemperate, discussion of *some* of the points just alluded to, might have been conceived to have sprung from other causes than systematic heterodoxy in the majority of the company of

pastors; yet the whole of the circumstances taken together can leave no doubt on the mind, that the Church of Geneva has essentially departed from the orthodoxy of its predecessors. Indeed, in point of fact, it is credibly stated, that of the twenty-five persons who constitute the "Company of Pastors," only five hold the orthodox faith; while all the remainder unite in opposing it. The important consequences likely to arise from this circumstance may be inferred from the consideration, that Geneva is a university in which young men from various parts of Europe, and particularly from the Reformed Church of France, are educated in theology; and that the professors are chiefly, if not exclusively, selected from the company of pastors. Far the greater part of the students have imbibed the doctrines of their instructors; and by them the evil, it is to be feared, will be extensively diffused.

The origin of this unhappy revolution of opinion may be traced to Rousseau; whose mischievous writings, while they excited in no ordinary degree the alternate praises and execrations of Europe at large, could scarcely fail to produce a powerful effect on his immediate fellow-citizens. Independently of other causes, a sort of perverted, patriotic pride would naturally conduce to this result; though as Calvin was a great man also, *his* authoritative name and celebrity would doubtless tend to check the progress of the infidel opinions, or of those more plausible heterodoxies which are the half-way house to them. The consequence is, that the Genevese clergy are halting between Calvin and Rousseau; and, by the inconsistency of their real with their professed creed, have exposed themselves to the attacks of several writers, who have been lately engaged in a controversy which has arisen in consequence of the ordinance already mentioned. The attack on the pastors is said to

have been commenced by a young Genevese Minister who had attended some of Madame Krudener's religious meetings. His letter gave rise to the ordinance prohibiting the discussion of the topics just enumerated. Among other persons, a Scotch gentleman, who happened to be at Geneva, took up the cause of the young minister, and published several tracts explanatory of the Calvinistic opinions. Another Scotch gentleman has since addressed a letter to the pastors accusing them of having deviated from the laws of their own church: on account of which communication they endeavoured, but as yet in vain, to procure his expulsion from the territory. This gentleman is now happily employed in superintending a faithful edition of the Scriptures in opposition to that of the pastors which has been already mentioned as mutilated and incorrect in many leading passages.

It is hoped that the publication of these statements may not be useless, either to the parties immediately concerned or to the Christian world at large, they are tendered for insertion. The spectacle of a once

pure and spiritual church denying some of the leading doctrines on which the salvation of mankind depends is at once a painful and a monitory spectacle. It is not yet too late for many of the leading individuals concerned in so unhappy a change to "repent and do their first works," and return "to the Lord that bought them." May this be their happy lot! At all events, their sad example will not be lost upon the members of our own scriptural Establishment if it more forcibly remind us to guard against the first recurrence of worldly temptation and philosophical pride; if it shew us how fatally easy it is to blend a highly spiritual and orthodox creed with an unrenewed heart, ready to swerve at the first evil suggestion; if it make us individually walk more humbly with our God; if it excite us to new activity and perseverance in our efforts for instructing the ignorant, confirming the wavering, and sending to all parts of the Christian as well as heathen world, that blessed volume which is the surest guide to a rising church, and the best preservative for a falling one.

A CONSTANT READER.

REVIEW OF NEW PUBLICATIONS.

Letters addressed to a serious and humble Inquirer after Divine Truth, with a peculiar Aspect to the Circumstances of the present Times. By the Rev. EDWARD COOPER, Rector of Hamstall-Redware, and of Yoxall, in the County of Stafford, and late Fellow of All-Souls College, Oxford. London: Cadell and Davies. 1817. 8vo. pp. 233.

WE not long since met with a recent publication, bearing this singular title, "The Duty of Controversy." Now whatever obligation we may be under to any gentleman who shall,

in this busy and turbulent age, find out, and lay with conviction upon our consciences a new duty, and such a duty, to perform; we feel no difficulty in pronouncing the obligation of the Christian world to be deep and large to any other writer, who should point out the true *spirit* in which controversy, if necessary at all to the followers of the lowly and pacific Jesus, ought to be conducted by them. And if, to precept on this important subject, such a writer should add the force of his own example, we should doubtless attribute a proportionable increase of weight to all he

should advance. And if he should perform the still additional service of laying a foundation for the abolition of all controversy, and if not of identifying all sentiments, yet at least of "uniting all hearts;" how much more indebted ought we yet to acknowledge ourselves to him for the exercise of so much charity and so much judgment. That Mr. Cooper is the writer to whom our acknowledgments, on the three several accounts mentioned above, are most justly due, is doubtless a sentence anticipated by our readers; and we are convinced that no candid or impartial reader of the "Letters to an Inquirer after Divine Truth," written by that well known and highly respected individual, will hesitate for a moment as to the justice of our verdict. Indeed, so strongly and favourably are we impressed with the admirable, and, we are ashamed to add, almost novel, spirit displayed throughout these letters on the several controverted points current in the present day, that we can scarcely forbear, by a small variation from the quaint title alluded to in our opening, to inscribe on our copy of Mr. Cooper's little volume, "The Spirit of Christian Controversy."

We are not aware of saying any thing that is unreasonable, though perhaps we may run counter to the judgment of many a youthful and conceited practitioner in that way, when we maintain, that controversy, particularly that respecting Divine truths, ought to be one of the last and most matured efforts of the advanced Christian divine. This, which to some appears the easiest, to us appears the hardest and most hazardous of all duties. So many and great dangers seem to us to environ the controversialist on every side; so many aberrations is he liable to both in temper and judgment; so likely is he to be misled by false lights and false guides; so much is he in danger of mistaking his first views of a subject for his best views of it, his illustrations

for sound arguments, his prejudices for demonstration, his poverty of information for clearness of conception—to which we might add a multitude of other mistakes, as the sober reader must be well aware—that we are convinced the blindness of many writers, and consequently their total unfitness for the office they undertake, can alone occasion their entering upon it. To judge by the productions of some persons, we should almost suspect this very blindness at once to the dangers and the duties of the controversialist to be amongst their most cherished qualities in order to fit them for the fearless exercise of their hazardous functions. We should suspect that not a few, warm in youthful zeal or something else bearing that name, dare not let the moment of action, as they deem it (and perhaps rightly according to *their* views), slip by, and consign them over to the frost of age and the test of an impartial judgment, and consequently to the delay or defeat of their most promising schemes. Thus the weapon is wrenched out of the only hands which are duly qualified to wield it; the wary and experienced retire disgusted from the scene; and "fools rush in, where angels fear to tread."

The character and qualifications of the true religious controversialist—and here we cannot help it, if we are suspected of placing Mr. Cooper before us as the original of the portrait—are of a very different complexion. We should require such a person to be possessed of long and deep experience not only in the particular truths which it is his task to elucidate, but also in the whole range of Christian doctrine; and that too as bearing upon all the characteristic traits and essential properties, all the various modes and relations of that particular being, man, for whom these truths are intended. His studies we should desire to have been as much conversant with men as with books. Truth would of course be his ob-

ject; but not so much truth in the abstract, in its metaphysical niceties, its literal or syllabic construction, as truth in its concrete and practical form, resulting from the common sense of mankind and standing on the verdict of many sound and competent heads, many feeling and well tried hearts. Human nature in every state, and in every stage of its progress from the lowest to the highest intellectual or moral qualities, is that never-failing test, to which all his conclusions would be brought. Hence we should greatly prefer a man who had mounted up in his theological career from the more ordinary and practical part of the profession to that which is speculative and controversial. We should give far more earnest heed to the deliberate conclusions of a thinking parish priest "full tried through many a varying year," than to the declamatory or at the best conjectural dogmas of a mere cloyster or closet divine. We should, in short, desire some testimonial to the qualifications of our Christian moderator from the multitudes whom he had enlightened by his conversation, edified by his teaching, and corrected by his example. And if to the sentence of many candid and judicious persons impartially delivered, our own favourable opinion could be added drawn from the authentic source of his own published sentiments in the most interesting points of Christian piety and sound morality, we should then deem it no stretch of our candour, but perhaps a great temptation to our indolence, to leave much of the decision of existing controversies in his hands. We should think we saw in such a person neither the intention at all, nor the power very far to mislead those who put themselves under his direction. We should consider him as having been too long in the habit of sympathizing with the wounds of bleeding humanity, willingly to open

and bid them bleed afresh. His varied experience of life would render him, we should think, keenly alive to every possible mode of human opinion and human frailty;—and in consequence should conclude that his tone would be at once modest, tender, and firm; his decisions marked, but without bigotry; his concessions liberal, but without latitudinarianism. If such a person descended at all to the field of controversy, (and such persons but seldom do so,) we should believe it to be with the least possible mixture of those sinister views and feelings which he undertakes to correct. His sacrifice of private quiet to public benefit we should estimate at a large price: and in proportion as he had little left either to hope or to fear of a temporal nature from public opinion, we should attribute his endeavours to influence it to his disinterested regard for the honour of the Redeemer's kingdom.

Being persuaded we should on any occasion have said thus much upon the character and qualifications of the Christian controversialist, we will not so far anticipate the judgment of our readers as to make the direct application to the writer before us: much less would we so far wound Mr. Cooper's modesty, or obtrude on his far better employed and highly valuable time, as to consign to him, even in imagination, any thing like a dictatorship in the present disordered state of our religious commonwealth, on the score of any real or supposed approximation to the high standard we have here set up. We shall perform the far more acceptable and beneficial task of giving our readers the best view we can of the production at present before us, the intention with which it purports to have been written, the spirit which it breathes throughout, and the opinions it offers on some of the most interesting points of controversy which are under agitation at the present day.

"The design of this publication," as the author tells us in his preface, "is two-fold: First, to assist the serious and humble inquirer in his search after Divine truth; and, secondly, to promote the peace and harmony of the Christian church." (p. iii.) On the latter point, which has been deemed, he says, impossible and chimerical, only because we attempt too much, the following passage will fully expound the temper and scope of Mr. Cooper's most desirable undertaking.

"To entertain an idea, in the present state of human nature, of bringing all persons to an union of judgment and practice in religious matters, would be a speculation, which the experience of eighteen hundred years has proved to be visionary and absurd. Such an union the writer has no hopes of ever seeing accomplished. The utmost, which in his opinion can reasonably be looked for, is a union of spirit; such a union as results from a disposition to bear with the infirmities, prejudices, and ignorances of others; to tolerate a difference of opinion without regarding those who differ, with sentiments of jealousy and suspicion; to indulge mutual sympathies; cordially to co-operate in every good work; and thus to 'keep the unity of the Spirit in the bond of peace.' Such an union is the utmost which can be looked for: nor can any reasonable expectation be entertained that even this union will ever be universal. The violent, the bigotted, the intolerant, together with all those who are governed by party-spirit and by an immoderate regard to the exclusive interests of their own religious community, will always dissent from an union so repugnant to their feelings and prejudices. But to hope that true Christians may thus unite in spirit and disposition; that all those who 'love the Lord Jesus in sincerity;' and have 'drunk of the same spirit,' may come to a right understanding on their respective differences, and love one another with a pure heart fervently;—this is surely no extravagant speculation, no wild, chimerical hope: for it is only to look for the manifestation of those fruits which true Christianity is capable of producing; and which, when left to exert its own native energies, it naturally will produce.—Such an union between such persons is

a practicable union; for it is an union to which their mutual principles spontaneously incline them: and therefore, the attempt to promote it is a rational attempt. Such, then, is the union which the author has in view: and if in attempting to promote it, he shall be made instrumental in bringing nearer together any of the divided sheep of Christ's flock, and in leading them more closely to combine against their common foes, his end will be in a great measure answered, and his 'labour not in vain in the Lord.'" pp. vi—ix.

The former design of this publication, namely, to assist the serious and humble inquirer in his search after Divine truth, *with a peculiar aspect to the circumstances of the present times*, may doubtless be considered its principal one, and a most laborious, but in the same proportion a most necessary, work of Christian charity. We are greatly disposed, it is true, and Mr. Cooper has well noticed it, to estimate our own difficulties upon any subject at a higher rate than they may fairly deserve in comparison with those of others, from the very circumstance of their being our own. We who are exposed to little or nothing more than the rude shock of conflicting opinions, can have no adequate conception of the trials arising out of the fury of heathen or worse than heathen persecutions. Yet if these more fiery trials are, for the most part, through the mercy of God, withheld from modern Christians, it is not to be denied that the very ease we enjoy, added to the insidious workings of mere speculative opinions, when left to their full operation on the human mind, may present to us many temptations to wander from the right path, by which our progress will be as much impeded as by the immediate obstructions of violence and tyranny. To guard against the malignant influence of each varying human error, the result of human depravity and weakness, is indeed no easy task to the incipient Christian; and to collect

from the whole existing mass of contrariety and folly an argument for doubting whether we shall begin to be Christians at all, is, perhaps the most obvious and fatal danger of the whole. It is, then, as far as human means can go, first to remove these doubts, and to reconcile the sincere inquirer after truth to Christianity itself, deformed as it is by the multiplicity of existing sects and parties, and then to lead him step by step along his treacherous path, and point out, amidst a thousand errors, "the truth as it is in Jesus," that Mr. Cooper has engaged in the present work. He has chosen the form of letters to a supposed inquirer after truth, as being a sort of middle course, we presume, between the abruptness of dialogue, where the learner has half, and the dull continuity of essay where he has no part, of the argument. Putting every suggestion of consequence into the imagined letters of his correspondent, he replies to the whole, in a well-sorted and unbroken series of his own; of which the following general summary shews the contents: namely, two letters "on certain difficulties in the way of the serious inquirer after Divine truth;" a letter "on the distinction between essential and non-essential points in religion;" five letters "on the Calvinistic controversy;" two "on regeneration, and the controversy connected with it;" two "on Antinomianism;" one "on the visible and the invisible church of Christ;" and three "on the Bible Society."

We are persuaded no serious and inquiring reader, after casting his eye over these important contents, will think much of the trouble of accompanying us through a short detailed account, in succession, of the several subjects which they embrace; and on which we shall now accordingly enter.

Of the Letters I. and II. we have already, in a slight degree, anti-

ipated the argument, in hinting above at the nature and magnitude of our own religious dangers at the present moment, compared with those of former times. We shall therefore, only observe further upon these letters, that we cannot admire too highly the honest and intrepid avowal made in them of the spiritual agency, both evil and good, by which alone any difficulties in religion, and more especially those speculative and doctrinal difficulties to which we are at present exposed, can properly be considered, either as caused on the one hand, or permitted, and turned to good, on the other. "The tares amongst the wheat," afford one among many scriptural proofs of the existence, the agency, and the intentions of "the enemy." "The malice of Satan," as Mr. Cooper well observes, in the first letter, "in this instance, as in many others, defeats its own purpose." His interposition proves his existence; and his very attempt to resist and confound the truth betrays his conviction of its importance, and the fear which he entertains of its success. (p. 12.)

In the second letter, the Divine Spirit is, with equal ability, pointed out, both as to his operations and his intentions, in the permitted existence of those difficulties, those various and discordant opinions, which are shewn, throughout, to constitute our own peculiar trial. The letter contains some admirable illustrations of a text which has always struck us most forcibly, as if written in a spirit of prophecy for the very times in which we live:—"There must be heresies among you, that they which are approved may be made manifest among you." The illustrations in this letter tend to shew how wisely and surely, though slowly and imperceptibly, the existence of wrong and illegitimate religious doctrines is made to operate, as by a Divine Refiner, in the separation of the vital and practical believer, from

the insincere and unholy pro-clusively conduce to their production. Hence, "in reference to matters of faith," Mr. Cooper properly contents himself with observing:

"In any system of religion, adapted to the present condition of human nature, the great object which it would profess to accomplish must be to recover the soul of man out of its fallen state, and to restore it to a capacity for finding happiness in the service and presence of a Just and Holy God. Consequently, whatever truths such a system proposes, the belief of which it should prescribe as *absolutely necessary* to the accomplishment of this object, would be *essential truths*. They would be truths, an assent to which would be indispensable to the salvation of the soul. But such a system might also contain many other propositions, either plainly declared in it, or by deduction and inference supposed to be fairly derived from it; propositions, which, though in themselves abstractedly true, yet might not be insisted on as articles of faith. They might be truths, the assent to which would *not* be absolutely necessary to the accomplishment of the great object in view; and which therefore in this light must be justly esteemed and denominated *non-essential truths*." pp. 35, 36.

Having thus cleared the way before the sincere inquirer, by removing his first stumbling-block, arising from the existence of those diversities which we are compelled to behold in religious opinions; the third letter carries him forward to another important preliminary discussion: Whether, or not, absolute rectitude of religious opinion is essential to salvation; which again leads to another question; What are non-essential points in religion? and another, Are all controversies on these points unprofitable? If, of these three, the first two very delicate questions are not answered by Mr. Cooper, with all the distinctness that a *very* curious inquirer might be supposed to have wished, we are persuaded that they are met with all the fairness that candour would require, and all the fulness which wisdom would admit. The fact is, it is totally impossible to lay down the exact limits between a set of opinions which is sufficient, and one which is insufficient to salvation; and in defining what is vital and essential in Christianity, it is far easier to state what are the essential *ends* and *purposes* to be produced on the nature of man by this Divine Revelation, than what precise points in theory embraced by that Revelation will necessarily or ex-

In defining the corresponding points of Christian practice, we find Mr. Cooper laying down as *essential*, in "addition to those universal rules of obedience which (as resulting from the natural relation between the Creator and his intelligent creatures) are of eternal and immutable obligation, certain other specific duties, as enjoined by Christianity, in subserviency to its general design." These, which "being prescribed by positive institution, are to us equally binding with the requisitions of the Moral Law," he instances in "the observance of a day of holy rest, the attendance on public worship, and the administration of the sacrament." Of those which, as being "left to the exercise of human judgment," "may be regarded, in reference to salvation, as non-essential," the instances alleged are, "the mode of conducting public

worship; the peculiar form of church government; the manner in which the sacraments ought to be administered." pp. 38, 39.

The superior distinctness with which Mr. Cooper lays down these latter classes may perhaps, though on the whole deserving approbation, yet serve also to shew the difficulty in which such questions are involved. For we doubt not that, under circumstances which might be specified, each one of his instances on points of practice might be made to change sides and become the contrary to what he affirms it to be. Would he, for instance, *essentially* exclude from the pale of salvation such of our own church as, with Heylin and others, consider the observance of a day of holy rest no more obligatory on the Christian church than other fasts and festivals enjoined by it upon its own authority? Or would he necessarily shut out from hope all Quakers, who are brought up in the persuasion that *sacraments* are unnecessary, except spiritually and figuratively, and therefore never observe them? On the other hand, though forms of church government, modes of sacred ministration, &c. *may* be in themselves so far indifferent as not absolutely to tie the attainment of salvation to one form or mode, exclusive of all the rest; yet do not these very points become of *essential* consideration, when they are connected with a spirit of bigotry on the one side, or of schism on the other? Are not "divisions" on these very points sometimes essential proofs of our being "yet carnal"? And is it not absolutely necessary, that such views and habits be entertained with respect to the subject of church discipline and church union, as shall secure at least "the unity of the Spirit in the bond of peace?" We consider indeed the near connection, if not convertible nature, of things essential with things not essential, as the real ground on which we must justify

temperate controversy in the latter as well as the former. They have a mutual dependence; and surely the out-work must be earnestly defended, which, when occupied by the enemy commands the citadel.

Mr. Cooper having thus judiciously cleared his ground of preliminary questions, proceeds, in the five next letters to the first grand and never ending point of debate in the Christian world, the Calvinistic controversy. On this important subject, particularly in connexion with Mr. Cooper's observations upon it, we scarcely know how so to shape our own, after all that has been advanced, and still remains to be said, as not to incur the blame either of saying too little or too much. We wish never to lose sight of the polar star which has hitherto presided over our track since the first dawn of our public life; namely, neutrality upon the questions at issue between *real* Calvinists and their opponents. At the same time, in recurring to the term "*real* Calvinists," we perfectly coincide with Mr. Cooper's preliminary remark in Letter IV.—

"There is scarcely any term, which in modern times has been so misapplied as this has been, and used in a sense either so indefinite, or so foreign to its original meaning. Instead of having been restricted to the peculiarities of the Calvinistic system, it has been applied to all those essential doctrines of Christianity, which Calvinists hold in common with other professors of evangelical truth: and many persons have been reproached with the name of Calvinists, whose opinions have had no nearest connexion with the exclusive tenets of Calvin, than those of the persons who cast the reproach. That this misapplication of the term may have sometimes originated from inattention, inaccuracy, or defective information, may be readily supposed: but that it has not at other times been studiously adopted with the express design of throwing obliquely on some offensive doctrine, or on some theological opponent, cannot be proceeded without ascribing to the parties who have so misapplied the term, a

portion of ignorance, of which they could not reasonably be suspected." pp. 45, 46.

Further, we apprehend many sober-minded Christians will no less cordially agree with Mr. Cooper in the distinction which he makes in Letter V. between the *necessary* and *essential* doctrine of faith in Christ, and the *peculiar* doctrines of Calvinism.

"What, then, are those truths, which are necessarily comprehended in the general declaration of believing on the Lord Jesus Christ? It is obvious that such a belief includes two things,—first, a *conviction* of those evils, in a recovery from which salvation itself consists; and secondly, a *persuasion* of Christ's ability to recover us from them: in other words, a *conviction* of our misery as sinners, and a *persuasion* of the efficacy of Christ's mediation in our behalf. As without this conviction, we should never seek salvation at all; so without this persuasion, we should never be induced to seek it of Christ. Of what truths, then, do this conviction and persuasion necessarily comprehend the belief? Of the depravity of our nature, and of our guilt as sinners; of the Divinity, incarnation, atonement, and resurrection of Christ, in which the efficacy of his mediation consists; and of the energies and operations of the Holy Spirit, by which our recovery is begun and advanced, and our restoration to the Divine image and likeness will be completed. These, then, are *essential* truths, the belief of which is necessary to salvation. It does not appear possible, if we reject any of these truths, to participate in the blessings which Christianity proposes; and consequently with respect to all these truths, the Scripture is full, explicit, and decisive. It constantly interweaves them into every part of Revelation, and uniformly assumes them as established and fundamental truths, which no one who receives the Bible as the word of God, can overlook or disbelieve.

"But what shall we say of the Calvinistic tenets? Even on the supposition that they are scriptural truths, yet how will they stand the application of this test of their importance in the scale of Christian doctrine? Are the doctrines of personal election and final perseverance necessarily included in the general declaration of believing in the Lord

Jesus Christ? Is a belief of these doctrines necessarily implied in that faith in Christ, by which we obtain salvation? For my own part, I can discover no implication of this kind: nor does the nature of the case, nor do the statements of Scripture require the admission of it." pp. 66—68.

Now without intruding on the reader any conjectures respecting Mr. Cooper's personal creed from the general complexion of the five letters under notice, any more than we consider it necessary to give our own, it is perfectly clear from the last of the above quotations, that *he* considers it possible to hold either creed without prejudice to salvation. In other words, we presume it to be his opinion, that without the operation of any worldly or sinister motives whatsoever, without the prepossession arising from passion, party, and other causes, which are prejudicial to salvation, a man *may* be led to either creed by the simple, rational, and pious perusal of the Sacred Volume. If this then be true, if this admission be fully made, and all the consequences from it duly and impartially considered on all sides; undoubtedly such an opinion will lay the foundation for the universal reconciliation and perfect harmony of all the various parties unhappily formed in the Christian church by this controversy. It will then clearly be conceded that the doctrines under consideration are not so placed in Scripture as to be necessarily and unerringly collected from it by all persons endued with the same portion of honesty and piety. The mind of the Divine Author will thence be strongly inferred, that no person should so exclusively believe the one, as to think the other side of the question irreconcilable with the same infallible authority*. The Divine

* We cannot of course suppose that any of our readers will so far mistake the line of our argument as to imagine that we are charging upon Revelation that contrariety of opinion which arises solely from the ignorance and prejudices

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intention will thence be further augured, that we should not seek for absolute certainty upon so mysterious a point, but leave it amongst "the secret things that belong unto the Lord our God:" whilst this will make it also strongly probable that our comforts as well as our motives for conduct are intended to be sought from *other* sources, which *are* certainly and infallibly revealed. The assertion of either side of the question as the precise *truth*, to the exclusion of the other, will further become on this ground a very hazardous and highly responsible measure: and, at least, the admonition to examine our motives for embracing or professing the one or the other, will become a very appropriate substitute for the argumentative statements, on which either may be of its fallible interpreters. We fully believe, that, however men may differ in their interpretations of it, Divine truth is in its own nature fixed and definite; and that to higher orders of intelligence, such as angels now are and men shall shortly be, the whole of the Sacred Volume exhibits one plain and consistent scheme relative to the high subjects under discussion — as far at least as it touches upon them. But this is obviously a very different thing from supposing that because the Scriptures are *in reality* consistent, and capable, *when rightly understood*, of but one fixed and infallible meaning, they must, therefore, necessarily in every case *appear* so to a being like man, compassed with innumerable infirmities both of the understanding and the heart. On the contrary, Revelation, though in other points like the sun diffusing light and heat and splendour in a world of darkness, may in this respect be compared to those planets which, though perfectly regular and uniform in their progress, *appear* to advance, stand still, or retrograde, according to the circumstances under which they are viewed. Why cannot we, then, in the one case as well as in the other, learn to attribute the difference of opinion to its right cause; and question our own powers of perception rather than the honesty of our neighbour's intention, or the unity and integrity of the Divine word?

supposed to stand. On the other hand, to hold either without obtruding our opinions upon others, or to maintain a suspended judgment respecting them, will cease to be considered as a ground in *itself* either of censure or applause: it will be referred perhaps to the natural diversity of men's minds, or to their accidental circumstances; and the duty of all will stand out with pre-eminent and acknowledged force, to guard themselves and each other, not so much against the doctrinal system which either party may believe, as from the consequences to which, if improperly applied, it may lead. The principle of the Apostle, in things indifferent, will here be applicable in all its native and intended force:—"He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it..... But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ."

These sentiments we lay before the reader as in our minds the fair result of Mr. Cooper's most Christian and *therefore* most conciliatory reasonings upon this important subject. His object throughout these five letters may be most confidently asserted to be contained in that one word, *conciliation*: and if the principal part of them may seem to be taken up in a kind of apology to his supposed correspondent for those who hold the affirmative side of the Calvinistic question, we do not think it is with any view whatever to inculcate the opinion, but merely to gain for it toleration.— That such men as Hooker, and Hall, and Beveridge, and Leighton, and Usher should have held the doctrines of personal election and final perseverance (Letter IV.) can surely not be without its weight, (even though *mechanically* counter-balanced by opposite testimony,) in gaining some *respect* at least for the doctrines in question. That in the

mind of the Calvinist, Divine pre-termination may be thought possibly reconcilable to human responsibility, as two lines, parallel to appearance, may possibly meet, if infinitely produced (Letter V.), is also a concession justly due from his opponents: though we own in this case the illustration borrowed by Mr. Cooper from the actual reconciliation of the two apparently contending attributes of Deity, his justice and mercy, in the scheme of the Gospel, does not appear to be happily chosen, inasmuch as they are reconciled in Scripture itself, which is the very thing desired in vain of the other two opposing principles. At the same time, we admit it to be a fact which will bear the severest scrutiny in all ages, that Calvinism, such as Mr. Cooper defines it, has ever stood connected with many shining and sterling fruits of Christian holiness in multitudes of its professors. (Vide Letter VII.)

The following observation, connected with this fact, deserves the serious and deliberate attention of our readers.

“The fact is really this: The practical consequences, which appear to result from these doctrines, are not produced simply by the reception and profession of them, but by the state of heart with which they are received and professed. The seed, when it falls into good ground, will bring forth fruit. When the heart is really under the influence of the Spirit of God, then the Calvinistic doctrines, being received into a prepared and congenial soil, will be productive of good. They will aid the growth of every Christian temper, and grace, and will tend to improve the tone and to exalt the standard of Christian practice. But where the soul is still a stranger to renewing grace, where the heart is still unoccupied by the Spirit of God; there the tenets of which we are speaking, being speculatively embraced by the understanding, and received into a mind unhumiliated and unholy, will necessarily be productive of evil. They will be abused and perverted, and made instruments and occasions of sin.” pp. 98, 99.

This observation we consider as capable of a very wide application: and certainly it is quite as true of the opponents of Calvinism as of its defenders. Let us look rather to the lives, tempers, ruling passions, and motives of men, than to those nice and perhaps accidental shades of doctrinal opinion, in which they may differ from each other; and, perhaps, we shall then have occasion to find that many are acting the worst Calvinism with the creed of Arminians, and not a few acting the best Arminianism with the creed of Calvin;—that many talk evangelically who think legally; while some talk legally who think evangelically. We are unwilling unduly to extend this article: we should otherwise have gratified our readers with an extract from Letter VIII. relative to what seems the conclusion of the whole matter in Mr. Cooper's as well as his correspondent's mind;—the former permitting it to be received as his opinion, that “a belief of the Calvinistic doctrines is not essential to salvation;” the latter, though professing himself an anti-Calvinist, yet owning that he is decidedly convinced his salvation must be entirely of grace. See pp. 109—111.

In passing on to Letters IX. and X. “on Regeneration, and the Controversy connected with it,” we feel ourselves standing on different ground to that which we have hitherto assumed, having strongly, fully, and deliberately declared our sentiments upon the subject: and we must own, upon the whole, with Mr. Cooper, that in our opinion, “the point here in dispute is one of vital and essential moment; and which, with great propriety, may interest the feelings, and call forth the energies of all those, who would contend earnestly for the faith once delivered to the saints.” Whilst, however, we say this, we desire not to forget, any more than Mr. Cooper has forgotten, the main object of his whole work, which is to display a spirit of con-

ciliation, to promote general harmony and good-will, and, if possible, to lay a foundation for the reconciliation of the most discordant parties who shall be found either desirous or capable of peace. We should, therefore, at all events, *here* decline a renewal of old hostilities, (even were we disposed towards them,) upon "regeneration, the spiritual grace of baptism," &c. &c.: and we shall much more gladly recur with our excellent author to the first principles, the "imafundamina" of the controversy; and, delivering with him an honest testimony on that point, we shall most cheerfully forbear from any personal application of our remarks to any one more than to another specific class of religious controvertists. Mr. Cooper had properly represented Christianity as "a system of religion, the design of which is to recover the human soul out of its fallen state, and to restore it to a capacity for finding happiness in the presence and service of a holy God." To this he as properly adds, in substance, that such a recovery and restoration imply a change in the spiritual faculties of the soul; the extent of which change we shall estimate in proportion as we estimate the extent of the depravation which rendered it necessary.

"If, on the one hand, we think but lightly of the soul's spiritual depravation, we shall of course regard the change, which a restoration to its original condition implies, as slight and inconsiderable. But if, on the other hand, we look on the depraved state of the soul as amounting to a total extinction of its spiritual faculties, it is plain that, with these views, the change to be accomplished in its recovery will appear to be great and momentous." pp. 117, 118:

Now this change, he apprehends, in the meaning of all parties, is regeneration. Equally does he imagine that all parties ascribe it to the operation of the Spirit of God. But *some* annex this change necessarily and essentially and exclusively to

the due administration of the sacrament of baptism: *others* deny a *necessary* connection between the two events, but hold that regeneration *may* take place at the time of baptism, before it, after it, or not at all. This, then, being the *ostensible* ground of difference between the two parties now at issue on the question—and honest men on both sides seeming to collect their respective opinions alike from Scripture and the church—Mr. Cooper is led backward to a higher, and what he deems the *real*, ground of difference between them. We imagine his total view of this *real* point of difference may be summed up in one important question—"Which of the two opinions respecting the dependency of regeneration on baptism is congenial to the more extended views of the nature of the spiritual change signified by it, and which to the less extended view of it?" The answer implied by Mr. Cooper is most obvious. Those who think a little and an easy change of natural character sufficient to the purposes of religion, will find no difficulty in supposing it to take place at baptism: but in proportion to the supposed extent and difficulty of the regenerating change from sin to holiness, will be the slowness to believe that it has taken place universally at baptism*. To use Mr. Cooper's own words,

"The real, but concealed, object of this controversy has been the nature of

* We are aware that the doctrine of congenialities and affinities, though very admissible in chemistry, is of very slippery application to the science of theology. As a proof of this may be alleged the simple fact of an attempt lately made, *invidiæ causâ*, to charge the *opponents* of a doctrine which necessarily ties regeneration to baptism, with a leaning to Calvinism. Now it appears that the very father of genuine Calvinism, St. Austin, has spoken most strongly in a way to favour the opinion of a *necessary* connection between regeneration

true religion. Its spirituality has been the actual matter in dispute. The doctrine of baptismal regeneration has been viewed with jealousy and resisted with vehemence, because in the opinion of those who have thus opposed it, the practical tendency of the doctrine is obviously not only to lower and degrade the spiritual standard of Christianity, but in fact to alter, and even to destroy, its peculiar nature, character, and objects. For if (as the advocates for this doctrine contend) that renovating change, in which the soul's recovery from its natural depravation consists, uniformly takes place at baptism; then it follows, that every baptized person is naturally capacitated for participating the duties and pleasures of true religion. But great numbers of those who have been baptized, evidently shew that, notwithstanding their supposed change, they are still as 'far gone from original righteousness,' and as much 'alienated from the life of God,' as those who have not been baptized. To maintain, then, this doctrine, to insist that this change—a change which still leaves the subjects of it in such an evident state of incapacity for true religion—is the whole of that spiritual renovation which the soul requires, is, in the opinion of the opposite party, to inculcate very low and defective notions of what religion really is; and, in fact, virtually to divest it of every thing pure, elevated, and spiritual." pp. 121—126.

If, as Mr. Cooper well observes in continuation, the advocates for baptismal regeneration mean a change of *some other kind*, and not *that* which restores to the soul its spiritual fitness for seeing and serving God, then the opposing party will withdraw from the combat, and leave their antagonists in quiet possession of their opinions.

An obvious exception against all and baptism: whereas Burnet, to select one name only amongst a host of modern *Arminians*, is a most strenuous opponent of any such necessary connection, and considers it a vital principle of Protestantism to deny it. If, then, *affinities* are to be mentioned at all, the true statement is that already alluded to, of an affinity between the higher views of spiritual religion, and a denial of its necessary and universal attainment at the moment of baptism.)

this from the mouth of an objector, is well put by Mr. Cooper into the supposed reply of his correspondent at the beginning of Letter X.

"You accuse me with having 'passed a sentence of condemnation in my last letter on all who espouse the doctrine of baptismal regeneration, and with having represented them as persons destitute of all spiritual religion.'" p. 129.

The answer of Mr. Cooper is equally perspicuous and conciliatory. He states, that his aim is not to strike at *men*, but at *principles*; that he certainly considers the opinion of baptismal regeneration as naturally connected with lower views of spiritual religion; but that still many persons possessed of those views,

"widely as they may appear in these respects to differ from such as maintain the higher standard, are in reality far more remote in sentiment from those who reduce Christianity to a mere composition of forms, ceremonies, and ordinances, totally destitute of life and vitality.

"And this is one peculiar feature in the present controversy. Many of the persons, now engaged in opposition to each other, really approximate much nearer in their opinion than several of those, who are ranged on the same side. For even they who admit the lowest degree of spirituality in religion, must have far more community of feeling and interest with those who contend for the highest, than they possibly can have with such as virtually exclude all spirituality." pp. 130, 131.

That none but such as virtually banish all spirituality in religion are by our author excluded from his wide pale of Catholic unity, must be obvious from the foregoing quotations. We cannot, however, refrain from giving one passage more, which will prove his acquaintance with that somewhat curious and perhaps widely disseminated opinion of a Divine seed being implanted in all at baptism, but in many subsequently neglected, and suffered to lie dormant and unproductive*.

* See Vossius "de Baptismo," and others,

"In answer to this statement, I would ask, from what cause has it arisen that this divine seed has experienced in these persons so much inattention and neglect, so much opposition and resistance? Has it not been from the prevailing indisposition of their heart to spiritual things; from the soul's predilection to the works of the flesh, and to the pomps and vanities of the world; in other words, from the depravation of its spiritual faculties, from its natural incapacity for participating the duties and pleasures of true religion?" pp. 134, 135.

Then, supposing this admission to be made by a person seeing the necessity of some real spiritual change, the inference, according to Mr. Cooper, is most plain,

"that in these persons the soul has not been really and radically changed; the depravation of its spiritual faculties still continues; and consequently the operation wrought in baptism was not that spiritual renovation, which the opposers of baptismal regeneration have in view, when they talk of 'the new birth.' That operation, whatever it may be, must evidently be something very distinct from this spiritual change; something, which its advocates will surely not deem an object worthy of serious contention, when they consider, that at the best, even on their own admission, it leaves the soul still under its prevailing indisposition to spiritual things, still under its natural incapacity for true religion." p. 136.

The conclusion brings us to the place whence we set out: that by such advocates for baptismal regeneration is meant "a change of some other kind, and not that which restores to the soul its spiritual fitness for seeing and serving God," and consequently, as before, that they may hold, unmolested by their antagonists, their own idea and explanation of the *term* regeneration.

To conclude this matter shortly, (for other subjects press forward to our notice), we are not willing quite to assent to the closing remark of Mr. Cooper, in speaking as above of persons differing about baptism, and yet neither of them

asserting that the change there effected is *real* regeneration, in the sense of real conversion of the heart to God, that "the only real ground of difference between *these* parties is the *degree* of spirituality to which the standard of true religion should be referred." (p. 137.) For if baptismal regeneration be *one*: considered as distinct from the spirit of vital religion afterwards to be attained, then we apprehend it may be consistently held to take place uniformly at baptism, even by those who hold also the strongest views of that spiritual religion subsequently necessary to the soul. It is only to those who maintain that *no other* spiritual change, *except* that which accompanies baptism, is necessary that we apprehend Mr. Cooper's remark fully applies. The former characters certainly differ from their opponents, as to "the *degree* of spirituality to which the standard of true religion is to be referred." Yet even them we would place in a far different rank from the others, who deny all internal spiritual conversion of the soul whatever, either at baptism or subsequently, ("as the manner of some is,") and most cordially would we invite them, with Mr. Cooper, to join hands with the advocates of a still higher spirituality in religion, and

"mutually laying aside their contentions and jealousies, draw near to each other in Christian fellowship and love. 'Keeping the unity of the Spirit in the bond of peace,' let them combine their force against the common enemies of both, against those who would spoil Christianity of its highest glory and excellence, the internal beauty of holiness. Against adversaries like these, let their united zeal and activity be exerted; nor let them suffer any lesser differences among themselves, by disturbing their unanimity, to weaken their efforts in the common cause, or to excite a suspicion of their countenancing an interpretation of Christian truth so erroneous and destructive as that which many of the advocates of baptismal regeneration are evidently attempting to establish." pp. 139, 140.

If in discussing the two preceding questions of Calvinism and baptismal regeneration, as stirred within the pale of our own Establishment, we have been forcibly reminded of the patriarchal admonition, "Sirs, ye are brethren, why do ye wrong one to another?" with what feelings must we enter on the third direct subject of Mr. Cooper's letters? How are we to follow him into a discussion which must now be carried beyond the limits of our own church; and which has added to our many heavy, and, if we may allude to recent events of a very different kind, aggravated sources of national disquietude, one which touches upon the great foundation of all national prosperity and piety—namely, unity in sentiment, we will not say with respect to particular doctrines of Christianity, or to particular modes and forms of Christian worship, but with respect to the very ground and principles of all morality and social order. The source of disquietude to which we have now to allude, is one which has unfortunately for some time divided the opinions, if not severed the hearts, of many, between whom the recognition of some common principles, and those the best and purest principles, of Christianity, and fairly, as to appearance, adopted and acted upon, had promised a lasting union. And this estrangement gradually proceeding till it had reached a point which rendered it utterly inconsistent with the largest and most liberal principles of our truly Catholic Church, has at length led to an unexpected separation in church communion, of which it is difficult either to suggest a cure or to foresee the final result.

Such is the nature and effect of that rising spirit of Antinomian error, to which Mr. Cooper has devoted his eleventh and twelfth letters. The first of these he has properly opened by observing—

"Any system of religious doctrine

which tends, in its practical consequences, to lower the standard or to narrow the extent of moral obedience, is a species of Antinomianism. But the system which we particularly understand by this denomination, consists in such a partial, perverse, or unguarded statement of the doctrines of grace, as tends to establish the conclusion, that Christian privileges may be separated from moral duties; or, in other words, that the practice, and temper, and spirit, which the preceptive parts of Scripture enjoin, are not indispensably requisite, either as an evidence of our faith, or as a qualification for our admission to the privileges and enjoyments of piety. It is a system, which, professing to release the believer in Christ from the necessity of personal holiness, and an individual conformity to the image and will of his Creator, virtually 'makes void the law;' and, under the pretence of promoting religious liberty, opens the flood-gates to every species of vice and immorality." pp. 141, 142.

So important and so instant do we consider the danger here alluded to, and such is our opinion of Mr. Cooper's excellent judgment, that we should be far from asserting that he has spoken too strongly upon it. We are nevertheless inclined to hint that a somewhat different view of it from that which he has taken, or at least something still added to all he has advanced, might have further promoted the great end we should never lose sight of, that of carrying conviction to the breasts of those, whom of all others the question most awfully concerns. He has, in the first of these two letters, enlarged upon the fearful subtlety of attack manifested in this new attempt of the great enemy upon the souls of men. He has, in the second, as cogently enforced his views of the immense practical evils likely to arise from the diffusion of this mischief. But he has not in either letter really traced up the evil to its source. He seems to have felt himself on tender ground; and if either the opinions themselves, or the principles on which they are held, are distinctly characterized, which we

do not altogether think they are ; we certainly do not seem to find the very strong line of demarcation laid down, which we think the subject admits, between these strange doctrines, and the orthodox profession of genuine vital Christianity. In making these exceptions, we feel we are discharging the first duty we owe to the public, that of strict impartiality ; and we doubt not that Mr. Cooper, respecting whose pages, in general, we unfeignedly acknowledge our incompetency either to add to them with effect, or to take from them without loss, will excuse us if we, on this occasion, should a little intrude into his province by a few further observations of our own, upon the errors under consideration.

Antinomianism in its largest sense, as a contrariety and dislike to the holy law of God, is as old as the fall of man. From the moment in which our first parents ate the fruit of the forbidden tree, "the carnal mind" became "enmity against God;" and from that time "it was not subject to the law of God, neither indeed could be." Under the unhappy influence of this carnal mind, various have been the devices of fallen and corrupt man in all ages to get rid of that which is its greatest burden, and which, indeed, it has *naturally* become unable to fulfil. The substitutions of superstition through every age and country of heathenism, in the place of obedience to the moral law of God, are sufficiently known. Under the Jewish dispensation, substitutions for "the weightier matters of the law," a little more creditable, but substantially the same, and in effect far more guilty and inexcusable, were devised by many sects, especially the Pharisees and the Sadducees. A strong similarity to Jewish devices was afterwards perceivable in the institutions and doctrines of Popery. In all these several cases, *the religion of human nature* clearly took its stand, and operated to one common end, the

abolition of the moral law of God as binding on the conduct and the consciences of mankind. But after the light of reason and common sense had joined with the rising beams of Gospel truth, in dispersing the darkness of these fore-mentioned ages, and their accompanying superstitions, human nature felt great difficulty in contriving new devices to shake off the obligations of the strict, unerring, undeviating law and will of God. A resource was at length discovered in that too common and palatable doctrine of a mitigated law. The world at large, without any very distinct views of the real nature of the doctrines of Divine grace, easily assumed a general dispensation from all strict obedience in the newly promulgated notions of the mercy of God, and the sacrifice of Christ. Here the great and heavy guilt of man was at once understood to be washed out; every further deviation from the law of God, such as each individual could excuse or palliate under an idea of the general weakness of human nature, seemed to be perfectly atoned for; and no necessity appeared to be left for obedience beyond such moral precepts as convenience persuaded, habit tolerated, and society prescribed. Such is to this day the practical Antinomianism of a large mass of "those who profess and call themselves Christians."

But in the mean time a smaller and more considerate class, struck with the radical inconsistency of such a notion, which indeed shrinks into its original nothingness at the very touch of Scripture, perceived clearly that on any consistent scheme whatever, salvation must be either wholly by the law, or wholly of grace; and some of these, under the still remaining influence, more or less operative, of "that fault and corruption of the nature of every man, that naturally is ingenerated of the offspring of Adam," boldly resolved to get rid of all obligatory obedi-

ence to the law of God, whatsoever; and to urge their claim to entire exemption from the moral code, upon a supposed general or personal interest in that Saviour, "who is the end of the law for righteousness to every one that believeth." Now, though strange to say, it is nevertheless certain, that a portion even of *these* persons intended by this nothing more than to exalt, as they supposed, more fully the grace of God, and to free themselves from what they deemed a very heavy burden, namely, a conscience always charging them with a high degree of guilt and obliquity, after their utmost and truly Christian endeavours to fulfil from the heart the whole law of God. These persons, aiming at a state of miscalled peace, wholly incompatible with the promises and examples of Scripture, as well as with the state of our fallen nature, unhappily gave the tone to a mixed multitude, and most heterogeneous mass of less pure professors of religion, who were ready to seize their unguarded and untenable positions, as strong ground for the indulgence of all their *own* worst and most licentious passions. Under the banner of these false principles, it is most clear, the greatest excesses were committed, to the disgrace of all religion, in the early part of the Reformation: and, surrounded by a set of deluders and deluded in this country, Cromwell, an Antinomian in the worst sense of that term, was seen, by the help of these principles,

To wade through slaughter to a throne.

The Familists, amongst other obnoxious sects of those ill-fated times, were known to hold the precise sentiment so well suited to these Antinomian schemes, namely, that the sins of the elect are pardoned from all eternity; that sins alter their character, when committed under such and such circumstances, &c. &c. And whilst this Antinomianism is so far worse than the ordinary species of worldly Anti-

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nomianism, as it proceeds upon certain fixed and definite, though erroneous, principles of religious faith, it has continued to perpetuate itself, and to rivet itself faster on the mind by two feelings most congenial to our unhappy nature, a spirit of enthusiasm, and a spirit of independency.

Very far be it from us to use these terms in any sense that would seem to reflect, even in thought, on that right of private judgment, and that free exercise of conscience in all religious concerns, which have been so fully recognized in this enlightened country. But we expect still that rational persons on all sides will allow, that laws and immunities, and civil privileges, cannot alter the inherent nature of things. Though every man in this thinking age and country is allowed to think just as he pleases without molestation or inquisition, yet this can never prove that some men do not think enthusiastically; nor though we may *legally* divide and subdivide as much as we please, into sects and parties, does it follow from hence that the spirit of division and schism, or proud independency, is not still an evil. Enthusiasm may be defined to be that state of mind in which man chooses to believe just what he pleases, on any evidence, or no evidence as it may happen to suit him; and by that independency which alone we reprobate, we mean a determination to hold that belief, in spite of any reason or argument that may be adduced on the strongest grounds against it, and at the risk of all harmony and agreement between the several members of Christ's mystical body.

These are the two great master principles which we see at work in much of the mischief both of our own and other days, and grievously exemplified in the history of most parties, as well as that of the Antinomian. We might even exemplify them in the oppo-

sition made to that excellent institution, the Bible Society; to which we shall have presently, and in the last place, to turn the reader's attention.

But our particular business is with the Antinomians, and especially those of the present day. In contemplating this class of persons, who can fail to observe the operation of these two great principles in most, both of their public speeches and their private transactions? The great thing to be got rid of, is the obligation of the whole Moral Law. With regard, indeed, to its not being a covenant of works to the Christian, by the fulfilment of which he is to be saved, we are quite agreed: but is it a rule of life necessary to believers? Here they answer, No. Is it to be kept or not, precisely at our own option? Not this either. Some will even venture to recommend it to be kept; and we sincerely hope that all wish it to be kept, and even wish to keep it. But where is the obligation to observe it? Evidently, on their system, no where. They are released from the fancied burden of an obligatory law; and are resolved to imagine that this is "the liberty wherewith Christ hath made them free." To maintain this notion of *their own*—for that it has ever been the notion of the Church of Christ, as distinct from themselves, they never profess to believe—they have now recourse to what, on any other subject, would not be considered even the semblance of reasoning, and which, when applied to the holy Scripture, we fear to designate by its proper name. Every authoritative moral precept, both of the Old and New Testament, bearing obligation on the face of it, is explained away: and we leave the uninformed reader to guess the weak evasions by which this, in an innumerable multitude of cases, is attempted. But we can only assure such a reader, that after he has strained his imagination to the uttermost,

he will scarcely come up to the reality of some of the commentaries which have been repeatedly offered to justify these innovating opinions. We forbear to mention them out of unfeigned respect to the subject, to our readers, and, we must add, to ourselves and the mistaken, though often well-meaning persons who make them. But we are persuaded their opinions, widely developed by themselves, will serve as a warning-beacon to those who might be in danger of the same errors, even to the remotest generations.

We do not understand that these opinions go to the length of pleading direct inspiration for such views of the Gospel, though we must say they are so little founded on reason, or the plain text of Scripture, that such a presumption would be the only plea for their indulgence. We have reason to believe, indeed, that the assurance of our own personal election to salvation, *without any evidence but that of believing it*, is an opinion not unfrequently coupled with the preceding view. Indeed, such a notion can be nothing but a supposed, though unauthenticated, revelation to support it. If we except this opinion, which among those who show assurance of salvation, without evidence, ought, in consistency, to be an universal one, we are not aware that any very fixed or uniform course of doctrine is promulgated upon the plan in question. We are confident that no settled scheme, whether of doctrine, discipline, or rites, was held by the numberless named or unnamed sects, which stood on this same foundation, towards the period of the Reformation. And, we further believe that where doctrines stand upon the ground of what is properly called enthusiasm, that is, on personal conviction and feeling independently of real, scriptural, admitted grounds of proof, there it is impossible there should be complete harmony; or, indeed, that any two should be

able to make their peculiar suggestions coincide, so as to admit of thorough Christian and inter-congregational communion.

With this agrees the entire spirit of independency, which we have marked as the other peculiar characteristic of the system under discussion. I say that it is incompatible with the forms, and what the world calls *legalities*, of our own national church, is saying little indeed. To suppose, it reconcilable with Presbyterian severity would be still more absurd. Even the laxer arrangements of a church professedly independent can scarcely be admitted. Nor can we be at all surprised that such a system should mutually disown, and be disowned by, every orderly denomination of Christian doctrinists whatsoever, when we do not find, that among its immediate friends, there is any regular correspondence and symmetry of plan. Each person must, in fact, follow the imaginations of his own heart; each must be so clearly independent of all controul, as not to feel the pressure of a tie light as air on his unfettered movements. There must be no surrender whatever of this supposed Christian liberty at the will or suggestions of another. Not the wisest and most settled maxim of prudence, which age and experience, and even acknowledged piety, can suggest, must be adopted; unless it meet with the most free, voluntary, and almost spontaneous approbation of our own fancy. The freedom, in short, from the law, must be a freedom from every thing that might lie with a sensible weight on the most morbid conscience, or most distempered and inflamed imagination. "The very grasshopper is a burden;" and entire peace is only to be obtained by entire individuality, as to every article of faith and practice. That such a system may lead to peace of a certain kind, we have no doubt; but that it is the promised peace of the children of God, we have the utmost reason for strongly

doubting, and, indeed, entirely disbelieving. We believe from the heart, and we speak it with fear and trembling, "even weeping," and with a conviction, that "we must all stand before the judgment-seat of Christ," to account for what we think and write on these awful subjects; that it is a peace, against which the Word of God sets its strong, full, most intelligible authority. It is a peace, to which we are fully persuaded the breast of the Apostle was a perfect stranger, when he wrote the words, "Though I be free from all men, yet have I made myself servant to all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them, that are under the law; to them that are without law, as without law, (*being not without law to God, but under the law to Christ*), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

By thus tracing these Antinomian errors, as we have feebly attempted to do, one step higher than Mr. Cooper has done, we humbly think many beneficial objects may be attained. To those who hold them, we think the door of conviction is opened somewhat wider, if, as we sincerely pray they may be enabled to see it, by having set before them more plainly those common feelings of our corrupt nature through which they are led (in many cases, perhaps, unwittingly), to get rid of the painful obligation of the holy law of a holy God, or the equally holy precepts of a holy Saviour. On the other hand, the discussion will have rendered them the justice of distinguishing between those, if any such there be, who do this with a direct, if not avowed, immoral intention in view; and those whose intentions lie quite another way,

but who are warped by an undue anxiety after a fictitious peace, or by a mistaken zeal (often, perhaps, however unsuspectedly, bordering on spiritual pride) of preaching a purer Gospel than that professed by the most exalted Christians of other denominations. At the same time, we humbly imagine, it will make more manifest to all parties, except, perhaps, those who have most need of the monition, the *real* source from which this desire to shake off all obligation to the law of God often proceeds. We think it will have been made to appear that they are in pursuit of a rest, a peace, a self-complacency, but too congenial with weak and erring nature, yet wholly incompatible with the bracing, quickening, and stimulating principles of the pure, unperturbed word of God. We earnestly desire further to make our feeble remarks subservient to shewing the tremendous danger of weakening, in the smallest degree, in the minds of any persons, their sense of obligation, already naturally too weak, to lead a holy and godly life. We unfeignedly believe that many who play unconsciously on the edge of this awful precipice, are themselves operated upon, though they do not know it, by the very sense of obligation which they forbid to others; and are really kept from the practice of sin, by a holy dread of its consequences, and an abhorrence of its nature, and by all those mingled and influential motives of an enlightened conscience, which, notwithstanding, they more or less decline to enforce upon their hearers. At least, if this be not the case, we are perfectly confident they will not long be kept out of the practice of sin at all: and the fruits of an ungoverned temper, the declining duties of the closet, and all the necessary accompaniments of neglected or careless self examination will be amongst the first symptoms of their spiritual fall. We do not say how far the divisions already introduced

into the church of Christ may be amongst these symptoms. But this we are bold to say, that in proportion as the principles in question become more extended, their baleful influence will be more fully felt, and as far as the preachers of them shall succeed in shaking from the minds even of persons once promising better things, and still more of the *generality* of their hearers, all sense of obligation to do the will of God revealed in his holy commands, except what results from the undefined feelings produced by *their* notion of "free justification;" so far will the commands of God not be practised; so far will the love of present sin predominate over the sense of gratitude for mercies received and past; and so far will future impunity, according as it is believed, lead to present and vicious indulgence.

We are, in these remarks, conscious of returning to the ground on which we had for a moment parted with Mr. Cooper. In treating further in his footsteps we shall only add, that we by no means think he has overstated the danger resulting from this subtle device of our great foe. We think his twelfth letter, particularly worthy the notice of the parties concerned, if they are not wholly reckless to all the consequences which *may* result from a course of doctrine and practice which they think they *must* pursue. We willingly give, as a specimen of Mr. Cooper's discriminating as well as cogent and affectionate remarks, one paragraph from this letter, which must close our reference to the subject.

"And now observe the injuries which hence result to the church of Christ. A needless separation is produced. A new schism is effected among the real members of Christ's body. An alliance, strange and unnatural, is formed between two parties, in whom there is no one single point of real congeniality, between the children of darkness and the children of light; between those who

dishonour and degrade the Redeemer, and those who seek to honour and exalt him; between those who allow and tolerate, and encourage sin, and those who cordially renounce and hate it. For such is still the case with even these deluded people of the Lord. They have in their heart a seed of holiness, which, in spite of the defiling tenets which they have embraced, still preserves them from utter contamination. By the energy of the divine principle still remaining in them, they are mercifully kept from the practical abominations, to which their new system of doctrine naturally leads. But though saved as it were by fire, they yet suffer much loss. They have not united themselves to these dangerous associates without having contracted some of the evils to which such an union must necessarily expose them. They have lost that simplicity of character which they once had, and which, so long as they retained it, was one of their brightest ornaments. They are no longer those humble, plain, unassuming, and retired Christians which they once were. They are become forward, bold, and confident. Puffed up with self-conceit, and raised in their own opinion to a superior point of spiritual elevation, they contemptuously look down on those faithful servants of the Lord, whom they once respected and admired, and with whom they formerly walked in Christian friendship and communion. Of these they now speak in terms of approbation and disrespect; as of foolish, and wisdom, and knowledge, and experience, were confined to themselves, and to be found in their views alone. Thus they disfigure the face of the Christian church; subject both it and themselves to much reproach; and lay up in store for themselves hereafter a bitter portion of self-condemnation and remorse, whenever the Lord, in mercy, shall bring them to soundness of mind, and, by humiliation and repentance, shall recover them from the error of their way; pp. 161—163.

Time will not allow us to accompany Mr. Cooper through Letter XIII. on the Visible and the Invisible Church of Christ; and we shall therefore, only remark that the same plain line of common sense, the same experienced maxims of advice, the same tone of conciliation,

meet us here as in the former letters. He has not attempted any of the refinements of elder and more speculative times, upon the exact definition of one visible church as distinguishable from another visible church, with the intricate monosyllables *true* or *false*, mutually, as it may be, hurled at each other. He has described in few words one great visible church of Christ upon earth, known by a belief more or less pure in Jesus Christ, and amidst numerous divisions and distinctions of its own, separated by that belief from the surrounding mass of Jews, Mahometans, and Pagans. With equal conciseness he has described the invisible or true "holy catholic church," as consisting of such only of the others as with an holy service and a religious faith, "worship the Father in spirit and in truth." The practical point, aimed at by Mr. Cooper in this distinction, is to justify that stricter species of public or private exhortation, which, after all, gives rise to the great quarrel of the world against their more "righteous" neighbours, and of which the object is to call men already belonging to the visible or outer pale of the Christian communion, into the inner circle of vital and spiritual believers. We should have much pleasure in extracting largely from Mr. Cooper on this head; and consider the Christian world much indebted to him, were it only for the clear manner in which he makes this forgible and necessary species of exhortation, stand aloof from all party notes of distinction; and shews it to be the express duty of the minister of Christ's Gospel, whatever be his peculiarities, to set this line, offensive as it is, between the nominal and the real Christian, plainly, palpably, and broadly, before the eye and the conscience of every one of his hearers.

But we must proceed to the last three letters in this highly interest-

ing little volume, and which are on the never-ending subject of the Bible Society. Our hearts sicken, we own, and our pen droops at finding ourselves once more compelled, even though transiently and in Mr. Cooper's company, to view this matter in a controversial light. But for the unaccountable pertinacity displayed in certain quarters, whose periodical tales of wind and fury we presume gain the Society fully as much support as she loses by them, we really should have thought all opposition at an end. Our impatience has, perhaps, too eagerly led us to anticipate the universal reign of common sense upon this head. We thought experience would have fully done its part; and if reason could not, we had hoped that fact would, long before this time, have convinced the most dull, that the Bible is a Bible still though given by Dissenters, and a book good and true though circulated by a society in which they have a voice with Churchmen. We had built something upon the extraordinary and well-attested beneficial effects known to have flowed even from these *hated* Bible Associations for supplying the *lowest* orders with Bibles at their *own* expense, in Spital-fields and the borough of Southwark. That no arms had been detected in the several Bible Society depositories in the country, during the late alarms of treason and rebellion, we thought must have struck a favourable surprise into the breasts of some great demonstrators. Reports from abroad we had always continued to hope would gradually work their way, with facts at home, in convincing all candid persons, and silencing the theorists. We thought, before now, these last must have been positively as much shamed out of their speculations as the followers of Des Cartes out of their imaginary vortices and "birtlings in the air." But the stubborn evidence of facts still con-

vinces us, from time to time, of the prematurity of our conjectures.

"They tell me," lately observed an aged and acute prelate, "that there are enemies to this Society; a fact which, if I had not heard on undoubted authority, I could not have believed." Now, but for symptoms too intelligible to be misunderstood, we should have supposed those enemies confined to a few misled, but harmless, persons still toiling on, after repeated confutations, under an influence something like that already alluded to, of an enthusiasm that is determined never to be persuaded, and an independency, which consigns the highest authorities both in church and state, who happen to oppose its views, to one indiscriminating mass of fools and knaves*. Our deeper observation convinces us that this treatment of the Bible of the Bible Society, high and low, by its enemies, is not the mere effect of a transitory mania confined to a few persons, of no great importance either for rank or influence. On the contrary, Mr. Cooper leads us to reconsider the subject in a most serious aspect.

In his second letter on the Bible Society, he addresses our wants "that in episcopal charges and visitation sermons, in volumes and pamphlets written by the clergy of this country, and by these alone, something like a regular and systematic attempt has been made to check the progress and defeat the objects of this Society....and though it is true that none but the writers are directly responsible for the sentiments which they have advanced, yet the conduct of the clergy in general, with respect to this institution, clearly evinces their agreement with the tenor and spirit of these publications." To this plain

*We refer to such language as the following: "Bible Society... Committee... half of which are... Dissenters, and... the Bible... always of the fanatical party."

and intelligible intimation of our author, and which leads him irresistibly forward in his own mind, to the conclusion, that the spirit of the members of the Church of England, as a whole, is, at this present time, at variance with the spirit of the Bible Society, and with its manifest intentions and operations, we can only apply for ourselves, in the strongest sense, the words used by the Apostle, *MH FENOITO*. For our solemn and impressive reasons for thus deprecating such a variance and opposition, we cannot do better than refer the reader to the whole subject as most strongly and yet mildly and affectionately treated by the churchman-like Mr. Cooper in all his three letters, the fourteenth, fifteenth, and sixteenth. Whoever can read in the first of these letters his truly pious and animated strain of eloquence in viewing the effects and anticipating the results of this invaluable institution; or, in the second, his heartfelt and awful expressions as a member of his own loved establishment at the sight of so much opposition to it within her pale; or, in the third, the almost unavoidable construction that must be put on that opposition by every thinking and impartial observer whether at home or abroad—whoever can read all this without emotions touching on his tenderest feelings both as a churchman and a Christian, can in our estimation possess but little affectionate allegiance to that church, and little zeal for that holy Name by which we are called.

To this simple recommendation our readers will not thank us, if we do not now confine ourselves. If we were disposed to add one more, it might possibly be as to the separate publication of these three last letters, by the author's permission, for more general circulation and perusal amongst all, especially the upper classes of society. From this we are restrained only by the fear of affording the smallest occa-

sion for suggesting that our author has a wish to injure the cause of the church in the eyes of the world. We know many unquiet spirits are on the watch, every day to wrest every word that shall make it appear a plausible conjecture, for it is not the fact, that the friends of the Bible Society are the enemies of the church. This spirit of misrepresentation is awfully afloat in the world; as much so, as if to man had been consigned the mysterious and Divine office of "discerning the thoughts and intents of another's heart." To those who exercise this office in the way in which too many do, we can say no more than this, and we would say it in the same spirit in which it was at first pronounced, "The Lord be judge, and judge between me and thee." We would certainly desire to abstain from every thing that should give even a pretext for unfavourable insinuation; and would close our review, and take our leave of Mr. Cooper's invaluable little manual, with a solemn warning to the friends of the two causes—properly, indeed, but one—of the Church of England and the Bible Society, that they study, as much as in them lieth, to abstain from the very appearance of evil; that their arguments for the Society be fair and legitimate, unaccompanied by any illicit arts or covert insinuations against their opponents; that they carefully abstain from rendering evil for evil, or railing for railing, but contrariwise blessing; that as they were the first attacked, so they be the first to forgive; that they be increasingly watchful over every thing of a general nature which proceeds from them, that it be such as becomes the Gospel they offer to the world; that their statements be sober, their facts solid and well authenticated, their allusions at once just and inoffensive, their eloquence not so much affecting the supposed "excellency of speech and of man's wis-

dom," as simply explaining or enforcing the point immediately before the speaker—the circulation of Bibles and Testaments throughout the world. Let the various subsidiary institutions be anxious to preserve inviolable the spirit, as well as the letter, of the Society's fundamental rules; let them take care that their good be not evil spoken of; let them imitate the prudence and integrity of the Parent Institution; let them solemnly discountenance every measure even though it should come with the purest intention, and from the most friendly quarter, which may have even the remotest tendency to introduce disunion, or party-spirit, or jealousies, or misgivings among the numerous classes of persons who have enlisted beneath the banners of the Society; let them continue to guard most carefully against the effects even of honest zeal, where it is not fully under the influence of Christian discretion, and regulated by a fixed, deep, unalterable, persuasion that all beyond the guarded, prescribed, and avowed object of the institution, however plausible or excellent in itself, or conducive, *abstractedly considered*, to the great interests of religion, is yet pregnant with consequences of the most fatal nature, and would tend to the extinction of a society intended for the benefit of the whole world. This, if they continue to do, as we trust they will, they may defy the world in arms against them; and, after all, favoured as they have been by so large a portion of its most desirable patronage, they would, we must say it with deference to a Higher Power, incur the weight of the heaviest responsibility, if they should, through their own mismanagement, make it "vitio culpave minorem." It is never unseasonable to remind the supporters of the Society, and especially all its subordinate agents, of the importance of adhering simply to the definite object

before them, without connecting with it either in reality or appearance any other whatsoever. It is in this quarter chiefly, that its enemies "watch for its halting." It is not asserted by the most violent opposers of the institution, that the Society, as a body, has ever adopted, or even countenanced in others, the slightest infringement on the neutrality of its plan of operation. But it must be obvious to all, what advantage will never fail to be taken of the most trifling defect which may occur in any part of the machinery. Should but the most remote wheel, or cog, or pivot, be deranged, the circumstance will not escape observation or censure. In other institutions many virtues are justly allowed to atone for a few human faults; but in charitable judgment, we fear, would not be adopted by the opposers of the Bible Society. It must furnish, therefore, an inexpressible pleasure to the friends of the excellent institution, and ought to be a source of devout gratitude to God, that the character and conduct of the parent committee have been ever such as to furnish the strongest and most unexceptionable guarantee for the Society's proceedings. Even should any appearance of ill directed zeal hereafter occur in any local establishment, we are persuaded, from the opinion that we entertain of the piety and good sense of the friends of the Society in every part of the kingdom, that the irregularity would be no sooner discovered than corrected; at all events it could not *fairly* affect the character and credit of the Society at large. But as in the opposition made to this institution *fairness* seems pretty much out of the question, we can never think it inexpedient to remind at least its junior, and some, perhaps, of its less instructed provincial, friends, of the importance of not merely letting their line of procedure be substantially correct, and

such as religion and conscience will fully justify, but of never suffering even laudable zeal to urge them into any measure which may furnish occasion, however unfairly, to those who *desire* occasion to misrepresent the object and plan of the Society. This object and plan are indeed so simple and well-defined that no case can easily occur to render the proper line of conduct difficult to be discovered; but *should* even the shadow of a doubt

arise as to the correctness and expediency of any given measure, we feel confident that the conduct and advice of the Parent Society, if sought for and adopted, as no doubt it would be, must effectually, under God's blessing, preserve that long-cherished unanimity which it is the object of the opposers of the Society to destroy, and which being once subverted all the hopes and expectations raised by it must for ever perish.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

℄c. ℄c.

GREAT BRITAIN.

PREPARING for publication:—History of Great Britain, from 1688 to 1789, by Sir James Mackintosh;—Biographical Memoirs of Dr. M. Stewart, Dr. Hutton, and Professor Robinson, by Professor Playfair;—The Mathematical MSS. of the late Mr. Spence, of Greenock;—Essays on a New Theory of the Physical Laws of the Universe, by Sir R. Phillips;—Essay on the Prolongation of Life and Conservation of Health, translated from the French of Messrs. Gilbert and Halle, by J. Johnson, M. D.;—Poems by Mr. Richard Hatt;—A View of the History of Scotland, to the Year 1745;—Thoughts on Happiness, a Poem, by the Rev. F. Homfray;—History of Dublin, by the late J. Warburton, Esq. the late Rev. J. Whitelaw, and the Rev. R. Walsh;—Considerations on the principal Events connected with the French Revolution, by the late Madame de Stael;—A translation of Llorente's Spanish Inquisition;—and History of British India, by J. Mill, Esq.

In the Press: A Course of Sermons for the Lord's Day throughout the Year, by Archdeacon Pott;—Letters of William, First Duke of Queensborough;—Historical Research into the Nature of the Balance of Power in Europe, by Mr. Leckie;—Psyche, or the Soul, a Poem, by Mr. J. Brown;—The Religion of Mankind, by the Rev. R. Burnside, A. M.;—and, A Volume of Sermons on Miscellaneous Subjects, by the Rev. D. Wilson, A. M. of St. John's Chapel, Bedford-st.

CHRIST. OBSERV. No. 191.

It is a well known fact, that a very large proportion of the children born in London perish before they attain their fifth year for want of prompt and particular medical assistance. A cursory view of the Bills of Mortality will prove that the disorders incident to the children of the poor in the metropolis must be highly fatal and severe; and perhaps no mode could so effectually answer the double purpose of relieving the immediate sufferers, and of improving a branch of medical treatment of such high importance, as the institution of a Medical Dispensary exclusively for this object. We rejoice therefore to find that the Dispensary for Children, after a trial of eighteen months, has been found to answer the expectations of its most sanguine friends in the benefits conferred upon the unfortunate objects of its care. From the opening of the institution in June 1816, to the 30th Sept. 1817, no less than 2,346 children have been brought to it for medical or surgical aid—a proof at once of the need of such an establishment and of its great utility. The result of cases is as follows:—

Cured and relieved....	1731
Died	44
Vaccinated	88
Remaining under cure	483

Thus the institution has already been of considerable advantage to the metropolis, besides laying the foundation for such an improved treatment of the diseases of the unhappy and neglected objects which it commiserates as must eventually tend to the most beneficial

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results. The Dispensary is situated on St. Andrew's Hill, Doctors' Commons. An annual subscription of one guinea constitutes a governor, with the right of having two patients on the books at a time; there are also corresponding privileges for larger subscriptions or donations;—but in all cases requiring immediate relief, children are promptly admitted without recommendation, and thus doubtless many have been snatched from an untimely grave who must otherwise have fallen victims to the ignorance, the folly, or the poverty of those around them. We trust that this institution, besides its more obvious advantages, may do not a little towards ameliorating the condition of the London Poor, by collecting and disseminating important information relative to the health and cleanliness and comfort of the infant population.

At the Seventy-fourth Methodist Conference lately held at Sheffield, the returns were as follows:—Members in Great Britain, 193,670; Ireland, 21,031; France and other parts of Europe, 175; Africa, India, and New South Wales, 241; West Indies, 20,288; British America, 2,224. Total, 237,629; Travelling Preachers in Great Britain and Ireland, 713; Missionaries, 103. In all, 238,445. Increase, 14,000.

The phenomena of the tides has lately engaged much attention in France. During the last century, no exact and consecutive observations appear to have been made, excepting those conducted by order of the Academy of Sciences at Brest; a port favourably situated for the purpose, and in which the tides are considerable. In 1806, a new series of observations was commenced at that place, at the request of M. Laplace, and which are to be continued nineteen years, or an entire revolution of the nodes of the lunar orbit. One half of this period has now elapsed; and the result of the experiment is, that the present heights of the tide surpass those from the old observations, by one forty-fifth part—a portion of which difference may arise from the errors of the observations, and the rest from a gradual change in the action of the sun and moon. The action of the moon upon the ocean, compared with that of the sun, is nearly as three to one; but these observations seem to countenance the opinion, that this ratio has increased in the port of Brest, in a quantity equal to 0.1835 of the whole action of the

moon. From his rectified calculation, M. Laplace concludes, that the mass of the moon is equal to one 687th of that of the earth. He also calculates, by the lunar theory, the sun's parallax at min. 59 sec.; and M. Ferrer, from a new analysis of the observations of the transit of Venus in 1769, comes to the same conclusion. The former results of the observations on that transit, prove that the parallax was neither below min. 50 sec., nor above 5 min. 70 sec., which left on the distance of the earth from the sun, and consequently on the distances in the solar system, an uncertainty of one eighty-seventh; or 6 min. 10 sec.; about 800,000 leagues in the distance between the earth and sun, which is considered as unity.

The art of lithography, or making impressions from stone, instead of copper plates, or similar means, has arrived to so great perfection in France, that the government has thought proper to place it under the same regulations as other presses. By simply writing a letter, or piece of music, or making a drawing in the ordinary way, with a pencil, or a pen, fit for the purpose, the design may be transferred to the stone without further preparation, and is immediately ready to print off thousands of proofs all equally perfect. This quality of lithography has, it seems, procured its admission in the French public offices; so that sixty or seventy thousand proclamations, or other papers, in the autograph of the minister, may be taken and dispersed before a copper-plate could even have been engraved. The rival exertions of Count Lasteyrie and M. Engelmann, have been of the greatest service to an art, which has more than once been taken up with avidity, and afterwards abandoned as hopeless. A series of lithographic prints is now in a course of publication by Count Lasteyrie, and which are said to possess great spirit and fidelity. One of these, a pen-and-ink drawing of considerable merit, was traced on the stone upwards of sixteen years since; a proof that lithographic designs may be kept, like those of copper, without injury, as long as may be required. A stone well adapted for the purposes of lithography, we have heard, has been lately discovered in East Lothian, and doubtless might be found in many other places.

The greatest muscular effort which a labouring man can employ for a considerable length of time, at the least pay,

sical expence, it is well known is in a posture and action similar to that of rowing. In addition to this mode of action allowing the muscles their greatest mechanical advantage, the gravity of the body, which in a rotatory motion, such as turning a winch, is, during one half the revolution, a drawback upon the exertions of the workman, is here of the greatest positive service. To render this power more generally useful for mechanical purposes, an apparatus has been contrived, called a *converter*, for changing the motion of two parallel lines into a rotatory movement. It is understood that this apparatus is to be employed at the cranes in the dock-yards; and when perfected, may doubtless be applied with advantage to all machines that are worked with a revolving handle, or crank, or capstan bar, &c.; and besides giving great ease and power to the workman, will do much towards preventing those numerous accidents that occur by the turning back of ordinary machines.

It is ascertained that a chaldron of good Wall's-end Newcastle coal yields from 17,000 to 20,000 cubic feet of gas, though in large establishments the quantity obtained seldom exceeds 12,000 cubic feet. At the three stations belonging to the chartered Gas-light Company, twenty-five chaldrons of coals are carbonized daily, which yield 300,000 cubic feet of gas, equal to the supply of 75,000 Argand's lamps, each giving the light of six candles. At the City Gas Works, the daily consumption of coals amounts to three chaldrons, which affords gas for the supply of 1500 lamps. So that the total consumption of coals daily in London, for the purpose of illumination, amounts already to 28 chaldrons, and the number of lights supplied to 76,500. The new Mint, with the surrounding military-way, and adjoining edifices, have been lighted with gas. The apparatus is constructed on a new plan. The gas is prepared, not by distilling coal in retorts, as hitherto, but by means of a cylinder kept red hot, and revolving round its axis. The cylinder is upwards of ten feet in diameter, and produces, in twenty-four hours, a sufficient quantity of gas to light sixteen hundred lamps. The purification of the crude coal-gas is effected by chlorine instead of quick-lime, and all the inlet and outlet mains and pipes are made to open and shut by mercurial valves.

CAPE OF GOOD HOPE.

A law has lately been promulged in this colony by the Governor, Lord Charles Somerset, for the registration of the Slaves. The reasons for the enactment are thus stated in the preamble:—

“Whereas, from the numerous manumissions which take place, and the large class of Negro apprentices (which has of late years been, by the decisions of the Court of Vice-Admiralty, greatly increased,) it appears to be expedient, that the most minute precautions should be taken to prevent the possibility of such free persons or their offspring merging into a state of slavery, or being confounded with the domestic or other slaves, the property of individuals in this settlement:

“And whereas it has not been found sufficient to cause a census of such free persons to be taken, numbers of them being so ignorant as not to be able to comprehend the utility to themselves of making known to the Magistrates hereto appointed their places of abode and avocations, and thus leaving it uncertain whether they be or be not free persons,” &c.

Among the regulations which are prescribed for carrying this measure into effect, it is enacted, that no claim to a slave, nor any transfer of a slave by sale or otherwise, shall be valid, unless the slave shall have been duly registered; and that the non-registration of any individual shall be regarded as of itself sufficient evidence of freedom.—It is obvious how effectually these regulations will also prevent the clandestine importation of slaves into the colony, although that reason for their adoption be not specifically introduced into the preamble.

Much has been said in this country of the danger to be apprehended from the adoption of a similar measure for our West-India Colonies. Registration, it has been vehemently urged, would be mistaken by the slaves for emancipation, and their revolt would be the infallible consequence. In Trinidad, however, after an experience of seven years, no such effect has followed; nor is any such effect apprehended at the Cape of Good Hope. Now it is obvious, that so far as the alleged danger has any existence in the case of the West Indies, it ought to exist in at least an equal, if not in a greater, degree at the Cape of Good Hope, which is further removed from all external assistance,

and is without many of the facilities for suppressing revolt which an insular situation affords. The plea of danger, indeed, from the adoption of the measure, is now, we believe, allowed, by West Indians themselves, to be vain; and during the last year many of the colonial legislatures have professed to meet the wishes of Parliament by adopting it

into their code. Whether their enactments are likely to be efficient, or, like some former meliorating acts, calculated merely to furnish a plea against parliamentary interference, while in the colonies they remained a dead letter, will be more exactly known when they shall have been made public.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons by W. Kidd. 2 vols 8vo. 16s.

Sermons by A. Maclean; with an Account of his Life. 8vo. 10s. 6d.

Plurality of Worlds; or, Letters, Notes, and Memoranda, Philosophical and Critical, occasioned by "A Series of Discourses on the Christian Revelation, viewed in Connection with the Modern Astronomy," as published by the Rev. Dr. Chalmers. 5s.

A Visitation Sermon, preached at Oxford, August 29, 1817; by F. Haggitt, D.D. Prebendary of Durham. 1s. 6d.

A Sketch of the Foundation of the Christian Church, according to Holy Scripture; by the Rev. J. L. Girdlestone, A.M. Part I. 3s.

A Sermon preached at Cowbridge, at the primary Visitation of the Right Rev. the Lord Bishop of Laudaff; by the Rev. Scawen Plumtre, A.M.

The Character of St. Paul, as a Minister of the Gospel, shortly stated and applied: a Sermon preached at the Visitation of the Rev. the Archdeacon, at Leicester, June 17, 1817, and published at the Request of the Archdeacon and Clergy; by the Rev. E. T. M. Phillips, A.M. Rector of Hathern, Leicester, and Chaplain to the lord Bishop of Gloucester. 2s.

Sermons on the first Lessons of the Sunday-Morning Service, from the first to the thirteenth Sunday after Trinity. Together with four Sermons on other Subjects; by the Rev. Robert Burrows, D.D. 10s. 6d.

Funeral Sermon for the Princess Charlotte; preached at St. Stephen's Walbrook, and at Ram's Chapel, Homerton, by the Rev. W. B. Williams, M.A.

The two grand Instruments for the Propagation of the Gospel, and the Duty of Christians to uphold them with zeal and energy: a Sermon preached at Aylesbury, by the Rev. Basil Woodd.

A Visitation Sermon; by the Rev. George Crabb, LL.B. 1s. 6d.

MISCELLANEOUS.

An Essay on the Nature of Heat, Light, and Electricity; by Charles Carpenter Bombass, Barrister-at-law. 8vo. 7s.

An Inquiry into some of the most curious and interesting Subjects of History, Antiquity, and Science; by Thomas Moir, Member of the College of Justice, Edinburgh. 12mo. 4s.

The History and Practice of Vaccination; by James Moore, Esq. Director of the National Vaccine Establishment. 8vo. 9s.

Fairs: the Victims of Pleasure; or scenes in Humble Life; designed to Shew the Evils of Fairs and Sabbath breaking. 1s. 6d.

Histoire Critique de l'Inquisition d'Espagne depuis l'Époque de son Établissement par Ferdinand V. jusqu'au Règne de Ferdinand VII. Tirée des Pièces Originales des Archives du Conseil de la Suprême et de celles de Tribunaux Subalternes du Saint Office. Par D. Jean-Antoine Florente, Ancien Secrétaire de l'Inquisition de la Cour, &c. tome 1, 8vo. with portrait, 10s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Report, for 1816, of this Society has just appeared, and comprises the proceedings of the Society, in connection with diocesan and district committees, and the transactions and concerns of those committees themselves; the proceedings of the Society at large, with

respect to its general designs, including the several departments of education and schools, distribution of books and tracts, benefactions received, and other occurrences at home; lastly, foreign intelligence, and the state of the Society's missions.

We shall extract the principal particulars, under each of these heads.

In the diocese of Canterbury, since the publication of the last Annual Report, the diocesan committee established there in 1810 have taken very active measures to forward the views of the Society in their important object of obtaining an efficient support throughout the several dioceses of the kingdom. His Grace the Archbishop has been requested to accept the office of president: it has been resolved to establish district committees throughout the diocese, the execution of which resolution is now in great forwardness; a select committee has also been appointed to assist the secretary in transacting the business; and a general meeting of the diocesan committee is to take place on the first Saturday in July every year, at which the charity schools are to be assembled, a report of proceedings is to be made, and after Divine service a sermon to be preached in aid of the Society, in the cathedral church of the city of Canterbury.

The efforts already made for increasing the number of district committees have been attended with much success. The intention of the Society in forming them has been "to add to the funds, both by inducing more persons to become annual subscribers, and by collecting from charitable persons in every rank of life such contributions as they can afford, although much below the sum of one guinea, which is necessary to becoming a member of the Society."

The Society consider the district committees as conducting in the country the same concerns of the Society which are conducted in London by the general board. They allow persons who may not be members of the Society to attend the meetings of the district committees for local purposes only; it being left to each committee to admit them under such regulations, as they shall think proper as to recommendation, ballot, or otherwise; the Society prescribing only that all must be members of the Established Church, and contribute at least 10s. 6d.

The advantages afforded to a member of the Society by the establishment of a district committee in his neighbourhood, are not intended to be of a pecuniary nature to him, by furnishing him with books cheaper than before. But he is enabled to make his remittances with more facility, and also to get such books as are actually wanted for his own individual distribution, with facility and dispatch, on application to the

secretaries of district committees;—a circumstance of much importance, as in a distant part of the country it will frequently happen that the difficulty now existing on that subject will totally deter from the attempt, and an opportunity of doing good may be wholly lost by the unavoidable delay of communication through the secretary to the board, and afterwards to the booksellers in London.

We cannot of course particularize the various efforts made by the numerous diocesan and district committees at home; but abroad we must notice the dioceses of Nova Scotia and Calcutta. The Halifax committee have circulated very widely within the last year 167 Bibles, 144 Testaments, 372 Prayer-books, 6570 books and tracts. They have also, with the concurrence and assistance of the rector and churchwardens of St. Paul's in Halifax, established a parochial school; and have promised to assist with a gratuitous supply of appropriate books all other schools in which the Madras system shall be adopted. The attempt has been warmly encouraged by the Parent Society, and an application having also been made to the Society for the propagation of the Gospel in foreign parts, by whose benevolence numerous schools in this diocese have been assisted from the first settlement of the province, they have most liberally engaged to grant an adequate salary for any schoolmaster of unexceptionable character and qualifications, who could be induced to take charge of a school in Halifax. The schoolmaster has arrived; seventy scholars have been admitted in the first month; and provision has been made for the accommodation of any number that may apply for admission, and for the gratuitous instruction of as many schoolmasters from every part of the diocese, as may desire to obtain a complete knowledge of the Madras system of education, that the diffusion of its peculiar and important benefits may be as general and extensive as possible.

In the diocese of Calcutta, through the active superintendence and patronage of Bishop Middleton, the designs of the Society, in the establishment of diocesan and district committees, have been carried into full effect; namely, at Calcutta, Madras, Bombay, and Columbo.

The Hon. and Rev. Mr. Twisleton, senior chaplain at Columbo, in acknowledging the receipt of the last supply of

books, states, that they had been eagerly sought for, and immediately distributed; and expresses a wish that he may obtain a further supply, which he assures the Society would be most usefully bestowed.

The Book of Common Prayer has been translated into Tamul, by Christian David, formerly a pupil of the Society's venerable and apostolic missionary Swartz, and now Malabar preacher in the island of Ceylon; and a copy of it has just been sent to Calcutta, by his excellency the Governor, to be printed at the Serampore press, entirely at his own private expense. The general board, desirous to give every assistance to the views of this district committee, in their earnest wish to attach to our Established Church the people of the island, who have already shewn a general willingness to conform to our ecclesiastical system, immediately granted a gratuitous supply of books and tracts, to the amount of 200*l.* in addition to those which the committee had requested.

Whilst the bishop of Calcutta was in the course of his visitation, laying the foundation of these committees, he twice visited the Syrian Christians, and had interviews with the Metropolitan, and at various times with the most learned of the Syrian clergy and laity in Malabar. He inquired very fully into the antiquity of this community, into their doctrine and discipline, their rules, ceremonies, and habits of life. He found them ready both to receive instruction and to impart information; and among other Syriac MSS. he obtained a copy of their formularies and liturgy, made out for him under the immediate inspection of the Metropolitan, from which he will probably be able to obtain additional authentic particulars respecting the actual tenets of this church, and to ascertain their purity, and in what degree they are found to symbolize with the Church of England.

The proceedings of the Society at home, with regard to education and schools, are increasing daily in importance. The continued success of the National Society for the education of the poor in the principles of the Established Church, has enabled their committee to report to the members of that Society, that the number of schools now in union is increased to one thousand and nine, and that to the one hundred thousand chil-

dren who were last year receiving instruction in the schools then connected with the Society, by this augmentation of the number of schools, fifty-five thousand had been added, making the whole number returned from the schools at present in union, one hundred and fifty-five thousand. Nor does this number include all those who receive instruction on the same plan and principles, for when the number is computed who receive the same education in schools not at present in union, it is estimated that the whole number who benefit by the national system of education, cannot be less than two hundred thousand. Besides providing books for these schools containing so large a number of scholars, (which, in consequence of a resolution of the National Society, the general board undertook to do last year,) their assistance is in every case granted, when their members apply for books on the terms of the Society, for the use of schools with which they are locally or parochially connected.

The statement of the number of Bibles, New Testaments, Common Prayer Books, and other books and tracts, dispersed by the society, during the year ending April 16, 1816, is as follows:—

Bibles, (exclusive of the Society's Family Bible)	24,678
New Testaments and Psalters	39,988
Common Prayers	67,057
Other bound books	55,851
Small tracts, &c. half-bound, &c.	795,631
Books and papers, issued gratuitously	219,732

Total 1,202,961

From April 1816, to April 1817, the whole number, distributed on the terms of the Society, and gratuitously, is,

Bibles, (exclusive of the Society's Family Bible)	23,627
New Testaments and Psalters	56,605
Common Prayers	89,496
Other bound books	53,349
Small tracts, &c. half-bound, &c.	733,917
Books and papers, issued gratuitously	262,448

Total 1,219,444

From the additional allowance recently made by the two Universities, the Society have diminished their charge on Bibles and Testaments to

the members to the amount of six per cent. in addition to nearly five per cent. last year, making in the whole a reduction of eleven per cent. on the former cost.

The Board have great satisfaction in stating, that there is every prospect of disposing, to advantage, of copies of the Arabic Version (Professor Carlyle's edition) of the holy Scriptures. Through the kind assistance of one of their members, the Rev. A. Hamilton, a channel has been found out for forwarding this good work; and he informs the Board, that at Aleppo, Mr. Barker, the British Consul there, will lend himself most readily to a service of this description; and in Egypt, the Consul General Mr. Salt will be equally disposed to give every facility in the prosecution of so desirable and important an object.

The Society's Family Bible, in two volumes quarto is brought to a conclusion, and nearly 16,000 copies have been sold. A new edition is in a course of publication. The general index is intended to be more copious than at first proposed, so that a longer time than was intended must elapse before it can be ready for delivery.

The gross receipts for the former year (ending April 1816) were 50,226*l.* 10*s.* 1*d.*; and for the latter (ending April 1817) 60,221*l.* 17*s.* 0*d.*; of which sum the benefactions and legacies during the former year were 4,729*l.* 3*s.* 10*d.*; and during the latter 5,968*l.* 17*s.* 10*d.*; the subscriptions during those periods respectively, were 8,655*l.* 3*s.* 10*d.* and 11,684*l.* 10*s.* 3*d.*

From the statement presented to the members of the Society, by which the account of the receipts and expenditure is brought up to April 25, 1817, it appears that in the first year it was necessary to sell out in addition 5000*l.* 3 per cent. consols, to meet the heavy expenses incurred by the Society's Family Bible. By the great exertions made in collecting accumulated arrears due to the Society, they have now been enabled to replace the sum of 10,000*l.* 3 per cent. consols, part of the sum of 16,058*l.* 6*s.* 6*d.* by which the Society's permanent funds had been diminished: but the demands upon the Society still continue to increase; and though the transactions of the present year so far exceed in amount those of any former one, there is still no balance left in the hands of the treasurers for general

designs, but, on the contrary, a considerable balance due to the Society's booksellers. A great accession of members has, however, been obtained, and whilst the Society chiefly undertake the charge which an additional distribution of books and tracts by so many new channels brings upon them, they trust that they shall still continue to obtain an increasing support from the benefactions of those who, having the ability, are anxious for the further advancement and promotion of Christian knowledge.

The following are the principal facts relative to the Society's missionary proceeding in the East:—

Letters have been received from Mr. Pæzold, as well as from Mr. Pohle, Mr. Kolhoff, Mr. Holzberg, and from the Danish Missionaries, mentioning the kind attentions which the several Missions connected with the Society had received from the Bishop of Calcutta, in the course of his visitation.

His lordship, in a letter dated at Negaarater, near Tranquebar, the 17th of February, 1816, reports, that in the course of his visitation, through that part of India, in which alone Christianity had made any progress among the Natives, he had availed himself of the vote of credit, granted him by the Society, and referred to in the Society's Report for 1814. Before his arrival at Tranquebar, accounts had reached him of the distresses of the Danish Mission, in consequence of the cession of that settlement, and of the failure of its resources from Denmark. More than one hundred children had been dismissed from school, for want of means to support the teachers. In this state of things, the bishop had thought it right, especially considering the relation that had long subsisted between this Society and the Danish Mission, to grant to the latter, on the part of the Society, the desired aid.

The bishop goes on to observe, that he had examined the state of the Society's Missions with some attention. The Tanjore, and Trichinapolly Missions, from their contiguity and close relation, may be considered as one; and they form together, in a Christian point of view, a noble memorial of British connection with India. To preserve it from decay, he recommends speedy and effectual aid. Mr. Pohle was far advanced in life, and his energies were be-

gining to fail. Mr. Jacobi's death had left him without a successor; and if none were appointed, especially considering the insufficient establishment of country priests, the more distant Christian flocks might be dispersed, and not reclaimed. It is true Mr. Kolhoff would exert himself to the utmost; but no man could be equal to such a charge, considering that the congregations are spread through a district, extending more than two hundred miles. The bishop, therefore, suggested that a new missionary be engaged, as soon as possible; and that Mr. Kolhoff be allowed to employ three native priests, in addition to those already on the establishment.

The bishop having had an interview with the rajah of Tanjore, his highness had assured him, that while the Society sent out such men as Mr. Swartz and Mr. Kolhoff, their missionaries should never want his protection.

The solicitude expressed by the Missionaries, for an additional appointment of the assistants in their Missions, denominated native or country priests, has led the Society to agree that if two or three natives shall be found fit to be invested with that office, and shall receive ordination according to the ritual of the Lutheran Church, the customary allowances shall be made to them.

The Society express with pain, that no satisfactory tidings have yet reached them, of suitable persons to be united with their missionaries in India, in a work that has been long carried on, and through the blessing of God, has confessedly been productive of much good. The Lutheran churches in Germany, and in Denmark, and particularly the sources there, whence used to issue a supply of well-educated and zealous missionaries, in consequence of the calamitous occurrences that befel those countries during the revolutionary wars, have experienced so much evil, as to unninge their powers of action, and to occasion difficulties, where none used to be experienced. Correspondence, however, is still entertained with the reputable professors of Halle, in Saxony, and a hope is encouraged of the arrival of two Missionaries, for the Society's establishments in India.

The Report concludes with mentioning the intention of the bishop to have the Book of Common Prayer translated into the Cingalese dialect. A competent

person had been selected to make the translation free of expense.

LONDON ASSOCIATION, IN AID OF THE MISSIONS OF THE UNITED BRETHREN.

An Association with the above title has been formed, under the management of a president, treasurer, two secretaries, and a committee, which shall consist of all clergymen and other ministers who are members of the association, together with twelve lay members, to be chosen out of the members of the association; but any of the members to be at liberty to attend the ordinary meetings of the committee. A subscription of one guinea per annum, or a weekly collection of sixpence, shall constitute a member; and a donation of ten guineas and upwards; or a congregational collection of twenty guineas, shall constitute a life-member. The whole of the funds obtained (after deducting incidental expenses) shall be remitted to the conductors of the missions of the United Brethren. Every member of the Association will receive the periodical accounts of the missions.

The following is a part of the address of the Committee:—

“As early as the year 1732 the Brethren's first mission was established: this has multiplied into nine and twenty settlements, in which above one hundred and fifty missionaries are employed. In Greenland and Labrador; among the hordes of the Delaware, and other native Indians in North America; the Hottentots of Africa; the Negroes in the West Indies, and on the continent of South America; it has pleased the Almighty to give them ability to labour in preaching the Gospel, and to crown their endeavours with success.

“These extensive missions have been supported by voluntary contributions from their own body, and with some aid from other Christians. But their resources begin to fail—their congregations, always few, and in general poor, (those on the Continent being further impoverished, and their settlements almost ruined, owing to their situation in the very seat of war;) have not been able to contribute as formerly to their support. Their collections have in consequence fallen, of late, so short of their expenditure, that they are upwards of five thousand pounds in debt: and owing to this circumstance, they are not only

prevented enlarging their plans, and embracing the opportunities now offered them of extending their exertions, but have reason to apprehend that they must contract their present sphere of operation. In short, this favoured mission must fall into decay, unless Christians of other denominations are inclined by Him, who has all hearts at his disposal, to come forward to its aid."

The Committee of the London Association earnestly solicit the co-operation of their Christian brethren of all denominations. Subscriptions and donations of the smallest amount will be thankfully received by J. W. Warren, Esq., President, 4, Powis-place, Queen-square; the Rev. John Bull, 16, Southampton-place, Euston-square; Rev. W. Gurney, 22, Cecil-street, Strand; Rev. Dr. Steinkopff, Savoy, Strand; Rev. Dr. Nicoll, Hans-place, Sloane-street; Rev. J. Leifchild, Hornton-street, Kensington; J. G. Lockett, Esq., 64, Warren-street, Fitzroy-square; W. M. Forster, Esq., 32, Gower-street; W. B. Hudson, Esq., 27, Haymarket; J. Christian, Esq., Wigmore-street; J. Symmons, Esq., 1, Burton Crescent; H. C. Christian, Esq., 10, Strand; T. Johns, Esq., General Post Office, Lombard-street; R. King, Esq., Arabella-row, Pimlico; W. Leach, Esq., 1, North-place, Hampstead-road; Messrs. Stephenson, Remington, and Co., Bankers, 69, Lombard-street; and Messrs. Morland, Ransom, and Co., Bankers, 56, Pall Mall.

HAYTI.

We have received the following interesting intelligence relative to the business of instruction at Hayti, which is proceeding with great vigour. National seminaries have been formed at Cape Henry, Port de Paix, Sans Souci, and Gonaives, which, by the last accounts, contained 420 scholars, and the first of which has furnished monitors to all the rest. Another school is about to be opened at St. Mare's, and a new school-room is erecting at Sans Souci, to contain 1000 scholars. Besides these national schools, in which instruction is gratuitous, and which are wholly

founded and maintained by King Henry, the town of Cape Henry is filled with small elementary schools for the poorer classes, who cannot as yet be all accommodated in the national schools, where the children are taught, at a very moderate rate, to read, write, and cipher. Indeed all the inhabitants are obliged under a penalty, to send their children to school as soon as they attain a sufficient age. One of the scholars in the national school at Cape Henry, a son of Baron Ferrier, has formed a little elementary school at his father's house, where a room has been allotted to him, in which he instructs several of his young companions in the intervals between school hours.

At the national school-room at Cape Henry, Divine Service is performed according to the forms of the Church of England every Sunday morning, by Mr. Gulliver, the teacher, or one of the strangers resident at the Cape. The congregation of boys is respectable. The strangers occasionally attend, especially the ladies of the family of an American merchant, who are, in general, very regular. A chaplain of the Church of England would be a very desirable acquisition*.

* We are happy to learn, that this want has been already anticipated; a Clergyman of the Church of England having sailed for Cape Henry, the capital of Christophe's kingdom, in the course of last week.—Now we are on this subject, we may just add, that the commerce of Hayti appears to be carried on with considerable activity. We have seen an official statement of it for the first seven months of the present year. The number of foreign vessels entered during that time, chiefly Americans and English, was 107, and their burden 12,009 tons. We understand too, that this sovereign has refused the use of his ports to the privateers under the different South American flags, considering the insurgent governments as not yet sufficiently legitimate to be recognized.

VIEW OF PUBLIC AFFAIRS.

In closing our last Number, we felt strongly disposed to congratulate our readers on the completion (October 25) of another year of a reign, second in interest and importance to none in the records of this long-favoured country. It is true the annual recurrence of a state-day can seldom be considered as calling for particular notice in a miscellany like ours; but we thought that the circumstance of his Majesty's having at length arrived at that epoch of his reign which constitutes him the oldest monarch this country ever possessed, furnished a fit occasion to pause and look back, both upon the blessings and the afflicting dispensations of so important a period of our own and of human history. The particular point, however, which we especially intended to bring forward to our readers was the great moral and religious improvement which has taken place during the reign of the present sovereign. Beginning with the throne itself, we should have paid our heart-felt tribute of gratitude to God, and of respect to our venerated monarch, for that conspicuous example of personal and domestic virtue, of political integrity, and, as we trust, of true piety, which, for more than half a century, has adorned and added new lustre to the British throne.

Pursuing our remarks from the sovereign himself to those who have been appointed to conduct the affairs of the nation, we might have taken occasion to shew the progressive improvement of the general moral character of our public measures and policy. The legal abolition of the Slave Trade, the measures adopted for facilitating the introduction of Christianity into India, the public attention paid to the health and comfort of the poor,

(we wish we could add the erection of new churches for their accommodation), the disinterested and Christian arrangements which distinguished the late general peace, with similar topics, would have afforded ample scope for applause and gratitude.

If from these we adverted to our church and the present character of the clergy, we need scarcely say how clear and decided an improvement we should have had occasion to notice during the latter part of the present reign; an improvement, doubtless, affected incidentally, in no slight degree, by the personal character and conduct of the king. The state of our prisons, hospitals, &c. and of our charitable institutions, both religious and civil, would have added considerably to the strength of the argument. If, for instance, we contemplate the improvement, and still greater promises of improvement, in the morals of the community, by means of the new system of national education, which it is one of the greatest blessings of the present reign to have witnessed, we could not have forgotten that his majesty was among the earliest and best patrons of that benevolent scheme. If we further contemplated the success of the various societies for distributing religious information among the people, especially of that society which has for its sole and exclusive object the circulation of the Word of God, we could not have forgotten that the very book which our revered sovereign most loved and studied himself, and most ardently wished every child in his dominions to be able to read was—the Bible. In short, the more we contemplated, either in the upper ranks of society or amongst the people at large, the present increased, and, as we trust, increasing,

attention to religion, to purity of doctrine and holiness of life, to disinterested charity both at home and abroad, to missionary exertions for the heathen, with every other scheme worthy of a great, a generous, and a Christian nation, the more should we have felt humble gratitude to God for the favourable changes produced in the public manners and opinions during the present reign.

It is true that we could have extracted much, very much, of an opposite kind;—it is true that we have seen enough, and far more than enough, of civil and religious broils, of disasters at home and abroad, and of what must be painful and appalling to us as men, as citizens, as Christians;—yet amidst all, nothing could have prevented our cherishing the pleasing idea, that even with so great drawbacks, very much remained to excite our gratitude; and still farther, that the great national benefits to which we have generally adverted, were connected in no dubious manner with the personal character of the monarch.

But though these and similar sentiments occurred to us in closing our last Number, we postponed indulging in them till we had the satisfaction of announcing, as we fully hoped and expected to have done in our present Number, an event to which the Nation looked forward with much interest—and which was to add a fourth generation to the three then living of the royal house, and to perpetuate, as we hoped, in the person of the great grandchild, the virtues which we had so long loved and revered in our aged monarch. Alas! (our hearts sink and our hands tremble while we write it), two generations of the royal line are cut off at a stroke:—THE PRINCESS CHARLOTTE IS NO MORE: her infant lies lifeless beside her: the buoyant hopes and eager anticipations of a loyal and affectionate nation have perished; and to sigh for the past

and forbode for the future, to mingle our tears, as we unfeignedly do with those of our readers, and possibly to suggest a few monitory remarks on the awful and afflicting visitation, is all that we have it in our power to perform. Never, since the commencement of our public career, has it been our unhappy lot to record an event which has excited such fixed and painful interest; never before have we seen the hearts of the nation so “bowed as the heart of one man.” Wherever we turn our eyes we meet with lamentations, and weeping, and woe. The national loss is almost forgotten in private grief; every family seems to have lost an endeared relative or friend; the sun has gone down at noon; and scarcely could the public anguish have been more intense, or the appearance of it more visible, if it were literally as it is virtually true that “in every house there is one dead.” Three weeks have elapsed since the mournful tidings reached our ears; and we hoped before this to have been able to have composed our minds to the calm consideration of the subject, and to have viewed it in its momentous bearings and results;—but the more we survey it, the more it increases in painful, and perhaps fearful, interest. What may be its ultimate effects upon the country, He only, who appointed it for reasons as wise as they are inscrutable, and, doubtless, as merciful as they are wise, can unfold!

Her Royal Highness the Princess Charlotte Augusta, whose affecting and untimely death it is our melancholy duty to record, was born at Carlton House, January 7, 1796. Her earliest years were spent under the domestic tuition of her Royal Mother; after which her education was confided to the bishop of Exeter (now Salisbury). On her being taken from the parental superintendance, the lady de Clifford was selected for her instructress, who, on the advance,

ment of her royal pupil to maturity, was succeeded by the duchess dowager of Leeds.

Her Royal Highness's progress in her various studies is stated to have been highly respectable, particularly in that most important department to a young princess—history, especially that of her own country. The principles of the Christian Religion and an attachment for the Established Church, were early instilled into her mind; and to complete the course of education, so auspiciously commenced, the more elegant and refined accomplishments of her age and sex were not neglected. Her Royal Highness appears to have been a skilful musician; but one of her chief delights was the study of the poets and standard writers in her own language. She is said to have exhibited none of the vanity of exterior ornament; and neither before nor after her marriage to have affected anything beyond the plainest dress and decoration that became her situation. In a word, she is described, on all hands, as sensible, accomplished, and modest, as peculiarly correct in her general deportment, and as chiefly indicating her high birth, not so much by the refined polish of fashionable life, as by a lofty and generous sense of the duties which her elevated rank demanded.

Thus lovely and engaging, this illustrious princess arrived at the period of life in which her marriage, as presumptive heiress to the crown of these realms, became an object of the utmost interest to the nation. It is well known that the prince of Orange, who was almost a native of this country (having come hither when an infant), was destined to be her husband. For this purpose he was educated at the University of Oxford, and taught from early youth to consider himself as the intended husband of the princess. Her Royal Highness was in the constant habit of meeting him at Carlton House. In a word, the

match was openly proposed to her by her father. It is not necessary to dwell upon the circumstances of her firm and steady refusal. Always doing justice to the character, the courage, and amiable qualities of this prince, she resolved not to receive him as a husband; and her resolution remained unalterable. Among the reasons assigned for this refusal, her reluctance to residing in a foreign country, has been mentioned as having peculiar weight upon her mind.

Her first introduction to the Prince of Cobourg was in the summer of 1814, when the allied sovereigns of Europe visited this country upon the occasion of the general peace. The consequences of that meeting are well known. She was highly pleased with his address and manners; a more familiar intercourse improved these first impressions into a warmer sentiment, and affection succeeded to esteem. The duke of York, who first observed this growing attachment, communicated it to the prince regent, and a formal proposal was soon made through his royal highness to Prince Cobourg himself. It is unnecessary to dwell any longer upon this subject. Her marriage took place on May 2, 1816. His serene highness was requested to accept the rank and title of a British dukedom: the extinct dukedom of Kendal was to be revived for his acceptance. He is supposed to have refused it, with the entire concurrence of the Princess, from a desire to avoid the embarrassments which might eventually arise from his taking any part in political affairs. Both concurred in the preference of a country life; and Claremont, the place assigned and purchased for their residence, was daily adorned by their taste in landscape gardening and rural improvement.

Thus have we rapidly traced this virtuous and amiable princess to the commencement of a union almost unprecedented in the annals

of royal history; a union begun in deep personal attachment, and continued, as long as Providence permitted it to last, in the peaceful tranquillity of retirement, far from those intoxicating splendours of a court which appeared reserved for a future period of life, when, by the course of nature, they must enter actively into them, but of which, happy in themselves and each other, they at present had no need. It will readily be conceived that every sensible and well-informed member of the community looked with no small anxiety to the first steps of the royal pair, upon whom, under God, appeared to depend the hopes and destinies of this mighty empire, and, in a measure, of Europe at large. Without being either immoral or unamiable, it yet appeared very possible, that, flushed with health, and youth, and prosperity, they might naturally plunge into the giddy vortex of fashionable dissipation; and that thus the keenness of natural feeling, the tenderness of the youthful heart, the love of simple and unsophisticated pleasures, and every thing connected with the finer parts of their character, might be impaired. With such natural apprehensions, we cannot express how great was our gratification to perceive them voluntarily retiring from vanity and splendour, to exhibit an example as auspicious as it was delightful, and, in their rank of life, as rare as it was auspicious, of private and domestic virtue, of conjugal attachment, of unobtrusive charity and benevolence, with all the admirable, though too often neglected qualities which were wont to characterize the English nobleman. Content and happy in themselves, and regarded with the affection of personal esteem, rather than of cold and distant homage, by the nation at large, but one event seemed wanting to render both their personal expectations and the wishes of their country complete. This event, it is well known, was some

time since anticipated; but the result was attended with disappointment. At length, however, the public hope appeared about to be realized; and the general anxiety on the occasion became very great, but certainly without any visible mixture of dread or apprehension. The youth and uninterrupted health of the Princess, with the regular and retired life which she had led in the country, presaged the most favourable result. Alas, how soon and how irreparably has this expectation been blighted! Early on Tuesday morning, November 4th, the Princess finding herself unwell, Sir Richard Croft, her physician, who had been in attendance three weeks, dispatched messengers to apprise Dr. Baillie as well as the different officers of state, whose duty it is to be present on such occasions, and who arrived in the course of the afternoon. Her Royal Highness continuing ill during the whole of Tuesday, it was judged expedient to desire the attendance of Dr. Sims, who arrived from London at three o'clock on Wednesday morning. The Princess bore her protracted sufferings with the greatest possible patience and firmness; and from her excellent constitution no immediate apprehension was as yet excited with regard to the result. The Prince Leopold appears to have conducted himself with an anxious affection and tenderness which have greatly endeared him to the nation; once or twice observing to the medical attendants, that "the unrepining, patient, endurance of the Princess, while it gave him comfort, communicated also a deep affliction at her sufferings being so lengthened." At nine o'clock on Wednesday evening her Royal Highness was delivered of a dead-born male child, and received the painful tidings with great composure and resignation, expressing her entire submission to "the will of Providence." The Prince, when informed of the circumstance, im-

mediately exclaimed, "Thank God, thank God, the Princess is safe." Her Royal Highness still remaining composed, though greatly exhausted, and no symptoms of danger appearing visible, the great officers of state left Claremont at 11 o'clock, and the Prince Leopold shortly after retired to an adjoining apartment to compose himself as far as possible after the distressing scene he had witnessed. A little after twelve, an unfavourable change was observed in her Royal Highness; her quiet left her; she became restless and uneasy; and the medical attendants were in consequence seriously alarmed. From half past twelve, the restlessness increased, and convulsions followed, till, nature quite exhausted, this amiable and beloved Princess breathed her last at half past two on the morning of Thursday the 6th instant; Prince Leopold being with her to the last moment.

The instantaneous effect of this distressing event upon the public mind can scarcely be described. For several days nothing else was spoken or thought of; every place of amusement was closed; even business of importance was in many cases suspended; the daily journals were filled with the mournful subject; the press teemed with eulogies and regrets; the sable emblems of real and unaffected grief were every where visible; and not a heart seemed to respond to any other theme, but the virtues, the accomplishments, and the untimely loss of the lamented Princess. The sensation was not confined to our own shores; for, as far as details have arrived, the subjects of his Majesty, wherever residing, have evinced the same lively grief which afflicted their fellow-countrymen at home; and have exhibited to the nations of Europe, that, whatever may be our minor differences, loyalty and attachment to the reigning family are still ruling principles among us.—The foreign courts have issued the usual orders for state mourning.

Among the numerous mourners on this occasion, it would be unpardonable not to mention the Husband and the royal father, each of whom has evidenced the most affecting grief. The regent, from his station in the country, could not regularly attend the funeral of his daughter; but the Prince Leopold, to whom no such restriction applied, expressed his intention of performing this last melancholy office. He had refused to leave the spot after the fatal event; and, indeed, throughout the whole scene has exhibited a most affecting and interesting spectacle. And who can be surprised at it? for they were so admirably matched, their hearts so united, their union had presented so uninterrupted a scene of British comfort, their minds and tastes were so congenial, it had been such a home of happiness, and there was so large a promise of many years' continuance of that happiness, that, independent of political prospects, the sudden event must have left indeed a painful void in his heart. May he derive consolation from that Source whence alone it can be obtained, and where we trust he may be enabled to seek it!—His conduct to the Princess has been truly exemplary. Their chief daily pleasure appears to have been mutual instruction. Her Royal Highness had read much, and with discrimination, especially since her marriage; and one of her most pleasing occupations was to accompany her illustrious consort in his study of the English language, in which he was so diligent, that he has been able to read our best writers on history and jurisprudence. It appears, also, that they were strict observers of the Sabbath, and that the Prince regularly read to her, after the Church service, one of our standard English sermons. It is also a matter placed beyond doubt, that they had established the daily worship of God in their family, which was regularly attended by every branch of their household.

Even in death (for the Princess remained sensible to the last), she evidenced her affection for her consort by keeping her eyes constantly fixed upon him, and frequently extending her hand to meet his. Various other little incidents have transpired, all of which prove the reality and strength of their mutual attachment. Every thing connected with the Princess appears endeared to him by fond recollections. For some time the bonnet and cloak which she wore in her last pedestrian excursion with him, were kept constantly before his eyes. They were hung by her hands upon a screen in the sitting parlour; nor would the Prince either allow them to be removed, or any person whatever to touch them.

The funeral obsequies took place on Wednesday the 19th of November, at Windsor, whither the remains of the mother and child had been conveyed in melancholy procession the day before. We must pass over the remainder of the ceremonial, which was conducted with all the magnificence due to the occasion. Amidst the illustrious personages who were present as mourners, and all of whom, as well as the vast concourse of spectators, testified the deepest sympathy and distress, every look was fixed on one individual, who never raised his eyes from the coffin in which was deposited the object of all his earthly hopes and enjoyments. As soon as the service was concluded, the desolate survivor returned to Claremont, where he intends, it is said, (after a short journey to the Continent, in order to recover his health and spirits,) to reside during the remainder of his life, and to carry on those improvements upon the estate which he had projected with one who must never behold their completion.

Windsor was not, however, the only scene of mourning on this solemn occasion. Every part of

the kingdom participated in the general grief; and never did we witness a sorrow so deep, so universal, so overpowering. On no fast or thanksgiving day have we ever observed in the metropolis so complete a cessation of all temporal concerns. Every public office, every private establishment, was entirely closed up. The streets were free from every bustle, but that of the general population, clothed in mourning, hastening to the places of worship. So sublime and affecting an illustration of national sensibility has been rarely exhibited to the world. Uninfluenced by any mandate of temporal authority, and prompted only by their unfeigned sorrow, and, we trust, their profound reliance upon the consolations of religion, all ranks and classes voluntarily suspended their affairs, and with humble, awful earnestness, filled our temples, to supplicate the Throne of Mercy. A whole people thus prostrate before God; that they might express the anguish of their hearts, implore forgiveness of the past, and mercy for the future, was a spectacle which we hope will not be forgotten. We doubt not this is but a specimen of what prevailed throughout every part of the United Kingdom. The sad solemnity at Windsor was matter of precedent and necessary form, which the high rank of the Heiress of Britain demanded: it might have been ordered, and it must have been executed, whether the heart went with it or not; but far different was the case with that new and voluntary homage which was paid to a beloved Princess by a mourning nation.

The whole of these circumstances evidences very strongly the general feeling of the nation, that the loss sustained has been of no ordinary kind. In ascertaining, however, its real extent, it is necessary to abstract for a moment from our contemplation the peculiar circumstances which have rendered, and that

justly, the decease of the Princess Charlotte more affecting than any event of a similar kind with which we are acquainted. The rank and personal attractions of her Royal Highness, her recent marriage, and all the touching incidents connected with her life and death, have cast around her tomb a melancholy interest beyond what could have been expected to arise from a merely national calamity. But, even independently of those parts of this dispensation of Providence which more immediately apply to the feelings and the heart, and which, perhaps, have been a principal cause of the national sympathy so feelingly exhibited on the occasion, we think, that, upon the most fair and unexaggerated estimate, the loss of such a Princess, at such a season, is far beyond the measure of a common deprivation. In a moral point of view, we had augured much benefit to the country from the future influence of those virtues which have endeared the youthful pair to the nation at large; and had hoped, that, under such exalted patronage, a taste for retired and domestic pleasures, and all the amenities of a truly rational, and peaceful, and charitable life, might have become even fashionable in the higher ranks of the British court.

In a political point of view also, we looked forward with great hopes to the future government of a Queen who, in many very important respects, bade fair to dignify and adorn the throne of her ancestors. The inconveniences, also, which *may* eventually arise with respect to the succession to the Crown (though they appear to have been greatly magnified) are by no means unimportant. In a family so numerous as the royal household, many of whom are not beyond the middle stages of life, it is not probable that the country will ever require to be indebted to a foreign nation for a king to sway its sceptre; yet, on the other hand,

a succession of short reigns, or even a long minority, is no inconsiderable evil; to say nothing of the keen disappointment of exchanging such a certainty as appeared before us, for an uncertainty, which, though it may be eventually overruled by Providence for good, cannot fail in the mean time to afflict the mind of every wise and disinterested lover of his country. We certainly do not ever expect to see Red and White Roses disputing the throne of Great Britain—the laws and usages of the nation are too well settled and recognised to render such ominous forebodings at all probable;—and we think much that has been said respecting the difficulties attending the succession, at once visionary and mischievous:—yet, after all, the calamity is doubtless most serious in its aspect; and, if we were specifically called upon to conjecture one of the probable *causes* of this Divine infliction, we should scarcely hesitate to enumerate the late public discontents and symptoms of disaffection to the government of the country. At a time when the nation had risen to the height of its splendour, and when the return of universal peace called for the most grateful acknowledgments for the Divine mercies, we perceived on every side a rebellious murmur, which, not content with venting itself upon a few real or supposed grievances, went to the full and awful length of desiring a complete revolution in the government of the country. Perhaps some of those misguided men, who “would not have a king to reign over them,” may be induced, by the general terror expressed at the very apprehension (certainly a most groundless apprehension) of such a calamity, to consider at once the absurdity and the wickedness of their seditious machinations. Possibly these alarms of the public, with what has appeared from the press, as well as the numerous and weighty discourses which on the day of

general mourning were delivered from the pulpit, falling on minds already prepared and softened by sympathy, may create more deep and lasting reflections respecting our true duties and our solid interests, than would have occurred to us during years of uninterrupted prosperity. If what we have lately felt and heard shall have tended to invigorate sound and truly British principles, even the present blighting of our hopes may become the promise of a new spring to our greatness, and a blessing of no vulgar or transient magnitude.

But there is still a more important view in which a Christian observer must regard this national calamity. What a lesson has it taught us of the vanity of all earthly grandeur, and the supreme importance of securing a blissful entrance into a world where chance and change are unknown! With what new interest, if possible, has it invested every thing relating to death and to eternity!—Of what service at this moment are all the distinctions of birth, and the trappings of a court, to her whom we deplore, and who, at the Eternal Throne, can have nothing to plead but that same “Blood of Sprinkling” which was shed as much for the peasant as the prince. Arrayed in the righteousness of a Redeemer, how blessed the summons, even thus in early youth, to meet the Omniscient Judge, and to enter into the joy of our Lord! Destitute of this, how awful and irremediable the reverse! We have witnessed an event which comes home to every heart, and which we are seriously disposed to hope will not be suffered to plead in vain. If ever any national calamity called upon us “to remember our days, that we may apply our hearts unto wisdom,” it is this. To the immediate members of a court, who, enveloped with worldly fascinations, are, perhaps more than almost any other class of persons, liable to be tempted to seek their happiness

on earth, and to forget a hereafter, this mournful scene appeals as with the voice of inspiration. If youth, or health, or the anxious love and solicitude of a parent and husband, if the tears and affections of a nation, could have saved her, she had not fallen: who then shall plead exemption from a certain and speedy, and perhaps, like hers, an untimely, grave? But a few weeks since, amidst all the gay and sparkling lovers of pleasure, of grandeur, or ambition, who but would gladly have exchanged places with *her* who now lies lifeless in the tomb of her fathers? Alas! how soon is the phantom dissolved! Youth, and rank, and vigour were unavailing. Without notice or warning, though we would trust not without preparation; “one was taken and the other left.” We looked, and all was gay and hopeful and enchanting;—in a moment the illusion vanished, and a pallid corpse only remained of all that we had so loved and envied and admired. Perhaps such an extraordinary providence, such a palpable proof of the frail and transitory nature of all earthly blessings, such a public and overwhelming appeal to our hopes and fears and sympathies, was wanted to teach us a lesson which it is the great object of the world at large to forget. We cannot easily forget *this*. We wish we were as certain that the warning conveyed by it would not be neglected; and that the young, the gay, the thoughtless—and how much more the sick and the aged!—may be excited to serious reflection upon the most important, because the only permanent and eternal, object of human concern. Happy is it for man, amidst all the uncertainties of life, that the Blood of a Redeemer is still availing to pardon sin, and to cleanse from its impurities! Happy is it that no one, who penitently applies for mercy through faith in a crucified Saviour, shall be excluded from its enjoyment! The world

may, and must, disappoint its votaries; its grandeur must fade; the hand of death must obliterate all its glories; its highest hopes and prospects must be soon bounded by those confines which none can pass to return again, and which the present solemn event proves may be infinitely nearer than in the gaiety of youth and health we are apt to suspect. But, amidst all, it is a blessed consideration, and in fact it is the *only* legitimate source of true satisfaction and repose, that "the kingdom of heaven is opened to all believers;"—a kingdom accessible to all, and beyond the power of those uncertainties which disturb earthly successions, and oftentimes in a moment snatch the crown from the expecting wearer.

It is this contrast of earth with heaven; of change and disappointment and mortality, with "glory and honour and immortality and eternal life;" and the consequent necessity and importance of making a right choice, amidst the daily and hourly seductions to a wrong one, that we wish to impress upon our own hearts and those of our readers. We feel unwilling to leave a theme so fraught with awful monition; we would reiterate again and again, the momentous warning, "Prepare to meet thy God!" a warning the importance of which every thing in life impresses more

deeply each succeeding hour upon our hearts; and which at this moment sounds from the royal tomb in accents which have reached the remotest corners of the land. And shall it be heard in vain? Shall we part with what was so lovely and pleasant to us as a nation—shall the voice of providence speak so forcibly at once to our understandings and our hearts—and all in vain? Sincerely do we trust: otherwise: devoutly do we hope, that He who has afflicted us, for reasons infinitely wise and merciful, may dispose our hearts to receive the solemn warning; and that every family and individual which have mourned at the tomb of our beloved and lamented Princess, may be induced to inquire more seriously than ever into the necessary preparation for an eternal change, and receive, through the death and merits of a gracious Redeemer, "an abundant entrance" into that heavenly world where "mortality shall be swallowed up of life."

There were two or three other subjects of public intelligence, which we had intended to notice; but the length to which we have extended our remarks upon the present mournful topic forbids us to enter upon them in the present Number.

OBITUARY.

REV. PHILIP GURDON.

SOME account of so great and eminently good a character as the late Rev. Philip Gurdon, of Assington Hall, in the county of Suffolk, seems due to the Christian world.

He was descended from a very ancient and respectable family in the county of Suffolk, being the

eldest son of the Rev. Philip Gurdon, vicar of Bures St. Mary and rector of Mount Bures, in that county. He received his classical education at St. Paul's School, and was afterwards fellow of Magdalen College, in the University of Oxford. It was during his residence in this seat of learning that he first imbibed those religious views which

formed his future character, and were the constant topics of his ministerial labours, as well as of his private conversation.

About the end of the year 1766, or the beginning of 1767, he began to be deeply anxious on the subject of religion, the salvation of his soul, and the things of another world. To this result, by the blessing of God, his conversation and correspondence with several young men of the university of a religious description, and the perusal of authors recommended by them, greatly contributed. That which, however, was more effectual than all the rest, as he himself remarked, was the study of the Scriptures, which he read with much attention. By these means he was gradually brought to discover the truth as it is in Jesus, and to make Him, in his person and offices, his work and salvation, the ground of all his own hopes and expectations here and hereafter, as well as the only foundation of his endeavours for the good of others.

He possessed a mind well stored with classical literature; was well versed in Hebrew and the languages of ancient Greece and Rome; had a competent knowledge of history, philosophy, and general science; and was blessed with such powers of address and expression as formed and qualified him to shine in the first circles of society. But what things were once gain to him, those, with the apostle Paul, he now counted loss for Christ. He valued none of these accomplishments or attainments further than as they might contribute to his usefulness, and the more successful diffusion of the Gospel which it was his joy and glory to preach. Possessed of an ample fortune, derived to him by the double title of bequest and subsequent right of inheritance, and placed thereby above the necessity of exercising his profession for any pecuniary advantages, he generously and gratui-

tously volunteered his services in the ministry, and for nearly forty years disinterestedly preached the Gospel in the church of the parish of which he was the patron, and where he lived and died. In him the parishioners have truly lost their best friend, the church of God at large one of its faithful members and ministers, and the Church of England one of its bright ornaments and supporters. He was well affected and strongly attached to that church; not merely to her external appearance, but to her *Articles, Homilies, and Liturgy*—to her *doctrine, discipline, and worship*. He was a true friend to the constitution in church and state; knew well the inseparable connection between religion and loyalty; and because *he feared God, he honoured the king*. But, though thus attached upon principle to the Church of England, and giving the preference to her communion, her constitution, and her order, above every other Protestant church, he was yet candid in his sentiments and catholic in his spirit towards those who differed from him. He indulged a spirit of charity and forbearance towards his fellow-men, and was ever ready to attend to their wants and to relieve their necessities both spiritual and temporal. He was a liberal subscriber to a great variety of public charitable institutions, and his own parish and neighbourhood will long have reason to bewail their loss by his removal.

It is not surprising—indeed it was to be expected—that the life of so eminent a servant of God should be followed by a peaceful end and a tranquil “deliverance out of the miseries of this sinful world.” “Mark the perfect man, and behold the upright; for the end of that man is peace.” He had long been weaned from earth, and indifferent to its concerns, and the bitterness of death was past when he was called to submit to its power. The nature of his disorder, in

his last illness, was such as to induce a partial drowsiness and stupor, so as to preclude his saying much about his state and feelings, in the prospect of his departure. But enough was said abundantly to demonstrate his enjoyment of complete victory over "the last enemy," and his possession of "a hope full of immortality." From the time of his first seizure he seemed to have had but little expectation of recovering. He said to his afflicted wife, "I know my condition: we must part. I shall die; and I am content—I am willing to go." He was quite resigned to his Heavenly Father's will, and not a murmur escaped his lips. To one of his medical attendants he said, "I am like Job: *wearisome nights are appointed to me*: but I know who has appointed them, and I am satisfied." His mind was quite abstracted from all worldly things; and on being repeatedly asked if he had any thing particular to say, he replied, "I have no earthly care—every thing is settled." So that he seemed, like his old friend, Mr. Cadogan, in similar circum-

stances, to have *all his affairs temporal and spiritual settled*—every thing, for both worlds—and to have nothing to do but to die. He was much employed in prayer during his illness; and on the morning of the day on which he died he repeated the Lord's Prayer very audibly and distinctly, especially these petitions, "*Thy kingdom come—thy will be done*," which he uttered several times, with the greatest fervency. "The Lord's will be done," said he. "The Lord doth all things well. He is good, and doth good, and only good. All is good from him. Whether I live, I hope to live to the Lord; and if I die, I am *sure* I shall die unto the Lord. I am in the hands of an all-sufficient God."

Whenever he was awake, and not engaged in prayer, he kept repeating some part or other of the precious word of God; shewing thereby where his heart was, and where his hopes and expectations were fixed—till, on the 7th of May, after only a week's serious illness, his happy spirit took its flight to the mansions of eternal rest.

ANSWERS TO CORRESPONDENTS.

T. B. H.; J. S.—H.; and the *Obituary of Mrs. Calusac*, will appear. AN OLD CORRESPONDENT; SINCERITY; VIRIDIS AGER; S. Y.; X. Z.; NOVISSIMUS; J. B.; and the *Memoir of Miss N.* are under consideration.

"A RECLUSE" will find his papers at the Publisher's, as he directed.

GAIUS is perfectly welcome to publish his letters in any way he may think best.

The passage respecting which J. S. inquires, may be found in Hartley's *Theory of the Human Mind*, 1790, p. 344.

We cheerfully give M. L. the information he requires.

Subscriptions may be sent for the Poor Pious Clergy Society to Ambrose Martin, Esq., at Messrs. Dorrien and Co.'s, Bankers, Finch Lane, Cornhill;—for the Hibernian Society, to Samuel Mills, Esq., Finsbury Place;—and for the Society for Suppressing Vice, to Henry Hoare, Esq., Fleet Street.

ERRATA.

Last Number, p. 670, line 9, and line 5 from bottom, for *bondage*, read *bandage*.

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RELIGIOUS COMMUNICATIONS.

EXTRACTS FROM UNPUBLISHED
LETTERS OF THE LATE REV.
JOHN NEWTON.

(Continued from p. 694.)

THE promise of the Lord to Abraham (Gen. xv. 1.) is equally meant and equally sure to all who are partakers of Abraham's faith. He says, 'Fear not, I am thy shield.' What, indeed, have they to fear, to whom the power of the Almighty is engaged for a defence? He says likewise, 'I am thy exceeding great reward;'—a portion which cannot be alienated or exhausted, and of which we cannot be defrauded. With his wisdom to guide, his arm to support and defend, his consolations to cheer, his grace to sanctify, you are well provided for. I trust he will enable you simply to yield yourself to him as his, and encourage you to claim and rejoice in him as your own. Then He will dwell in you as in his temple, and you will dwell in him as in a castle. If the Lord be your dwelling-place, your resting-place, and your hiding-place, you will be every where safe, every where happy. It is true your happiness will not be absolute and complete, while in this state of warfare; but you will be comparatively happy, in a prevailing peace passing all understanding, such as the world can neither give nor take away. Your successive conflicts (for you are called to be a soldier) will end in victory; and in the last you will be made more than conqueror, and receive the crown of life which the Lord has promised to them that love him. What can I wish you more?"

"It is a mercy to be resigned to the will of God. Our hearts are so proud, stubborn, and changeable, that without his special grace, we should continually murmur and repine, even in the possession of our own wishes. But I hope your case will call upon you for more than submission. When you have passed through the present difficulties, have twitched yourself away from your English friends, and recovered from the pain of the last parting;—when you are on board the packet, and see the white cliffs of Dover *a-stern* of you, and lessening to the view;—then you will be as if entering upon a new world: for a little space you will be surrounded with water, without a spot of earth to fix your eye upon. But while you are increasing your distance from one shore, you will be drawing nearer to another. In a while you will see it— at first a remote and indistinct prospect, but improving as you advance;—at first a mere coast; but when you draw nearer it will appear cultivated and adorned. Thus I hope your prospect of happiness will every day enlarge to your mind, and that every step you advance in life will add to the comfort of the view, and shew you new causes, not only for submission to the Lord's will, but for thankfulness to his bounty and goodness.

"Mrs. Newton is much as usual, upon the whole; sometimes pretty well, sometimes quite ill. A chequered life is this—but we have reason to be thankful that it is not all black and uncomfortable. We certainly have no right to the in-

numerable comforts and blessings with which the Lord sweetens and alleviates our crosses: for we are sinners: we are unthankful for much good, and unfaithful in the improvement of every talent. We have deserved to forfeit all. But the Lord is gracious: it is of his mercy that we are not consumed. But surely we can have no reason to complain. O that gracious Saviour, who died that we may live, and now lives to save to the uttermost! Let us trust ourselves to him. Let us pray that we may love him more. A fervent love to him will teach us to do every thing right, and will make every thing we do and suffer acceptable to him. May he shine upon you at P——, and upon us at Olney; then all shall be well. If you should set off, or embark, on the 4th of August, it will be a convenient epocha for me to count your absence from; for it will be my birth-day. I shall then be fifty-four years old. Ah! how many of these years have been wasted! It is high time for me to have my loins girded up, and my lamp burning: pray for me that it may be so. May the Lord God of the sea and the dry land be with you! And wherever you go, remember there are some at Olney often thinking of you.”

“I was upon the point of writing when I received your very acceptable favour of the 5th October. Sometime before, Mr. B—— shewed me a letter from you to him, containing an account of P——, and of your situation there, which was highly entertaining: but as it contained nothing *more*, the love I bear you awakened a thousand anxious jealousies on your behalf; and I was, as I said, preparing to ask you, Where is that blessedness you once spoke of? But now I am relieved. I praise the Lord for the assurances you give me, that he still keeps alive in your heart a sense of your dependence upon himself, and a conviction, in the midst of

a multiplicity of objects and engagements, that One thing eminently is needful and important. I was not so much afraid of your being greatly engrossed by the gew gaws and parade of what is called the world: but methought I saw you surrounded with *savans* and *philosophes*. P——, I suppose, is one residence of the *bel esprit*, with which, in these modern days, the *esprit fort* is too frequently connected. There I thought your principal danger would be. Ah! these wise men! so polite, so entertaining, so insinuating, so shrewd, such masters in the miserable science of scepticism! Indeed my heart has been in pain for you; and I have prayed our gracious Lord to preserve you from being spoiled, or even hurt, by the philosophy and vain deceit of the age. You will perhaps think, that after the many conversations we have had, and the satisfactory proofs you have given of the attachment of your heart to the Saviour of sinners, I ought not to have indulged such suspicions. But as, on the one hand, I was persuaded you would appear to them a very valuable acquisition, if they could gain you; so I apprehended, on the other, the turn of your mind for disquisition and inquiry would probably put you much in their way, and likewise render you more impenetrable to their attacks. But the Lord has been your keeper. I praise him, and congratulate you. Believe me, you live upon enchanted ground, and breathe infected air. May he maintain in you the fervour of faith, the spirit of prayer, and a close attention to his written word! Then you will see through and despise the illusions by which multitudes are deceived, and possess an antidote which will preserve from the general contagion of evil around you. And though many fall on your right hand and on your left, the plague shall not come near you while you wait upon the Lord in

a spirit of simplicity and dependence.—I was glad to hear of your recovery; and now I know you are well, I cannot be sorry for your late illness. I trust it was a merciful dispensation, to revive and heighten a sense of Divine things in your mind, when so many outward things were conspiring (if I may so say) to deaden it. I hope you will always believe I love you greatly. What I am going to say would by some people be thought a very awkward proof of my regard; but indeed my heart feels that I would rather hear of your being sick, or even that you were banished into Siberia, than to be told that you lived in all the temporal honour and happiness that R— can afford, except it could be added, In the midst of her prosperity she still feels that she is a pilgrim and stranger upon earth; she still cleaves to her Saviour with simplicity of heart, is still devoted to his service, and still seeks and finds her chief pleasure in the light of his countenance.

“My Letters (in two volumes 12mo.) will be published in about a month. I shall send a copy for you, and one for Mr. W—, to Mr. L—, to be forwarded when opportunity offers. Should I ever be asked for a third volume, I shall wish it may contain a part of my correspondence with you: and if you please to send me a transcript of such extracts as you think fit for publication, I will thank you. Particularly I should like to see that on the subject of Chloe’s dreams.”

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 “If I confess this is my first letter since I heard of your arrival at P——, will you not drop it upon the floor unread, and think me so ungrateful and negligent as to deserve no further notice from you? My apology must be short, as I allow myself but a sheet when writing by the post. From September to March, I was in a state almost as unsettled as you could

be during your journey. To be pulled up from Olney where I had been rooted sixteen years, and transplanted to so different a soil as London, with all the previous, concomitant, and subsequent events and feelings connected with so great a change, so much engrossed me for a time, that I could attend to little more than the necessary and unavoidable concerns of every day. This great business, through the guidance and blessing of the Lord my leader, was at length happily effected. I am now in some measure settled, and am taking root again. He who led me hither, is pleased to be with us still.—Soon after I came to my new habitation I dislocated my shoulder by a fall, which occasioned a new set of hindrances; and it was long before your favour (which I heard again and again was somewhere upon the road) came to my hand. I then waited to inquire of Mr. L— if there was a better mode of conveyance than by the post; but he had escaped out of town before I saw him. I am frequently called abroad to persons in distant and opposite quarters of London, and, when at home, as frequently broken in upon from morning to night. But I must not enlarge this way. I love and respect you greatly, think of you often, and am glad to be able to write now. Though my letter is no further advanced, I began it three days ago. How can I but regret the loss of the leisure I enjoyed at Olney!

I hope I was thankful to hear that you and Mr. W— were preserved through your long route, that you arrived in health and safety, and that you find your new situation agreeable. I have often prayed for a blessing on Mr. W—’s endeavours to make you happy, and that your intimate connexion may be very comfortable, interesting, and beneficial to you both. You are still on a journey, though you seem stationary. The wheels and wings of time are carrying

you on apace, not merely to another country, but to another world. The differences of climate, language, and custom at P—, vanish and are imperceptible, when compared with the inconceivable difference between the present state and that unseen unchangeable state to which the moment of death will introduce us, that untried bourn from whence no traveller returns. Oh! the amazing transition, the important consequences! May the thought be familiar to our minds! May it be our great aim to settle and maintain a correspondence and intercourse with him who presides within the veil, and who keeps the keys of that world, and awards the situation of every traveller the moment he arrives within the confines!

“I hope you are happy (in the qualified sense of the word) where you are; and I hope, whatever else you have, you are chiefly happy in communion with our Saviour, and have an abiding conviction, that nothing independent of his favour, not the whole aggregate and combination of earthly good, can make you happy.

“It is, perhaps, a fortnight since I wrote the last paragraph. I met a new interruption, and a dreadful one; of which you will doubtless hear much more than I can inform you by letter. We have had a most terrible commotion in London; sudden in its rise, rapid in its progress, awful in its consequences, yet light in comparison with what the event would have been, had not the Lord seasonably interposed. For two or three days we were almost in a state of anarchy; confusion in every street, consternation in every face. At length, in the Lord’s hour, the military preserved us from ruin; or else, I believe, in the space of another day, this great proud city, that sat as a queen, and said ‘I shall see no sorrow,’ would have been in ashes from end to end. As it was, we were in apparent

danger: two houses nearly adjoining ours were threatened; and the mob came even twice into the square, and a third time within forty yards of it. The Lord preserved and supported us; and Mrs. Newton, though much alarmed, suffered no material harm, I believe, as our feelings at the time were not so painful as since deliverance came, and we have more knowledge of the extent of the horrible mischief intended, and more leisure to contemplate it. Now that the Lord has delivered, we seem like them that dream, and are in some degree sensible it was of his great mercy that we were not utterly consumed. I believe the annals of our history will not afford such an instance; and surely, except the Lord of Hosts had had a small remnant among us who feared his name; and besought him for themselves and for the inhabitants in the time of trouble, we should have been ere now, like Sodom and Gomorrah, a wide scene of smoke and ruins.

“Ah, my dear madam, how very precarious are all things here below! How loudly does the Lord call us to wean our affections from the earth, and to seek our rest, treasure, and happiness, in a better world! How much does it behove us to have our lives always in our hands, to be prepared for sudden change, and to take heed lest our hearts be overcharged either with the cares or the pleasures of this world, and so a day of terror and calamity break in upon us unawares! O how happy to be a believer, to have our dwelling in the munitions of rocks, to be united to the will of our Lord, and ready to resign or leave all at his summons! In the midst of life we are in death; in the midst of seeming safety we are always in danger; and so in the midst of the greatest dangers, if we belong to him, we are in perfect safety—that is, we may be assured nothing shall befall us, but what he will overrule for our good, and that while he has any

service for us to accomplish, we are immortal, though thousands should fall around us. The angel of the Lord encampeth round about those who fear him, the very hairs of their head are numbered, their enemies are all under his controul, and have bounds set to their greatest rage, beyond which they cannot possibly pass. May you find his Name a strong tower, a hiding place and a resting place, enjoy the light of his countenance, the comforts of his Spirit, and the protection of his Providence!

“This new and unexpected subject has taken up much of my paper. But I know you will be glad to hear we are safe and well. I have a letter for you from dear Mr. Cowper expressing his great sense of your kind attention to him. But as it is solely to this purpose, and short, I detain it till an opportunity offers. He is well in every sense but one; and in that sense much as when you saw him. Mrs. Unwin likewise is well, and I am sure would send her remembrance if she knew of my writing. I know she remembers you; and we often talked of you while we were together.”

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 “The injury received by Mr. W—— gave us real concern; though his being able to use his hand in writing a few lines himself, confirmed my hope that it will not be of lasting bad consequence. Though instances of ingratitude abound amongst men, we seldom hear of a dog so ungrateful or insensible as to bite his master. But, alas! this is an emblem of the conduct of us all at times towards our great Master and Benefactor. We live upon his bounty, we profess ourselves to be his. At seasons while he feeds and pleases us, we seem disposed to shew our thankfulness; but at other seasons we have been too prone to rebel against him. He sometimes permits our fellow-creatures, and even the brute creation, by

their conduct to us, to remind us of our conduct to him. It is well when we are enabled to consider them all as instruments in his hand, and the afflictions they bring upon us as appointed by him, for our instruction, humiliation, and benefit.

“I knew that your friendship and your persuasion of my good intentions would secure me from any hazard of offending you by the solicitude I expressed for your spiritual welfare, and the suspicious which my love for you, and my views of your situation awakened in my mind. Still confiding in the same friendship, and that you will put the same favourable construction upon my freedom, I venture to inform you, that the suspicions I hinted are not perfectly removed by your answer. I thought you in danger. You tell me you are in no danger at all: but I should have been better satisfied, if your apprehensions had coincided more with mine; if you had told me, that you actually saw snares and dangers all around you; that you felt the weakness of your own heart, and should tremble for yourself every hour, only that you found yourself enabled to cry continually to Him who alone is able to keep you from falling, and to hold you up that you may be safe. Then, indeed, I should have been easy for the event. I should have applied to you the words of Darius to Daniel, when they were about to cast him into the lion’s den; and I should have comforted myself with thinking, Though she lives upon enchanted ground, and breathes infected air, yet her God and Saviour whom she serves continually, and upon whom her eye and heart are fixed, is able to deliver her.

“I am willing to hope the Lord guided my pen or my thoughts when I wrote last. How else could I hit the case so exactly? I am not willing to give the honour to any *presentiment* of my own. But so it is, the account

you favour me with of the company you most prefer at P——, answers, as the impression to the seal, to the idea I had formed of them. One of them is an infidel in principle, though his politeness restrains him from saying what he thinks. I could, for your sake, almost wish he were not so polite: then, perhaps, his sentiments might disgust you, and put you more upon your guard against him. But even the other gentlemen, if they have no more to recommend them than that they are decent, and dislike the system which opposes revealed religion, do not appear to me to deserve the epithet of perfectly innocent company. Indeed, the expression, *perfectly innocent*, rather startled me. It is a phraseology which neither you nor I have formerly been accustomed to. Alas! what can we find that is perfectly innocent in itself in a sinful world, or that can be so to us while we are sinners ourselves? I do not wish you to turn recluse, to seclude yourself absolutely from such company: it may be proper, it may be necessary, that you should be sometimes with them; but if it be not rather a cross than a pleasure to be much with them—if their delicacy, politeness, and good sense, can make you any tolerable amends for the want of spiritual conversation—then I must fear that their conversation is rather hurtful than innocent. I am of opinion, that what the world calls respectable, amiable people, are often the most dangerous company Christians can keep. The dissolute and openly profane shock us, and constrain our thoughts to flee to the Saviour of our souls; but there is something in the conversation of the polished and agreeable (if they cannot talk with us about Him, or things relating to Him), which strangely steals away our hearts from Him, and assimilates us insensibly to their spirit. For myself, I know that I seldom spend a few hours in such society

(even when I conceive myself lawfully called to it), without suffering some loss, and feeling a coldness and backwardness contracted to better things.

“That amongst those who bear the name of religious professors there should be some who are but pretenders, we are taught to expect. It has been so from the beginning. But I would hope all the professors of religion at P—— are not of this cast, so that you can find none deserving of your notice and acquaintance. Indeed, some of the best of them have not the advantage of a liberal education or fine abilities; yet in the scriptural sense, those who are taught of God are all persons of good understanding, and have a superior knowledge, which cannot be acquired in any other school. There are none, however, without their incidental faults and blemishes. An attention to what passes in our own hearts disposes us to make candid allowances for human infirmities; for we have all something which makes us debtors to the candour of others. There is a danger in beholding the faults of professors with too strict a scrutiny: it furnishes our enemy with an occasion of raising surmises in our mind against religion itself. When the weakness of sincere persons is contrasted with the *adroit* behaviour of many who are chargeable with little more than that they live without God in the world, if our spirits are not simply dependent upon the Lord, and our spiritual senses are not kept in lively exercise, we are prone to think too favourably of the latter, and to admit undue prejudices against the former. And I am ready to consider it as a symptom of some tendency to a decline in the spiritual life, when I see any person of a religious character pleading the miscarriages of professors, in justification of their freely associating with those who make no pretences at all to religion.

“Excuse me, my dear madam. If I had less regard for you, I could have written in a different manner. Perhaps my fears are groundless; and you, who ought to be the best judge in your own concerns, may be right and I mistaken, so far as we differ. However, as you are encompassed with people from whom you may daily hear handsome things, it may not, I hope, do you any harm if you continue to permit me to be rather officious and importunate now and then in expressing my well-meant fears. My heart desires your prosperity. But I know you cannot be happy in any other path than in the good old way of simplicity, self-denial, and separation from the world, which has been so often the subject of our conversation. It is likewise my prayer, that you may not only be safe, but exemplary; a burning and shining light in the view of sinners, a friend and patroness of that cause which, however slighted now, will be found, in the day of our Saviour’s appearing, to have been well worth espousing. May I not hope the Lord had some important service for you, when he sent you so far from home? Our continuance in this world is uncertain, and cannot be very long. Happy they, who while they do live have the honour of being instrumental in diffusing the savour of His Name in their connections.”

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 “Your last letter began with an apology. If you thought it necessary, you have a right to expect in return that my answer, so long delayed, should be all apology from beginning to end. But I shall waive all the pleas I might derive from business, from indolence, from the insensible lapse of time, and twenty such topics which offer themselves, and shall proceed to thank you for yours, and to assure you that I continue to set a high value upon your friendship and Mr. W——’s, notwithstanding my silence seems to make so much against me.

“Our history, since I wrote last, has been very uniform. New mercies and comforts have been afforded us every day; and some trials have been occasionally interwoven with them. But these have been comparatively few and light. I have no reason to adopt the Apostle’s words, that “we have been pressed above measure, beyond strength, so as to despair even of life.” Yet, had this been our lot, we could have no right to complain—for we are sinners: we therefore have great reason to admire the Lord’s tender and merciful dealings with us. * * * is still very affectionate and obedient to us. She loves the ordinances of religion, has a tenderness of conscience, and is at intervals very serious and thoughtful. I sometimes feel a little concern in anticipating the season, now not very distant, when she will begin to be thought, and, perhaps, to think herself—a woman. A young person coming forward into life, in such a world as this, without experience, appears to me an object of pity. In the last letter I wrote to her, I compared her to a ship I lately saw launched; so gay, so smart, that by looking at her you might be sure she had never been tossed upon the sea, nor encountered a single storm. But she was not launched to lie always in port. She must ere long traverse the ocean; and what enemies, tempests, rocks, and shoals, may endanger her safety before she returns to port, or whether she may return to port at all, who can tell! Such a sea is the world:—it sometimes, to those who are beginning to venture upon it, shews a smooth and smiling face; but when they are embarked on it beyond recal, what changes do they often meet with! Ah, my dear madam, my poor * * * *, except the Lord is pleased to visit her with his light and grace, will soon be like a ship in a storm; without rudder or anchor, com-

pass or pilot! But I hope he will take charge of her: then she will be safe, and, in defiance of winds and weather, arrive at last, at the desired haven. I have often committed her to his care, and I hope he will give her grace to commit herself to him. Excuse this little unforeseen digression, and assist me with your prayers for her, and I will try to repay you in kind, in behalf of your beloved Joseph, for whom in a course of years you will perhaps have some anxieties to feel.

“As the Lord has called me to the honour and the important service of preaching his good Gospel, and is pleased to make me in some measure useful, I ought to be thankful that my life is prolonged; and I am afraid inferior attachments have some influence in making me too well reconciled to the thought of continuing here. Yet upon the whole, and in my better judgment, I think I grow more out of conceit with the world, and more deeply convinced that it is not, cannot be my rest.

The scenes of business tell me what is man;

The scenes of pleasure, what is all beside!

In one view, it is a place for lunatics; in another, an hospital. Madness or misery surround me wherever I cast my eyes. I pity the poor, the oppressed, the suffering part: but the gay, the busy part I pity much more. I pity statesmen, generals, and kings, with all their pomp and power, and the pretended importance of their councils and designs: in my view, they are no better employed or amused than lunatics. I pity philosophers and people of taste and genius, if they have not a taste for the Gospel. Alas, what will a collection of coins, or fossils, or butterflies do for them when they are about to leave all behind! Or what will the knowledge of stars and eclipses avail the man who at death will be plunged into

outer darkness! I pity the fluttering, sing-song pleasure-loving tribe:—their joy, such as it is, is transitory, like “the crackling of thorns under a pot:” they must soon lie down in sorrow. Think not that I am a misanthrope: I love my fellow-creatures; and it is because I love them I pity them. I grieve to see them serious in trifles, and trifling or stupid with respect to the things of the utmost importance.

“But I do not pity those who know and love our Saviour. Though they may be poor, sick, afflicted, despised, or oppressed, I hardly know how to pity them, when I compare their present sufferings with the glory that is preparing for them—or the term of their sufferings with the eternity in which they will be happy. Should I sympathize with them when I see them weep, I must at the same time congratulate them that the Lord himself will shortly wipe all tears from their eyes. Then shall they shine like the sun in their Father’s kingdom.

“Oh, madam, if our Saviour be so great and so good—if he so loved us, if he really sweat blood in Gethsemane, and hung in agonies upon the cross; and all for us—then what a pity, what a shame is it, that He should be so often out of our thoughts; so seldom the subject of our conversation; that we should be sometimes ashamed or half-ashamed to own an attachment to him, and sometimes at a loss whether to obey the world or him. But, indeed, such is the evil, the ingratitude, the vileness of the human heart, that after we have seen his glory, and felt his power, and heard his voice, and tasted his goodness, we are in danger of forgetting him. But may the Lord forbid! Rather may we forget our names, our food—rather let our right-hand forget its cunning, and our tongue cleave to the roof of our mouth, than that we should forget him.”

(To be continued.)

To the Editor of the Christian Observer.

HEB. xiii.—7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: 8. Jesus Christ the same yesterday, and to-day, and for ever. 9. Be not carried about with divers and strange doctrines, &c.

THUS the passage is usually pointed in our common Bibles, with only a colon at the end of the seventh verse; which confirms the notion entertained by many persons, that the Apostle's meaning is, that Jesus Christ was "the end of these persons' conversation," or the *scope* at which they aimed, the *object* for which they lived. ("To me to live is Christ.") But the original will admit of no such interpretation, however agreeable it may be to the general analogy of Scripture and the faith.

1. The word is ἐκβασιον, *outgoing, issue, close*: "The close of their conversation on earth." *Whitby*. It is rendered "way of escape," in the only other passage of the New Testament where it occurs; 1 Cor. x. 13.

2. The words "Jesus Christ," are not in the right case to be in apposition with ἐκβασιον: in the nominative instead of the accusative.

3. The order of the words destroys such a supposition. It is this: "Considering the end of whose conversation, follow their faith. Jesus Christ," &c.

Perhaps it might be added, that ver. 8. connects much better with ver. 9. than with ver. 7. "Jesus Christ (is) the same yesterday, to-day, and for ever: be not carried about with divers and strange doctrines."

Accordingly our Greek Testaments place a full point at the end of the seventh verse; nor do I remember to have seen any English edition, a hundred years old, stopped otherwise. There is a full

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point after that word in Bell's 12mo Bible, Lond. 1686; in Field's 4to, Camb. 1666; and in the original folio of the present version, printed by Barker, in 1611. The colon after the word "conversation" is an innovation.

J. S.—H.

P.S. May not the verb *is* be properly supplied as above after "Jesus Christ," so as to make the sentence complete? The sense will then be regular and coherent. The Apostle will appear to be advising the Hebrews to follow and emulate the faith of their ministers; the sum and substance of whose preaching was Jesus Christ, who is the same yesterday, to-day, and for ever. The subsequent exhortation to consistency and steadiness of doctrine thus comes in with great force and propriety.

To the Editor of the Christian Observer.

IN lately looking through your Number for March of the present year, my attention was attracted by a letter on the fourteenth verse of the twenty-second chapter of Genesis.

The writer begins by saying, that every attentive reader of the Old Testament must have been struck by the obscurity of the passage.

I never before met with a grammatical explanation of it; but it appears to me that a consciousness of the high import of the event then shadowed forth, and a knowledge of the style and genius of the Hebrew language, must have the effect of removing all obscurity from that verse.

I will begin by acknowledging the truth of the writer's assertion as to the meaning of הוּיָם, but not as to the remark upon it, which is thus expressed:—"I would also observe, that the word הוּיָם of the original is translated in a manner altogether unwarranted. הוּיָם must always mean 'this day' or 'to-day;' and if the

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author of the Book of Genesis had intended to say 'to this day,' he would have written לְיוֹם הַיּוֹם.

הַיּוֹם, it is true, does mean "this day," or "to-day," and not "to this day;" a fact which has not escaped the translators, who have inserted the *to* in Italics, thus merely using it as an expletive required in the English language.

Without separately replying to each of the reasons of your correspondent for believing the whole translation to belong to the past, I shall just quote another of his sentences, that I may remark upon it. After the passage in Hebrew, his own translation is given thus: "And Abraham called the name of that place Jehovah-jireh; because, said he, this day in the mountain the Lord hath provided."

Then this sentence follows:

"In this version, you will observe, that I have given to the future verb the signification of a preterite, which I conceive to be fully justified in the first instance of its occurrence, by the *vau* which stands at the beginning of the sentence, and, in the second instance, by the word אָשֶׁר going before it, which has the same power as the *vau* to convert the future tense into a preterite."

Now though *vau* and אָשֶׁר have sometimes this effect, yet they have not always. *Vau*, indeed, is conversive here, but only to the verb to which it is prefixed.

The first יִרְאֶה in the verse is not, however, literally translated by, "it shall be seen." The truth is, that it is in the future of Kal. The second יִרְאֶה is in the future of Niphal; Hametz being under Resh, and the long vowel Pzairé, instead of Hhirik, being under *v*, to compensate for the characteristic Dagesh which cannot be placed in the Resh. What I have now said of the last יִרְאֶה, applies exactly to the conjugation of אָשֶׁר.

Thus the translation is:

"And Abraham called the name

of that place Jehovah-jireh," i. e. (Jehovah shall provide,) "as it shall be said; This day in the mount of Jehovah it shall be seen."

The Hebrew language, it should be remembered, has a character of its own. It does not, like other languages, invariably submit to be controuled by regular grammatical guidance; but the skilful reader is at no loss to determine, whether the past or future is intended to be expressed. The Hebrew Bible abounds with instances in which the writer darts from past to future, and adverts with rapidity to events widely remote from each other as to time, though of typical affinity, leaving it to the reader to account for the transition. In the present instance, there is great propriety and sublimity in the abrupt recurrence to the grand event which was to take place upon that very spot, which had been the scene of its typical representation.

I have felt it a duty thus to offer my feeble endeavour to rectify what appears to me a very inadequate interpretation of a sentence, which contains a most interesting allusion to the stupendous Atonement which was to be offered up for the sin of the world.

B. W.

To the Editor of the Christian Observer.

AN objection has been proposed to the account of the Evangelists, with regard to the miracles which took place just before the death of our Lord. The objection consists of two parts: first, that they do not seem to have been mentioned by any other historians; secondly, that it is scarcely credible that such important circumstances as the earthquake, the rending of the veil of the temple, and especially the darkness for three hours over the land of Judea, should not have extorted an involuntary belief, on the part of the Jews, of the mission of Jesus. No such effects are stated to have taken place in con-

sequence, except in the case of the centurion. The conversion of the three thousand on the day of Pentecost is ascribed to other causes.— A satisfactory solution of this apparent difficulty, by any of your correspondents, will much oblige
S. Y.

For the Christian Observer.

ON THE MYSTERIES OF THE DIVINE GOVERNMENT.

No truth can be more evident and rational than this, that if God made the world, he also governs it. Even among men, a skilful artificer would not contrive and put together a curious and intricate piece of machinery fit for some noble and useful purpose, and then leave it neglected to itself, either to stop or go on; and much less would he suffer it to produce nothing but injury and destruction by its irregular movements. It is true, that man is so ignorant and short-sighted, that the thin veil which interposes between us and the unseen world, prevents our discerning, as we otherwise should do, the Divine agency. But this is no proof that it does not exist: on the contrary, every thing which we see and hear, may and must convince us, if we will only open our minds to the admission of the truth, that “verily there is a God who judgeth in the earth, and disposeth the hearts of the children of men;” but whose dispensations, though infinitely wise and good, are often far too high and intricate for human discernment.

But why need we seek for proof of this fact? What is the whole world, what are all things in us and around us, but one mighty maze, the mysteries of which are infinitely beyond the reach of human contemplation? Till the Divine record of our faith was bestowed on a benighted world, all was doubt, and darkness, and gloom. Man might or might not be immortal; there might or there

might not be a God and a futurity: we knew nothing, thought nothing, felt nothing beyond the present scene.

But Revelation burst with its celestial splendour on this dark and intricate path. The heavenly Parent saw and pitied the ignorance and weakness of his erring child, and disclosed, at once for our comfort and salvation, that blessed scheme of redemption for lost and guilty man which furnishes an answer to all our most important difficulties; especially that supremely interesting one “What shall I do to be saved?”

Yet though *much* is disclosed, and *all* this necessary for our eternal peace, how much still remains enveloped in obscurity! If we take the three great departments of God’s government, Creation, Providence, and Grace, in each shall we discover that “unsearchable are his judgments, and his ways past finding out.”

To begin with the works of Creation—What can be more concealed from our knowledge than the scenes which constantly surround us? What is our own earth? and what are those starry worlds that adorn the brow of night; and that sun, that lights us by his splendour and cheers us by his warmth, and invigorates our globe by his kindly influences? The more we make advances in knowledge, the more we discover our utter ignorance. The husbandman perceives day and night, summer and winter, seed-time and harvest, succeed each other: his corn springs up, and a beneficent Power pours into his garner “all manner of increase:” but every part of the process is a mystery that escapes his utmost researches. Ten thousand efforts could not form one blade of grass; or one drop of rain, to water and restore its faded verdure. And if these, the most plain and common works of creation, are hid in mystery, so that we cannot tell even how a seed vegetates in the ground,

what shall we say of the animate creation? Especially what shall we say of that master-piece of Divine skill and power, the human frame, so fearfully and wonderfully made, that even heathens have been obliged to acknowledge it a proof of the existence of an all-wise and gracious Creator?

The Almighty, both from the whirlwind, and by the mouth of Elihu speaking to Job, pursues this argument with much force and sublimity. "Behold, God is great, and we know him not." "Can any man understand the spreading of the clouds, or the noise of his tabernacle?" "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend." "Hearken unto this, O Job! stand still and consider the wondrous works of God. Dost thou know when he caused the light of his cloud to shine? Dost thou know the perfect works of him which is perfect in knowledge? how thy garments are warm, when he quieteth the earth by the south wind? Teach us what we shall say unto him, for we cannot order our speech by reason of darkness."

If, then, the works of Creation be so complete a proof of our ignorance of God's dispensations, how much more so the works of Grace! Who shall unfold the wonderful mysteries of Redemption? Who shall comprehend, in all its awful consequences, the Fall of our first parents? Who shall tell why they were even *permitted* to fall? Who shall inform us how sin entered a holy and happy creation? Who shall reconcile the infinite knowledge and prescience of God, with the free powers and moral responsibility of man? Who shall tell how the Divine nature was united to the human in our blessed Lord? how our guilt was expiated by his cross and passion? how He was made sin for us who knew no sin? how his righteousness becomes ours by faith? how the Holy Spirit operates on the human

heart? how he enlightens our understandings, sanctifies our will, regenerates and converts our souls, and makes us meet for that inheritance which a Redeemer purchased for us freely with his own most precious blood?

The feeblest glance at these and numerous other difficulties connected with the works of grace, is surely sufficient to bow us low in the dust of humility. Well might the Apostle exclaim, "Oh the depth of the riches both of the wisdom and knowledge of God! Who hath known the mind of the Lord, or who hath been his counsellor?" And yet man, a being of yesterday, and who must die tomorrow, too often boasts of his feeble powers, adores his short-lived reason, and refuses to submit himself humbly as a penitent sinner, conscious of his guilt and ignorance, to the guidance of that blessed word which alone, under the instrumentality of its Divine Author, can lighten his darkness, and lead him safely through the intricate windings of this valley of the shadow of death, to the shores of eternal light and knowledge, and repose! Surely our daily prayer should be; O thou infinite Source of wisdom and of grace! though we cannot comprehend either the height, or length, or breadth of thy love in Christ Jesus, yet upon it would we calmly and confidently repose by faith, till the time when thou shalt see fit to remove this veil of flesh, and introduce us, through the blood of a Redeemer, to that heavenly world, where we shall know even as also we are known!

Again: That the operations of Providence as well as of Nature and Grace are mysterious, and often far beyond our comprehension, needs, perhaps, less proof than either of the former. For what is human life, with all its comforts and sorrows, its changes and accidents, but an illustration of the solemn truth, "What I do

thou knowest not now?" If we look but one step beyond the present moment, all is blackness and mystery. We know not what a day may bring forth. Why are wars, and famines, and persecutions permitted? Why do the wicked so often triumph? Why is the Christian often plunged in apparently undeserved calamities? It is true, a reason may be easily assigned, if we regard the final end; for life is a state of probation, and all is intended for ultimate good to them that love God; but the immediate steps to this great end are often involved in clouds and darkness. Can we account for the diversities of God's providence, in affording one man health and prosperity, and suffering another to remain in sickness and distress? Can we shew any cause why *we* have the Scriptures, and have heard of a Saviour, and have been invited to repent of our sins, and to place our trust in him for pardon, and salvation, and heaven; while millions of our fellow-men, more excellent and conscientious perhaps than many among ourselves, are perishing for lack of knowledge? Or (if it might be allowed to allude to a recent event in providence — an event which has come home to every heart with intense anguish) have we not witnessed a deeply afflicting, though doubtless a wise and equitable proof of the mysterious nature of the Divine dispensations? Was it likely, if man had been called to decipher the counsels of Heaven, that while the aged and afflicted progenitor was in the fourth remove preserved, two generations should have been cut off at a stroke? Did it appear a thing probable that he who has been permitted, by God's mercy, to reign a longer time on the throne of these realms than any monarch who went before him, should thus behold youth, and health, and vigour, perish in his presence; while he himself remained, like a dismantled oak, bent

beneath the hand of time, yet in a green old age, and still adorning by his presence the land which he had so long sheltered by his power and blessed by his virtues? Does not the unlooked for and untimely bereavement which we have been deploring teach, in language far more forcible than the word of man, the humbling fact of our ignorance and the utter uncertainty of all our calculations? Here, at one stroke, was cut down honour and grandeur, the luxuriance of health, the cheerful prospects of youth, all that was lovely and blooming, all that appeared calculated to complete a husband's, a parent's, a family's, a nation's happiness. Does not, then, the voice of Providence, as well as of Nature and Grace, say to us, in accents the most powerful and convincing, "What I do thou knowest not now, but thou shalt know hereafter?"

While, then, we thus behold the awful mysteriousness of the Divine counsels, let us endeavour to attain consolation from the promise just quoted—a promise which, though made individually to St. Peter on a particular occasion, may be fairly considered as belonging to all who should follow in his steps to the end of time.

Hitherto we have been like a traveller bewildered in a dark and dreary night amidst dangers and uncertainties;—no track appeared to open before us;—Nature was dark and desolate; Providence was still darker, and even the works of Grace itself were involved in an obscurity which no human eye could pierce. But let us behold the gleam of light at length breaking on the track; let us listen to the voice of Revelation bursting from the gloom, and promising a speedy termination to all the doubts and difficulties which environ the Christian's path. "Heaviness may endure for a night, but joy cometh in the morning." Every mysterious circumstance shall hereafter be so revealed, that even the,

most weak and despairing disciple of the Redeemer shall at length be obliged to quiet his murmurs, and to confess, that in all the operations of Nature, and Providence, and Grace, "the Lord hath done all things well."

The expression *hereafter*, which our Lord used to St. Peter, may refer either to some period within the life of an individual—or to a future age of the world—or to that last great day when all things shall be disclosed; and in each of these views the promise is often fulfilled.

In the first place, even within the life and memory of an individual a dark and intricate dispensation of Providence sometimes becomes plain. The case of Jacob is remarkably striking. Nothing could appear more adverse and inexplicable than the dispensations of God towards that holy patriarch. He lost his beloved son Joseph; and in the bitterness of his spirit he exclaimed, "I will go down to the grave to my son mourning." Innumerable other calamities followed, till at length, the most piercing of all, Benjamin was taken! and then, bowed down and broken-hearted, he exclaimed, "Joseph is not, and Simeon is not, and ye will take Benjamin also!—*all these things are against me!*" Yet amidst all, mercy was in the bitter cup. Let us follow him to Egypt, and hear his altered language: "Joseph my son is yet alive! I will go and see him before I die." Thus he lived to witness the intended issue of the darkest providences. The land was preserved from famine; the long-lost son was raised to the highest honours; and Jacob himself was restored to his beloved offspring, among whom he parted his last blessing, and expired in peace.

In a somewhat similar, though less marked and miraculous, manner, may the Christian in the present day often look back upon his past life, and survey the way by which the Lord his God has led

him. Much may have been intricate and perplexed; events that promised vast results may have ended in nothing; and others, which seemed at the time of little importance, may have eventually produced the greatest effects. Even in the affairs of religion, an apparently casual train of thought, a remark from a friend or minister, a text of Scripture, a change of circumstances in life, may possibly have been at the foundation of that happy change which has gradually taken place in his soul. It is true that there is no general necessity for thus attempting to retrace every thing to a particular point of time or conjuncture of providences; and not a few evils have arisen from the weakness, the vanity, and the fancifulness of men relative to this subject: but, without indulging superstitious or idle prejudices, the Christian, in looking back upon the general path of his life, taking a fair and sober estimate, and comparing event with event, will often perceive that the whole was one connected chain, of which, though he could see but a single link at a time, he now knows the general plan to have been ordered for the best, by an all-merciful as well as all-wise God.

But, though even during the life of an individual we may sometimes retrace the probable intentions of many dispensations of God's providence, yet in other cases the discovery is reserved for a longer period of the world's duration. Numerous instances of both this and the preceding case might be produced from the sacred page. The history also of the Church of Christ, in every age, abounds with illustrations of this truth. To mention but one—how forcible a proof is the Reformation from the delusions of Popery! Nothing could appear more unlikely than almost every circumstance at the time, to produce so glorious an effect. Who that had lived in that age could have

predicted such a change as we now see to have taken place? Yet even the passions and oppositions which appeared at the moment to obstruct the high and heavenly cause, we *now* find to have been overruled for good. Another act of this sacred drama seems to have been completed; Christianity is spreading widely and rapidly through the world; the Scriptures are fertilizing the vast tracts which infidelity and superstition lately ravaged; the Messiah's kingdom is hastening, and the latter-day glory dawning upon the world; and all this may be retraced to that Reformation which began, and for a considerable time was carried on, by means of events of apparently a very casual and sometimes even trifling nature. "What I do thou knowest not now, but thou shalt know hereafter."

Perhaps, in like manner, (if it be allowed once more to allude to a more recent event, which seems even yet to meet us on every side, to mingle with ~~our~~ conversations, and which we neither can nor ought to dismiss from our thoughts), perhaps the awful dispensation which we have lately witnessed—dark and unfathomable as it must now be considered—when looked back upon, after the lapse of a century, will appear fraught with consequences which we at present little conjecture. What they may be, whether adverse or otherwise, is not for man to divine. But whatever they are, the grand and leading truth is still clear, that the government of all things is placed in the hands of Him, who is not only "the mighty Counsellor," but also the "Prince of Peace," and to whom, therefore, "as to a faithful Creator," the Christian may with implicit faith, commit all his interests for time and for eternity.

But, after all, this world is not the place appointed for a full disclosure of the mysteries of the Divine dispensations. Much, and

perhaps the greater part, must be left to that day when the secrets of all hearts shall be disclosed. Then shall every intricate event beam forth in the clearest splendour of truth and wisdom. The ways of God shall be fully justified in the sight of an assembled universe; so that even those who shall be condemned to "the bitter pains of eternal death," shall be obliged to confess that all was wise and equitable on the part of their Creator. A new æra of celestial light shall begin; and the abstruse points which now divide the Church of God, shall probably appear so plain, that the only wonder of heaven will be—how they seemed so mysterious upon earth. What angels already know will doubtless be made known to all the great household and family of "the just made perfect;" and even subjects respecting which, perhaps, angels themselves, at present, "find no end, in wandering mazes lost," may possibly be then disclosed to the lowest of the inhabitants of that blissful world. In the mean time, of one thing, at least, we are quite sure, that when the whole plan of God's government, in all its departments, shall be developed, it will be found that grace and mercy, wisdom and justice, with every other Divine attribute, have been magnified throughout the whole of his dispensations.

The practical inferences from this subject are very obvious and important. If we know so little, what a motive for looking up to an all-wise Teacher! If all around us be so dark, how great is our need of faith to confide in Him, where we cannot discern his footsteps! If the world be a scene of such uncertainty, how ardently should we be "looking for and hastening to" another and a better world, where all is certainty and repose; and how earnest should be our preparation for it! Let us but fully realize as we ought these im-

portant facts, and little further surely can be wanting to raise our affections above the troubles and vanities of the present life, to the permanent enjoyments of that state where we shall see and know as we are seen and known, and where grief, and doubt, and error, shall be for ever exchanged for the full assurance of understanding, and the immutability of love, and peace, and joy.

C. S.

FAMILY SERMONS.—No. CVIII.

Ephes. iii. 20, 21.—*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.*

ST. PAUL, in the prayer which precedes this sublime ascription of praise, had been offering several earnest petitions to God in behalf of his Ephesian charge. He introduces his prayer with a solemnity of address well calculated to prepare the mind of his reader for something affecting and important. With solemn prostration of body and humility of soul, he thus offers his ardent wishes for his new converts to the Christian faith: "For this cause," (namely, that they might not faint at his tribulations for them,) "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named." St. Paul possibly intended, by this introduction, to remove an objection which some Ephesian disciple might be ready to urge against himself, that because he was not of the house of Abraham, he was not interested in the Divine mercies. Being, therefore, the Apostle of the Gentiles, he anticipates this objection, by intimating, that the wall of partition was

broken down, that the Jew no longer possessed exclusive privileges, but that the *whole* family in heaven and in earth was now united in Christ, and equally entitled to be called by his name.

The prayer itself by no means falls short of the expectation excited by so solemn a commencement. "That he would grant you," he continues, "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God." The whole of this passage is most full and expressive. Language sinks beneath the greatness of the Apostle's ideas, and the animation of his heart, while he endeavours to describe the love of Christ and its effects on the Christian. He prays, that they may know that which, if taken in its extent, "passeth knowledge;" and even adds, that they "might be filled with *all the fulness of God.*"

How different are the wishes thus expressed by St. Paul, to those which usually appear in the intercourse of modern Christians! While we are daily desiring all *worldly* advantages for our friends, how seldom do we thus feel in earnest for the welfare of their souls! Let us learn, from the Apostle's example, to cherish a more lively interest in the spiritual concerns of each other; that in every intercourse and correspondence of life, we may evidence something at least of that Christian anxiety which he felt when he uttered those words; "This thing I wish, even your perfection."

But might not ignorance or unbelief have suggested to some Ephesian convert, that the Apostle's re-

quests were far too great to be complied with, and included blessings of too high a nature to become the lot of the Christian upon earth? St. Paul, without mentioning this objection, effectually sets it aside by the words which conclude his prayer, and which we now propose to examine.

In doing so, let us consider,

1st, The power of God to supply the Christian's wants.

2dly, The specimen and pledge which Christians have of that power in their own experience.

3dly, The return of glory due to God for his exertion of this power.

First, The power of God to supply the Christian's wants.—It is necessary to consider the power of God, not so much in its own nature, as in its relation to his people in every age of the world. St. Paul, who had long known this power upon earth, and had even had a premature discovery of it in the third heavens, bears testimony in the text, that it is beyond the utmost prayer of faith—"all that we can ask;" and beyond the highest conceptions of the mind—"all that we can think." He had not forgotten the time, when, praying for a release from the thorn in the flesh, he had found the efficacy of this power, in teaching him rather to bear it; thus perfecting strength in his weakness. He had also, in his labours among the enemies of the Gospel, known in himself the same support that was promised to Jeremiah, when it was said, "They shall fight against thee, but shall not prevail; for I am with thee, saith the Lord, to deliver thee." He testifies, therefore, of this power, that it was inconceivable and inexhaustible; and, indeed, no power less than infinite could be adequate to every wish and every want of the human soul.

But it is not in this speculative view only that the Christian regards the ability of God to supply his wants. In addition to exciting his

admiration, it strengthens his trust, and increases his joy.

It strengthens his trust.—The Christian is one who has founded his hopes upon God. Every thing, therefore, that tends to make him more sensible of the fulness and power of the Almighty, tends to encourage a filial confidence; since he knows that power to be employed in promoting his welfare and safety. When, therefore, he feels his own weakness, how consoling is it to him to reflect that his Father which is in heaven is infinitely strong! When he thinks he has implored too much at the Throne of Mercy, what joy does it give him to remember, that God can do exceeding abundantly above all he asks, or even thinks!

Thus, in addition to strengthening the Christian's trust, *it increases his joy.*—This is, indeed, closely connected with the former; for the stronger and more genuine our faith, the more fixed and lively our spiritual enjoyment. It is true indeed, that the Christian's fears arise oftener from a doubt of God's willingness than of his ability; but when he considers how great and aggravated have been his transgressions, he almost doubts whether the promises made in the Gospel can be applicable to himself, or whether one who has erred from God's ways so widely, and for so long a time, may find mercy at last. To such a one it is an important truth, that God is *able*, as well as willing, to hear and answer his prayers; *able*, not in point of mere power only, but consistently with all his attributes and perfections. His justice does not oppose his mercy. While sin separated between us and heaven, there was an impossibility that our prayers should be heard or accepted; but a Saviour having died, sin being pardoned, and the heart renewed, nothing remains to make it inconsistent with the Divine Majesty to grant our requests, when offered up in the way which he himself has

taught and commanded in his word.

Secondly, We are to consider the specimen and pledge which the Christian has of the Divine power in his own heart. St. Paul says, "According to the power that worketh in us."—The power of God was first exerted in raising us from our original dust, in breathing into us the breath of life, and preserving us to the present moment from all the dangers that threatened our destruction. Each of these is a proof and pledge of the power of God in us, and therefore demands our admiration and gratitude; but it is to a yet far greater exemplification of this power that the Apostle seems to allude. The philosopher, when he would discover more of the power of God, begins to examine more attentively the works of nature; but, in addition to this, the Christian can appeal to that power as exerted in raising him from the death of trespasses and sins. He has been born again, and created anew in Christ Jesus: When he compares his present desires and fears, his hopes and sorrows, his motives and enjoyments, with those which once influenced him, he finds himself transformed in the spirit of his mind. The advanced Christian, therefore, no longer doubts that God can do more than he can ask or think, since, if he had no other evidence, he might appeal, in numberless cases, to his own experience of the Divine love and power. Will my heavenly Parent, he argues, who has already done so much for me, forsake me at last? Will He, who has given his only Son for me, withhold any lesser blessing? Can He, who has so fully proved his power, be unable, or He, who has so uniformly proved his infinite love, be unwilling, to make me holy and happy? Every want, therefore, should remind me of Him who is ready to supply it. When weak, may I rely on Him who is all powerful! when I most feel my ignorance, may I

look to Him who is all-wise! when beset with dangers and with enemies, may I pray to Him who is ever watchful! in a word, may every defect in myself teach me increasingly to admire and adore the perfections of my God!

But, it may be asked, will not the contemplation of such privileges encourage a feeling of spiritual pride, and destroy that deep sense of humility and dependence which becomes a fallen and guilty creature? Far, however, from this being the case, the same text that teaches the Christian his privilege, reminds him of his dependence. Neither the power nor the glory are ascribed to us. It is the power of God that worketh in us, and, therefore the Apostle infers, "To Him be glory." Which leads us,

Thirdly, To consider the return of glory due to God for his exertion of this power.—It would be needless to prove generally, that we ought to feel gratitude to God, and ought to express it by rendering glory to his Name. This is not only a religious, but a natural and reasonable service: We owe it to him as our Maker, our Preserver, and our Benefactor. But the particular nature, and the higher causes, of this glory, cannot be known but by the Gospel. St. Paul, in the words before us, mentions three very important circumstances relative to this glory; namely, the persons by whom it is paid, *the church*,—the Source from which it is derived, *Christ Jesus*,—and *its perpetuity*, world without end.

1. This glory is in *the church*.—That portion of Divine glory which is displayed by the works of nature and the dispensations of Providence, by the justice shewn in the punishment of fallen men and angels, and even the eternal bliss of those who kept their first estate, is quite unnoticed by the Apostle. He hastens to a yet more wonderful theme of adoration. Forgetting, as it were, every other source of Divine glory, he speaks only of

that derived from the redeemed church. Angels who never fell will praise their Creator for the vast blessings they enjoy; but the spirits of the just made perfect will have a theme of gratitude peculiar to themselves. For "I heard," said the Apostle John, "as it were a new song before the Throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand which were redeemed from earth." Thus the church will add a new song of glory to God. The church also will doubtless be loudest in the general song of praise, on account of the contrast with their former state. When they view the height to which they are raised, they will look back, we may imagine, to the depth of misery into which they had fallen; when they feel conscious of unutterable felicity, they will doubtless remember that they were those who came out of great tribulation; they will enjoy the greater delight in unspotted holiness, by calling to mind how long they carried with them a body of sin; and will triumph more loudly in their victory, while they reflect upon the perils of the contest.

These claims of the Almighty on our gratitude and praise apply exclusively to the redeemed church, and a lively consciousness of them will be a most effectual incitement to holiness; for we must not imagine, that the glory of God in the church is confined to the church triumphant. The church, even while "militant here on earth," may and must contribute to his glory. We were created and redeemed for this very end, that we might shew forth his praise, not only in heaven, but even in the present world; and the way to evince it is by consistency and holiness of conduct. We should be willing to spend and be spent in his service. If we are real disciples of Christ, it is our privilege

to exhibit his glory: every prayer offered in humility and faith, every action performed from Christian motives, every trouble sustained for the cause of God, contributes to his glory. And how great is the privilege thus to join with angels and archangels, and the church universal, in so ennobling a service; especially as our own happiness is inseparably connected with the performance of the duty! Let us, then, earnestly pray to that Spirit by whose sanctifying influences alone we can do unto God true and laudable service, that in every thought, word, and work, we may be enabled to shew forth the glory of our Redeemer.

2. The second circumstance mentioned by the Apostle respecting this glory is, the Source from which it is derived—*Christ Jesus*.—This, being in some measure included in the former circumstance, needs not be again proved. We may, however, learn from this, a practical distinction between a true and a false church. The members of the former attribute the glory of their redemption to Christ; while those of the latter, however variously distinguished in name and doctrine, assume the whole or part of it to themselves. He who imagines that his own works will procure his salvation, deprives God of his honour; for the glory which he receives for the salvation of man is only through Christ. But the humble penitent, trusting implicitly to the merits of his Saviour, will join with sincerity in singing those songs of praise which St. John repeatedly assures us are sung by the church triumphant above. They are completely in unison with the feelings and sentiments of such a man, since they attribute glory to God, through Him who alone hath redeemed us by his blood. In this, as in other things, the Church of England evidences itself to be a branch of the church of God. Every supplication for mercy, every acknowledgment of past blessings, and every

song of praise, is addressed to the Divine Majesty only in the name and through the merits of our Saviour Christ. That church whose errors we profess to renounce, still continues to supplicate God, not exclusively through Christ, but through the medium of saints, and angels, and martyrs;—but He who giveth not his honour to another, receives no ascription of glory, or petition for favour, but through the intercession of his dearly beloved Son.

3. The last circumstance mentioned by the Apostle respecting this glory is *its perpetuity*: "To him be glory in the church by Christ Jesus, *throughout all ages, world without end.*"—This perpetuity of the Divine glory, when taken in connexion with what had gone before, is a most consolatory truth. It is a decisive argument for *the eternity* of the church's happiness; for the dead cannot praise God. While, therefore, God himself shall exist, the church shall endure, to contribute to his glory. The song of praise, now so often interrupted, shall then be uniform; now so short, shall then be eternal; now so feeble, shall then be "loud as the voice of many waters." If we look forward into endless duration as far as the human mind can stretch, this glory will be still new and still beginning. The song of adoration shall never tire the lip of the happy spirit, or weary the ear of his beneficent Redeemer;

and eternity itself, far from being tedious, will not suffice to utter all the praises of Him who loved us, and gave himself for us.

But while we contemplate the eternity of God's glory in the church, with what force does the important question recur, Are we true members of that church? Are we shewing forth the glory of God on earth? For if not, what ground have we for supposing we shall be permitted, with the church triumphant, to celebrate it in heaven? Thousands "who profess and call themselves Christians," do not in reality belong to this church. One denies the Divinity of the Redeemer; another depends, in whole or in part, upon his own righteousness for salvation; another seems to begin well, but turns back to the world, and crucifies the Saviour afresh; and still a larger number are wholly thoughtless and indifferent to the subject. Now none of these can add, as far as their conduct is a test of their real views, that solemn Amen with which the Apostle concludes and confirms his ascription of praise. Their life is in perpetual variance with such a sentiment; and their eternal exclusion from the privileges of that church, of which they were members only in name and not in reality, will prove how awful a thing it is to have heard of the blessings of the Gospel, and to have rejected them till the space for repentance is for ever passed.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A CLERICAL friend has just put into my hand, I regret to say, with apparent commendation, the last Number of "The Bible Magazine." I know nothing of the present conductors of that publication, or of the extent of its circulation; but

I cannot, however, forbear expressing to you how much I am shocked at the contents of the Number before me.

I first open upon a sermon on the text, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;"

and, under the head *sanctification*; I read; "The believer is possessed of a sanctification which no pollution can tarnish, which no defilement can do away. He learns from the holy Scripture, that according to the appointment of God in the Covenant of Grace, Christ is made the Sanctification of his people by the *imputation of the holiness of his nature.*" (p. 587.) This may be paralleled with the extracts from Dr. Crisp, in your Number for September.

Again, (p. 588); "Believers 'are of God in Christ Jesus.' *There never was a time in which they were not so.*"

I next turn to a communication on "the kingdom of God," and there read (p. 572), "Let it not be supposed that it is here intended to refer the believer to his *own works for evidence* of his acceptance with God—*far otherwise!*" It must be needless to remind your readers, that the language of Scripture is, "We know that we have passed from death unto life, *because we love the brethren.*" "Hereby do we know that we know him, *if we keep his commandments.*" "A good tree cannot bring forth evil fruit, neither doth a corrupt tree bring forth good fruit," &c. &c.

I proceed to a paper "on Exhortations;" the object of which is stated to be, "not to establish any particular system, or to serve any favoured party, but *merely to shew the impropriety of universal exhortations to faith in Christ!*"—In pursuance of this design the writer comments on various passages of Scripture. First on John vi. 29; "This is the work of God, that ye believe on him whom he hath sent:"—John xii. 36; "While ye have light, believe in the light, that ye may be the children of light:"—Acts viii. 22; "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee:" "All these (he remarks) have been, and still may be explained, of a merely

natural repentance, without a connection with any spiritual and evangelical religion of the heart." (p. 575.) I no more think of troubling a reader, accustomed to his Bible, with the processes (falsely called reasoning) by which such conclusions are supported, than I should think of troubling him with the arguments, by which a certain ancient philosopher demonstrated that snow was black!

The next passage of Scripture is John xvi. 8, 9; "When he [the Holy Ghost] is come, he will reprove the world of sin, and of righteousness, and of judgment; *of sin, because they believe not on me.*" Here the remark is; "The original of *because* is not to be understood in a *causal* sense. As special faith in Christ is only and purely of heavenly origin, the want, or non-possession of it, CANNOT be the cause of condemnation." (p. 577.) With this compare the following note, in the Socinian "Improved Version" of the New Testament, on Rom. i. 4: "The Apostle COULD NOT mean to assert or countenance the strange and unintelligible notion of two natures in Christ," &c.—Acts iii. 19; "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" the same writer interprets only of "their *regicidal sins*" being "so far blotted out, as to have preserved their temple, their city, and their nation." (pp. 578, 579.)

Finally, on 2 Cor. v. 20; "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God;" he observes, "This glorious text is often pressed into the *unworthy* service of that Arminian doctrine, which *addresses Christian exhortations to unchristian, that is, to unconverted persons!*" (Qu. Did this writer, who talks of "*Arminian doctrine,*" ever read *Calvin's* writings?) He

goes on to remark, that "the exhortation is directed to the 'church of God at Corinth, and to all the saints in Achaia,'" instead of "all the sinners in the world." (p. 579.)

Another communication (and the last I shall advert to), is intitled a "Critique on Heb. vi." in which it is maintained, that, in speaking of persons whom, when "fallen away," it is "impossible to renew to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame," and who are accordingly compared to ground which, "bearing thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned;"—the Apostle speaks not of any final or total falling away, even of persons who had only seemed to be believers, but merely of "falling from steadfastness in Christ:" "a fact, of which every Christian man's experience teaches him hourly not only the possibility, but absolute certainty!" (p. 580.) The "impossibility of renewing them to repentance," he seems to confine to the period of their continuing "under the power of unbelief," during which "they cannot enjoy the benefits of the repentance in which they walked, while faith, the fruit of this repentance, laid hold on the hope set before them in Christ Jesus." The "being nigh unto cursing," is the mind's "hearing nothing but the terrors of the law:" and "its end being to be burned," refers "not to the popish purgatory, nor the fire of hell, as the simple dream in their terrified imaginations, but to tribulations and manifold temptations"—the "purging" of the branches of the vine spoken of, John xv. 2, "severe discipline (apostolicæ caustics, from *καυστις*, burning) through which they mostly pass."

Such is the spirit of system, which is perpetually placing the sacred Scriptures as on the bed of Procrustes; stretching and distorting, contracting and maiming

them, to render them commensurate with human wisdom!

I do trust, indeed, that there is sufficient sobriety of mind, and scriptural simplicity left amongst us, to render the religious world proof against such unchristian perversions of the word of God. Let us hope, that "their folly shall be manifest unto all men," and "shall proceed no further." But surely when "such erroneous and strange doctrines, contrary to God's word," are sedulously disseminated amongst the people, it behoves the watchmen of our Israel to be "ready with all faithful diligence to banish and drive them away*." The good seed is now widely sown: we must expect that the enemy will not be wanting in exertions "to sow tares among the wheat;" and I must consider such a distorted perverted Gospel as this (whatever be the intentions of those who publish it) to be one great means by which he is endeavouring, at this day, to counteract the great good which is otherwise doing amongst us.

But I beg leave to subjoin a few remarks on the mode by which such a system is supported, and on the principles upon which it rests.

The abettors of it have, I know, a just horror of Socinianism, and suppose themselves the very antipodes of that heresy; and so, in the detail of doctrine, they may be. Yet no one, I think, can seriously contemplate their mode of proceeding, without being struck with its resemblance to that in use among Socinians. The impugnors of the Divinity and Atonement of our Saviour, embrace and give prominence to one part of Scripture, to the neglect or disparagement of others. Now do not these persons fall into the same practice? One principal employment of the former class is, to bend or break down a multitude of texts to conformity with the sentiments which

* Office for the Ordering of Priests.

they are determined to support; and that by processes which Bishop Stillington has happily exposed, by shewing that, if skilfully applied to the first chapter of Genesis, they might prove, that it contains not a word about the creation of the world. And what else is one principal employment of the writers in the Bible Magazine, if the Number for October, 1817, may be taken for a specimen? What greater distortion of Scripture can the sturdiest maintainer of the mere humanity of our blessed Lord ever need to employ, than that which finds in the words, "he that believeth not is condemned already, *because he hath not believed in the name of the only-begotten Son of God,*" no proof, that the want of faith in Christ is a "cause of condemnation?" Nay, which asserts, in defiance of this and all other passages upon the subject, that such a want "CANNOT be the cause of condemnation?" The reasonings which prove that there is no exhortation to repentance, faith, and prayer, addressed to unconverted sinners, in the texts, "Repent, and be converted, that your sins may be blotted out;" "Repent of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee;"—what will they not prove, that a capricious systematist may desire to find true?

Your readers will easily apply similar remarks to the pernicious and anti-scriptural positions concerning works considered as the evidences of faith and acceptance with God, and other subjects, which have just passed in review. But having seen by what *similar means* Socinianism and the erroneous system of the Bible Magazine, apparently so opposite to it, are supported, it may be worth while to trace the cause of this phenomenon which, I contend, is no other than this, that the two systems, however repugnant in the detail of their dogmas, *rest upon one com-*

mon error as their foundation. That error is, *the setting up of human reason in opposition to Scripture; a want of submission to the authority of the word of God: a refusal to take Scripture as they find it, to let it speak for itself, and to bow implicitly to its decisions.*

Such a charge will be readily admitted against one of the systems in question: but its supposed extravagance will, I doubt not, provoke a smile in the abettors of the other, when it is preferred against them. Yet I verily believe it to be strictly applicable to them, however little they may intend, or may suspect themselves, to be guilty of the proceeding which it imputes to them.

Why does the Socinian deny that Christ is God as well as man? Is it because the Scripture forbids us to think so, or, at least, is silent upon the subject? It is scarcely possible to set up such a pretence. No: but it would be "a strange and unintelligible doctrine:" the inspired writers, therefore, "COULD NOT mean to assert it," however plainly they may have done so. And why does the hyper-Calvinist deny that the want of special faith in Christ is a cause of condemnation? Is it because Scripture gives no countenance to such a sentiment? On the contrary, Scripture appears to lay it down repeatedly, and as plainly as words can express it. But it "CANNOT" be so. Wherefore? Because such a faith is "purely of heavenly origin," and it would be "strange and unreasonable," to make the want of that which must be "the gift of God," a cause of condemnation!

Why, again, is the doctrine of Atonement to be rejected? Principally, likewise, because it is a "strange and unreasonable" doctrine, irreconcilable (so the Socinian thinks) with the notions of the Divine attributes, which we derive either from reason or

Scripture. And why must not exhortations to repentance, faith, and holiness be addressed to unconverted sinners? Certainly not because holy Scripture forbids such exhortations, or gives us no example which countenances them. No: it is still not a matter of submission to scriptural authority, but of *reasoning*. Scripture teaches us, that fallen man is incapable of obeying such exhortations, without the aids of Divine grace: it would be "strange and unreasonable," therefore, to call upon those who are yet strangers to that grace to yield such obedience!

This appears to be, throughout, the way in which the conclusions in question are arrived at.—Thus, in both one case and the other, *certain principles are assumed*, (grant them to be ever so scriptural, this will not affect the argument), *and systems are drawn from them, by way of consequence, which contradict the current language and practice of those who "spoke as they were moved by the Holy Ghost."* But the inference, the consequence must be adhered to, for it is *rational*, it *necessarily follows*—that is, it appears to poor, blind, weak, erring man to do so, though God has not sanctioned it, but quite the contrary. Is not all this "leaning to our own understanding?" Is it not refusing to speak "as the oracles of God?" Is it not failing "to receive the kingdom of heaven as little children?"

This studious attempt to be more consistent than the Scriptures APPEAR to be, seems to me to pervade every page of the publication on which I am remarking. Scarcely a sentence can be trusted out of the writer's hands without some distinct allusion to the doctrine of Election. To say no more, how different a *proportion* does the subject bear in "the Bible Magazine" to what it does in the Bible itself! If such a passage as Rom. ii. 10, is to be alluded to,

it must be in the terms "glory, honour, and peace to the *preserved and called*," (p. 565); not in such *legal* language as that of the Apostle himself, "Glory, honour, and peace to every man that *worketh good*," &c.—All this appears to me very deplorable: and I heartily pray God to preserve all men, especially all good and pious men, from such narrowing, curtailing, or perverting of his word!

I will only add, that it is pleasant to see error inconsistent with itself, and those who have embraced it deviating from their own principles towards truth and right, whether it is allowable to say, *victi nature bonitate*, or not: consequently, after reading the above condemnation of exhortations to unconverted sinners, I perused with pleasure the following passage (p. 573):—"All we can say in these cases," (cases of persons living in known sin, and thus affording very great reason to fear that they are NOT converted,) "is, Escape for your life; tarry not in all the plain; flee to Jesus for pardon and grace, that the door of hope be not shut against you."

J. S.—H.

To the Editor of the Christian Observer.
IN looking through the stereotype edition of the Cambridge Small-pica Bible, I was much surprised to observe the seventh and eighth verses of the fifth chapter of the First Epistle General of John printed as follows:—

"7 For there are three that *bare* [instead of *bear*] record in heaven," &c.

"8 And there are three that *bare* [instead of *bear*] witness in earth," &c.

The alteration is evidently a purely typographic error: my only object, therefore, in mentioning the subject, is to excite the attention of some person, who may be enabled to prevent any more copies being struck off before it is corrected.

T. B. ff.

To the Editor of the Christian Observer.

You will permit me, I trust, to offer a few explanatory remarks to a correspondent in your Number for September, who expresses himself dissatisfied with my estimate of certain writers, characterized, in a former communication, as the secondaries of the moral school. The most direct way of explaining myself will be by opposing names to names; and, accordingly, I shall place on one side, Blair, Jenyns, Lyttleton, Johnson, and Paley; on the other, Leighton and Milner—two, among many, of the primaries of the seventeenth and eighteenth centuries. The six moralists deserve the gratitude of mankind for their illustrations of the evidences and civilizing tendencies of Christianity, their exposure of libertinism and fashionable folly, and for their not-unsuccessful endeavours to elevate, in many instances, human opinion, by appeals to the preceptive parts of the New Testament. So far they have done greatly; and may be read with the highest advantage, even by those who, on subjects purely spiritual, have attached themselves to a superior class of instructors. But let not the primaries and secondaries be confounded. The popularity of Blair, in that extensive portion of the reading, and of the gay world too, which would shrink from the closet companionship of Leighton, gives us, as I think, with tolerable accuracy, the weight and measure of his divinity. Had that divinity been of firmer texture, the amateurs in pulpit eloquence would surely long since have inserted the author's name in the *index expurgatorius* of their own exclusive communion. Soame Jenyns's short treatise, on the internal evidences of the Gospel, professes to shew why Christianity ought to receive the homage and obedience of mankind; yet leaves out all, or nearly all, by which that religion is distinguished from others, as a reme-

dial dispensation for the guilty. Lord Lyttleton's Essay on the Conversion of St. Paul, deservedly ranks high among performances of its own order; but neither touches, nor professes to touch, the Apostle's doctrine. Of Paley I would always speak with profound admiration, as of a man who thought, and expressed his thoughts, with transparent clearness; and had the art, as Lord Verulam says, of "making men wax wiser than themselves," by communicating to his readers a certain consciousness of possessing, for the time at least, a community of mind with their teacher. As such, he appears to be unrivalled; and he employed his sagacious and discriminating intellect to the highest of all purposes, short of that of fully explaining by what method men may be justified before God. Here he is defective to a degree for which none of the allowed excellencies of his writings afford any compensation. His posthumous sermons, which were intended by himself to be limited in their circulation by the bounds of a single parish, are certainly of a more exalted character than the previous publications of this writer; but serious as they are, (and occasionally they are very serious in the near contemplations of eternity, and in reference to the actual period and nature of the conversion of the soul, and accordingly, in their degree, well calculated to awaken the dreamers of the world to the realities which concern their salvation,) yet he who would earnestly strive to discover and tread the narrow way leading to eternal life, must certainly resort to a wiser teacher than the individual in question*. To deliver only lessons not inconsistent with certain selected practical tenets of the Gospel, is to occupy but a minor office in the Christian church. Much

* In vindication of the above, I might, in part, appeal to the Review of Paley's Sermons in your vol. for 1809, p. 235, et seq.

that is coincident with revealed truth may be found in the Meditations of Marcus Antoninus; yet this imperial thinker was one of the notorious persecutors of the second century; and I mention his name in this place only to illustrate the danger of judging of the spiritual pretensions of our teachers, by the presence of much that is good, or the absence of what is bad. The secondaries of the Christian world may paint with great felicity of touch and strength of colouring the moral graces of virtuous character; they may enlighten the understanding, and excite a glow of correct feeling, on subjects even of more than human importance: but let any anxious inquirer consult these oracles concerning what are emphatically termed the "fruits of the Spirit;" let him ask of them—not what he must do to gain an honourable name among men, but—what he *must do to be saved*, and he will too certainly return either unanswered, or, if answered, unsatisfied. On the other hand, should he turn from such teachers to Leighton and Milner, would he *then* be sent empty away? Would not men of their character describe to him in detail what are the fruits of the Spirit? Would they not lead him from these practical results of the Gospel to the Gospel's Author and End, to "Jesus the Mediator of the New Covenant?" Would such faithful witnesses of the power and grace of Christ, in his influences on his followers, suffer the inquirer to depart unacquainted with the peculiar and infinitely important topics which distinguish Christianity from the moral systems of philosophers? To myself it appears to be entirely needless to pursue the question. Should the correspondent to whom these remarks are addressed yet retain his doubts, I recommend him to compare Blair's Sermons with those of Milner. If he still hesitate, let him then read Paley's Evidences

mentary on the First Epistle of St. Peter; and if he then continue to be dissatisfied with my estimate, I must leave the matter to the decision of a third party.

EXCUBITOR.

To the Editor of the *Christian Observer*.

"Seduxerunt populum meum in mendaciis suis et in miraculis suis."

IT is a favourite opinion, very prevalent at the present moment, that during the lapse of years which have passed since the Reformation, Popery has lost most of its distinctive properties, so as almost to have become bland and innoxious. How far this sentiment is well founded may be inferred from a pamphlet entitled, "Authentic Documents relative to the miraculous Cure of Winifred White, at St. Winifred's Well, by the R. R. J. M., D. D. V. A." who, from a plain signature with the sign of the Cross, we afterwards find is no other than *John Milner*, D. D. Vicar Apostolical. This pamphlet was published in the year 1806, and had then passed to a *third* edition; and such is the imposing, and, it may be conceded, ingenious manner in which it is drawn up, that ere this time it may possibly, for any thing I know to the contrary, have gone through twice as many more. I request, therefore, through the medium of your publication, to offer a few remarks upon these "authentic documents;"—documents respecting a *miracle* said to be wrought no longer ago than June 28, 1806—a miracle *sanctioned*, as well as *published*, by a *Roman-Catholic bishop* and *vicar apostolical*. It perhaps may surprise your readers to hear of a miracle being *sanctioned* by a bishop: ignorant Protestants, especially amongst the laity, might naturally imagine, that a miracle, being an extraordinary and *Divine* interposition; a suspension or alteration of the natural course of

fest to all; and that men need not wait for the decision of a bishop to know whether it were entitled to credit or not. But the Council of Trent, having taken the wonders of the invisible world, as well as the faith, morals, and ceremonies of the visible church, under its especial cognizance and protection, has decreed that no new miracle is to be admitted without the knowledge and approbation of the bishop. "Statuit sancta Synodus nulla admittenda esse nova miracula nisi recognoscente et approbante episcopo;"—a decree of admirable utility, when a bishop who sides with the Dominicans has to judge of the truth of a Franciscan miracle; or when a bishop, who takes part with the Jesuits, has to determine on the authority of signs and wonders exhibited by the Jansenists.

The "authentic documents," respecting this miracle, are prefaced by a short but highly significant advertisement; in which the author states, that he has the satisfaction of declaring, that he has not met with or heard of a reader who has controverted, either the facts or the reasonings contained in the work; and that the publication has met with the approbation of his right reverend brethren. Should any other person object to this publication, he replies, that the facts are highly curious to the naturalist, instructive to the theologian, and important to the Christian; and adds, that they decide that weighty question which was so long and so warmly contested amongst the learned half a century ago; clearly pointing out that body of Christians, amongst the rival communions, which the Divine Founder of Christianity himself sanctions. "If I do not the works of my Father, believe me not." (John x. 37.) So that, as Dr. Milner, a Roman Catholic bishop, acting according to the decree of the Council of Trent, has sanctioned a miracle, and published it to the

world, that miracle points out the Church of Rome as the true church; and consequently the Church of England, as well as all other Protestant communions, as schismatical and heretical.—Q. E. D.

But, sir, we Protestants must be forgiven by the vicar apostolical if we pause a little, and do not so very readily accept as undeniable the inference with which he has favoured us in the advertisement. We must first *examine* this wonder; and then, joining issue with the bishop, in his appeal to the verse just quoted, must take leave to consider whether it is quite as certain that the *truth* of a miracle has been established against Protestants, as that the *pretence* of a miracle has been sanctioned and approved by Papists.

The facts are briefly these: A young woman, named Winifred White, who is represented as sensible, modest, moral, and pious, was afflicted with a disorder for above three years, by which she was incapacitated from doing her work as servant in the family of a Mrs. Withenberry, of Wolverhampton. Her state during this period was *variable*—sometimes she was unable to move herself at all, at others she could walk with the help of a stick, and at others she could even walk without it. Concerning the *nature* of her disorder, her medical attendants express themselves with *considerable doubt*, and are able to affix no distinct name to it. Mr. Stubbs, a surgeon at Wolverhampton, says, that fatal symptoms of an internal complaint, brought on an enlargement of the vertebræ, accompanied by paralysis of the left side; and that he thought her dissolution to be near. Dr. Underhill, physician of Manchester, differing in some degree from Mr. Stubbs, states, that he considered her complaint as belonging to the nervous class; and that the paralytic affection arose from a diseased spine. He thought also her pulse seldom in-

icated dissolution to be near: the discordancy of which last assertion with that of Mr. Stubbs has decomposed the vicar apostolical, who assures us, in a note, that the physician once said, "that he supposed there was no occasion of inquiring after poor Winifred White." However, Dr. Milner may tranquilize himself: the contrariety between the surgeon and physician is not, perhaps, very material; but one thing it is material to observe, (for had the fact been otherwise, Dr. Milner himself would, doubtless, have stated it triumphantly), that both the physician and surgeon were Papists; so that those who judged of the complaint were of the same religion with him who pronounced upon the *miracle*.

Under these circumstances, labouring under this nervous complaint, having this enlargement of the vertebræ, attended by paralysis of the left side, Winifred White received no benefit either from the prescriptions of Dr. Underhill or the operations of Mr. Stubbs; and they, exhausting their efforts upon her in vain, deemed her complaint incurable,—a state of things by no means uncommon, and leading to an inference by no means unnatural.

Happily, however, for this afflicted patient, she had been christened *Winifred White*—a fact which argues something of an almost *prophetic* spirit in her parents. But whether that be so or not, those who gave her this name in baptism, taught her no doubt to chaunt with lisping accents those inimitably beautiful verses, preserved by Ranulphus Higden, Monk of St. Werburgs, in the fourteenth century, who finishes his account de *Mirabilibus Terræ Walliæ* with the following description of *St. Winifred's Well*:—

Ad Basingwick fons oritur,
Qui satis vulgo dicitur,
Et tantis bullis scaturit
Quod mox injecta rejicit.

Tam magnum flumen procreat
Ut Cambriæ sufficiat.
Ægri qui dant rogamina,
Reportant medicamina,
Rubro guttatos lapides
In scatebris reperies;
In signum sacri sanguinis
Quem WENEFREDÆ virginis
Guttur truncatum fuderat, &c.

Winifred White, therefore of Wolverhampton, had the very natural desire, given over as she was by her medical attendants, to seek for supernatural relief at St. Winifred's well.

Before, however, she undertook this course, it was thought needful that she should consult her *spiritual guides*—so careful is the Church of Rome to direct her children aright, and to preserve them from error! The priest is to say, *where* miraculous help should be sought; and the bishop is to declare both the law and fact, which in this case are one and the same, and to decide whether a miraculous cure *has been* performed. After having been fortified thus in her resolution by two priests, who approved of her motives, but discouraged at the same time by Mrs. Withenberry, who had not so much faith as her servant and the priests, Winifred commenced her pilgrimage to Holywell; and early on the morning of the 28th of June, having performed her special acts of devotion, consisting, it may be supposed, of a *novena* to St. Winifred, and, above all, not forgetting the virgin Mary—who, as "*regina cœli*," *queen of heaven*, must be queen of the earth and of all things under the earth—she left her lodging, and, together with three other ladies who were all seeking for cures, as piously, no doubt, as Winifred, *crawled down to the well*—a well of which the stones (we are told) are streaked with blood, and the moss is odoriferous; and which (as it is somewhat more to the purpose to notice), is "*remarkable for the astonishing force and quantity of water which it constantly*

and invariably shoots forth, some writers say, at the rate of twenty-six, some of more than a hundred tons every minute." In this well, sending forth with astonishing force so many tons of water in a minute, by the assistance of one of her companions, Winifred Whitewas immersed; "the effect of which was so surprising and overpowering, that she was unable to recollect herself or attend to the state of her health, till she began to change her bathing-dress in the adjoining cabin, when she found she could stand upon her left leg as firmly as upon her right, and that the excruciating pains in her back, as well as her other maladies, had quite left her; in a word, that in every respect she was perfectly well." She remained, indeed, a fortnight longer at Holywell, and bathed two or three times more; but this was in compliance with custom, and to satisfy the importunity of her friends.

Here, then, in Dr. Milner's words, "is an unquestionable miracle;" an "evident miracle:" here is a cure, concerning which the vicar apostolical will not "hesitate to declare, in the language of the Scripture, 'this is the finger of God;' (Exod. viii. 19.): and even in this age of domineering vice and incredulity, 'God hath not left himself without testimony;' (Acts xiv. 16.): or, to speak in plain terms, that an evident miracle has been wrought amongst us." (p. 24.) If witnesses are demanded, we have abundance of them, with their testimonies at full length; and "some of these were Protestants, some Catholics; some were English, others Welsh; some resided at Wolverhampton, others at Liverpool, others at Holywell." (p. 23.) We have the testimony of Winifred herself; of her mistress and her daughter; of the ladies at the well; of the keeper of the well; of the mistress of the inn; of the woman of the house where Winifred lodged: we have also that of Mr. Clubb,

and three other witnesses at Holywell; of J. Weld, jun. Esq., and two priests; and in addition to all, we have the declaration from Mr. Stubbs himself, that this cure is to be accounted for on no principle of medicine with which he is acquainted. But be it well observed, there is no such declaration from Dr. Underhill. A physician living in Manchester would hardly take upon himself even to insinuate, that in order to account for this cure, we must have recourse to the supposition of a miracle: he would not venture upon this in a popular town where he was just beginning to practise: and if he had done so, none but Papists would have believed him; and even they would have been bound in duty to have suspended their assent, until Bishop Milner had pronounced that the cure was miraculous. But where Dr. Underhill hesitated, Dr. Milner did not; for he has not "hesitated to declare this is 'the finger of God;' or, in plain words, an evident miracle hath been wrought amongst us." Nor is this wonderful; for Dr. Milner's "craft" is as evidently benefitted by such a declaration as a physician's would have been injured by it. In Dr. Milner, truly, there is nothing like hesitation: so confident is he that his assertions never can be disproved that he courts a most rigorous investigation. He is willing to put this miracle into the crucibles of Campbell, Douglas, or Paley, persuaded that it will not lose one particle of its weight, but will come out of the furnace purer than before. — In answer to this bold challenge, it may be readily admitted, that this cure was related at the time when, and confirmed in the place where, it happened; that it is detailed with sufficient particularity; that it requires (as we learn in the advertisement) no otiose assent; that it cannot be a false perception; that it was sudden, or nearly so, in itself; that it is permanent (as I suppose at least) in its effect; that it rests not

on the evidence of a *solitary* witness; and that there is probity (for that I have no intention to deny) in those who have given their testimony.

But shall we allow that the circumstances attending this cure do not admit of exaggeration? Are we certain that it is not adduced merely in affirmation of old opinions? Shall we admit that it is not precisely of that kind which Dr. Paley terms *tentative*; that is, "where, out of a great number of trials, some succeed:" an observation which bears, he says, with much force upon the ancient oracles and auguries, and upon the cures wrought by relics, and at the tombs of saints, and which, it may be added, bears also with so much force upon the cure now under consideration, that Dr. Milner has attempted, in a note (p. 40), to prevent its making an impression upon the minds of the pious. "They ask" (and well they may) "why all the patients who frequent this fountain, with apparently good dispositions, are not equally relieved from their infirmities?" Why, for instance, the ladies from Liverpool, *especially she* who was so *charitable* as to bathe Winifred, did not receive benefit as surely supernatural as Winifred herself? To these *pious* queries the vicar apostolical answers, that Christ did not perform the same miracles at Nazareth which he did at Capernaum. But is this a satisfactory answer? Did our Lord, who declared, "him that cometh to me I will in no wise cast out," refuse, even when at Nazareth, the application of *one single* supplicant, who came to him with faith, and a desire for what he alone could bestow? Is there any instance upon record to this effect? Are we not expressly told *why* Christ did not many miracles there, even *because* of their *unbelief*? Where is the relevancy, then, of Dr. Milner's reference? Had our Lord's miracles the slightest appearance of being *tentative*? Did he ever

reject those who came to Him for relief? *Could* that difficulty, which Dr. Milner supposes *may* now disquiet the minds of the pious, have perplexed them in the primitive times? Such a question in those days manifestly could not have arisen; and never was it adduced until pretences to miracles gave occasion to it, when happily (or unhappily) there were vicars apostolical as well to compose the minds of humble inquirers as "to confute the objections of the incredulous."

But to proceed a step further—Were it even to be admitted, that Dr. Milner's sanction was just, and that Winifred White, of Wolverhampton, *was* miraculously cured at St. Winifred's Well; could we, even then, be certain that the miracle *was* any otherwise from God, than that it was effected by His permission? Will the vicar apostolical inform us, (for we know that Satan can change himself into an angel of light,) what is the true test for trying the spirits whether they be of God? Has he any better than this, that whatever tends to support the cause of the Romish Church must be right? I am convinced that he has no better criterion, (his being like that of all Papists, the true *fides carbonaria*); but it is a rule with us Protestants to try the spirits by the Scriptures, knowing that if even an angel from heaven opposed these records, we must hold him accursed.—Were we then here to admit of the exertion of supernatural power, it would yet be a question whether it were a lying wonder of Satan's, or a miracle from God; and, to decide the point, we must appeal to the law and the testimony. But surely, in order to account for the removal of a nervous disorder and contraction of relaxed ligaments, by immersion into a well shooting forth one hundred tons of water in a minute, we need not have recourse to the supposition of miraculous interference. This is very obvious: and, accord-

ingly, we discover, from Dr. Milner's pamphlet, that some incredulous heretics, like myself, have anticipated me in suggesting, that a tub of cold water at Wolverhampton would have produced the same effect as the water at Holywell. It is not a little amusing to notice the altered tone which the doctor assumes, upon the introduction of this tub of cold water. In the words already quoted, he had just been saying, "I will not hesitate to declare, that an evident miracle hath been wrought amongst us." But the tub of cold water produces such a sudden effect on the feverish state of the doctor's imagination, that for a moment he seems to come to his senses, and exclaims with as much reverence as if the tub had contained holy water. "*Far be it* from me to deny the natural efficacy of cold bathing, and of drinking cold water, either at Holywell, or any where else;" and then, in a *subdued* tone, "but *I think* I am warranted in maintaining, that these, as *natural remedies*, never yet cured a patient in the lamentable situation of this young woman." Instantly, however, rising up to fever heat again, he exclaims, "Thus much I am *perfectly sure of*, that whatever considerable good effects have ever been produced by these or other natural remedies, have taken place *gradually*, and *by a repetition* of them." Let not the vicar apostolical be too positive upon this point: I beg to present him, his Right Rev. brethren, and also Mr. Stubbs, with the following translation of a comment upon those verses (b. i. epist. 15.) of Horace.

Nam mihi Bæias

Musa supervacuas Antonius, et tamen
illis

Mæ facit inivisum, gelidâ cum per-
luor undâ

Per medium frigus,

"But behold what happened in London, at a spring called '*Parson's Well*,' (*Fons Clericorum*.) The account I received from an eminent Fellow of the College of Physicians;

Dr. Edward Baynard, a man of the highest credit and celebrity. At a place called Harrow-on-the-Hill, the ancient name of which was 'Herga,' or 'Castra super Colla,'—a place well known in the county of Middlesex, and to myself particularly, who there first paid my court to the muses,—there is a certain countryman now living, who was afflicted for the space of almost six months, with dreadful pains of wandering gout, paralysis, and spasm, so as to be unable to stand. Numberless medicines were administered without affording any relief; when, astonishing to relate! upon being only once plunged into this cold bath, he was entirely delivered from all these alarming complaints, and was restored to perfect health. He indeed was advised to repeat the use of the bath two or three times; but it was only to confirm his health which had been re-established.....
.. "But I must not here omit mentioning those springs, which have been celebrated amongst the inhabitants of North Wales for above three centuries, on account of the wonders said to be wrought there. I give them the name of '*Albicollinæ frigidæ*,' because it answers to the old Welch words *Gwenvre*, or *Gwenbre*, which in Latin is '*Albus Collis*:' and as *wy* in the Welch tongue means 'water,' it is evident that it was the old Welch word *Gwenvrewy*, or *Gwenbrewy*, which afforded a handle to John Pennant, abbot of Shrewsbury, for patching up, according to the custom of those barbarous times, a vulgar traditionary tale; and for daring to pretend, that a certain divine person, or nymph, had existed, to whom he gave the Saxon appellation of *Winifred**."

Now, Mr. Editor, I do not intend to institute any formal comparison between the cure of *Winifred White* and that of the countryman. It is not mine to adjust the

* Vol. ii. Q. Horat. Flacc. Op. Notis var. Lond. Browne et Warren. 1793.

conflicting claims of these rival wonders. Let Dr. Milner, if he pleases, maintain, that a nervous complaint, and disease of the spine, affecting half the body for above three years, although during that time the patient could walk with a stick, and even without one, is worse than dreadful pains for *near half a year* of wandering gout, paralysis, and spasms, so that the patient could not stand on his feet. Let the doctor have every benefit that can result from the comparison. I still must contend, and I call upon the doctor, his Right Rev. brethren, and Mr. Stubbs, to disprove it, if they can, that the cases are *in kind precisely similar*; that if the cure of Winifred White was miraculous, that of this man was miraculous also; that if the cure of this man was *natural*, though *extraordinary*, the same must be true of what has been recorded respecting Winifred White.

But Dr. Milner has not done with miracles. We are presented, by way of an episode to that of Winifred White, with *three* others;—one of a woman cured at this celebrated well of St. Winifred of a cancer; another, the case of a Presbyterian, cured at the same place, and converted to the Romish faith; and a third of a woman who had a dislocated joint reduced by an *apparition*.

But what will Dr. Milner say, if we Protestants can assure him, that we also have treasured up in our archives the account of a very severe complaint cured by an apparition. “Van Sweeten relates from Hildanus, that a man, disguised to represent a ghost or spectre, took another, labouring under a gouty paroxysm, out of his bed and carried him upon his back down the stairs, dragging his feet and legs, which were the seat of the pain, down the steps, and placed him at last upon the ground. The man, thus treated, *immediately* recovered the use of his limbs, and ran up the stairs with great swiftness, under

the strongest impressions of terror. After this incident he lived many years, free from any symptoms of the gout.” (Faulkner on the Passions, p. 92.)—What will he say when we inform him from the best authority, that the troubles in Scotland, in the years 1745 and 1746, almost exterminated hysteric affections? (Vide Faulkner, p. 129.) But we have yet more surprizing wonders than these, though they have not been regularly *sanctioned* as miracles by ecclesiastical authority. “When the scurvy, amongst other misfortunes; made its appearance during the siege of Bréda, in the year 1625, and carried off such great numbers that the garrison were inclined towards a surrender of the place, the Prince of Orange, anxious to prevent the loss, contrived to introduce letters promising the most speedy assistance. These were accompanied with medicines against the scurvy, said to be of great price, and still greater efficacy. Three small vials of medicine were presented to each physician. It was publicly given out, that four drops were sufficient to impart a healing virtue to a gallon of liquor. We now displayed our wonder-working balsams. Not even the commanders were let into the cheat upon the soldiers, who flocked in crowds about us, every one soliciting that part might be reserved for his use. The effect of this delusion was truly astonishing. *Such as had not moved their limbs for a month before, were seen walking in the streets, with their limbs sound, straight, and whole.*” “This curious relation,” observes Dr. Lind, “is given by an eye-witness, an author of great candour and veracity; who, as he informs us, wrote down every day the state of his patients.” (Faulkner, p. 150.)

What have Dr. Milner, with his Right Rev. brethren, and Mr. Stubbs, to say to all these Protestant wonders? Here is the *gout* suddenly cured by a ghost; a complaint frightened out of a country by a

civil war; and many persons unable to move from disease are immediately seen walking about the streets, merely from having tasted some of the Prince of Orange's diluted essence. What would Dr. Milner have said, if these wonders had been wrought in *Ghent*, instead of *Breda*? What would he have said, if that city had been besieged; if the people had been dying of the scurvy, and if the touch or the sight of some holy envoy from the pope had caused those who had not moved their limbs a month before, almost instantly to walk in the public streets, sound, straight, and whole?

But, sir, in conclusion, to speak more gravely respecting the charge so often reiterated by Papists, that Protestants are unable to work miracles, and that the Romish Church has this privilege exclusively, that sentiment of St. Chrysostome appears to me to be a very weighty one:—"Once it was known by miracles who were true Christians, and who were false: but now the power of working miracles is wholly taken away; the pretence of it is to be found amongst those who pretend to be Christians." Nor are the words of St. Augustine of less weight: "Against those *miracle-mongers* my God hath put me upon my guard, by admonishing me that in the last days there shall arise *false prophets*, who shall work such signs and wonders as to deceive, if possible, the very elect." When, therefore, the Papists demand miracles of us, we say with a divine worthy of being classed with Chrysostome and Augustine, (Calvin), "To demand miracles of us is highly wrong; for we have not been the inventors of a new Gospel, but we retain that very Gospel which has for its confirmation all the miracles which Christ and his Apostles have wrought." We do not boast, indeed, of miracles such as the Papists pretend to; but we thank our God and Saviour that we have miracles of grace and spi-

ritual mercy to which we humbly can appeal. As the Apostle says, "Now the dead body does not open its eyes by a miracle of the Lord; but the blind heart is enabled to see by the word of the Lord. Now the deaf ears of the body are not unstopped; but how many have the ears of the heart closed, which nevertheless are opened when pierced by the word of God?" These are the miracles which we covet earnestly, which we witness thankfully; and, beholding them, we do not doubt, notwithstanding every denunciation from the Vatican, that "God is with us of a truth."

But to revert once more to Dr. Milner's pamphlet—Who can fail of observing the *identity* of the Roman-Catholic religion in every age and in every place? Let those who think that the superstitions of Popery are not the same as they ever were, peruse these Authentic Documents of the Vicar Apostolical. What a difference do we find between the apologists for the Romish faith, and the apologists, in the primitive times, for the faith once delivered to the saints! They were remarkable for their rare appeals to any undoubted miracles, excepting those of Christ and his Apostles: they chose rather to adduce the evidence of Scripture, particularly the sure word of prophecy. Whereas these *seldom* refer to the Bible; but are for ever exhibiting their *false* miracles. Even the cover of Dr. Milner's pamphlet contains intimations that various works may be obtained *treating of miracles*; and the public are at the same time invited to purchase the Roman Missal, together with the evening office of the Church, or vespers, &c. &c.

What a consolation is it, whilst we witness these unwearied efforts making by the Romish Church, to reflect, that the Scriptures are daily becoming more and more widely diffused! Those who read them with prayer and humility, will

gradually see through the delusions of Antichrist: they will know the Shepherd's voice, and will not follow strangers. They will distinguish the words of Jesus, and the works of the Apostles, from papal decrees, and the declarations of vicars apostolical: they will discern truth from error, and will be in no danger of confounding the gold tried seven times in the fire — those Divine miracles, for

instance, which were wrought on Peter's wife's mother, on the sick of the palsy, and on the man who was laid at the gate of the temple — with the tinsel and the dross of such wretched compositions as the reduction of a dislocated joint by the help of an apparition in the night, or the cure of Winifred White, of Wolverhampton, at the well of St. Winifred.

D. H. Q.

REVIEW OF NEW PUBLICATIONS.

Sermons, chiefly designed for the Use of Families. By JOHN FAWCETT, A. M. Rector of Scafeby, and perpetual Curate of St. Cuthbert's, Carlisle. 2 vols. 8vo. Carlisle: Scott. London: Richardson.

It is not unusual for criticism to carry an ungracious aspect towards sermons which make no attempt to explain what is obscure, or to amend what has been depraved, in the Sacred Writings. We are far from disallowing the application of critical sagacity and theological learning to the elucidation of the Word of God. Much, very much, is due to those eminent scholars who have circumscribed the wanton flight of conjectural ingenuity, and ascertained the genuine text of Scripture, by the sure though wearisome process of successive collation; who have thrown light upon many of the darker passages, by reference to the peculiarities of ages and nations, of religious sects and political parties; who have settled the force and import of ambiguous words, by tracing them through the perplexities of a long and devious etymology, to their original stock; or who have displayed, more clearly than their predecessors, those portions of holy writ which owe their obscurity to the nature of the subject discussed,

or to the brief, condensed, parenthetical style of the inspired penman. Not only are such labours no unprofitable employment of talent and erudition, but they are of essential service to mankind. It is the part only of enthusiasm or ignorance, to decry those scholastic labours by which the Oracles of Truth are opened to the unlearned.

But while we acknowledge the deserts of studious men, whose diligence is employed in resolving biblical difficulties with the help of human learning, we must not undervalue those labourers in the cause of godliness whose chief aim it is to impress upon the heart the doctrines and precepts which lie within the compass of common understandings; and this is the object which the author before us has successfully accomplished. His sermons are modestly entitled "Family Sermons;" and to adopt that appellation is to disclaim the praise of elaborate research and rhetorical ornament. That he has not attained that praise is only, perhaps, because it lay below the scope of his wiser ambition. Many passages in his volumes attest the sound divine and accomplished scholar; and the attentive reader will remark some incidental criticisms, that seem to have escaped from one author almost unawares, which

warrant a belief, that he has not been prevented by the penury of his resources from dispensing them more largely. But the main design of this writer is, to penetrate the heart and conscience with those sacred truths "that accompany salvation." To the sickly taste of the present age for curious conceits and fantastic interpretations, the pages before us afford no gratification. No obsequious concessions are made to conciliate the worldling; no impure mixtures are prepared to delight the Antinomian palate. But the lover of sound and practical doctrine, and luminous exposition—the humble disciple of our Lord Jesus Christ, who is more studious of improvement in holiness than of comfort under the empire of sinful infirmity—will set a just value on this addition to his religious library. He will especially delight to see the scriptural character impressed on these discourses. The foundations here laid are such as become a Christian architect, and are competent to sustain a building that aspires to eternity; and the structure corresponds with the foundation; for nothing less is demanded of the Christian, as suited to his high and holy calling, than the uniform influence of a faith and love which detach the soul from worldly objects, and maintain it in an uninterrupted commerce with the invisible glories of heaven.

Among the excellencies of these compositions, we feel pleasure in noticing the due combination of evangelical doctrines and precepts. Occasionally, it has been our painful duty to remark in writers not chargeable with doctrinal unsoundness, and who sometimes array religious truth in warm and imposing colours, a deficiency in the truly apostolic art of conducting moral disquisitions upon Christian principles. In the body of the sermon there may be much to recommend the pure morality of the Gospel, and the spiritual elevation

of a renewed heart may be beautifully pourtrayed; and, yet, "the Author and Finisher" of all faith and holiness may not occupy that prominent station in which the believer delights to behold him. The writer will, perhaps, proceed in a strain of pious and fervid exhortation, without any distinct reference to the "High Priest of our profession," until, at the close of his discourse, he seems to start into a consciousness of his defect, and immediately tacks on a meagre summary of evangelical truths, as if to vindicate his orthodoxy or to pacify his conscience. The salutary "unction" of a discourse from the pulpit depends very much on a reference to the person, the offices, the love, the example, the doctrines of the Redeemer being perceptible through all its parts; and when this quality is wanting in the body of the discourse, we ought not to be satisfied by an attempt to supply the deficiency in an ill-timed peroration. It is indeed true, that, when the preacher's aim is a minute delineation of some feature in the Christian character, or an extensive application of some Christian precept, his composition must suffer in regularity and distinctness, by interlacing it with points of doctrine. We are not advising that the mysteries of faith should be thrust into every chink and crevice of a disquisition with which they have no immediate concern. We have certainly no great sympathy with those who approve of throwing together the most discordant materials, without taste or order in the selection and arrangement: and we are not better entertained with that species of theological legerdemain which can elicit any given dogma from any given text of Scripture. Yet are we persuaded that, where the mind is deeply imbued with the transcendental doctrines of Christianity, an evangelical tinge and colour will be communicated to whatever is poured forth upon sacred sub-

jects. The atoning blood and efficacious Spirit of our Lord Jesus Christ are the cement which holds together the whole fabric of Christian doctrine and morals. When He is removed from our thoughts and affections, the lively ministration of the Gospel sinks into the dead and condemnatory letter of the Law. All true believers must necessarily maintain this practical reference of all they do to the Redeemer; for Christianity dwindles as this principle becomes less distinctly present, and less virtually operative. Remove it altogether, and nothing but the name and shadow of the Gospel remain. Now, if this be true, it certainly is not exacting too much to require the commissioned minister of Jesus Christ to make it apparent, in every discourse, that Christ is the life and spirit of his teaching and administration. A deep and permanent persuasion in his own mind, that the "excellent riches of Christ" should be impartially displayed in all their variety and abundance, will infallibly conduct him to that pious and heavenly strain which alone can gratify a truly Christian ear. He will not bring forward the Redeemer, like an eastern potentate, only on extraordinary occasions, and with a cumbrous magnificence, to be the object of a momentary gaze; he will not preserve the salutary doctrines of revealed truth for a festival entertainment; but will produce them to the people, for their daily nourishment, as the only food sufficient for the strengthening and refreshing of their souls. Every discourse, though not pointed directly at the mysteries of the Gospel, will become, in the hands of such a preacher, the easy vehicle of information and comfort: and thus the glory of the Cross, no longer enshrined within the veil, will be diffused through every part of the Christian temple.

We shall now offer a few extracts, which may enable the reader to

form a just estimate of Mr. Fawcett's theological sentiments, and his pulpit style, beginning with a sermon on the words, (Psal. cxliii.) "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." He observes;

"The use which is made of this last declaration, very much distinguishes false-hearted religionists from the truly humble followers of Jesus Christ. For many will confess they are sinners; but it seems a sort of comfort and relief to them to remember, that all men are so too, as well as they. 'Enter not into judgment with thy servant; for in thy sight shall no man living be justified,' would by them be urged as a sort of extenuation, as making the charge of guilt somewhat lighter, and the plea for forgiveness more powerful. 'We are sinners, true; we cannot stand in thy judgment, we confess it; but who can? We have sinned in common with the rest of our fellow-men, and partake of the general frailty of our race.' Thus such men speak, as if they were kept in countenance by numbers. The weight of guilt seems lightened by being shared amongst many. They say, 'We are all sinners,' meaning that they are no worse than others, better possibly than many; and, therefore, the universal wickedness of all, and much greater wickedness of a vast proportion of mankind, afford them a ground of hope. For they argue, if God should condemn them to eternal punishment, what must become of thousands upon thousands of mankind?"

"Now this mode of thinking and reasoning betrays an unsound and unhumiliated heart. No one who has entered into the real meaning of David's words, or been in any measure impressed with David's sense of sin, ever reasoned so; for the words, 'in thy sight shall no man living be justified,' are so far from being an excuse or extenuation of sin, that they are an acknowledgment of it, as deeply rooted in the heart and nature. No pleading, 'We have done wrong in this or that, but it was through surprise, or temptation, or error, our hearts are good, and we mean well.' Nothing like this: the truly convicted sinner feels and owns that it belongs not to man to stand in self-justification. The evil which he manifests in his conduct in common with others, he traces to the depravity of heart which he partakes

of together with others. He has done with extenuating his sins; with explaining them into mistake, or rashness, or violence of temptation; or the extreme of generosity and gratitude, whereby some men, not knowing or feeling the universal depravity of mankind, would persuade themselves and others, that their vices are virtues; and their crimes for which they deserve even the punishment of the law, noble and heroic actions. Pleas of this foolish kind, the truly humbled man has done with for ever: he traces the sinfulness of his life to its proper source—the sinfulness of his heart: he knows that as sure as he is a man, he is a sinful man; that his heart is deceitful above all things, and desperately wicked, and that every imagination of the thoughts thereof is only evil continually. It is in this humbling way that he adopts the words, *thy sight shall no man living be justified.*” Vol. I. pp. 91—93.

The two following citations—one from a sermon on Luke xvi. 8, the other from a sermon on 1 Cor. vii. 35—will be acceptable to the spiritually-minded reader.

“In every comparison of these two great divisions of mankind, the advantage is generally on this side of the children of light. But at present we are going to compare them in a point of view, in which the preference must be given to the children of this world; the wisdom of each in their respective generations. If we contemplate them in any other light, there is no comparison. The righteous excel the wicked, as much as light excelleth darkness. Their principles are incomparably more excellent, the objects which they pursue more noble, their joys more pure, their lives more useful, their deaths more peaceful, their eternity more glorious. There is one and only one point of view, in which the preference can be given to the children of this world. They are wiser in their generation than the children of light. In forming an estimate, however, of the wisdom of each class, we must proceed with caution; that we may neither give to the worldly a praise which he does not deserve, nor condemn without reason the generation of God's children.

“The children of this world are not all of them wise in their generation. There are many who are fools for both worlds, madly throwing away the com-

fort of this, and treasuring up for themselves an inheritance of wrath in the next. Yet it will be hard to find, even among the most worthless and inconsiderate of mankind, one who is not outdone in folly by the wisest of God's children; if we take into consideration the proportion which ought always to be kept between the worth of the object, and the diligence of the pursuit. A man is not to be accounted foolish because he does not labour hard for a thing of no worth. It is when, for want of consideration, diligence, and management, men let great things slip out of their hands, that they are justly accounted fools. And if this be the case, and we think what eternity is worth, what heaven and our souls are worth; and, on the other hand, how little satisfaction there is in any worldly thing, and how short a time it lasts; in this light, even a little diligence in a worldly man may justly shame a great deal in a spiritual man. The spiritual man may be the more diligent of the two, and yet not so diligent in proportion, nor so wise in his generation.” Vol. II. pp. 1—3.

“Contemplate much the nearness and vast importance of eternity, and see, in this light, the vanity of all those things about which you are apt to be troubled, or by which you are distracted. How soon will they all be as if they had never been! Those busy moments are making provision, as they fly, for moments which must pass away in their turn. Those important concerns which look so big, and demand so close attention, how soon will they disappear for ever! While eternity, that great thought, with what demonstration does it shew all things here to be lighter than vanity! Our comforts, our possessions, our relations, our idols; whatever we think them now, what will they be in a few years? Or what will they appear to be, when the soul enters on her eternal portion? My brethren, the time is short; it remaineth, therefore, *that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.* If, then, you would wait upon God to good purpose, be serious as men that have here no continuing city, but who seek one to come. Have your loins girded about, and your

lights burning, and be yourselves like men that wait for their Lord. Without this serious spirit there is no such thing as attending upon the Lord. A light and trifling mind is always distracted, always dissipated; is easily moved about by every change of circumstance. As straws or feathers are driven about by the wind, while heavier substances lie unmoved; so every wind of fortune affects those minds which are not kept steady and fixed to their centre by the weighty consideration of eternity. They may hear the word with joy, and often experience a considerable melting of affection; but things eternal not having a deep hold on their minds, when they are out of the sound of the Gospel, they are ready to be carried away by every vanity." Vol. II. p. 274.

There is a very instructive sermon upon Moses communing with God in the mount, and attracting to his countenance some rays of heavenly brightness from his converse with the Father of lights. The reader will not be displeased with having one or two passages from this sermon:

"All solid attainments in religion must appear from converse with God. It is by retirement from the world, and calling upon God in secret prayer, that progress in real holiness is to be made. Here the soul is to be bowed low in humility: pardon and peace, through Jesus Christ, and the spirit of adoption, must here be sought. Here, trust in God is to be exercised; here must we learn to cast upon God our cares, and put away tormenting fears; here must patience be learned; here hopes confirmed; and here must be acquired temperance, meekness, charity, heavenly-mindedness, and strength and wisdom to discharge with diligence and success the active duties of our respective stations. In short, as Moses on the mount received the Commandments; so in the mount it must be, that those same Commandments must be written on the fleshy tables of our hearts by the spirit of the living God. This consideration is of great value. It not only shews us how to acquire Christian graces; but also affords a sure method of judging of such as we may think we possess. For if all solid attainments must be learned by prayer, it follows that all attainments, however specious and showy, which do not proceed from secret communion

with God, are of a questionable nature. They are either the delusive glare of wild-fire; or the intemperate heat of zeal without knowledge; or the cold lamp of head-knowledge, without affection; or whatever they be, and however they may glitter in the eyes of men, depend upon it, the whole is a false lustre; it is only a varnish of earthly composition spread over the face below, not a reflection of the Divine glory caught from above." Vol. II. p. 194.

"I cannot, indeed, promise any that they shall ever in this life arrive at such a state, as not occasionally to feel this barrenness and deadness of spirit. But in proportion as a man becomes more spiritual, these occasional depressions, at the same time that they grieve and humble him, will minister to his sanctification. They will teach him to cast from self-dependence, and to live more simply by faith; to long for that best state and place, where there shall be no more variations of frames, no more interruption of joy: where the vision of God shall be perpetual and without a veil, and the faces of his saints beholding it shine with a brighter glory than that of Moses, and shine for ever." Vol. II. p. 202.

We have pleasure in transcribing another passage, from a sermon preached on the close of a contested election at Carlisle; of which circumstance the preacher takes advantage, to encourage the candidates for a place in heaven to a diligence worthy of the object they pursue.

"For what, then, has been the contest which we have witnessed? What is the value of the distinction sought? Its due and reasonable worth has been already admitted; nor do I wish to detract from it in the smallest degree. Rate it as high as you please; still it must be remembered, it is a transient honour. A very few years must bring it to its close. And life itself is such a vapour, that it may not last, even during the short continuance of this limited period. The honour is conferred upon a frail dying mortal; and he who is one day borne in the embellished chair, the idol of an applauding throng, is another day conveyed in the mournful hearse, to the house appointed for all living. If this, then, is worthy of being sought with so much diligence; what care,

what labour, what attention, can be adequate to the great object which is placed before you. Oh that I had words to express its worth, and to urge you to the pursuit in a manner suitable to its importance! A house eternal in the heavens! An inheritance incorruptible and undefiled, and that fadeth not away! A crown of righteousness, and of glory! These high objects the Gospel sets before you; not a seat which (though in the most august house, and among the first men in the first nation of the earth) is yet a transient seat, and among men, evil and corrupt, fallen from their true glory of righteousness and holiness, or but imperfectly recovered to it,—but an enduring place, in an eternal house, amid the general assembly and church of the first-born, which are written in heaven." Vol. II. p. 85.

When a volume of sermons contains so much valuable instruction as is to be found in the pages before us, it were an unnecessary and suspicious labour to attempt, what the author has declined, an apology for its publication. We know few works of the kind which we can conscientiously recommend with less reserve; and we are disposed to give it a preference over many similar productions, not so much for any one predominant excellence, as for the satisfactory combination of sound, and sometimes original, matter, with clearness and simplicity of expression, and with forcible application. Specimens, it is true, of sublimity and pathos do not present themselves in these sermons; yet are they sufficiently elevated and impressive to affect the heart, and that without oppressing the understanding. Though such a style of composition be less calculated to confer celebrity on the preacher, than the terrific bursts of Bossuet, or the redundant magnificence of Taylor, it may assert a better claim to the praise of practical utility. Perhaps religious truth enters the heart more surely by these silent and gradual approaches, and possesses it with a more stable and benignant influence, than when it comes in the

whirlwind and the storm, or with all the pomp and circumstance of splendid imagery. The wisdom which is from above, is pure, and peaceable, and gentle. In its attempts on the heart, it is not likely to find serviceable auxiliaries in bewildered senses, and an intoxicated fancy. A mind enervated with immoderate emotions, is not that into which Divine truth most readily insinuates. The religion of Jesus Christ captivates the heart and understanding together: it exercises a reasonable sway, and requires a reasonable service. Nor does it find any thing congenial with itself, in that perturbed state of the affections, to which animal sensibility contributes more than spiritual discernment.

But, besides the positive merit of Mr. Fawcett's work, there are general arguments for approving its publication. Every faithful minister of the Gospel must, of necessity, feel an anxious tenderness for the flock committed to his care. After a pastoral ministration of many years, it were strange and melancholy, indeed, to have met with no consoling instances of converts brought over, by his public instructions, to the faith and practice of the Gospel. Some of these will be removed, by the vicissitudes of life, to a distance from their spiritual father; or he himself may be taken from them all, to another sphere of labour, or to his eternal rest. In the prospect, or after the occurrence, of some of these events, the affectionate minister will be often anxious to deposit with his auditory some lasting memorial of his pious concern for their best interests, some record of the doctrine he has delivered, and, above all, some touching remembrance of their own earlier convictions and resolves. Now this object cannot be more certainly obtained, than by the method which Mr. Fawcett has adopted. He has committed to the press a number of discourses, delivered, at intervals, through a

series of years, in the same church. *It may be humbly presumed, that each of these pastoral appeals has been made a vehicle of spiritual profit to one or more of his hearers; and doubtless the same discourses, in print, are likely to be instruments of renewed benefit to those whose conversion they promoted, when first delivered from the pulpit.* An individual who has become faint and weary in his religious course, and is beginning to relapse into worldly compliances, in turning over the pages of volumes of this description, may often encounter the convincing arguments, the serious admonitions, the affectionate entreaties, by which he was first animated to a lively concern respecting his eternal interests. Images, that had almost passed away from his sight, may here return upon him with new distinctness and force: traces, that were almost obliterated, may be restored and deepened. The recollection of how he once heard, and what he once felt, with all his early prayers and tears, his hopes and terrors, his conflicts and enjoyments, may thus awaken in his bosom the sharpest compunction, and excite him to the most vigorous efforts towards regaining that high condition of grace from which he is so lamentably fallen.

In this view the re-perusal of sermons of but ordinary merit, is sometimes productive of much personal and local benefit. But we are far from meaning thus to confine the probable utility of the discourses before us to the particular flock over which Mr. Fawcett may have exercised his ministry. They are adapted to general use: nor should we envy those whose affections are so unimpressible, as not to be raised by their perusal to a higher tone of religious feeling, or so cold as not to derive from them something of that chastised fervour with which they are imbued by the anointing of the Holy Spirit, or so grovelling

as not to delight in accompanying the preacher in his flight beyond the circle of mortality, and expatiating with him in those higher regions with which he seems to be familiar.

Mr. Fawcett has given us a sermon upon Levit. vi. 13;—"The fire shall ever be burning upon the altar: it shall never go out;"—in which he endeavours to derive spiritual instruction from the hieroglyphics of the Mosaic economy. We confess that we are in general adverse to the curious system of allegorizing the plain and simple parts of Divine Writ; of making the most ordinary historical facts speak the language of a profound theology; of detecting hyperbole and metaphor in what appear, to homely minds, the plain maxims of morality distinguished by its chastity, simplicity; of tracing the history of Redemption in the habiliments of the Hebrew priesthood; and of suspending the whole substance of revealed religion upon the sockets and tenons of the tabernacle. No doubt the dawning effulgence of Divine Mercy casts a rich glow upon the whole structure of the Levitical worship. That luminous cloud which has since broke into a blaze of glory, with which the universe is filled, rested then upon the tents of Shiloh, and gilded the obscurity which it was not yet commissioned to dispel. Whoever delights to contemplate Him of whom Moses and the Prophets did speak, and the progressive manifestation of his Gospel from the earliest periods of the world, will find a rich and sacred entertainment in the annals of the Jews. But let him abide by those strong and distinguishing features of resemblance between the shadows of the Mosaic and the substantial verities of the Christian dispensation, which were obscure to none but the voluntary infidel and sophist. In the far greater part of the typical transactions which are recorded in the Jewish Scriptures,

the analogy, in some prominent parts, with the economy of Grace, under the New-Testament dispensation, is obvious and striking;—but he who shall attempt to explain the correspondence of all the minuter parts, will only bewilder himself and his readers in mazes of endless perplexity. We do not intend that the reader should particularly apply these remarks to Mr. Fawcett's illustration of the morning and evening sacrifices invariably exacted of the congregation of Israel. We admit that it is not difficult for a Christian to perceive, with him, how this ceremony may be regarded, in a general way, as symbolizing with the spiritual worship demanded under a more mature dispensation. At the same time, we do not follow him without much hesitation, throughout the whole of his attempts to trace, in the form and circumstances of these oblations, a symbolical representation of the spiritual sacrifices which are offered to Jehovah by true believers. By the altar he understands the heart, which sanctifies the gift. When he reads that an expiatory sacrifice was to be offered by the high priest, before the victim presented in the name of the whole congregation could find acceptance, he is reminded, that our religious services send forth no sweet-smelling odour, until the Father has been propitiated, and the sinner justified, by sprinkling of the blood of Jesus. In the fire which came down from heaven to consume the victim, he discovers an emblem of that Divine love with which the Holy Spirit kindles the affections of believers, and which breaks forth into ardent flames of devout meditation and prayer; and from the injunction against employing strange fires in this sacred ceremony, he infers, that no offerings are pleasing to the Most High but such as are consecrated by the pure and holy ardour of a heavenly charity, which cannot coalesce with any earthly

element, but demands entire possession of the altar. Neither does that part of the ordinance appear to him less intelligible, which prescribes that the fire should be ever burning, and on no account be suffered to go out; although only two daily sacrifices were imperatively appointed, one at the morning, and the other at the evening service. The instruction, which he conceives a Christian worshipper may collect from this regulation, shall be presented in his own words.

“The fire kindled upon the altar from above, was to be kept perpetually burning, and was never to go out. And it was the office of the priests to see to this; to feed it with fresh fuel every morning, and to guard the holy flame with all their care. The sacrifices were not continually offering: the stated daily sacrifices were only morning and evening; yet the fire was to be always burning, ready for any occasional sacrifice, whether it were a trespass-offering, or a peace-offering, or a freewill-offering, which any one might bring. And herein is a very principal point of resemblance, and the chief instruction of the text.

“Christians are not continually engaged in the actual service of prayer and praise. They also have their stated seasons of more solemn devotion morning and evening, when their prayer is set forth before God as the incense, and the lifting up of their hands as an evening sacrifice. During other parts of the day they are labouring with their hands, and engaged in the business of life like other men. But still, though tradesmen or labourers, they are also priests, and have the charge of the sanctuary, and are to guard the holy fire. Though they are not always praying, yet the fire is never to go out. Their chief work is to keep themselves in the love of God, so that their hearts may be in the frame for sacrificing all the day long; and may, on every occasion through the day, be sending up some tribute of praise and thanksgiving.” Vol. II. p. 376.

It may not be amiss, as we are touching upon this subject, to shew that the minute prescriptions with which the Levitical worship was traced out, may be satisfactorily

explained, without supposing that every line and feature of that worship had its counterpart in the Covenant of Grace. One reason may be found in their tendency to impress upon the Jews a deep and permanent sense of the sovereignty of God, and of his constant superintendance and particular providence in the government of the world. When they observed that Jehovah asserted his right of fixing the minutest circumstances of their worship, they could not suppose him unmindful of his great name and authority, or negligent in exacting the obedience of his creatures. They would find it easy to believe, that the finger which had so minutely delineated the most inconsiderable appendages of their religious ceremonies, had not been less exact in defining the moral duties of mankind; and that if Jehovah so accurately observed the breach of ritual misdemeanours, he would hardly be indifferent to the more flagrant offences against the laws of justice and mercy.

Again; as men are very apt to become remiss in performing duties to no visible person, and for no immediate and ostensible object, it was very expedient that the duties enjoined upon the people of Israel should be of a nature to require no inconsiderable occupation of thought and time. Had any thing been left to the option or good-will of the worshipper, it cannot be doubted that a gradual corruption would soon have overspread the temple-worship: the fires of the altar would have often gone out; and the service of Jehovah would have been profaned, hurried over with indifference, or curtailed with impious contempt. When this distemper had invaded the ceremonials of religion, all fear and knowledge of the true God must have rapidly decayed. For it should be remembered, that the life and substance of the religion of the Jews were not so much supported by that informing Spirit, which is

the special blessing of the Gospel, as by the external activity of rites and observances incessantly recurring. Had these been less peculiar or rigid, we may presume from the principles of our common nature, and from the actual instability of the Israelites, that their worship would soon have taken a new form and complexion from that of surrounding nations. An avenue having been thrown open to easy intercourse with their idolatrous neighbours, those vicious principles and practices would have speedily broken in; which even the strict singularities of the Mosaic code were not always sufficient to exclude. We therefore recognise the wisdom of God, in so involving that stiff-necked people in the trammels of a laborious ritual, as to render a defection from the true religion much more difficult.

It is also observable, that by taking immediately upon himself the entire direction of their religious services, Jehovah did much to convince the children of Israel of the abhorrence in which he held all human inventions in religion. So easy is it to depart from the reverence due to the word of God, and to be carried away by the impetuosity of pride and passion, by the preponderance of human authority, or the fluctuations of weak credulity, that when men are allowed to add, to diminish, or to vary ever so little from the express declarations of the Sovereign Dictator, it is not easy to conjecture at what novelties and extravagancies they may arrive. But in modelling the religious worship of his peculiar people, the God of Israel gave no licence to the follies and passions of the human heart: all was to be scrupulously copied out from the pattern given to Moses on the mount, and penalties were denounced for the smallest deviation from the prescribed model.

It may, perhaps, have entered into the counsels of Infinite Wisdom, to render the ceremonial law

burdensome, in order to make the gracious dispensation of the Gospel a more desirable event. The Jewish worshipper might well be solicitous for the arrival of that great Deliverer, emphatically denominated *the Consolation of Israel*, who should rid him from the yoke which the lawgiver had imposed, and introduce him to the glorious liberty of a free and spiritual worship.

We have only one remark further to add upon this subject. Although we are not so sharp-sighted as those who pretend to parallel the Jewish and Christian economies in every subordinate particular, conceiving as we do, that, with few exceptions, the one is adumbrated by the other only in the larger features and general outline; and though we cannot applaud the presumption which leads men peremptorily to decide upon the reason why a blue cloth was laid upon the table of shew-bread, while the covering of the holy vessels was scarlet; still we are of opinion that the exactness of Jehovah, in regulating the temple-service, suggests matter of consolatory reflection to the believer in Christ. It warrants the conclusion, that He who superintended a system of types and shadows with so vigilant an eye, is not less watchful in observing, not less jealous in protecting, a dispensation of so much more intrinsic dignity. Whatever has a place in the Messiah's spiritual temple has been contrived by the unerring wisdom of God, and shall contribute to the advancement of his magnificent undertaking. Those very circumstances which, singly examined, might appear to have no form nor comeliness, shall be found conducive to the strength and symmetry of the heavenly fabric. Not a colour is faultily disposed, not a pin misplaced; but the whole house is worthy of its glorious Architect, and shall come from under his hands without spot or blemish.

Above all, let us learn to submit

our own judgments to the counsel of God. There was matter enough in the plan of the tabernacle, and the disposition of its furniture, for the cavils of impious men among the Jews. There was much that human cunning might reprove, and more for which it never could account. And as this is designed for a specimen of the conduct of God in creation, in providence, and in redemption, let us learn to believe, that what is therein unaccountable to finite capacities may nevertheless be arranged with infinite skill; and that no posture is more suitable to our feeble reason, than humble expectation of the display of those ways and judgments which are far above out of our sight.

Mr. Fawcett's useful volumes close with a sermon on the profound mystery of Predestination, that fruitful source of contention, that rock against which all the forces of the human intellect have fretted and foamed themselves away. Our author has conducted this inquiry with much good sense and discretion; for his main object is to guard what he considers as the doctrine of Scripture against the perversions of ungodly men. It was not, we are persuaded, Mr. Fawcett's own expectation, that any one who has laboured with the metaphysics of this question would find his mind relieved from its difficulties by the perusal of this discourse; unless, indeed, he should be happily persuaded to forego the vain design of attempting its solution. It is a great point of wisdom to observe the boundaries which Divine Power has assigned to the successful enterprizes of the human understanding. So surely as men pass beyond the verge of scriptural light, they enter a region without waymarks or limits to direct their path or to confine their wanderings. To those who attempt to explore the profundities of the Divine foreknowledge, in which one deep calleth to another, we might apply the description given by Milton of

Satan's passage through the tumultuous domain of Chaos :

—————his sail-broad vans

He spreads for flight, and in the surging smoke

Uplifted spurns the ground; thence, many a league,

As in a cloudy chair ascending rides

Audacious; but that seat soon failing, meets

A vast vacuity; all unawares,

Fluttering his pennons vain, plumb down he drops

Ten thousand fathom deep.

It might lower the tone of passionate dogmatism to reflect, that in the course of many centuries, during which this arduous question has unhinged the wit and wearied the patience of the most ingenious and painful inquirers, no progress whatever has been made to a right understanding of it.

The opening of this sermon is well worthy of attention, and may furnish matter for useful reflection.

“As God is in his own nature incomprehensible, so his dispensations towards men partake of the same character, and are incomprehensible also. His judgments are unsearchable, and his ways past finding out. It becomes us, therefore, in contemplating the Divine proceedings, to be sensible how incompetent judges we are of what is fit and right for God to do. It is our wisdom to know where to stop; to be content with the things that are revealed; and not to aim at being wise above what is written, nor to pry with an eager and hurtful curiosity into those secret things which belong unto the Lord our God. But though the desire of intruding into things not seen deserves to be censured, as the effect of a proud and fleshly mind, yet all inquiry, even into the deep things of God, is not to be repressed. To a certain extent, even here, it has pleased God to lift up the veil which hides his dispensations; and to proceed *so far* with humility and reverence, is by no means unprofitable, provided only we bear in mind, that no conclusions drawn from doctrines which we very imperfectly understand must be suffered for a moment to interfere with known and evident truths. That God is love; that he is light, and that in him

is no darkness at all; that he is no respecter of persons; that there is no unrighteousness with him; that he is just, and wise, and good; are propositions so clearly laid down in Scripture, as not to admit of the possibility of a mistake. If, therefore, we see in any doctrine, what appears to militate against these first principles of religion, the reason must be, that we do not understand that doctrine. We must not, however, suppose ourselves at liberty to deny what is revealed in Scripture; or to say of any doctrine that it is not true, or that it is not to be understood according to the plain and natural sense of the words, merely because we cannot reconcile it with the acknowledged attributes of God. It may be true, notwithstanding this. Many things are evidently and undeniably true, which we cannot make to harmonize with the Divine perfections. As yet we see but in part, and our faculties in this imperfect state are not large enough to comprehend these great truths in all their bearings. The light of glory will explain all: meanwhile, we must submit our understandings to be taught of God, and be content to receive his word with the simplicity of little children. Every doctrine which God has revealed is calculated to form some holy grace in the heart; and therefore the Christian character cannot be complete, if any part of Divine truth be overlooked or denied. Besides, when men stand aloof from any truth whatever, when they forbear to examine it, they do not by this means leave their minds void of all impressions on the subject in question. Just views, which are the result of candid investigation and prayer, are indeed hereby prevented; but prejudices are not shut out; these crowd in the more as men avoid patient inquiry; and those who refuse to contemplate an object in its just proportions, reduce themselves to the necessity of beholding a distorted image of it.” Vol. II. p. 487.

Such are the sensible remarks by which Mr. Fawcett introduces his reader to this profound inquiry; or, we should rather say, endeavours to lead them away from subtle speculations to certain practical conclusions. We are disposed to admit that it may not be expedient for a Christian minister to withhold from his congregation those views of Pre-

destination which he apprehends to be *clearly* set forth in Scripture; provided always that he is modest and temperate in the enunciation of his opinions, and that the subject occupies no more than its due place in his ministrations. But may there not be a large class of persons, who, after having anxiously and perseveringly examined the question, remain in considerable doubt as to its just and scriptural solution, and who, therefore, deem it their wisest course to abstain from darkening counsel by words without knowledge? It will readily be allowed by thinking men—even among those who would maintain the obligation of explaining this dark subject, and by no one, we are persuaded, more readily than by our pious author—that there is, perhaps, no theological question on which so many have suffered themselves to deviate from the simplicity of the faith. They will readily agree with us, that it is also a subject which may very unseasonably be brought forward in the pulpit, and that the grand duty of the ministers of the Gospel is to preach the more plain and awakening doctrines of repentance and conversion, of faith in the atoning Sacrifice, of a new birth unto righteousness, and a holy conversation enriched with good works. Assuredly the first object of practical moment for perishing sinners, is not to speculate about the point from which a gracious God descends to fallen men, but to ascertain the point from which they must ascend to that Father of Mercies. It will be time enough, they will allow, to look more closely into the humbling or encouraging considerations which flow from the theory of election; when the fruits of a Divine faith have entitled us to the comfortable assurance that we are in the number of the children of God. Till then, at least, ~~at~~ speculations on the subject had better be forborne. They are not likely to produce any serious impressions on minds which

have hitherto revolted against the simple and solemn declarations of evangelical truth; but they may contribute to the perdition of souls, if they amuse, with fantastic conceits and vague anticipations, persons who should be rather employed in lowly prostrations before the Cross, and in fervent entreaties for sanctifying grace, the pledge and the earnest of forgiveness and of heaven.

To those, however, who deem it their duty to present to their congregation the subject of Predestination, we would strenuously recommend the example of Mr. Fawcett, both in the hallowed caution with which he treats it, and in the pains he takes to exhibit along with it the practical effects with which the term, whatever be its real import, is always connected in the inspired writings. It is very possible to enunciate a true proposition, yet in such a connection, and so divested of its proper accompaniments, as to convey a sense diametrically opposite to the truth. And this is done by the preacher who, while he enlarges on the sequel of the supposed *decree*, which terminates in the glorification of the elect, entirely passes over, or dismisses with a hasty and superficial notice, those antecedent provisions which render the permanency of faith and holiness indispensable to all who would inherit eternal life. How directly does the method of teaching used by the Apostles militate against such a system! By them men are invariably taught, that "God hath from the beginning chosen them to salvation, *through sanctification of the Spirit, and belief of the truth;*" and that they are "elect, according to the foreknowledge of God the Father, *through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*" The object of such representations is not to make the Christian pilgrim walk less-circumspectly; it is not to divert his eyes from the duties

of his holy calling, by fixing them upon its glorious prize; but it is to fortify his faith, and to animate his affections, that he may walk worthy of his high vocation, and make sure his election, by "always abounding in the work of the Lord." A wise and faithful minister will pursue a similar plan. He will take care to shew that the merciful purposes of God toward those whom he saves are accomplished by the new creation of their souls, which were dead in trespasses and sins; and that none can have the slightest ground for presuming, that he is enrolled in the register of life, until the fruits of his faith have appeared in his conformity to the Divine image. He will expose the dangerous dream of fancying ourselves to be the favourites of Heaven, when our earthly dispositions and our works of darkness bespeak us very opposite characters; and he will exhort his hearers not to be intent on prying into the hidden records of eternity, which are open only to Infinite Wisdom, but to endeavour to read the purposes of God towards them by the reflexions of his own light and Spirit in their hearts, and not by the delusive glare of pride and self-love. The sentiments of Bishop Jeremy Taylor upon this subject are expressed with his usual felicity: "As we take the measure of the course of the sun by the dimensions of the shadows made by our own bodies, or our own instruments, so must we take the measure of eternity by the span of a man's hand, and guess at what God decrees of us, by considering how our relations and endearments are to him."

So, again, the ambassador of Christ will be forward to shew, that none of his hearers are left without numberless proofs of the Divine forbearance and good will; that it is open to all to receive the grace which bringeth salvation; and that, if numbers perish, it is not because the oblation of Christ was made

inapplicable to them by Divine appointment, but because they have never appropriated it to their individual benefit by a lively faith.

Thus much, at least, will be allowed to be necessary to guard the doctrine of Election, if promulged, from misconstruction and abuse.

We would hazard one remark more before we quit this subject, and it is this, That whenever there does exist, in any one, a disposition to turn the grace of God into licentiousness, and to persist in sin, on the rash surmise that he is sheltered from its consequences under the eternal decrees of Jehovah, such a temper and conduct can be ascribed to nothing but a perverse depravity of heart. When a dissolute man is resolved to take his fill of sensual pleasure, he will naturally look about for any sophistry which can appease the troublesome suggestions of conscience; and according to his complexion, education, or other accidental circumstances, he will seek repose, from a distorted representation of some evangelical truth, from the pliant maxims of the world, or from the utter extinction of all principle and feeling. Doubtless such unhappy persons will sometimes pretend that they owe their emancipation from legal terrors to a confidence of the impunity promised to the elect. The fallacy of such reasonings, which are but a tissue of profligate and futile assumptions, is too obvious to need to be pointed out. No arguments, however, would avail to remove a distemper which lies in the heart, and not in the intellect. Such views can never be *honestly* entertained by any one who has rationality enough to constitute him accountable for his actions; because, independently of their intrinsic absurdity, they make against the plainest declarations of Scripture, which uniformly declares, that whoso hath within him the hope of immortality and glory will labour

to purify himself, even as Christ is pure.

We now dismiss these valuable sermons, in the persuasion that they will find that reception which they merit, with persons who love the truth as it is in Jesus, pure, simple, and unadorned. Some negligences of style, on which we have not thought it needful to animadvert, Mr. Fawcett will doubtless deem it expedient to correct in a future edition. To religious masters of families, who have exhausted their volumes of domestic instruction, Mr. Fawcett has rendered an important service; and they will be grateful to a writer who maintains, so forcibly and distinctly, the faith once delivered to the saints, at a time when false beacons are set up on every side, to lure simple souls into the gulf of the Antinomian heresy. It is our earnest prayer, that our author's strenuous and enlightened zeal may avail much to counteract the baneful influence of those wandering stars; and that all who deplorè the lukewarmness and sloth which have given a vantage-ground to the activity of deluded men, would unite, in watchfulness and prayer, to propitiate our offended God, and to avert the threatened judgment of having our candlestick removed out of its place.

Narrative of a Voyage to New Zealand, performed in the Years 1814 and 1815, in company with the Rev. Samuel Marsden, principal Chaplain of New South Wales. By JOHN LIDDIARD NICHOLAS, Esq. 2 vols. 8vo. London: Black and Son. 1817.

NOT only the "proper" but perhaps the most interesting "study of mankind is man," and in no form do our speculations assume a more affecting colour than when we behold our race in all the wild sublimity of nature, and free from those restraints which in civilized

society obliterate many of the native features of character, and reduce the species to a uniformity which, however beneficial for individual happiness and social intercourse, is certainly less picturesque and striking than the unsubdued energies of the half-clad savage. Peace, repose, comfort, with all the virtues and benignities of civilized life (to say nothing of religion) are blessings of so high a cast, and so infinitely surpass the brutal conduct and pleasures of the barbarian, that none but a few solitary admirers of an absurd and pestilent philosophy, "falsely so called," have been found to doubt which of the two deserved the preference. But, as a subject of occasional contemplation, savage life, whether from its distance from our personal habits and ordinary modes of observation, or from the strong features which characterize it, usually possesses a degree of interest which more polished nations fail to inspire. The inhabitants of towns and cities are beings that we understand; and it is only by the slighter differences which exist between them, and the incessantly varying play of passions and prejudices which mark their conduct, that interest is excited respecting their manners. But the wild inhabitant of woods and streams, who throws himself at night on the bare ground, under the shelter of a tree, or, at best, a crazy hut, and rises with the sun to seek his precarious plunder, rivalling in strength, in fleetness, and in the instincts of savage nature, the very beasts which share his trackless solitudes, is a being that immediately excites our curiosity and interest. It is true that the former class furnish more numerous points of observation in which their characters may be surveyed, and to those whose favourite study is the human heart, will continue to afford interesting subjects of speculation much longer than the savage, who is almost every where substantially the same, and whose

passions, by their very magnitude and excess, render his character easy to be developed and understood.

But, to balance this, there is one point of view which, to the devout Christian at least, renders uncivilized man a subject of fearful and permanent interest. He is partaker, in common with ourselves, of an immortal principle; he is heir to a future and never-ending existence; descended, with ourselves, from one common parent, he is inheritor of the same corrupt nature, and needs the same all-powerful redemption. Yet (doubtless for reasons which, if we could fathom them, we should see to be infinitely just, and wise, and good) he has been suffered to remain hitherto ignorant of that remedy:—the blood which was shed for the sins of the world has not purified his conscience, nor the voice of Mercy which invites “all nations, kindreds, people, and tongues,” to accept of the proffered salvation, reached his ears. Thus to the Christian he is rendered an object of deep interest and solicitude; and to afford to him the means at once of civilization, and of temporal and eternal happiness, has become at length, as it ought to have been long ago, a subject of anxious attention among various denominations of the Christian world.

The interest thus excited is constantly opening to our view new and unexplored countries, and gradually rendering us more fully acquainted both with the physical and moral character of mankind, in all its varieties. But we know not that in any quarter the benevolent exertions of missionary piety have introduced us to a race of men more worthy of exciting our interest, as well as our earnest prayers and endeavours for their welfare, than those whose character and country form the subject of the present volumes.

The islands denominated New Zealand appear to have been first visited in 1642, by Abel Jansen

Tasman, a Dutch navigator, who sailed from Batavia for the purpose of making discoveries in the Pacific Ocean. He explored the north-eastern coast; but being attacked by the natives, and having three of his men murdered, he did not attempt to land. The various other voyagers who afterwards touched upon the islands, all concur in the report of the wildness and barbarity of the natives, who have been uniformly described as a race of ferocious cannibals. It was forgotten how great were the provocations which they constantly received from the European sailors who passed near their shores, and who were in the habit of committing with impunity the most flagitious and unprovoked outrages amongst them.

It was reserved for the Rev. Samuel Marsden, his Majesty's principal Chaplain in the territory of New South Wales, to attempt the civil and religious improvement of these hitherto neglected barbarians. Of the pious zeal and activity of this valuable clergyman, and of his peculiar fitness for a service of so much difficulty and hazard, the readers of the Christian Observer need not to be informed. Encouraged by the success which had attended the endeavours of the English Missionaries at Otaheite, and undeterred by the objections made to a project which was esteemed, especially at Port Jackson, the most wild and chimerical, Mr. Marsden proposed to the Church Missionary Society, in 1810, the formation of a missionary settlement in New Zealand. The plan being adopted, Mr. Hall and Mr. King, with their families, went out as lay settlers, and were afterwards joined by Mr. Kendall, in the capacity of schoolmaster. The whole number of persons attached to the mission, including women and children, amounted to twenty-five.

These measures, however, had not been proposed or adopted without much previous investiga-

tion, for which Mr. Marsden, by his proximity to New Zealand, had many favourable opportunities. In addition to his general intercourse with such of the natives as were occasionally brought to Port Jackson by the different whalers, many of whom he took under his roof and treated with the greatest kindness, he had a peculiarly favourable opportunity of studying the character of two of the native chiefs, with whose names our readers are doubtless familiar—Tippahee and Duaterra. The former came from the Bay of Islands, where, by his own account, he appears to have been a ruler of great power and extensive possessions. His shrewdness of remark and nicety of discrimination are still remembered among the colonists, and served to impress both the governor and the other gentlemen who conversed with him, with a higher opinion than they had hitherto entertained of the understanding of the New Zealanders. Like most of the native chiefs, he was highly tattooed; a mode of disfiguring which rendered his appearance disgusting to an European eye, but which he sarcastically maintained was not more ridiculous than a custom which he saw prevail among gentlemen at Port Jackson of *plaistering the hair with powder and suet*. He could not reconcile the rigour of our penal code with his own ideas of justice. A convict having been condemned to death for stealing some pigs, Tippahee interested himself very warmly in favour of the culprit, maintaining that, if a man had stolen an axe or any thing of essential utility, he ought to die, but not for stealing an article of food, to which he was most probably prompted by hunger. On being told the nature of our law, and the necessity of such regulations for the security of property, he immediately exclaimed, "Then why do you not hang Captain — (pointing to a gentleman then in company), for he came ashore

in my country and dug up and stole all my potatoes;" a circumstance which it appears was literally true, and which is but one among the many instances of unprovoked aggression to which the New Zealanders have been subjected by the crews and commanders of European vessels.

The constant desire evinced by Tippahee for the civilization of his countrymen, with the gratitude he afterwards displayed on his return to his native shore towards the vessels that touched there, would have rendered his decease a greater loss than even it was, had he not been succeeded by that remarkable and interesting character, Duaterra, whose eventful history is too well known to require insertion. In addition to the thirst for useful knowledge which had been so strongly displayed by his predecessor, Duaterra had acquired, by means of a voyage to England, a large accession of new ideas; and being much attached to Mr. Marsden, by whom he had been discovered in the most abject condition at Portsmouth, and who had rescued him from the inhuman treatment which he received from the sailors, and procured his passage with himself to New South Wales, he entered fully into that gentleman's project for communicating Christianity and civilization to his countrymen, and guaranteed hospitality and kindness and protection, to such persons as should be induced to undertake the mission.

The course pursued on this occasion was that which the experience of former missions had proved to be the best and most effectual; namely, that of combining the two great objects just mentioned, or rather of rendering the one subsidiary to the other. To a people so deeply immersed in ignorance and barbarity as the New Zealanders, it seemed that religious instruction, to be imparted with advantage, should be commu-

nicated in connexion with a certain degree of civilization. It was not enough that the seed intended to be sown was good, but the ground must be rendered in some measure capable of its reception. For this purpose the introduction of the more simple mechanic arts, and the encouragement of a few artificial wants appeared highly important; and accordingly the Church Missionary Society wisely selected persons who, in addition to zealous efforts for the religious improvement of the natives, could instruct them in cultivating their ground, dressing their flax, sowing corn, building comfortable habitations, and, in short, could regulate and improve the whole system of their domestic economy. Added to this, the instruction of the native children having proved, in every missionary establishment, a most powerful, perhaps the most powerful instrument, of usefulness, Mr. Kendall undertook the important office of schoolmaster; and both himself and the other settlers, already mentioned, are described as being well adapted for the responsible stations to which they were appointed. In another respect, Mr. Kendall is likely to prove of essential benefit to the natives, by affording them medical assistance, particularly in those cases of inflammation in the eyes, which is almost the only common complaint among them. The access to them which he will thus obtain must also be highly favourable for introducing religious subjects to their notice with advantage.

It was for the purpose of establishing this settlement, to which we have thus referred by anticipation, that the voyage from Port Jackson described by Mr. Nicholas was undertaken; a previous one having been made, from the same place, by Messrs. Kendall and Hall, under Mr. Marsden's direction, to ascertain the temper of the inhabitants and the general probability of success. The report being fa-

vourable, Mr. Marsden and his company, including amongst others Mr. Nicholas, Messrs. Hall and Kendall, and their families and three native chiefs, *Duaterra*, *Shunghi*, and *Korr-korra*, with their attendants, set sail in the brig *Active*, of 110 tons, in November, 1814, having on board, in addition to thirty-five human beings, a considerable quantity of live stock of various kinds, for the use of the settlers, and articles, such as nails, axes, hoes, pieces of iron, &c. &c. for barter with the natives. The following is Mr. Nicholas's description of the three chiefs, from which we may gather a tolerably correct idea of the character of the natives in general.

"*Duaterra*, who was now in the full bloom of youth, was a man of tall and commanding stature, great muscular strength, and marked expression of countenance: his deportment, which I will not hesitate to call dignified and noble, appeared well calculated to give sanction to his authority, while the fire and animation of his eye might betray, even to the ordinary beholder, the elevated rank he held among his countrymen. But besides having from nature a set of regular and expressive features, his face formed in other respects an agreeable contrast to those of his fellow chiefs; for it was not disfigured with the disgusting marks of the tattoo, nor had any other extravagant arts been employed to give it an unnatural embellishment. His complexion was not darker than that of the natives of Spain or Portugal, and in general the lineaments of his countenance assumed the European character. But, however prepossessed by his personal appearance, I was much more forcibly struck with his correct and unobtrusive manners, which, totally contrary to what might be expected from one who had only for so short a period mixed with civilized people, and those only of the rudest order, common sailors, were not only extremely proper and well regulated, but even polite, engaging, and courteous. Thus do we often find Nature spurn the meretricious aids of art, while, asserting her own superiority, she raises, even among a nation of barbarians, a distinguished model of the

wonders she can effect, and which in every age and country must entitle her to the pre-eminence she claims. Duaterra, like Peter the Great, if I may be allowed in this instance to compare the obscure chief of a savage tribe with the mighty emperor of a comparatively savage nation, laboured with indefatigable industry at all sorts of employments; but particularly agriculture, which he wished to introduce among his people, and spared no pains that he might be enabled to instruct them in it on his return. He had the advantage, as I before observed, of being able to speak the English language so as to be easily understood, having made some proficiency in it during the time he was on board the ship; and he found this of considerable service to him in his endeavours to improve himself.

“Shunghi, a chief of superior rank, and more extensive power than Duaterra, in whose neighbourhood he resided, was induced by his representations to accompany him to Port Jackson. This man had not the same robust figure as Duaterra; but his countenance was much more placid, and seemed, I thought, handsomer, allowing for the operation of the tattoo which it had undergone, while it wanted that marked and animated severity which gave so decided a character to the face of his companion. As the mind of Duaterra was disposed chiefly to the pursuits of agriculture, and the desire of acquiring a perfect knowledge of the methods we employed in all its stages, so the genius of Shunghi was bent exclusively on mechanics; for which he shewed an evident predilection, and gave some extraordinary proofs of his skill and ingenuity. I have seen myself an admirable specimen of his abilities in this line, considering the very rude and imperfect instruments which he was obliged to use on the occasion. It was a gun that he brought over with him, which he had stocked in so complete a manner, that even the most expert and finished mechanic could not possibly have done it better with the same implements, or have afforded in any one part nicer or more ingenious samples of execution. While at the colony, he gave a still greater proof of his genius by a carving on wood, which excited the admiration of every body who beheld it. The subject represented was the head of a New Zealander, and the features were described with an astonish-

ing boldness and fidelity, while the fantastic and chequered convolutions of the tattooing were delineated even with a mathematical precision. This man had the reputation of being one of the greatest warriors in his country, yet his natural disposition was mild and inoffensive, and would appear to the attentive observer much more inclined to peaceful habits than to strife or enterprise; a strong instance that man is in every state the creature of education, and liable to be impelled by circumstances to which very frequently neither his head nor his heart will lend its concurrence.

“The other chief, whose name was Korra-korra, was the very opposite of the two I have described in habits and disposition, and possessed a soul that seemed to have been cast in quite a different mould. Despising the arts of peaceful industry to which they so sedulously applied themselves, war only was his delight; and to this all his thoughts were turned with an impatient avidity and wild enthusiasm that sometimes assumed the aspect of ungovernable violence. He never recounted the battles he had fought, or the foes he had conquered, without being transported with a kind of furious exultation: and when desired to sing the war-song, and give a description of his mode of attack, his gestures and manner became outrageous to the very extreme of frenzy; a savage fury took possession for the time of all his senses; his whole frame shook with rage; his eyes glowed with the most horrible ferocity; and, lost in the madness of his passion, the man appeared transformed into a hideous demon of insatiable vengeance. Yet though his soul was led away by this most violent propensity to war, let it not be inferred at the same time, that it was altogether incapable of feeling the influence of the softer affections. No, quite the contrary: the tear of remorse could stream from his eye for having offended any person who had rendered him a kindness; and the expressions of his gratitude, ardent and sincere, left no doubt that his heart was susceptible of its liveliest emotions. I have myself repeatedly seen his turbulent mind yield with easy pliancy to sentiments like these; and although it would have been next to an impossibility to dissuade him from his favourite pursuit, and reconcile his ideas to sober avocations, still the reprimand which

he was conscious of deserving would instantly subdue the vehemence of his temper, and even melt his soul in the bitterness of compunction. Furious to a degree when provoked, his rage knew no bounds; but when well treated, he was both gentle and affectionate; and such too was his fidelity, that when once conciliated by friendship, it might for ever after be confidently relied upon. In his person he might be considered a good specimen of the generality of his countrymen." Vol. I. pp. 23—29.

Scarcely had the passengers embarked, when symptoms of gloom and sullenness became visible in these three chiefs, whose favour was of essential importance for the success of the plan. This strange alteration was particularly remarkable in Duaterra, whose lively countenance became overcast with a morose melancholy and dejection. The cause was at length discovered by Mr. Marsden, who was informed by Duaterra himself, that he deeply regretted the encouragement he had given to the missionary settlement; for that a gentleman at Sydney had disclosed to him, that it was but a pretext for introducing the English into New Zealand, with a view ultimately to destroy the natives, or at least to dispossess them of their country, and reduce them to slavery, as had been done in the colony of New South Wales. The name of this gentleman is not known, the chief having too high a sense of honour to disclose it; but whoever he might be that could invent so base and infamous a calumny—a calumny which might have cost the lives of every European that touched on the islands, and have effectually debarred them from receiving the light of civilization and Christianity—we can only hope that he has lived to repent of, and obtain pardon for, so unfounded and unprovoked a slander. Happily it did not take effect; for Mr. Marsden, convinced of the impossibility of establishing a mission among a people such as he

knew the New Zealanders to be, without the full concurrence of the chiefs, offered instantly to return to Sydney Cove, and never more to think of holding any intercourse with the country. Duaterra, thus convinced of the falshood of the report, and feeling all his zeal for the civilization of his people return, and which nothing but so infamous a deception could have made him for a moment forget, implored Mr. Marsden to proceed, promising, as before, his protection and assistance to the missionaries who should be employed in the service. At the same time, he honestly confessed, that he would not, after such a report, answer for the conduct of the other chiefs, who had not the same opportunities of knowing Mr. Marsden's intentions as himself; and he, therefore, urgently requested, that the settlement should be established in the Bay of Islands, where he and his tribe could easily protect it. This being promised, Duaterra immediately resumed his usual cheerfulness, and the ship proceeded towards her destination.

Among other plans for the protection of the natives, and the consequent security of the settlers, his Excellency the Governor of New South Wales issued a proclamation to prevent the wanton incursions of, and depredations committed by, the crews of vessels touching on the islands, and appointed Mr. Kendall a magistrate for this purpose; without whose permission, certified in writing, no subject of the British Crown was either to land; or to take a native on board. This and the other measures employed for so just and humane an end, we are sorry to say, have not yet proved effectual. Instances of theft and cruelty on the part of British subjects towards the unfortunate islanders still continue to occur; and doubtless many atrocities are perpetrated which will never be known till that sad day of account, when the oppressor and the oppressed shall appear together

before a far higher tribunal than that of their fellow-men. Both the Church and the (London) Missionary Societies have expressed their hopes, that the English Government will take up the subject: nor without reason; for not only are all religious exertions materially impeded, but the very safety and existence of every vessel and colony in the South Seas, exposed to the retributive vengeance of savages, whose first and strongest principle is that of retaliation for an injury. The effects of this revengeful principle will appear but too forcibly from the following tragical occurrence.

"The *Boyd*, a ship of about five hundred tons, commanded by Captain John Thompson, was chartered by Government, in 1809, to take out convicts to Botany Bay, when, having completed her charter-party, and taken a number of passengers for England, she proceeded to New Zealand for a cargo of timber. The captain, I believe, intended this timber for the north-west coast of America, where it was to have been disposed of; but unfortunately both himself and the crew were surprised and massacred, by George (a native chief) and his tribe, while the vessel, accidentally taking fire, was burnt down to the water's edge. Having thus given the short history of this ill-fated ship, I shall now relate the particulars communicated to us by George, who seemed very desirous of extenuating his own atrocious criminality. I must, however, justly observe, that if the following account can be relied upon, the provocation he had received was very great, and such as at all times would lead a barbarian to the most horrible revenge.

"He stated, that himself and another of his countrymen being together at Port Jackson, they both agreed with Captain Thompson to work their passage to their own country. It happened, he said, however, that he was taken so ill himself during the voyage, as to be utterly incapable of doing his duty; which the captain not believing to be the case, and imputing his inability to work rather to laziness than indisposition, he was threatened, insulted, and abused by him. George attempted to remonstrate against this severe treat-

ment; but the captain being a man of a choleric temper, this only exasperated him the more, and it was in vain that the other told him he was a chief in his own country, and ought to be treated with some respect, urging at the same time his illness, and assuring him that this was the only cause that prevented him from working. The enraged captain would pay no regard to what he said, but calling him a *cooksee cooksee* (a common man), had him tied up to the gangway, and flogged most severely. This degrading treatment of the captain towards him taking away all restraint from the ship's company, he was subject, during the rest of the voyage to their taunts and scurrilities; and they persecuted him, he said, in every possible way that they could devise.

"Such treatment, it will readily be supposed, must have sunk deeply into a mind like George's, and the revenge he meditated was no less terrible than certain. But whether he resolved on it during the voyage, or had afterwards formed the diabolical design, I was not able to discover; though I imaginè he had conceived it before he got on shore, as he told the captain very emphatically, while he was derided by him for calling himself a chief, that he would find him to be such on arriving at his country. This, however, might have been said without any other idea than to assure him of the fact, and was a natural reply enough to his taunting incredulity. But a stronger circumstance than this, leads me to suppose that George had determined on his horrid purpose while he was yet on board. On their arrival at New Zealand, the captain, induced most probably by his suggestions, ran the ship into Wangeroa, a harbour which I believe had never before been entered by any European vessel, and which, lying in the very territory of the chief whom he had so ill-treated, was recommended, I doubt not, to make his destruction inevitable. He would not acknowledge to us that he himself suggested this harbour to the captain as the most convenient place for him to take in his cargo, though from his evasive answers I am fully persuaded he decoyed him into it.

"The ship being now anchored in his own harbour, the captain, he informed us, sent him on shore; having first stripped him of every thing English he had about him, to the very clothes he had on, which were also taken from

him; so that he was received by his countrymen almost in a state of perfect nudity. To these he instantly related all his hardships, and the inhuman treatment he had received on board: while enraged at the detail, they unanimously insisted on revenge, and nothing short of the destruction of the captain and the crew, and taking possession of the vessel, could satisfy their fury. This he promised to do, and the work of slaughter was now about to commence, while the devoted victims remained unconscious of the infernal project.

"The imprudence and temerity of Captain Thompson assisted that vengeance which his misconduct had roused, and were now displayed in too evident a manner. Never once reflecting on the character of the savage, whose favourite passion is revenge, and not considering that his own tyranny had provoked the most signal retaliation that could be taken, he had the rashness to leave the ship unprotected, and taking a boat's crew with him, proceeded to the shore, where a horde of outrageous cannibals stood prepared for his destruction. The duration of this dreadful tragedy was short. He had scarcely landed, when he was knocked down and murdered by Tipponie; and his sailors, unhappily sharing the same fate, were all stripped by the barbarians, who immediately appeared dressed in the clothes of their victims, and went on to the ship to complete the carnage. Arriving at the ship with their revenge unsatiated, and still raging for blood, a general massacre of the remaining part of the crew, together with all the passengers on board, immediately ensued; and with the exception of four individuals, neither man, woman, nor child, of all that had left Port Jackson, escaped the cruel vengeance of their merciless enemies. It was in vain they sought to conceal themselves; they were soon discovered with a fatal certainty, and dragged out to suffer the most excruciating torments. Some of the sailors, running up the rigging, with the hope that when the fury of the savages should have subsided, their own lives might be spared, met the same fate as the rest of their unfortunate companions. Coming down at the request of Tippahee, who had, on that dreadful morning, come into the harbour from the Bay of Islands, they put themselves under his protection; and though the old chief did all in his power to prevent their

being massacred, his efforts were unavailing, and they fell before his eyes, the last victims in this last scene of blood and horror. But here I am wrong: this was not the last scene; for there was one more at which humanity will shudder, as well as the person who records it. These savages, not satisfied with the vengeance they had already taken, and true to their character as cannibals, feasted themselves on the dead bodies of their victims, devoting the mangled flesh all their insatiable appetites were completely glutted." Vol. I. pp. 143—149.

The relics of the Boyd were to be seen every where when Mr. Marsden arrived in the islands. A barbarous act of retaliation was perpetrated by the crews of four or five whalers, which happened to enter the Bay of Islands shortly after the massacre. They landed on a small island, where Tippahee and his tribe resided, and, impatient for revenge, commenced an indiscriminate slaughter of the inhabitants, sparing neither age nor sex, burning their houses, and destroying their plantations. If any thing be wanting to increase the horrors of this carnage, it is the circumstance, that the self-constituted avengers inflicted their cruel retribution on a guiltless tribe; whether wilfully, or deceived by the misrepresentations of one of the hostile chiefs, does not clearly appear. Mr. Marsden affectingly observes: "I never passed Tippahee's island without a sigh. It is now desolate, without an inhabitant, and has been so ever since his death; the ruins of his little cottage, which was built by the kindness of the late Governor King, still remaining."

To relieve our readers after this painful narrative, we shall give an incident or two of a different kind that occurred during the voyage.

"That pride and vanity are closely allied to ignorance, is a fact that needs no illustration; and I was not a little amused, this day, with witnessing the connection between them. *Morra-koria*, while at the colony, was much struck with the formal respect paid to Gover-

nor Macquarie, and used to dwell with a kind of envious admiration on the great power with which he was invested; calling him frequently *nuee nuee arekee*, (a very great king), and appearing evidently anxious to be raised himself to a similar situation. Imagining, therefore, he would add to his dignity to hold for Macquarie the model of a monarch, he was resolved to copy the formalities of his rank, as closely as possible, and even to assume his very name, in order, if possible, to identify himself with his envied prototype. His behaviour this morning was truly ludicrous, his imagination being more than usually inspired with this self-created importance. On my going up to salute him, and in a familiar manner addressing him by his name, he immediately drew back, with an affected and haughty air, telling me, he was not Korra-korra, but Governor Macquarie, and expected I would salute him as such. Willing to indulge him in his capricious vanity, I instantly made him a low bow, and paid my respects to him as the governor; upon which, aping the manner of his excellency, he held out his hand to me as a mark of his condescension, and made at the same time a slight inclination of his head. He seemed anxious that I should think myself highly honoured, for being thus noticed by a person of his exalted station; and told me he would never again go by the name of Korra-korra, but, on his arrival at New Zealand, should always be called Governor Macquarie. Thus even are the rudest barbarians dazzled with the distinctions of office, and the pageantry of power." Vol. I. pp. 49, 50.

"Tui, whom I shall now introduce to the reader as the brother of Korra-korra, seeing me on deck this morning with my spectacles on, and looking at some birds which were flying about the ship, inquired, with an arch smile, if I could *tickee tickee* (see) the Brush Farm, my place of residence in New South Wales. As our distance from it at the time could not have been less than four hundred and fifty miles, this was considered an excellent joke by his countrymen, who laughed heartily at it; nor, indeed, did I think it myself a bad specimen of that sly sort of humour, in which they all seem to delight. Sallies of the gayest mirth and pleasantry frequently break out among them; and I have never met with a people who are

less inclined to sullen retirement, or more disposed to social hilarity. In fact, they are never reserved, unless when they imagine themselves ill-treated, or conceive that some design has been formed to do them an injury; and, in these cases, their natural disposition immediately gives way to all the dark broodings of adventitious passions.

"On many occasions, their mode of expression is emphatically significant. Duaterra, in telling us that it was impossible for a thief to escape punishment in New Zealand, (for if not detected by man, the all-seeing vigilance of the Deity was sure to discover him), made use of the following remarkable words which are not only forcible, but highly poetical. The *Etua* (God), says he, rises upon him like a full moon, rushes upon him with the velocity of a falling star, and passes by him like a shot from the cannon's mouth. Such was the exact tenor of the expression he made use of, as nearly as I could collect it from the notion I had of his language; and I was forcibly struck with so extraordinary a description." Vol. I. pp. 64, 65.

About the middle of December, flocks of gannets and petrels began to fly around the ship in all directions; and on the 17th she arrived off the North Cape, where Mr. Marsden, anxious to open a friendly communication with the natives, immediately sent the chiefs with three of their countrymen on shore, to invite some of the people to come on board. In a short time several canoes approached the vessel, and an amicable traffic commenced; the natives, notwithstanding several disputes which had lately occurred with European ships, trusting themselves with the utmost confidence on board the *Active*, where Mr. Marsden and the other passengers took care they should be treated with such fairness and prudence as might effectually conciliate their attachment. The general impression left upon Mr. Nicholas's mind, both of the inhabitants and the country, was as follows:—

"Though I had often seen New Zealanders before I approached their coast, I never thought, it likely they could be so fine a race of people as I now

found them. In their persons they generally rose above the middle stature, some were even six feet and upwards, and all their limbs were remarkable for perfect symmetry and great muscular strength. Their countenances, with few exceptions, were pleasing and intelligent, and had none of those indications of ferocity which the imagination naturally attributes to cannibals. They displayed, on the contrary, strong tokens of good-nature and tender feeling, and I thought I could trace in many of them, some of the finest evidences of human sympathy. Though too often ill-treated by Europeans, they shewed not the least distrust of coming among us, and I could wish to ascribe it to any other cause than the mere impulse of curiosity." Vol. I. pp. 96, 97.

"The coast at the north cape presents to the eye of the passing observer, a bold and romantic appearance. A narrow neck of land, running out to some distance, forms a promontory, which is the eastern side of a small bay; while the prospect to the westward lies completely open, and discloses to the view a continued expanse of fertile grounds, swelling on the sight in beautiful irregularity, and covered, even to the water's edge, with perpetual verdure." Vol. I. p. 99.

Having taken leave of their new visitors, who left them with evident marks of regret, and impressed with very favourable opinions of their intentions in visiting the country, they stood out to sea, and directed their course towards the Bay of Islands, which was not many leagues distant. Passing through Doubtless Bay, the coast of which exhibits the most sublime and picturesque scenery, very similar, it is said, to the stupendous views on the coast of Norway, they found themselves on the 19th December, in front of the harbour of Wangeroa, the scene of the fatal tragedy of the Boyd.

"The coast in this part possesses more inviting attractions than I have any where else witnessed. Two ranges of high mountains running in a parallel direction with it, as far as the eye can reach, form a most interesting contrast with the numberless small hills which rise below them, and are always clothed

with the freshest verdure; while a variety of little islands, detached from each other, but mingling with the scene, guard, as it were, the openings of the different harbours, and seem to rest beneath the wild projections of the coast in peaceful security." Vol. I. pp. 106.

At the islands called *Whangaroa*, where the ship next anchored, Mr. Marsden, with Mr. Keppel, and our author, and the New Zealanders, immediately landed.

"The huts were constructed on a very simple plan, and had evidently a greater regard to room than to convenience: indeed, nothing of the latter description was at all to be seen. They all appeared much of the same dimensions, and were generally about fourteen feet in length, and eight in breadth, but the height was never more than four. The buildings were composed of sticks and reeds interwoven with each other, but so very imperfectly, and with such little care to guard against the changes of the weather, that the appearance was extremely wretched. Windows were never thought of; and the hole which was intended for a door was so very low and narrow, that it required them to crawl on their hands and knees in order to squeeze themselves in and out through it.

"Yet these miserable structures derived at the same time a peculiar degree of interest from the surrounding scenery; and a neat well-cultivated little garden attached to each of them, formed a kind of contrast to the hut itself, which was singularly picturesque. These gardens were planted with turnips, *coomeras*, or the sweet potatoe, and the common potatoe.

"Within a short distance of the huts we happened to find one old man, who was the only person of all the inhabitants that our presence had not intimidated. He was sitting on the ground with *Korra-korra*, and betrayed not the least indications of fear as we approached him. Saluting him in the most respectful manner, by applying our noses to his, he received us with much apparent kindness, and we made him a present of a few nails, which he seemed very happy to get." Vol. I. pp. 109, 110.

"The plant which grew in greatest profusion, and met our eye in every direction, was the flax-plant, which flour-

rished equally in the most exposed, as in the best sheltered situations. This plant, which is indigenous, the natives convert to a variety of purposes. It supplies them with excellent materials for cordage, and fishing-nets, and, in a variety of other respects, requiring little trouble. The plant grows from five to seven feet high, and bears a strong resemblance to the common flax, but the stem is much thicker, and the flowers less expanded, and of a red colour: the leaves both in shape and size are exactly the same, no sort of difference being perceptible." Vol. I. p. 111.

The flax has been manufactured at New South Wales, and samples have been brought to England; but the experiment has not yet been attended with complete success, though there are still hopes that it will prove a valuable staple commodity to the New Zealand Islands. Fern grows here in inexhaustible quantities, and is of the utmost importance, as the people, in a great measure, subsist upon the roots of it, from which they prepare a kind of bread.

While on shore our voyagers had an opportunity of seeing a New-Zealand camp, the particulars of which are thus described:—

"During the whole ceremony of our introduction, the old woman never ceased waving the red mat and repeating a number of words, which, according to Duaterra, were prayers exclusively designed for the occasion, and suggested the first moment she beheld us. Though the signal of the mat had set our minds completely at rest, and removed all apprehensions of danger, yet another auspicious one was now to be given, which was still more significant and confirmatory. Duaterra and Shunghi, standing up with an air of unreserved confidence, fired off their loaded pistols, while their rival chiefs, George and Tippouie, doing the same, I thought proper to follow their example, and immediately discharged my fowling-piece. This conclusive signal of amity was regarded by the warriors, who had hitherto remained silent spectators, as the prelude to their commencing themselves; and instantly a report from six or seven muskets was

heard to reverberate in our ears; and spears and fire-arms coming together in deafening collision, the noise very soon became insupportable. It would be hard to say which was more tormented during this conciliatory exhibition, the ear or the eye; for the war-dance now commencing, was attended with such frightful gesticulations, and such horrible varieties of convulsive distortions, that to see was no less painful than to hear. Yells, shrieks, and roars answered in responsive discord to all the clashing fury of their weapons, and the din made by this horde of savages might inspire even the most resolute mind with terror and dismay.

"The chiefs were now in perfect harmony with each other; and the furious clamour having ceased, I had an opportunity of meditating on the scene before me, while Mr. Marsden stood in conversation with George. It was certainly a grand and interesting spectacle. These savage warriors, amounting to about a hundred and fifty of as fine men as ever took the field in any country, were encamped on a hill which rose in a conical shape to a considerable height; and the many imposing singularities they presented, were such as to excite a particular interest in the mind of the beholder. Few of these men were under six feet in height, and their brawny limbs, their determined countenances, and their firm and martial pace, entitled them very justly to the appropriate designation of warriors.

"The general effect of their appearance was heightened by the variety of their dresses, which often consisted of many articles that were peculiarly becoming. The chiefs, to distinguish them from the common men, wore cloaks of different coloured furs, which were attached to their mats, and hung down over them in a manner not unlike the loose jackets of our hussars. The dress of the common warriors only wanted the fur cloaks to make it equally rich with that of their superiors, for it was in every other respect the same, and sometimes even more showy. Many of them wore mats, which were fancifully worked round with variegated borders, and decorated in other respects with so much curious art as to bespeak no less the industry than the exquisite taste of the ingenious maker. The mats of others among them were even still more beautiful, for they were of a

velvet softness and glossy lustre, while ornamented with devices which were equally tasteful with those I have described. These mats were all made from the flax, and some dyed with red ochre, so that the appearance they presented was gay and characteristic. Each individual wore two of them, and some even more, the inside one being always tied round the waist with a belt similar to that I have already described in another part of this work. In this belt was stuck their *pattoo pattoo*, which is their principal war instrument, and carried by them at all times, no less for the purposes of defence and attack, than as a necessary ornamental appendage." Vol. I. pp. 128—131.

"Many of them had decorations which never failed to remind one of their martial ferocity. These were the teeth of the enemies they had slain in battle, which hung down from the ears of several of them, and were worn as recording trophies of their bloody conquest. But ornaments less obnoxious than these to the civilized beholder, were frequently seen among them, and I observed some of green jade that were extremely curious. However, I could not suppress my emotions on seeing the dollars that were taken from the plunder of the unfortunate Boyd, suspended from the breasts of some of them, and all the horror of that cruel transaction was revived in my mind." Vol. I. pp. 131, 132.

"Their instruments of war were as diversified as their dresses and decorations, and the weapons of no two of them were exactly the same in shape and dimensions. The greater part of them carried spears, but these were all of different lengths, and otherwise made in such a manner as to preclude the idea of uniformity." Vol. I. p. 132.

"The ingenuity they evince in making these weapons is really surprising; and I am fully convinced that none of our best mechanics, with all the aid of suitable tools, could finish a more complete piece of workmanship in this line than one of these savages, whose whole technical apparatus consists of a shell or a sharp stone. Tipponie, who, I must now observe, was the brother of George, had a weapon of this description which he had beat out of some bar iron, and the polish it displayed was so very fine, that I could not have thought it possible for it to have been effected by the sim-

ple process of a New Zealander, had I not many other proofs of the astonishing ingenuity of these people." Vol. I. p. 134.

"The fated crew of the Boyd were still present in my mind, and I thought that I was at that very moment surrounded by the cannibals who had butchered them, and I saw the very weapons that had been used in the slaughter, caused a chill to pervade my frame." Vol. I. p. 135.

Such was their camp, and perhaps our readers would like, by way of contrast, to be introduced to their dormitory.

"The ground was our bed, and we had no other covering than the clothes we wore; while stretched at full length under the broad canopy of heaven, we prepared for repose, and feared not to close our eyes in the very centre of these cannibals. They proved themselves worthy of such confidence, and in no instance did there appear the least disposition to take advantage of it. I slept tolerably well for some part of the night, and awaking at the dawn of day, a scene, the strangest that can be imagined, presented itself to my view. An immense number of human beings, men, women, and children, some half naked, and others loaded with fantastic finery, were all stretched about me in every direction; while the warriors, with their spears stuck in the ground, and their other weapons lying beside them, were either peeping out from under their *kakahous*, or shaking from off their dripping heads the heavy dew that had fallen in the night. Before sunrise they were all up, and being invigorated and refreshed by that profound sleep which health is always sure to invite, they rose with lively spirits to their desultory pursuits." Vol. I. pp. 154, 155.

No other particular events occurred till the arrival of our voyagers at Ranghoo in the Bay of Islands, the scene of their destination. Here, as almost every where else, they were followed by crowds of natives, who expressed no little surprise at their dress, their actions, and still more at the *tao-oo-oo-oo* (cows and horses) which they had brought with them. This day's

adventures afforded a signal triumph to Duaterra. It seems that after his former visit to Port Jackson he had given his countrymen a description of the horse, and the most a goodling it; but the account, and the preposterous that he and numerous, their incredulity and most indiffis narrative. Having he are affe this animal, he described a large *corraddee* (dog), and informed his countrymen, that by means of these animals, men and women were drawn from place to place in land canoes (meaning carriages). Some listened indignantly, others stopped their ears at the monstrous relation; while the more curious determined to try the feasibility of the experiment, by mounting upon the backs of their pigs, which they were sure were fitter for the purpose than the *corraddees*; but finding themselves quickly tumbled in the dirt, they were soon glad to join their countrymen in execrations upon poor Duaterra, the author of all the mischief. To see therefore Mr. Marsden *bona fide* mounted on his *corraddee*, and riding up and down the shore, was no slight triumph to the chief, while it seemed to convey an impression to the astonished natives, that the English were certainly more than mortal beings.

Without following Mr. Nicholas through the subordinate voyages and excursions connected with his narrative, we shall simply state a few of the leading discoveries and results. The country appeared in general fertile, and well wooded and watered: iron and manganese were found in it; the former in considerable quantities in the neighbourhood of Mercury Bay, and doubtless it might be discovered in other places. The situation, as compared with New South Wales, appears to claim a very decided superiority in soil and climate: the vegetables sown by Captain Cook in his visits, had become remarkably luxuriant. The native

herbage is confined to a few species: the esculent roots given to the inhabitants by Europeans, are the potatoe, the cabbage, the turnip, and a species of the yam; to which wheat and other useful productions have now been added. The animal kingdom includes but few species, and no noxious reptiles were seen or heard of by Mr. Nicholas. The coast abounds in fish, to the abundance and delicate qualities of which travellers, especially Captain Cook, have borne ample witness.

It is, however, to the character and customs of the natives that we intend to confine the remainder of this article. Their vices and their virtues are equally those of untutored savages, and will perhaps appear more correctly displayed in the preceding extracts, and those which we are about to give, than from a more precise and connected abstract. Their love of war, and their cannibalism must have already sufficiently disgusted the reader. As a contrast, we cannot but notice their ardent attachment to their friends and countrymen, of which many affecting instances appear in Mr. Nicholas's narrative. An interview between the rough and surly Korra-korra and his aunt, is thus described:—

“ The chief, falling upon her neck and applying his nose to her's, continued in this posture for some minutes, each talking in a low and mournful voice; then disengaging from each other, they gave vent to their feelings by weeping bitterly, and indulged those overpowering sensations which in such minds are always produced by excess of joy. It was impossible to remain an unconcerned spectator; and though I mean not to proclaim to the world my own sensibility, I must say, at the same time, that I could not withhold the tear of feeling at this interview. Mr. Marsden also, I believe, yielded to the softness of human nature; and indeed, it were no praise to the heart, that could on this occasion repel the gentle emotions of tender sympathy. The brave and hardy chief remained for about a quarter of

an hour leaning upon his musket, with the big drops rolling down his mauly cheeks, when one of the young women, a daughter of his aunt, approached him; and a similar scene immediately ensued between them. Though I knew him to be a man of extraordinary sensibility, I never thought it possible that his feelings were so acute as I now beheld them: he no longer appeared the same being; the vehemence of his soul was completely lost; and while he hung with endearing tenderness on the neck of his relation, his countenance displayed all the fine sympathies of unadulterated nature. As for the woman, she was so affected, that the mat she wore was literally soaked through with her tears. Tui, who prided himself on being able to imitate our manners, and was anxious to copy our behaviour in every particular, told me that *he* would not cry, he would behave like an Englishman, and began to enter into conversation with me, evidently forcing his spirits the whole time. However, his fortitude was very soon subdued; for being joined by a young chief about his own age, and one of his best friends, he flew to his arms, and bursting into tears, indulged exactly the same emotions as the others." Vol. I. pp. 116—118.

"In a short excursion which we took on this day, we fell in with a family, living entirely by themselves, remote from any village, and in a perfect state of seclusion. It consisted of a man with his head wife, two subordinate ones, and three or four very fine children. The harmony and happiness in which they appeared to live together, their content and cheerfulness, and the social cordiality that prevailed among them, were gratifying to behold; and our imaginations were carried back to those days of primeval simplicity, when every man lived quietly under his own vine, and enjoyed as his best riches, the innocence of his heart and the fruits of his industry. This peaceful family had much of the character of those patriarchal times; and strangers to all artificial wants, they supplied by their daily labour sufficient means for that simple mode of life which constituted their greatest happiness." Vol. I. pp. 258, 259.

It is not very favourable to this state of things, that both slavery and polygamy are permitted. Duaterra himself had

three wives, one of whom, a favourite, committed suicide on account of his death—an act which it appears is not uncommon, and which was always spoken of with applause, as a mark of fidelity and attachment. Indeed their ordinary respect for the dead appears from numerous instances in the present volumes.

"As we proceeded along the shore, I observed a piece of wood stuck in the ground at the foot of a large tree, solidly carved and painted with red ochre. Wishing to ascertain for what purpose it was placed there, I was advancing towards it, when my companion, stopping short and crying out '*taboo, taboo*,' gave me to understand that a man was buried there, and desired me not to approach it. With this injunction I thought it right to comply, though on learning what the piece of wood was designed for, my curiosity was still more excited than at first. The word *taboo*, in the language of these people, means *sacred*, and the coincidence between rude and civilized nations, in venerating the places where the dead repose, cannot fail to be interesting to the man who takes a philosophical and comprehensive view of the human character. From the alarm of the young man who accompanied me, the New Zealanders, it would seem, are particularly observant in this respect, and consider any visit to the grave, after the body has been once laid there, and the rites of sepulture performed, as a sacrilegious profanation." Vol. I. pp. 188, 189.

This superstitious propensity of the natives extends to numerous other affairs; persons, places, and things are *tabooed* on the most trifling occasions. So strong is this disposition, that even when Duaterra, who had received better instruction, was dying, he would not suffer any thing which he had touched, or which had been employed for his use, to be carried from the hut, urging that it was *tabooed*, and that the God would revenge it. Mr. Nicholas maintains, in opposition to Captain Cook, that it is a revengeful superstitious rite, and not mere appetite or dearth of food, that urges them to

devour the mangled carcasses of their enemies. Certain it is, that their superstition takes a very wide range; as, in addition to local and domestic gods, with a god of anger, a god of death, a god of the elements, a god of tears and sorrow, and numerous others, many of the most indifferent transactions of life are affected by their absurd mythological opinions. Thus Mr. Nicholas observes:

"The first thing our friends did now, was to dress some potatoes, which they presented to us, and wished that we should eat them in the open air; but this we thought proper to decline, not choosing to expose ourselves to the heavy rain that was falling, and which lasted during the whole of the ensuing night. I have already informed my readers; that these people make it a rule never to take their meals in the huts appropriated for their residence, and this they not only religiously observe themselves, but enjoin strangers to do the same whenever they partake of their hospitality. Unwilling as we were to provoke their resentment, by any violation of their customs, however absurd and ridiculous; we should either have gone without the potatoes, which were now very acceptable to us, or eaten them at the expence of a good wetting; (there being no shed for that purpose), if very fortunately, a projection from the roof of the house, of about three feet, had not afforded us a shelter, where we were enabled to take our repast. However, this indulgence was not suffered without many anxious scruples on the part of our friends, as they considered our proximity on such an occasion to the tabooed place, was highly impious. They watched us the whole time with the greatest care, lest we should be guilty of any egregious profanation; and whenever we wanted to drink out of a calabash they had brought us, we were obliged to thrust out our heads from under the covering, though the rain fell in torrents." Vol. I. pp. 271, 272.

"On going into the town, in the course of the day, I beheld several of the natives sitting round some baskets of dressed potatoes; and being invited to join them in their meal, I mingled with the group, when I observed one man stoop down with his mouth for

each morsel, and scrupulously careful in avoiding all contact between his hands and the food he was eating. From this I knew at once that he was tabooed; and upon asking the reason of his being so, as he appeared in good health, and not afflicted with any complaint that could set him without the pale of ordinary intercourse, I found that it was because he was then building a house, and that he could not be released from the taboo till he had it finished. Being only a cookee, he had no person to wait upon him, but was obliged to submit to the distressing operation of feeding himself in the manner prescribed by the superstitious ordinance; and he was told by the *tohunga*, or priest, that if he presumed to put one finger to his mouth before he had completed the work he was about, the *Etua* would certainly punish his impious contempt, by getting into his stomach before his time, and eating him out of the world." Vol. II. pp. 173, 174.

"Before breakfast this morning, a ceremony of a curious description took place, of which I was the principal subject, in consequence of a bargain that was to be ratified between myself and *Wiveeah*. Desirois to purchase of this chief the comb worn by him in his late conference with *Henou*, I told him on returning from the *Wycaddie*, to bring it with him to the vessel, and that I would give him the full value for it, which he accordingly did; and giving him on the preceding day a bill-hook in exchange for it, he was perfectly satisfied, but waited till this morning before he would deliver up the comb in return. The cause of this delay was both serious and solemn. The chief, it would appear, attached to the comb no ordinary degree of sacred importance; and fearful of incurring the guilt of profanation by parting with it in the same precipitate manner, as with any other article of less awful attributes, he deemed it expedient to wait a certain time, and then transmit it to my hands with proper solemnities. This indispensable ceremony being now to be celebrated, *Wiveeah*, attended by three chiefs, who officiated as his assistants, requested I would come into the cabin to receive the comb according to agreement. It will be necessary for me here to observe, that *Wiveeah* was recognized by his countrymen in the twofold character of a priest and a chief, as was the case

with old Tarra and some others; and as he was now to act in the former capacity, he assumed a more grave deportment than usual, preparing himself with a serious air for the mystical functions. He began the ceremony by desiring me to hold open the palms of my hands before him; he then put them together, and holding one of my fingers with one hand, he dipped the other into a basin of water, and crossed my right hand with it, repeating all the while, in a quick tone of voice, and with a sudden volubility, some words which I supposed to be a form of prayer; and he appeared as he proceeded, to have all his faculties completely inflamed with a glowing enthusiasm, nor could the genius of superstition have ever found in any individual a more ardent votary. After this he applied his spittle to his fingers, and crossed the palms of my hands with it, still talking in the same rapid accents, and seemingly absorbed in the rites he was celebrating. Having gone so far in these momentous formalities, his next step was to take a piece of dried fish, which having slightly touched my hands with, he applied it immediately after to the mouths of the three officiating chiefs, each of whom bit a small piece off; and this part of the ceremony was repeated three times successively. Now came the concluding form which was to put me in possession of this venerated treasure: and one of the chiefs approaching Wiveeah in a solemn pace, took the comb from his head, and delivered it over to me without uttering a word. Thus ended this singular ceremony, without which it would have been impossible for me to obtain the comb, as the chief would never have disposed of it under the ordinary forms. I was now going to deposit the revered curiosity in my sea-chest, but Wiveeah told me I must not put it there by any means; and when I attempted it, would not permit me, but desiring me to wrap it up very carefully in some paper, pointed to a locker that was over my bed-place, and charged me to lay it there, and no where else." Vol. II. pp. 119—121.

Two of their traditions Mr. Nicholas mentions as remarkable; the one for its similarity to the absurd English legend of the Man in the Moon; the other appearing to be derived from the sacred records of antiquity.

"They believe the first man to have been created by three gods, Mowheerangara, or Toopoonah, or grandfather, Mowheermoooha, and Mowheebotakee; but give the greatest share in the business to the first-mentioned of these deities. They likewise believe, which is more curious than all, that the first woman was made of one of the man's ribs; and to add still more to this strange coincidence, the general term for bone is *Heree*, which for aught we know, may be a corruption of the name of our first parent, communicated to them, perhaps, originally, by some means or other, and preserved without being much disfigured, among the records of ignorance. I shall not however, positively defend this opinion; though I think it extremely probable, that these islands may have been first colonized from some parts of the East, and that the original settlers may have brought with them some knowledge of the true account of the creation; but which knowledge, their posterity, degenerating into barbarism and darkness, were not able to preserve." Vol. I. pp. 59, 60.

To this we might add the following:—

"The New Zealanders make it an invariable practice, when a child is born among them, to take it to the Tobunga, or priest, who sprinkles it on the face with water, from a certain leaf which he holds in his hand for that purpose; and they believe that this ceremony is not only beneficial to the infant, but that the neglect of it would be attended with the most baneful consequences. In the latter case, they consider the child as either doomed to immediate death, or that, if allowed to live, it will grow up with a most perverse and wicked disposition. Now, that this is a kind of baptismal ceremony, no one I think will dispute; but how it came to be introduced among them, I am wholly at a loss to determine; nor shall I, in this place, venture to hazard any opinion of my own upon it." Vol. I. pp. 61, 62.

Of the missionary labours of the settlers, we have said little or nothing, partly because the sources of information respecting them are readily accessible, and partly because we shall shortly have occasion to notice the last Report of the

Church Missionary Society, in which the intelligence is brought down to the date of the most recent advices. The willing attentions of the natives to assist in building suitable houses for the missionaries, and their readiness to sell them land for the purposes of their establishment, are proofs how fully the jealous fears at first excited had been allayed by the prudent and peaceable conduct of these benevolent settlers. Indeed, a pledge was given that the ship *Active* might enter with safety into seas, in which the natives frankly confessed that they would give no such promise respecting other vessels. Passing over, therefore, several interesting topics, for which we refer our readers to Mr. Nicholas's volumes, we shall conclude our extracts with a few of the author's remarks relative to the propriety and advantages of colonizing New Zealand,

"Should an extensive settlement be ever formed in New Zealand by our people, and the Bay of Islands fixed upon as the principal harbour, the neighbourhood of this lake would form an admirable situation for the seat of government, and chief town of the colony. The extensive forests that line one side of it would afford an immense quantity of timber, that might at a trifling expense be floated to the opposite bank, where, the ground being cleared to a considerable extent, the town might be built, and lands inclosed both for pasturage and husbandry. The soil here being luxuriant in the extreme, would produce the most abundant crops, and the labours of the industrious cultivator would be sure to be requited by a plentiful harvest. According to the natives, a river has its source in this lake, which, after traversing the whole breadth of the island, takes a western course, and discharges its waters into the sea. Whether this is navigable or not, it was impossible for me to ascertain, not having an opportunity of seeing it; but as the natives asserted that canoes were constantly plying upon it, I should think it probable that boats at least, if not small vessels, might effect a passage upon it to some distance. The communication being thus kept up with the interior of the island, the advantages to the back

settlements would be very considerable; as it would afford them at all times an easy conveyance for their produce to the principal market, while they might bring back in the same manner whatever necessaries they required. But besides this consideration, there are others which, in the event of the island being colonized, might recommend this place as the most suitable for erecting the town upon. Its convenient and central situation, the peculiar richness of its soil, the proximity of all the necessaries for building; these, and several other local advantages, would conspire to render it the most eligible spot that could be selected. I might also add, that the forests, while affording the most excellent timber for building, could easily be converted into well-cultivated fields and gardens; and the lake, yielding an abundant supply of fish, with water of the best quality, would be rendered doubly valuable to the inhabitants. The distance of this place from the harbour would form no material objection; this being only fifteen miles, a road might easily be constructed from the head of the cove, and over level ground the whole way, if we except three hills of such inconsiderable height as to offer no obstacle worth regarding. From the entrance of the harbour to the head of the cove, may be estimated at about twenty miles; and shipping can proceed up fifteen or sixteen miles, and find secure anchorage. The land carriage therefore would be very trifling; and the necessity of it might be ultimately superseded by a junction of the lake with the *Tecaddie-caddie*, which passes within five miles of it, and could be made navigable for small craft to the head of the cove. A settlement thus advantageously situated, and under a mild and equitable government, would very soon become flourishing, and be enabled to supply itself in abundance, not only with the necessaries of life, but even with many of its luxuries. The advantages too resulting from such a colony to the natives themselves, must be obvious. A spirit of civilized industry would be diffused all over the country, and they would be gradually initiated into all our pursuits; while being protected in their persons and property by the wholesome laws of our inestimable constitution, they would have nothing to apprehend; and providing for their wants in conscious security, their physical comforts would always

keep pace with their moral improvement. Should the event, which I can now only speak of as contingent, be ever realized, this consideration will not fail to have its proper weight with the political economist. But I would by no means have the colonists composed of such characters as form the European population of New South Wales. The convicts there are the most profligate and abandoned description of people in existence, and those crimes and vices for which they have been expatriated, adhere to them in their exile with pertinacious delinquency. Such men would rather defeat than promote the object in view, by introducing a factitious contamination of morals among the natives, and instructing them in the most depraved practices by their own example." Vol. I. pp. 344—347.

We have only to remark, in conclusion, what must have already sufficiently appeared from the foregoing observations and extracts, that these volumes are extremely well worth perusal as an authentic narrative of a voyage to a country of which very little has been hitherto known to the European world. The author's chief failure is where he intends to be ornate

or sentimental, and forsakes the simple narrative style, for the didactic or pathetic. In two or three instances also, he relates with a kind of flippancy or pleasantry, what, if related at all, should have been clothed in a style of the most severe gravity, in order to render its introduction admissible into the winter evening family party. We should not, perhaps, have noticed this in an ordinary traveller; nor do we mean to intimate, that Mr. Nicholas is any great offender in this way; but the narrator of a *missionary* voyage ought to be peculiarly careful, that in a narrative intended for miscellaneous perusal, not a single passage should occur, in which gross vice is exposed to our laughter rather than our abhorrence. As this observation is applicable to the present volumes in only a very limited degree, and even this evidently unintended by the author, whose aim throughout is highly benevolent and virtuous, we shall conclude with recommending the work to the attention of our readers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

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GREAT BRITAIN.

PREPARING for publication:—Letters from the Honourable Horace Walpole to George Montague, Esq.;—An overland Journey from India, by Lieutenant-Colonel Johnson;—Statistical Account of the principal Shores of the Pacific Ocean, by Captain M'Konochie;—Essay on the Prolongation of Life and Conservation of Health, by Dr. James Johnson;—Tasso's Jerusalem, translated by J. H. Hunt;—A Journey to Rome, &c., by H. Sass;—Original Letters from Baxter, Prior, Bolingbroke, Pope, &c., edited by Mrs. Warner;—A Guide to Families; or Sacred Truth Unfolded for their Use; in a Course of Practical Lectures on the Principal Doctrines of Christianity, and the Relative Duties of Life; with appropriate Family Prayers

for Morning and Evening, for young Persons; by the Rev. S. Piggott, A.M.;—Memoirs of the Life, Character, and Ministry of the late Rev. William Goode, A.M., Rector of St. Ann, Blackfriars; by Charles Bowdler, Esq.; to be prefixed to a volume of his Discourses on the Names and Titles given to the Redeemer.

In the Press:—Essays on the Wisdom of God, by the Rev. D. Tyerman;—Life of Right Honourable Philipot Curran, by C. Phillips, Esq.;—Biographical Works on English Topography, by W. Upcott;—Transactions of the Association of King and Queen's College of Physicians in Ireland;—A Work on Natural Théology, by the Rev. Thomas Gisborne, in which those topics are considered which have not been touched upon by Paley.

A monthly 'periodical work' is projected at Paris, to be entitled "Archives du Christianisme au Dix-neuvième Siècle." It is intended to comprise essays on Christian doctrines and morals, short dissertations upon Ecclesiastical History, public criticism, and Oriental antiquities; critical and analytical notices of new religious works; reports of religious societies throughout the world; with religious biography and poetry.—The importance and necessity of such a work in France is very great; and we sincerely hope the intended publication may be conducted in such a manner as to secure a respectable degree of patronage, and thus to answer the high ends which such a work, if well executed, may be expected to attain. The publication will be assisted by subscriptions, which will be received by "M. Viault, Notaire, Rue d'Antin." Letters and communications may be addressed to "M. Juillerat-Chasseur, Pasteur, Rue de Tournon, No. 10."

Cambridge.—The following subjects are proposed for the Chancellor's Prizes, for the ensuing year:—For Latin Verses; "Titus Hierosolymam expugnans."—For an English Essay; "Biography."—For a Latin Essay; "Quam Vim in Moribus Populi canformandis exhibeant Rerum publicarum subitæ Mutationes."—Sir Roger Newdigate's Prize, for the best composition in English Verse, not containing more than fifty lines, by any Under-graduate who has not exceeded four years from the time of his matriculation; "The Coliseum."

A patent has been obtained for a new mode of expelling molasses from sugar, by means of atmospherical pressure. This is performed either by withdrawing the air from the under surface of the sugar, or compressing the air on the upper surface. When done by the former method, a trough or box is employed open at the top; and containing at a few inches from the bottom, a partition made of sheet copper, or any other proper material, and thickly perforated with small holes. On this partition is laid a cloth or web, made of hair or other fit material, and over it is spread the sugar, previously moistened with water or lime-water. The air under the partition is then partially exhausted by means of an air pump, in consequence of which the pressure of the atmosphere, and its passage through the sugar, in

order to supply the vacuum, expel the molasses, which passing, through the web and the perforated partition, is conducted by a pipe into a receiver below. The operation of pumping the air continues till the molasses is sufficiently expelled from the sugar. The second method is upon the same principle, only instead of atmospherical pressure, the air is compressed by means of a forcing pump or bellows for the purpose, which avoids the necessity for producing a vacuum.

The original diamond ring of Mary, Queen of Scots, upon which are engraved the arms of England, Scotland, and Ireland, quartered, and which was produced in evidence at the trial of the unfortunate Mary, as a proof of her pretensions to the crown of England, was in the possession of the late Mr. Blachford, one of the lords of the Admiralty, at the time of his death.—The history of this fatal ring is curious. It descended from Mary to her grandson Charles I., who gave it, on the scaffold, to Archbishop Juxon, for his son Charles II., who, in his troubles, pledged it in Holland for 300*l.*, where it was bought by Governor Yale, and sold at his sale for 320*l.* it is supposed for the Pretender. Afterwards it came into possession of the Earl of Ha, Duke of Argyle, and probably from him to the family of Mr. Blachford. At the late sale of his effects, it was said to have been purchased for the Prince Regent.

Mr. McLeod, in his Narrative of a Voyage to the Yellow Sea, lately published, gives the following particulars respecting the habits of a Boa Constrictor, which died on board the *Cæsar*, on the passage to England:—During its stay at Ryswick it is said to have usually consumed a goat every three or four weeks, with occasionally a duck or fowl. The live stock provided for its use during the passage consisted of six goats; five being considered a fair allowance for as many months. At an early period of the voyage one of the goats was thrust into its cage. The piercing cries and agonies of the unfortunate animal were dreadful; yet amidst all his terrors he began instinctively butting at the serpent, who fixing a deadly and malignant eye on his victim, darted out his forked tongue, and seizing the goat by the leg encircled it in his horrid folds. The act was so instantaneous that it was impossible for the eye to follow the convolutions of the serpent's

body, which was overlaid rather than wound round in such a manner as to add the greatest weight and muscular pressure. The half-stifled cries of the goat became fainter and fainter, till the unfortunate animal expired. For a considerable time after this period the snake still retained his hold, till at length, unfolding himself slowly and cautiously, he began to prepare for the repast. Placing his mouth in front of the dead animal, he began lubricating the head, and at length, by means of his two rows of strong hooked teeth and prodigious contractile muscular power, he gradually *sucked in* the head and horns, and at length the whole body, without separation or mastication. At the end of the operation, which occupied about two hours and a quarter, the terrific animal appeared prodigiously distended, like a serpent's skin stuffed to bursting. The protuberances caused by the goat's horns were very conspicuous. The serpent now coiled himself up, and lay quietly in his usual torpid state for about three weeks or a month, when his last meal being apparently dissolved, the cruel experiment was repeated with similar results. This animal died on the passage home, between the Cape of Good Hope and St. Helena, and upon dissection appeared to have digested every part of his prey even to the bones, except a part of one of the horns. The facts thus obtained, if correct, are doubtless curious; but no words can be too strong to express the horror of every feeling mind at the cruelty that permitted the experiment.

UNITED STATES.

ASYLUM FOR THE DEAF AND DUMB.

We have recently been favoured with a copy of the First Report of this Institution.—In the year 1815, the Rev. T. H. Gallaudet, a clergyman of the Congregational Church of the United States, visited this country with a view of qualifying himself to become an instructor of the deaf and dumb, of whom it is estimated that there are not less than two thousand in these States. We are grieved and mortified to find that neither in London nor in Edinburgh did he meet with that encouragement which his benevolent purpose merited. He sought in vain, from the conductors of the valuable institutions for the deaf and dumb in those cities, the information which we should previously have assumed with absolute confidence, they

would have been forward to impart. Great Britain has often been reproached by its neighbours with being a selfish nation; and perhaps, in the eager pursuit of commercial advantages, we may have sometimes given ground for the imputation: but the last thing we should have anticipated in the enumeration of our defects, would have been the exercise of a niggardly and exclusive spirit in the adaptation of any benevolent discoveries with which the providence of God might have blessed our happy land to the wants and weaknesses of the universal family of man. We should as soon have expected a churlish refusal of vaccine virus to our Trans-Atlantic brethren from the National Institution for promoting its diffusion, as a moment's doubt or hesitation in communicating to them the blessed art of making the dumb to speak and the deaf to hear.

Disappointed and repulsed in Great Britain, Mr. Gallaudet repaired to Paris, where he met with a very courteous and favourable reception from the Abbé Sicard; and after spending a short time in receiving lessons from that celebrated instructor, he obtained the consent of the Abbé to take with him to America Mr. Laurent Cleré, himself deaf and dumb, one of the teachers in the institution of Paris, and well known in London (where in 1814 he passed some time) as a most intelligent pupil of his illustrious master. Mr. Gallaudet having procured this important auxiliary, was enabled to return to his native country much sooner than he expected. He arrived there in August, 1816, and immediately visited some of the larger cities, for the purpose of soliciting funds for the formation of an establishment. In a short time, the contributions amounted to nearly 18,000 dollars. An act of the legislature of Connecticut was passed, incorporating the institution, and that body afterwards granted 5000 dollars in aid of its funds. The establishment was opened at Hartford, in Connecticut, on the 15th April, 1817, and on the 1st of June, the date of the Report, it already contained twenty pupils. Many of these are of full age, and some of them have expressed much interest in the attempts which have been made, though stated to be as yet very imperfect, to explain to them some of the simplest doctrines of Revelation. We shall have much pleasure in watching the progress of this excellent institution.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on the Death of her Royal Highness the Princess Charlotte, by the Rev. J. W. Cunningham, M. A. Vicar of Harrow.

— C. J. Hoare, M. A. Vicar of Blandford.

— E. Craig, B. A. Curate of Watton.

— S. Crowther, M. A. Vicar of Christ Church.

— G. C. Gorham, M. A. of Queen's College, Cambridge.

— R. P. Bealcroft, M. A. Rector of Blunham.

— James Rudge, M. A. Rector of Limehouse.

— Thomas Scott, Rector of Aston Sandford.

— Robert Gray, D. D. Rector of Bishop Wearmonth.

— Thomas Chalmers, D. D. Minister of Glasgow.

— H. G. Watkins, Rector of St. Swithins.

The Trials and Encouragements of the Christian Missionary, a Sermon preached before the Church Missionary Society, Oct. 28, 1817, on Occasion of the Departure of Missionaries to various Parts; by the Rev. J. W. Cunningham, M. A. Vicar of Harrow, &c. 1817.

“To provide a Refuge for the Criminal is to give a Bounty on the Crime.”— This Principle examined, in its Application to the Guardian Society, and other similar Institutions; in a Sermon preached for the Benefit of that Society, Oct. 25, 1817; by the Rev. J. W. Cunningham, M. A. Vicar of Harrow, &c. 1817.

The New Testament of Our Lord Jesus Christ, translated into pure Biblical Hebrew, for the use of the Jews in every part of the world. 1l. 1s. common—1l. 6s. fine.

Scripture Portraits; or, Biographical Memoirs of the most distinguished Characters recorded in the Old Testament; by the Rev. Robert Stevenson. 2 vols. 12mo. 8s.

A Sermon on Regeneration and Conversion; by John Napleton, D.D. 1s.

Two Sermons on the Sacrament of the Lord's Supper; by the Rev. Charles Coleman, M.A. M.R.I.A. 1s.

MISCELLANEOUS.

Personal Observations, made during the Progress of the British Embassy through China, and on its Voyage to and from that Country, in the years 1816 and 1817; by Clark Abel, physician and naturalist to the embassy. 1 vol. 4to.

Memoirs on European and Asiatic Turkey, from the manuscript journals of modern travellers in those countries; by Robert Walpole, A.M. With plates.

Tour through the Netherlands in 1816-17; by J. Smithers. 8vo. 9s.

Narrative of a Voyage in the Alceste, to the Yellow Sea, along the Coast of Corea, and through its numerous hitherto undiscovered Islands, to the Island of Lewchew; with an Account of her Shipwreck in the Straits of Gaspar; by John M'Leod, Surgeon of the Alceste. 8vo. 12s.

The Code of Agriculture: including Observations on Gardens, Orchards, Woods, and Plantations; by the Right Honourable Sir John Sinclair, Bart. 8vo. 1l. 1s.

The Chinese Grammar; by W. Morrison. 4to. 1l. 1l. 6d.

An Universal History, in twenty-four Books; translated from the German of John Müller. 3 vols. 8vo.

History of New South Wales; by P. O'Hara, Esq. 8vo. 14s.

A History of Europe, from the Treaty of Amiens, in 1802 to the Pacification of Paris in 1815; by Charles Coote, LL.D. 8vo. 12s.

History of Ancient Europe, from the earliest Times to the Subversion of the Western Empire; with a Survey of the most important Revolutions in Asia and Africa; by Dr. Russell. 3 vols. 8vo. 2l. 2s.

A History of Saint Domingo, from its Discovery by Columbus to the present Time.

The Northern Courts; containing Original Memoirs of the Sovereigns of Sweden and Denmark, since 1766, including the extraordinary Vicissitudes of the Lives of the Grandchildren of George the Second; by John Brown, Esq. 2 vols. 8vo. 1l. 1s.

Russia, being a complete Picture of that Empire, including a full description of their government, laws, religion, commerce, &c.; by C. G. Hunter, Esq. 10s. 6d.

A Table of the Moveable Feasts, Feasts, and Terms; the Cycle of the Sun, Dominical Letter, Golden Number, and Epact for twenty-five Years. 1s. 6d.

Considerations on the Poor-Laws; by John Davison, M.A. Fellow of Oriel College, Oxford. 8vo. 4s.

An Explanation of the Principles and Proceedings of the Provident Institution at Bath for Savings; by John Haygarth, M.D. F.R.S. and F.R.S.E.D. one of the Managers.

Reflections on the Blacks and Whites, being Remarks upon a Letter addressed by H. Mazeres, a French Ex-colonist to J. C. L. Sismonde de Sismondi, containing Observations on the Blacks and Whites, the Civilization of Africa, the Kingdom of Haity, &c. Translated from the French of the Baron de Vastey, Knight of the Royal Military Order of St. Henry, Secretary to the King, Member of the Privy Council, &c. By W. H. M. B. 1s. 6d.

RELIGIOUS INTELLIGENCE.

UKASE OF THE EMPEROR OF RUSSIA.

SELDOM have we had occasion to publish any state paper which has given us more sincere pleasure than the following Ukase of the Emperor of Russia, addressed to the Legislative Synod at Moscow, dated Moscow, October 27, 1817.

“During my late travels through the provinces I was obliged, to my no small regret, to listen to speeches pronounced by certain of the clergy in different parts, which contained unbecoming praises of me—praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone; and that every man, be he who he may, without Christ, is full only of evil; therefore to ascribe unto me the glory of deeds in which the hand of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

“I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the holy Synod to give instructions to all the diocesan bishops that they themselves, and the clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears, and that they may render unto the Lord of Hosts alone thanksgivings for the blessings bestowed upon us, and pray for the outpouring of his grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King eternal, immortal, invisible, the only wise God, honour and glory for ever and ever.

“ALEXANDER.”

In noticing this valuable document, we shall so far obey its injunction as to refrain from doing more than transiently expressing the strong and favourable opinion it has given us of the just religious views and Christian humility of the imperial author; and shall content ourselves with “rendering unto the Lord of hosts,” who alone “turneth the hearts of princes,” our most earnest and sincere thanksgivings, for having raised

up in the late season of war and infidelity a monarch whose power and influence have been in so many instances employed in a manner eminently conducive to the interests of Christianity and the human race. His conduct, with reference to the Bible Society and other plans of moral and religious utility, has been on many occasions mentioned, and that justly, as an illustrious example for the imitation of his brother potentates throughout Europe; and if Great Britain also will condescend to learn a lesson from a foreigner, we think the present document may be of essential service, in teaching us to modify the language of our own occasional state papers, which are in several instances flagrantly marked by the fault which the Emperor of Russia so justly censures. We need not produce examples, but will refer our readers generally to the forms of prayer and thanksgiving which have been issued by public authority for several years past, and of which it is but stating the truth to remark, that courtesy to earthly powers has been often quite as conspicuous as piety and humility towards Him who is the King of kings and Lord of lords. On no occasion ought the language of prayer to be employed as the language of compliment, whether direct or indirect; and it is perhaps as much in this respect as in any other, that generally speaking, the forms in the Book of Common Prayer are distinguishable from later compositions; though even in the Prayer-book itself some of the occasional services which are of a date subsequent to the rest, are, perhaps, justly liable to a degree of animadversion. We shall not pursue the subject; but shall simply express our hope that the increasing good sense and right feeling of the nation, in matters connected with religion, will banish from our future formularies every thing that may be construed into human adulation, or a spirit of revenge and party; in short, every thing that ought not to be legitimately found in a really sincere and honest address to Him who “searcheth the hearts and trieth the reins,” and who “giveth not his glory to another.”

While we are on this subject, we may add, that Maria Louisa, Duchess of Parma, has issued an edict forbidding

her subjects to kneel to her; a homage which, she observes, is due only to God. She calls on all the clergy to make her subjects sensible of this, which she complains she herself has been hitherto unable to do.

REFORMATION OF THE CONVICTS AT SHEERNESS.

The following extract of a letter from a quarter on which we place dependence, and referring to circumstances highly interesting in themselves, we willingly lay before our readers.

“On my return from a late accidental visit to Sheerness, I have felt so impressed by the scene I witnessed on board the *Bellerophon* convict ship; that I am led to believe, if an account of it could be given to the public, it might be productive of much good, and would hold out to all persons in authority, and to the clergy in particular, the encouraging prospect of much fruit being produced under God's blessing, from the most untoward soil, by persevering and unwearied culture. The profligacy of convicts has been hitherto justly proverbial: not so the case on board the *Bellerophon*, where at this time are about four hundred and fifty persons of that description. Their rules oblige them to assemble for Divine worship, in the chapel of the ship, every Sunday: but besides this, every night in the week, except Saturday, (when only the singers meet, the others being employed in cleaning and fitting themselves for Sunday,) upwards of three hundred regularly and voluntarily assemble in the chapel for school. Those who are capable of it instruct the others; and numbers, even of old men, have, with much delight and comfort to themselves, learned to read during their imprisonment, and now declare that they feel an happiness from their Bible which no other thing ever afforded them. Nay further, they are often heard to assert, that they should never be ashamed to confess that they had been confined on board a convict ship; since they have learnt far more in that situation, than they had done at any period of their life before. The sight is gratifying in the highest degree, to see upwards of three hundred of these once unfortunate men and boys, some instructing, and others attentively learning, and then all closing the evening together with prayers and praises; their chaplain, the Rev. E. Edwards, and the commanding offi-

cer of the ship, Captain Owen, and the other officers superintending and conducting the whole. A profane or obscene word is not heard amongst them: and I can in the utmost sincerity declare, having been present several evenings in the chapel aboard the *Bellerophon*, that I never in my life saw a congregation met together amongst whom there appeared more real devotion.

“The good order and decorum of these men is indeed wonderful; and they seem to feel for their chaplain and commanding officer an affection and sense of duty like that of children for parents; which indeed these deserving persons have well earned by their humane, though firm, superintending care of the prisoners, whose welfare and everlasting happiness, I believe, they constantly feel the most anxious desire to promote. To so much earnestness have the men themselves been brought for spiritual improvement, that some of them every evening repeat from memory, the Lessons of the day; on Sunday, the Epistle and Gospel; and occasionally the whole Thirty-nine Articles, and several homilies. During my visit, a lad repeated a double homily in the chapel, without the least hesitation or a single mistake.

“It is not to be supposed that this has been effected without the most unwearied zeal and diligence of the above-mentioned chaplain, aided and assisted in all his pious and moral plans by Captain Owen, and the officers under him. The Almighty, who generally may be observed to prosper a diligent use of the means of grace, has blessed their zealous endeavours with a success, which affords the brightest omen for all who are desirous to emulate their pious labours.

“A pleasing instance of honesty lately occurred amongst the convicts:—one of whom, whilst at his labour in the Dock Yard, found a purse containing four three shilling pieces, which he could not discover how to convert to his own use; but he carried it to his officer to have the owner found, who proved to be one of the drivers of the carts employed in the Yard.

“The teachers of the different classes in the evening school, in several instances, have subscribed amongst themselves, to have silver medals struck, as rewards of merit to the lads for their

acquirements and good conduct; and, indeed, to see the zeal evidenced by these persons, to promote in themselves and each other correct and industrious habits, with a spirit of religion and corresponding morals, is a pleasing proof, that no class of men ought to be abandoned as beyond the reach of mercy, and finally given up to impotence and destruction.”

✂ *The remainder of our Religious Intelligence will appear in the Appendix to the present Volume, which will be published, as usual, with our January Number.*

VIEW OF PUBLIC AFFAIRS.

In drawing up our usual abstract of public occurrences, we shall pass over with a simple notice, the endless debates in the French chambers; the severe hurricane in the West Indies; the destructive fires in Newfoundland; the restoration of peace with the Mahratta powers; and the wise determination of our government to preserve a strict neutrality in the affairs of Spanish America, evidenced by a prohibition laid upon British officers from joining the standard of either party;—and shall call the attention of our readers particularly to a subject of great importance to the community; we mean the result of the recent state prosecutions for the publication of profane and seditious libels.

In reference to the latter, it may not be improper to trace back the evil, and to view it but as one among a large number of measures, all tending, in their degree, to the destruction of the English constitution both in church and state. It appears, that ever since the early part of the French Revolution, and subsequently to the suppression of the corresponding societies, there existed in these kingdoms not a few unaffected men, who, though insignificant in point of numbers when compared with the mass of the people, yet found opportunity for propagating their mischievous doctrines by a variety of means; among which, inflammatory speeches and pamphlets have had their full share. To the sentiments of these persons there became many converts; and the history of the country furnishes us with several real, though absurd and impotent attempts, to form something

This extract needs no comment, but that which every well-disposed reader will have anticipated. If added to the reform at Newgate, and similar facts which have come to our knowledge, it furnishes a powerful argument “not to be weary in well doing, seeing that in due time we shall reap, if we faint not.”

like a regular plan for effecting the objects of this nefarious conspiracy. Among these, the case of Colonel Despard is fresh in the memory of our readers. The vigilance of government happily prevented, from time to time, the organization of any thing like a formidable confederacy; so that little could be done, by the partizans of revolutionary principles, except to turn every passing event into a source of grievance; and by means of books, and speeches, and resolutions, to point out, as far as could be done with impunity, the necessity of essentially interfering with the existing constitution of the country.

About the year 1812, the manufacturing disputes at Nottingham gave rise to the association of persons called Luddites, who were regularly formed into divisions, and boasted of daily accessions to their numbers. The outrages of these misguided men, and their plan of operations, need not be recapitulated. It was not long before politics were introduced among them; when correspondences were opened with Manchester, Sheffield, Wakefield, Birmingham, and other places; and deputies were regularly appointed to manage the affairs of the confederacy. The distresses of the poor, arising from various causes, were seized with avidity as a powerful instrument for promoting discontent. The minds of the lower orders thus became soured and perverted; every thing appeared through a false medium, and government was considered as the cause of all the evils which were either felt or imagined. Hampden clubs now arose on every side; violent petitions were circulated

for signature; inflammatory resolutions and declarations were widely diffused, till at length it became no secret, that nothing less than a complete revolution, both in church and state, would satisfy not a few of the deluded populace.

We shall not retrace the march of these unlawful machinations, or the desultory efforts of individual malcontents, up to the time when the transactions in Spa-fields, and afterwards at Manchester, suddenly opened the eyes of every lover of his country to their magnitude and portentous consequences. From this period, the most vigorous measures were pursued to suppress the evil; and the legislature itself, justly alarmed by the increasing numbers and infatuation of the disaffected, found it necessary to suspend the Habeas Corpus Act, and to exert every means in their power for preserving our internal peace.

These strong measures, with the healing hand of time, and still more those blessings of Divine Providence, a favourable harvest, and returning prosperity in our trade and commerce, have already effected much towards restoring the tranquillity of the country: as a proof of which, ministers have ventured to release a number of the persons confined under the discretionary powers given them by parliament. Of the numerous individuals found guilty of high treason, at the late trials at Derby, three only, Jeremiah Brandreth, Wm. Turner, and Isaac Ludlam, have suffered the capital penalty adjudged by the laws of their country to their treasonable proceedings. Eleven of the other convicts are to be transported for life, and the remainder for limited periods. The conspiracy appears now to have lost every thing like active and efficient organization.

Among the various means employed to excite all this disaffection, we are now called upon to remind our readers of one of the most popular and mischievous; namely, seditious and profane parodies upon the justly venerated formularies of the Established Church. It was easily seen, that affection for these is usually connected with a spirit favourable to the existing order of things, and that in proportion as the veneration for them was destroyed, facilities would arise for effecting the designs of the discontented. The wish, therefore, of every moral and loyal member of the

community for the legal suppression of the works in question was clearly expressed; and we have no hesitation in declaring our opinion, whatever may have been the result of the late trials, that the law-officers of the crown would have been deemed guilty of neglecting their duty, had they failed to bring before an English court and jury, the infamous productions which have given rise to the present remarks. The only just ground of censure is, that such publications were permitted so long and so firmly to entrench themselves behind authority and precedent, that a jury, whatever might be the real guilt of any particular individual concerned, could not but feel some difficulty in visiting on a single offender, and on the first occasion of trial, a crime which in so many other instances had been committed with impunity.

This remark applies very closely to the late trials of Mr. Hone, against whom the Attorney-General exhibited three informations, for parodies on the Common Prayer generally, and on the Litany and Catechism of the Church, and the Athanasian Creed in particular. The trials came on successively on the 18th, the 19th, and the 20th instant, before the Court of King's Bench; and on each of these days Hone acted as his own advocate, with an ability worthy of a better cause. He avowed the fact of publication, and rested his defence upon the ground that the parodies, however exceptionable in other respects, were neither seditious nor profane. In pursuance of his argument, he contrived to bring forward from numerous, and, we are sorry to say, some of them in other respects reputable authors, a mass of indecency and impiety, which we trust has sufficed to nauseate the public with such lawless and unhal- lowed productions. Some of the personal allusions made by the defendant, however painful to the parties concerned, will, we trust, tend to correct in future that trifling with sacred things and sacred names which has occasionally occurred even in places where decency, to say nothing of religion, required a very different mode of conduct. On each of the three trials, the court was fully of opinion that the parodies came fully under the legal description in the information; but the jury, assuming their unquestioned right in the case of libel to judge of the whole question of law as well as fact, brought in a ver-

dict of *Not Guilty*. On what grounds their decision was formed, of course, has not transpired. They might be of opinion, that as Hone was not the first or the only publisher of these or similar parodies; and as it appeared in evidence that he had suppressed the work shortly after its publication, as soon indeed as it had been noticed in parliament; and as it was possible, under all the circumstances of the case, that his incentive might have been poverty, mixed up with strong political feeling, rather than any distinct purpose of bringing religion into contempt; and still more, as he had already suffered a confinement, which may have appeared in some measure to punish his offence, that it was their duty to acquit him: and we can conceive that in such a case, a jury might lean to the side of acquittal, without by any means intending to lay it down as their opinion that such parodies, abstractedly considered, are not illegal and grossly libellous. If, however, the latter inference could be drawn from this verdict, which we do not apprehend, then indeed it would open wide the very flood-gates of sedition and blasphemy, and we should be at a loss even to imagine where the evil might end. It is true a jury has nothing to do with the consequences that may follow from their verdict, and have only to adjudge, as doubtless they did to the best of their

conviction, the case immediately before them. We therefore by no means intend to impeach the correctness of their decision, when we say that it has filled us with some alarms and apprehensions, from the apparent sanction which it may seem to bestow upon publications of the most injurious and impious nature. Christianity is publicly recognized as part of the law of the land; and the regulations and formularies of the Established Church are placed under the same guardianship. We should be much distressed, therefore, to find that the acquittal of Hone had given new courage to those who were already but too active: and we trust that our law officers will only be the more vigilant, in consequence of what has happened, to bring to trial every similar outrage, were it only, if the existing laws shall prove too feeble to repress them, that new laws may be framed for that purpose.

With regard to Hone himself, he has expressed his intention never more to publish either these or any other works of a similar description, and "to exhort all his fellow-citizens to abstain from parodying the litany, or the service of the Church of England;" and yet we understand that he is preparing for publication an account of his trial, in which the parodies will be reprinted at full length.

ANSWERS TO CORRESPONDENTS.

PHILO-CHRISTOS has been received.

AN ENQUIRER; AMICUS; SINCERITY; E. H. H.; "*Lines on the Bible*," J. F. A VICAR; *S*; and A LAY MEMBER OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, are under consideration.

C. C.; A SERIOUS ENQUIRER; JUVENA; and INGENUUS, will appear.

We can assure A COUNTRY CURATE that there are no inquiries which we feel more difficulty in answering than Cases of Conscience, the solution of which, must, in almost every instance, depend upon local and personal circumstances. We cannot, however, conceive why he may not with quite as safe a conscience suffer the children of his parish to practise sacred harmony, as part of their Sunday-school employment, as permit them to read and spell, which are certainly not more closely connected with public worship than the other.

We cannot insert the remarks of EDINENSIS in the form which he proposes, but shall endeavour to avail ourselves of them in another shape.

We are much obliged to O. T. for his information, and are sorry we had not known before the circumstances which he has communicated

ERRATUM.

Present Number, p. 767, line 19, after *all*, read *that*.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE SIXTEENTH,

FOR 1817.

RELIGIOUS COMMUNICATION.

EXTRACTS FROM UNPUBLISHED
LETTERS OF THE LATE REV.
JOHN NEWTON.

(Concluded from p. 764.)

“MAY I write to you again after so long a silence? I hope I may, for I feel I must. I have seriously purposed writing for some time past; and I believe I should have addressed a letter to you at P—— in the course of this month, had not Mr. L—— called last week, and told me that I might write by your brother, who expected to meet you soon in Silesia. Your husband, and my friend; it seems is removed from this poor world: I call him my friend, for though the interval of our personal acquaintance was short, I recollect pleasing tokens of his friendship, both at that time and since: the Lord grant that we may all meet at last in that land where friendship and happiness will be complete. And may God himself be a husband to you, and a father to your children.

“What a changing world do we live in! But the unseen state to which we are hasting is unchangeable. Then we shall be at home: we shall pass from waking dreams and shadows to realities. Your removal into Germany will bring you considerably nearer to us: but if

we cannot meet face to face, the different distances of Russia, or Silesia, or even Bedford, are little more than ideal. Whether any future turns in providence may lead you again to England, especially in my time, I know not: I hope, however, to meet with you at last before the throne of God. In the mean-while, wherever you live, I shall think of you with affection, and shall find a pleasure in the persuasion that I am not forgotten by you. The earth is the Lord's; and in our widest separations we are but as in different rooms of the same great house, and equally under the eye of the same Great Shepherd, who affords the same proofs of his power and care to all who put their trust in him.

“Dear Miss P—— B——, my dear E——, Mr. L——, and many others, with whom we have had sweet fellowship, are gone before us. The longer we live, the more we shall resemble the trees which drop their leaves in swift succession as the winter approaches. May we be followers of them who through faith and patience inherit the promises, and all shall be well at last. Our sweet E——, at the age of fourteen years and eight months, met her summons with the faith and comfort of a martyr. The

Lord was very gracious to her and to us, in the circumstances of her dismission; and though to this day I can seldom write or speak of her without dropping a tear, I never seriously regretted her departure for a single moment.

“As a minister, I am happy in an affectionate people: many of them are eminently religious, and we walk in peace. The Lord does not withhold his presence from our ordinances. My service is my pleasure, and I am bound to say, ‘the lines are fallen to me in a pleasant place.’ But I still am a poor, weak, inconsistent creature in myself, and have cause for wonder and praise, that God has not as yet taken his word of truth out of my mouth, and forbidden me to make mention of his name any more.

“I shall hope in some good day to receive a letter from you. We long to hear of your welfare. You have a right to delay writing as long as I have done; but I hope you will not. When my friends are called away, I frequently regret that I did not visit them, or write to them oftener while they were within my reach; but my connexions and engagements are so multiplied and diversified, that I know not which way to turn, nor how or when to secure a day, or indeed an hour with certainty, to do what my inclination would prompt me to perform. I have not behaved worse to you than to many others whom I truly love; and if you will encourage me again, I will try to behave better to you in future.

“A part of your last is on the subject of friendship. I believe, yea, I am sure, there is such a thing: but true friendship can only subsist between those who are united to God by true religion. Worldly friendships, though they may endure a while, are always brittle as glass, liable to be broken by a slight blow; and, like glass, when broken they are irreparable. Nor is Christian friendship absolutely secure. It is a beautiful plant, but

liable to wither and decay, unless watered by a Divine blessing, which can only be expected so far and so long as it is maintained in a due subordination to what we owe to our Supreme Friend; for he will not endure a rival in our hearts. Mutability is essential to a creature; and fickleness and inconstancy enter deeply into the nature of fallen creatures. I have lived with my nearest earthly friend more than thirty-seven years, and still our affection is preserved. Of all my temporal mercies, none ought to affect me more sensibly than this; for my ingratitude to God, my best Friend, has often deserved to be punished in this way. I have a few other friends who are not weary of me yet. But though I could make out a long list of persons whom I love, and who are kind to me, the peculiar intimacy and peculiar circumstances which are required to constitute friendship, in my sense of the word, can hardly be found in many persons. To have a few select friends, the good will of a large acquaintance, and benevolence to all, even to strangers and enemies for the Lord’s sake, is, I believe, the happy privilege of some persons, and more cannot be expected here. Hereafter our love will expand, and take in all (perhaps equally) who are capable of receiving it.”

“After so long a suspension of our correspondence, a letter from you was doubly welcome to us; especially as it gave me the great pleasure of finding your heart still alive in the love and the ways of our Lord. He is the Sun of the soul, whether we live in London, P—, or Hernhuth. But how many things do we meet with, from within and from without, which have a tendency to blind the eyes of our mind! I congratulate you that, in all the changes you have passed through since you left us at Olney, His unchangeable mercy has preserved you. Ah, Madam! were it

not for his power and grace, which have supported us, we should have sunk, and made shipwreck of faith long before now. But He has delivered, he does deliver, and he gives us good encouragement to hope, that he will deliver us even unto the end. We are still travelling through a wilderness, and we know not what we may yet meet with before our pilgrimage is finished: but every step lessens our distance from our heavenly home.

"Mrs. Newton has had very indifferent health this winter, and is still but poorly. The close of the last year, and the beginning of this, was a time of great trial with us. But our gracious Saviour has promised, that all things shall work together for good to them that love him. Not only their comforts, but their crosses, are mercies: they are sent by the same hand; they are designed to promote the same end; and I doubt not but hereafter we shall clearly see, that we have no less cause to praise him for the bitter than for the sweet. Blessed be his Name for a good hope, that the hour is coming when the bitter will be no longer needful.

"O what humility, dependence, gratitude, and devotedness of heart become a redeemed sinner! There is little worth thinking, talking, or writing about, but what has a near connexion with Jesus Christ crucified;—who he is, what he has done and suffered, where he is, what he, is now doing, and what we may be able to do while we are here to shew forth the praises of Him who has called us out of darkness into his marvellous light! Other subjects, in comparison of this, however important in the view of the men of this world, are trivial as the sports of children. Blessed be God for his unspeakable Gift!

"I often recal to mind the conversations we had, at different times, in my study^o at Olney. I suppose it is now about fourteen years since we first received you

there as a guest, and about twelve since we last parted with you. What different scenes (at that time unthought of) have we known since! What blessings received—what trials—what multiplied proofs of the Lord's goodness, and of our own unworthiness! We have suffered many things, I hope, not altogether in vain.

"For myself, I am still healthy, and am not disabled from performing my public service as a minister; and I bless the Lord that I am not weary of it. Still it is my pleasing employment. I can so far, from my heart, magnify my office, that I think I would not exchange it for any rank or wealth this world could afford. To be a minister of the Gospel appears to me more honourable, more desirable, than to be prime minister of an empire. I am likewise well pleased with my situation. I was so at Olney; but this affords a larger sphere of probable usefulness, and more extensive pleasing connexions. Were it not for the law of the flesh, which warreth against the law of my mind, and for what I suffer, by sympathy, with my dear Mrs. Newton in her illness, I should have hardly any thing worthy to be called a trial.

"Should the Lord, in his providence, lead you to England while I am living, I promise myself much pleasure in seeing you again. Distance and absence have not abated our regard for you. Our times and ways are in good hands. If we are permitted to meet upon earth, I trust it will be to mutual comfort and benefit. If not, it will be still better to meet in heaven. In the mean time, we may often meet in spirit at the Throne of Grace, to which in all places we are equally near. May the Lord bless you more and more, you and your children! I should be glad to see them all. I hope you and they will not be forgotten by me; and I request your remembrance in prayer for me and mine.

“ I am now far advanced in my sixty-fourth year, yet feel at present but few of the infirmities of old age. It is time, however, for me to consider that I grow old apace. O for grace to fill up the uncertain remnant of life, as becometh a saint, and then to die as becometh a sinner,—looking to Jesus, and to him alone, for acceptance and salvation. May I find mercy of the Lord in that day, when flesh and heart shall fail!

“ Though my acknowledgment of your favour has been so long delayed, I hope you will believe that it gave me great pleasure to hear that you are in health, that you are so near, and that you encourage me to expect I may yet see you before your return to Germany.

“ When your letter came, my dear Mrs. Newton was so low that I believe I could not mention you to her. She had a complication of maladies, and was a great sufferer; though it pleased the Lord, for the most part, to exempt her from much very violent pain. She was released from this state of sin and sorrow, on the evening of the 15th instant. The Lord favoured her with admirable patience; and her natural good spirits held out to the last;—only that three days before she went home, she gave no signs of life but by breathing. Now, I trust, she is where the wicked cease from troubling, and where the weary are at rest.

“ As you well knew her, and knew my very strong endeared attachment to her, you will ascribe it to the goodness and power of the Lord, that I was so wonderfully supported during her illness, and have been still supported under her departure. O magnify Him with me, and let us exalt his name together! He is, indeed, All-sufficient, and can manifest his strength in the weakness of his poor creatures, to whom he has given a warrant for calling on him

in the day of trouble. While she was living, though my feelings were often painful, I preached as usual; and since her dismissal, I have still gone on: and on Sunday evening last, I was enabled to preach her funeral sermon from Habakkuk iii. 17, 18.

“ My dear ——— is now almost my only remaining earthly tie to this world. I see nothing of a temporal nature worth living for; yet I hope to be willing and thankful to live, while the Lord has any service for me to do; or rather, till his wisdom and goodness shall see fit to remove me. If he should see fit to lay me aside from public service, I should still promote his glory, and exhibit a proof of his faithfulness, if he will enable me to suffer, with patience, whatever he may appoint me. I wish to put myself absolutely, and without reserve, into his hands; and to believe that he will choose for me better than I could choose for myself. Only may He grant, that while I do live, I may live to him, and for him; and that when I die, I may die in him: then all shall be well. As to particulars, I am to say, Not my will, but thine.

“ Many changes, as you observe, have indeed taken place, in the course of eleven years, since you last visited at the vicarage of Olney. My lot, during this space, has been, in the main, a highly favoured one. I have not been without trials; but comforts have more abounded. My feelings have been most painfully exercised by the removal of dear friends, several of our own family; and of others gone more dear, or more sensibly missed, than Mr. and Mrs. B——. They were friends indeed; with them I had a union of heart. Nor have I lost them. They are gone but a little before. I hope to meet them again to unspeakable advantage. I have no reason to think it will be very long first, as I am advancing apace in my sixty-sixth year. The Lord's time is the best.

May I wait patiently and watchfully all my days, till my appointed change shall come, and then be found with my loins girded up and my lamp burning.

“ You likewise, my dear madam, have had your trials; but you are alive to say, under them all, The Lord upheld me, and out of them all He delivered me. It is good scriptural logic to infer what he will do, from what he has actually done. So the Apostle did before

us. He has delivered, he doth deliver, and *therefore* we trust in Him that he will yet deliver us. No great matter where, or what, we are in this transient state, so that we are in the path of duty, and in the exercise of holy submission to his will. The same sun shines at London, Bedford, and Hernhuth. And the way to heaven is equally open and near from every place.”

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Thirteenth Report of this Society, lately published, with the extracts of correspondence, are fully equal in interest to the preceding ones; and we therefore regret that from their length we can give only a general abstract of the former, referring our readers for the latter to the volume itself. We shall, of course, omit, as far as possible, such parts as have already appeared in our own pages.

Of the Continental Societies in existence at the period of the last anniversary, it may be generally observed, that their attention to promote the object of their establishment demonstrates their increasing sense of its utility and importance; that the beneficial effects resulting from the circulation of the Scriptures have proved powerful inducements to continue and enlarge this benevolent work; and that, if its operation has in any degree been circumscribed by the general distress which has been more or less felt on the continent, the zeal for carrying it on has not, on that account, abated.

The Netherlands Society greatly flourishes: branches and associations are multiplying in the northern provinces of the kingdom, and the

number of societies is already stated to be sixty. To increase the interest which has been excited in the Netherlands, in favour of the principles of the institution, the Reverend Doctor MacIntosh, at Amsterdam, has recently published a Dutch translation of the Twelfth Report of the British and Foreign Bible Society.

The Hanoverian Bible Society, under the patronage of his royal highness the Duke of Cambridge, has completed the printing of an edition of 10,000 copies of Luther's German Bible, most of which have already been put into circulation; and another auxiliary has been added to that institution, by the establishment of an East-Frisia Bible Society, for the encouragement of which, 100*l.* have been voted to the Hanoverian Society. A letter from a correspondent at Osnaburgh contains the pleasing intelligence, that “ their Catholic fellow-citizens labour with them hand in hand, and many of that communion shew a readiness to obtain and peruse the Scriptures.”

The exertions of the Prussian Bible Society continue to be diligently and most usefully pursued. To the eight auxiliaries united to the central society in the course of its first year, twelve more were added

before the expiration of the second; and so vigorously have these subordinate societies flourished, that one of them, that at Cœslin, is said to number not fewer than seven branches in connexion with it.

Among the operations now carrying on by this Society, the following may be mentioned as deserving attention:—The Central Society is engaged in printing two large editions of the German Bible, as well as an edition of the Scriptures in the dialect of the Wends in Nether Lusatia, which the secretary of the society pronounces “one of the most useful works ever undertaken;” and its auxiliary at Breslau is printing an edition of Luther’s Bible, with an extra number of New Testaments.

The Society for the Grand Duchy of Berg, the Thuringian Society, the Neuwied Society, and others are mentioned as going on with zeal, and unanimity, and success.

The information from Königsberg, respecting the distribution of the Lithuanian Scriptures, published at the expense of the British and Foreign Bible Society, is very satisfactory.—The Saxon Bible Society, which has been favoured by his Majesty the King with freedom of postage, is proceeding with great alacrity in printing 10,000 copies of Luther’s German Bible.

As the dialect of the Wends in Upper Lusatia is a distinct branch of the Slavonian from that before mentioned, another edition of the Wendish Scriptures has been undertaken by this excellent institution.—A very satisfactory account of the distribution of Bibles and Testaments from Hernnhut, between June, 1814, and April, 1816, has been received from the Rev. L. Fabricius.—The Frankfort Bible Society has applied its limited means, with very happy effects, to the relief of the poor and prisoners. Many of the latter class, who had devoted their time to gaming, now read the Bible in their cells.

The following quotations from

the correspondence of the Rev. Leander Van Ess, of Marburg, afford very gratifying intelligence: “You will rejoice, that, chiefly through your assistance, I have been enabled to disperse, (up to June, 1816) 51,146 copies of my New Testament, 2,500 of Luther’s Bible, and 2,300 of his New Testament, on the highway of the Lord, among my Catholic as well as Protestant brethren. I can, from my own experience, and that of my correspondents, joyfully testify, that the main object, in thus disseminating the holy Scriptures, has been accomplished; that a spirit of vital religion has been diffused; and that many, illuminated by the light of Divine truth, and strengthened with power from on high, now lead a holy and useful life. My New Testament appeared in some districts, where thousands of Catholics knew the Bible only by name. I could easily dispose of 30,000 copies of my New Testament among Catholics, and several thousand of Luther’s Bible among Protestants.”

Another Catholic clergyman, in correspondence with the Society, has, within a short space of time, distributed nearly 20,000 New Testaments, and is preparing the means of a further and more extensive distribution. This correspondent has also had the happiness to witness the most beneficial effects of his labours, of which many instances might be adduced. In one of his letters the following passage occurs: “Old men, who had never learned to read, are now desirous to learn, that they, in their advanced age, may find consolation from the holy Scriptures.” The demands for the Ratisbon New Testament also continue to increase in a degree which renders it difficult to meet them.

The following extract from Stuttgart will be satisfactory, as attesting the activity of the Württemberg Bible Society:—“Thus, with the help of God, we have distributed

upwards of 10,000 Bibles, and 2,000 extra Testaments, among the people around us."

In the midst of the great distresses which have prevailed in almost every part of the kingdom, the Würtemberg Bible Society has received many most pleasing proofs of the liberality of its friends. When its directors presented copies of their Bible to the late king, to the respective branches of the royal family, to the ministers of state, as well as to other noblemen and gentlemen, they received, in return, several handsome benefactions; and many of the poor peasants in the villages seem to vie with each other in offering their small contributions. A second edition of the Scriptures, on standing types, is preparing by this active institution.

The Bible Society at Strasburg has had great difficulties to contend with: but, in the words of its president, "neither its hope nor its faith has been disappointed."

The Presburg Bible Institution has ordered 1200 copies of the Bohemian Bible, from Berlin; 500 of which have already been received. It has also completed the printing of 2,000 Wendish New Testaments.

The Swiss Bible Societies at Basle, Schaffhausen, Zurich, Saint Gall, Aarau, Bern, Chur, Geneva, Lausanne, and Neufchatel, mutually stimulate and assist each other in their career of sacred benevolence. To prove the progressive state of the operations of the Basle Society, the following simple but interesting facts will suffice; that, in 1813, it distributed 1299 Bibles—in 1814, 2583 Bibles—in 1815, 5055 Bibles and 3796 Testaments—and in 1816, 7920 Bibles and 9383 Testaments. The same Society is now engaged in printing several editions of the German and French Scriptures; in the carrying on of which works the Committee have assisted it with 500*l*.

The Zurich Society has completed a folio and an octavo edition

of the German Bible. The Bible Society at Saint Gall has had great success in distributing copies of the Scriptures both among Protestants and Catholics, and the demand for them is daily increasing. The Chur Bible Society is printing the Old Testament in the second Romanese dialect.

The Committee of the Bible Society at Lausanne, for the Canton de Vaud, have displayed a most laudable activity, both in disseminating the holy Scriptures and in exciting an interest in favour of their institution. The Bible Society formed by the Vaudois in Piedmont is in activity; and one hundred copies of the New Testament had been forwarded to it by the committee at Lausanne, from whose labours the most beneficial effects may be expected. The Bern Bible Society has been patronized by the ruling authorities of the canton, who have presented to it a donation of one hundred louis-d'ors.

A letter from a Capuchin monk, to whom a donation of 50*l*. was presented, to enable him to distribute the Scriptures, contains the following pleasing information: "That the Bible is now read by thousands of Catholics with devout attention and cordial joy, and that the writer himself had induced many parish ministers and schoolmasters to introduce the New Testament into their congregations and schools."

In the North of Germany, the Hambro' Altona Bible Society is prosecuting the object of its institution with great zeal. This Society has engaged to print a German Bible of 10,000 copies, after the Canstein edition. The Societies of Bremen and Lubeck continue their useful exertions; and the Duchy of Brunswick Bible Society has also commenced its benevolent labours.

Among the new societies formed in Germany; during the past year, the following have also been as-

sisted from the funds of the British and Foreign Bible Society: Mecklenburgh Schwerin, Pomerania and Rügen, Eutin, Lippe Detmold, Kreutznach, as indeed a large part of the foregoing, and many of those that follow; though we did not think it necessary to specify, in this abstract, the amount of each individual grant.

The Hesse Darmstadt Bible Society, for the Grand Duchy of Hesse, under the sanction of the Sovereign, comprehends members of the Lutheran, Reformed, and Catholic Churches; and, if a judgment may be formed, from the demands for Bibles made on it, promises extensive usefulness. The Societies of Worms and Odenwald, already mentioned, will attach themselves as branches to this Society. The establishment of Bible Societies in the principality of Anhalt, and other parts of Germany, is also in contemplation, and others have been already formed.

Of the augmented circulation of the Scriptures in Germany, it is a sufficient proof, that the demand for Bibles, by the numerous Societies established in that country, is now so great that the Canstein Institution at Halle, on which they had been accustomed chiefly to depend for supplies, is no longer able, notwithstanding the most strenuous exertions, to furnish the number required; and the Bible Societies are under the necessity of printing them for their own distribution.

The Committee next report the transactions connected with the British and Foreign Bible Society in the three northern kingdoms of Europe.

Beginning with Denmark, they announce that the Danish Bible Society is in a progressive state; and its Committee look forward, with hope, to the beneficial effects of the interest which it is gaining in the public mind. It has nearly finished the revision of the Danish

New Testament for the press, and has resolved to print an edition of the Creolese New Testament, for the use of the Christian Negroes.

A very flourishing auxiliary has been formed at Odensee, the capital of the island of Fuehnen, under the auspices and presidency of the Crown Prince, Christian Frederick, who takes great interest in this cause.

At the formation of the Odensee Auxiliary Society, it was recommended to such of the Directors as reside in the country, to form Branch Societies and Bible Associations. In consequence of which, more than fifty Auxiliary Societies, or Bible Associations, have been formed in that part of the Danish dominions, between the Little Belt and the town of Altona. The same Society has also undertaken the establishment of a depot for Bibles and a Biblical Library.

These extraordinary exertions, which are still carrying on, have increased the demand for the Scriptures beyond the power of the Sleswig-Holstein Society, to satisfy it. As a temporary assistance, the Committee of the British and Foreign Bible Society have ordered an immediate supply of Danish Bibles and Testaments; and, with a view to a more permanent provision, have proposed to the Danish Bible Society at Copenhagen, to print an edition of 10,000 copies of the Danish Bible, with an offer of 500*l.* in aid of the expense thereof; which offer has been accepted.

In the Faroe Islands, the institution of the Danish Bible Society has been hailed by the inhabitants as a most propitious event, and a liberal contribution has been raised by them in aid of its funds; and the Icelandic Bible Society, of which the foundation was laid by the Rev. Mr. Henderson, during his residence in that island, has been established.

The intelligence from Sweden, respecting the Bible Institutions in

that country, is highly gratifying; and the zeal which animates the Swedish Bible Society has been imparted, in a considerable degree, to the public at large.—The plan of the Bible Associations, recommended by the Rev. Mr. Henderson, has been adopted, and attended with the happiest effects.

The Committee of the Gothenburg Auxiliary Society, of which the pious and venerable Bishop Wingard is president, display the same zeal for which they have ever been distinguished. They have supplied all the workhouses, prisons, houses of charity, and hospitals, within their district, with copies of the Sacred Volume. Their funds, indeed, have been devoted to the benefit of the poor; and, on this account, although their subscriptions are considerable, they are far from being adequate to the demands upon them. The Committee still, however, proceed in the gratuitous distribution of the Scriptures to the necessitous; “confident” (to use their own words) “that Divine Providence will not permit the good work to be interrupted, for want of means to carry it on.”

The circulation of the Scriptures, by the Arosian Auxiliary Society at Westeras, has been considerable; but the poverty of the people is so great, that the annual income of the Society is not equal to a third of the value of the copies gratuitously distributed. A parochial inquiry has been instituted, to ascertain the spiritual wants of the inhabitants of this province.—The Gothland Auxiliary Society continues its exertions.

The following are new institutions:—

The Upsala Bible Society; to the formation of which, the clergy of the diocese were urgently invited, by a truly pastoral address from its president, the Archbishop of Sweden, from which the following is a quotation: “The door

is opened, my brethren, to promote the increase of Christ’s kingdom; and who ought to have this more at heart than ourselves, who are called to spread the saving knowledge of God and Jesus Christ, whom he has sent?” The Archbishop has declared his determination to establish Bible Associations in every part of his jurisdiction.—By the pious benevolence of a young nobleman, Chamberlain Henck, a society has been formed, under his presidency, for the Province of Neviké, and meets with great encouragement and support.—Another society has been instituted for the diocese of Skara, one of the most populous provinces in Sweden.—At Carlstadt, also, a Bible Society has been established for the government and diocese of Vermeland, under the patronage and direction of the Bishop, and the Lord Lieutenant of the county. The population of this district is estimated at 140,000. The want of the Scriptures in Vermeland is great, as well as the desire to possess them.

The Bishop of Hernosand has also instituted a Bible Society for his extensive diocese; and there are only three dioceses in Sweden in which societies remain to be instituted. Bible Associations are forming in different parts of the kingdom.

A proposal has been made from the Swedish Bible Society to that of St. Petersburg, for opening a correspondence between them on the object of their respective institutions, with a view to their mutual information and benefit, and has been accepted.

For the deep interest which has been excited in Sweden to circulate the holy Scriptures, that country is greatly indebted to the pious zeal and energy of the highly respectable president of the Swedish Bible Society, his excellency Count Rosenblad, who, in the midst of his laborious official

duties, as one of the first ministers of state, has found time to devote the closest attention to the concerns of the Bible Society.

The establishment of a Norwegian Bible Society, under the most respectable patronage, has been announced by its Committee, who have commenced their operations, by revising the New Testament for the press.

The field opened in Russia for the circulation of the holy Scriptures, expands to an almost unlimited extent. Of the number of copies required for supplying the subjects of that immense empire, who are of Russian origin, and speak the Russian language, it is scarcely possible to form an estimate, as the Committee of the Auxiliary Society at Moscow state, that they alone could distribute one hundred thousand Bibles. "Entire governments, whole dioceses, and circles of Bible Societies, raise their voices to the Committee at St. Petersburg, entreating them to supply the spiritual hunger of millions, which has been excited by the distribution of the oracles of God. Whenever an edition has been published, another has been almost immediately required; and, notwithstanding the utmost exertions of the Russian Bible Society, whose monthly expenses now exceed the whole expenditure of their first year, they are unable to satisfy the demand for the Scriptures, not only in the Slavonian, but even in the German, Finnish, Esthonian, Lettonian, and various other languages."

Such is the description of the spiritual wants of Russia, as given by the noble and pious president of the Russian Bible Society. The sphere of its operations must also be considered as comprehending the countries to the east of the Black Sea; Anatolia, to the south of it; Armenia, Georgia, Persia, Tartary, and others.

The Report then proceeds to notice various interesting particulars, relative to Russia, Poland, &c. most of which have appeared in our account of Mr. Pinkerton's Journey, (*Vide Christian Observer*, 1817, p. 262), or in other parts of our volume for the present year. Passing over, therefore, these and various miscellaneous transactions in Europe, we proceed to America, where the Committee announce the establishment of a general national institution, under the denomination of "The American Bible Society."

In addition to a donation of 500*l.* the British and Foreign Bible Society have aided the operations of this national institution, by the offer of a duplicate set of stereotype plates for the French Bible, at prime cost, dividing the expense of the composition between the two societies. This offer has been thankfully accepted by the American Bible Society, as it will enable it immediately to supply the numerous French inhabitants of that continent with the whole Bible in their vernacular tongue.

The accession of the American Bible Societies, as auxiliaries to the National Society, is considerable and increasing; the number, within eight months after its foundation, amounted to seventy. New societies have been formed for the express purpose of uniting with it; among which the New York Female Bible Society claims the privilege of having been its first auxiliary. This is only one of many similar associations which have been established in America, and from whose active exertions the greatest advantages have been derived.

It would be impossible, without a disproportionate enlargement of this abstract, to enter into a detailed account of the proceedings of the local Bible Societies on the Western Continent: one or two particulars may, however, be mentioned.

The following statement, from

the Committee of the Louisiana Bible Society, will be read with interest. Numerous applications, they state, have been made for Bibles, by the free People of Colour. The Catholics, even the strictest of them, are willing, with scarcely an exception, to receive and read the Bible. The Spanish inhabitants have been remarkably pleased by obtaining the New Testament in their native language, and have received it with demonstrations of joy; and some slaves, who are able to read, have been gratified with copies. The applications from Spanish captains of vessels have been numerous; and few have sailed from New Orleans, for a Spanish port, without taking a few copies. Upon receiving this information, the Committee immediately ordered a further supply of 1000 copies to be placed at the disposal of the Committee of the Louisiana Bible Society.

In that part of America which is subject to the British dominion, a Bible Society has been formed in Nova Scotia, under the title of the Auxiliary Society of Yarmouth and Argyle; in which towns, branch societies had previously existed, in connexion with the Nova Scotia Auxiliary Society. This Society has remitted to the Committee the sum of 87*l.* 17*s.* 10*d.* currency, the amount of its subscriptions.—The Committee also acknowledge the receipt of 100*l.* sterling, from the Quebec Auxiliary Society.—The Missionaries at Labrador are pursuing, with great assiduity, their useful labours, in completing their translation of the New Testament into the dialect of the Esquimaux. The Acts of the Apostles have been printed in the course of the past year. Their diligence is encouraged by the increasing disposition of the Esquimaux for the profitable perusal of the Scriptures.

From the Auxiliary Bible Society of the People of Colour, in Kingston, Jamaica, the Committee have received a second remittance of

141*l.* 6*s.* 8*d.* currency, with an expression of unfeigned regret, that the means of the Society are unequal to its wishes.—The Auxiliary Bible Society at English Harbour, in the island of Antigua, has also remitted the further sum of 25*l.* sterling.—At Berbice, an Auxiliary Bible Society has been established, under the patronage of his excellency Governor Bentinck, with an assurance of his endeavours to promote its laudable views. The information was accompanied by a remittance of 50*l.* sterling.

Some Bibles and Testaments which were sent to Saint Kitt's, have been distributed among the Negroes in that island, and are eagerly read by them. The Committee, in consequence, have cheerfully complied with an application for an additional number of Bibles and Testaments, for sale or gratuitous distribution.

The formation of an Auxiliary Bible Society for the peninsula of Sierra Leone, and the British settlements and establishments on the western coast of Africa, has been announced by his excellency C. M'Carthy, Governor of Sierra Leone. This pleasing intelligence has been followed by remittances, to the amount of 211*l.* 16*s.* 8*d.* sterling, as contributions from the New African Auxiliary.

In the Oriental department, the Calcutta Auxiliary Bible Society claims the first notice. It has printed and published versions of the New Testament in Tamul and Cingalese, for the benefit of the natives on the coast of India and Ceylon; Malay Testaments in the Roman character, for the use of the Amboynese; and it is now engaged in printing the Bible in the Malay, Armenian, and Tamul languages; an edition of the Malay version of the Bible and Testament in the Arabic character; and one of the New Testament in the Malayalim, or Malabar, language and character; besides the Hindoostanee Testament, translated by the

joint labours of the late Mr. Martyn, and Mirza Fitret, in the Nagree, its proper character. This version was originally published by the Corresponding Committee in the Persian character, for the use of another class of readers, at the expense of the British and Foreign Bible Society. It is further proper to add, that by the assistance of the Auxiliary Society at Calcutta, Europeans and Natives, speaking the English and Portuguese languages, are supplied with Bibles and Testaments respectively.

The New Testament in the vernacular Arabic is in circulation; and the style of the version, for correctness and fidelity, is highly approved by the best Arabic scholars in Bengal, European and Native, whose opinions have been consulted. The Persian version of the New Testament, by Mr. Martyn, is by this time in circulation in India.

The whole Scriptures have been published in the Bengalee and Orissa dialects; and the Pentateuch, Historical Books of the Old Testament, and the New Testament, in Sanscrit. The Hagiographa are in the press, and the translation of the Prophetic Books nearly completed. The Pentateuch and the Historical Books, in the Mahratta language, have been long in circulation: other parts were nearly printed. The Sikh New Testament has been published. The Pentateuch in Chinese is in the press. Besides the above, the Gospels have been translated into seventeen different dialects, of which some are now printing.

The attention of the Auxiliary Society at Colombo, in Ceylon, is closely directed to the publication of the version of the Cingalese New Testament; and, according to the last accounts, the printing was advanced nearly to the end of St. John's Gospel.

A letter from the Honourable Sir Alexander Johnston, chief justice of Ceylon, gives an interesting ac-

count of the conversion of a priest of Buddhoo, as "one of the many proofs" which occur daily, of the effect produced among the natives by the circulation of the holy Scriptures. A diligent perusal of the Gospel in Cingalese convinced him of the vast difference between the fabulous confusion of the Buddish mythology, and the simple impressive truths of Divine Revelation. The above-mentioned priest is now engaged in assisting to translate the holy Scriptures.

The Second Report of the Bombay Auxiliary Society mentions the successful endeavours of the Society to distribute the Scriptures, in Portuguese, among the native Christians speaking that language; that a considerable number of copies had been dispersed in the islands of Bombay and Salsette; and that 500 copies had been forwarded to Goa, at the particular request of the British Envoy, who describes the natives, and even some priests, as anxious to receive them.

The Committee of the Bombay Society have availed themselves of a very liberal offer from Dr. John Taylor, of Bombay, to superintend the translation of any part of the Scriptures into the Mahratta and Guzerattee languages; and have proposed, in the first instance, the translation of the Gospel of St. Matthew into each. It is to be hoped, that these beginnings will be followed by other attempts for communicating the holy Scriptures to the natives within the proper sphere of the Bombay Auxiliary Society. Supplies of the Syriac Testament have been sent to India, for the benefit of the Christians of the Syrian Church.

The Java Auxiliary Bible Society has the assurance, that it may expect the most decided support and co-operation from the new Dutch governor-general, his Excellency Baron van der Capellen. The intelligence from Java respecting the acceptance of the Chinese New

Testament by the Chinese settled in that island, is highly encouraging and interesting. It appears that many of them not only read the New Testament, but are anxious to obtain explanations of passages which they do not understand. "These Chinese," adds Mr. Supper, the secretary, "have already turned their idols out of their houses, and are desirous of becoming Christians." One of the most opulent of the Chinese in Java observed: "I have read Mr. Morrison's New Testament with pleasure: it is very fine; and it would be well if every one led such a life as Jesus Christ has taught him to lead." This introduced a conversation, the result of which was, "that the Chinese, on his return to his home, tore all the painted images from the wall, and threw them into the fire." He has never since frequented the Chinese temples.

Mr. Supper has also communicated some very pleasing intelligence of the effects produced by the perusal of the Arabic Bible on the followers of Mohammed. One of his pupils reads the holy Scriptures with Mohammedans three times a week, converses with them on what they have read, and they afterwards join in prayer with him in his own house. Some of the priests have applied to Mr. Supper, through the same pupil, for an Arabic Bible. The solicitation is never acquiesced in until the repetition of it proves an anxiety to obtain the favour solicited.

The Rev. Mr. Morrison was pursuing his importunate labours of translating the Old Testament into Chinese, and had advanced as far as the Book of Psalms, when he was called upon to attend the embassy to Peking. He had also entered into an engagement for printing an edition of 8000 copies of the duodecimo Chinese New Testament, and 1500 of the octavo edition, at Malacca. The Committee have assisted the important work in which Mr. Morrison is en-

gaged, by a further donation of 1000*l.*

The formation of an Auxiliary Society at Amboyna, which has for its object the diffusion of the Scriptures among the numerous inhabitants of that and the adjacent islands, is a new and interesting event. The letter, communicating the intelligence of its establishment, was accompanied by a remittance of 346*l.* which has since been augmented to the sum of 968*l.* sterling, as the first year's contributions of this Society to the Parent Institution.

Branch Bible Societies have been formed at Malacca and Prince of Wales's Island, in connexion with the Calcutta Auxiliary Society, under the patronage of the governor and commandant respectively.

In short, the general result of the intelligence from the East shews a progressive activity in promoting the circulation of the Scriptures, both among Christians and Heathens; and the success which has attended these exertions, affords an encouraging hope, that they will in time produce the most beneficial effects.

Indeed, the effects of these great exertions throughout the world, we rejoice to say, are by no means doubtful.

"Many, who never acknowledged the real value of this blessed volume," observes the noble President, of the Swedish Bible Society, "have been enlightened by the Spirit of God, and look upon the holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed as to the doctrines of Revelation, has considerably given way to a more serious and devout attention to their more important concerns." This testimony is strengthened by that of a correspondent in Swabia, who asserts, that "a growth in Divine knowledge, and an increase in faith and love to Jesus Christ, are already visible in many thousand souls."

Such indeed is the interest which the British and Foreign Bible Society has justly excited, that the prayers and benedictions of thousands attend its progress, and are offered up for its success; and a suspension of its functions would be felt and lamented as a calamity in every quarter of the globe.

CHURCH MISSIONARY SOCIETY.

THE Report of this Society for the last year contains an unusual portion of religious intelligence; the principal parts of which we shall lay before our readers.

WESTERN AFRICA.

Reference is made to the Special Report and the Journal of the assistant secretary, the principal parts of which have appeared in our volume for the present year. After Mr. Bickersteth's return, the Committee lost no time in laying the substance of his communications before his Majesty's Ministers. A deputation accompanied his lordship the President, in presenting a memorial to Earl Bathurst; in which a plan, formed by his excellency Governor MacCarthy, for dividing the colony of Sierra Leone into parishes, was recognized; and offers were made, on the part of the Society, to assist in bringing that plan into full execution. His lordship received the deputation with great courtesy, and expressed his cordial wish to support the designs of the Society for the benefit of the colony. By a subsequent communication from his lordship, the Committee learnt, with pleasure, that measures would be immediately taken for the erection of two churches in Free Town, and afterward churches in the several country parishes of Sierra Leone. The state of public affairs limits, however, for the present, the means in the hands of government. The Committee will not fail to exert themselves to the utmost, in giving effect to the wise and paternal plans of the governor, and in following

up the suggestions of the assistant secretary.

The accounts of the year will shew, that more than a third of the Society's whole expenditure has been directed to Western Africa. The greater part of this expenditure has indeed been occasioned by the Society's settlements formed among the heathen, and beyond the precincts of the colony; and the Committee grieve to state, that so great is the demoralizing effect of the slave trade, and so integral the evil habits which it has generated, that it is not improbable but it may be necessary to withdraw wholly, for the present, from the Rio Pongas.

The Committee relate an affecting instance of the mischiefs arising from the slave trade.—A chief on the Rio Nunis had, for several years, placed his sons in the Basina school. He was long a determined friend of the abolition of the slave trade, and would admit no slave vessels into the Rio Nunis; but he has been overcome. He has withdrawn his four sons from the Society's schools; and the elder of them is compelled to employ the acquisitions which he has made under the Society, in assisting his father to carry on this degrading traffic. A boy who could express himself as this poor youth did in a letter to the secretary, could never be brought, without violence to his conscience, to engage in this flagitious employment.

“Sir—I thank the Society for sending Mr. Bickersteth out to see us. Oh, how kind is our Society to us poor Africans! May God enable us that we may know the ways of Jesus Christ our Lord; and not only know them, but walk in them, all the days of our lives!”

“Oh, may God bless the Society, and the Missionaries which they have sent out to teach us! O Lord, bless us also, poor Africans; and teach us to know thy ways; that, in due time we may spread abroad, and preach thy Gospel from shore to shore!”

It is obvious, that an entire and final abolition of the slave trade is indispensable to the effectual melioration of Africa. To this hour the truth of an observation made ten years since by an intelligent Mohammedan native, to one of the Society's missionaries, recorded in the Eighth Report, has been fulfilled. "Our kings and headmen have little regard even to a civilized manner of life, so long as they can sell slaves for rum, and other commodities; and, for this reason, they will scarcely suffer you to stay here, and to instruct the people, although your intentions, and the intentions of your society, are very good towards your fellow-creatures."

The state of the Society's general funds we have before noticed. Of the school and ship funds, it is reported that they have advanced with a steady pace during the year.

The Committee proceed to mention the opportunities of usefulness among the recaptured Negroes which the colony of Sierra Leone affords—the share which the Society has taken in the education and religious instruction of the colony—its further plans—the arrival of Mr. and Mrs. Garnon, and the different persons sent out by the Society, at Sierra Leone—the death of Mr. Jost—the formation of the Auxiliary Bible Society—and the laying of the foundation of a new church at Free Town.

At different stations within the colony, various persons, sent out by the Society, are now labouring; as at the Christian Institution on Leicester Mountain, at Regent's Town, at Gloucester Town, and at Kissey Town.

The settlement at Bashia having been given up, and the children and family removed to Canoffee, the mission among the Susoos, is now confined to the two stations of Canoffee on the Rio Pongas, and Gambier near the Rio Dembia. Difficulties have so alarmingly increased, by the rapid

revival of the slave trade, and the rapacity and eagerness with which it is pursued, that it is much to be feared, that even Canoffee must, for a season at least, be abandoned, which is the more to be regretted, as the prospect of usefulness was opening in a very promising degree.

Of the station at Gambier, it is said, "There seems to be a salutary impression on the minds of the elder children, both boys and girls. They are frequently heard uniting, respectively, in prayer, before they retire to rest. The chief and other natives occasionally attend Divine service. Some of them acknowledge that they should be present more regularly, but that what they hear makes them uneasy about their sins. There is a peculiar advantage attending this station. It opens a free intercourse with many strangers from the surrounding countries, from which many chiefs and bookmen visit them, who are very desirous to obtain the Scriptures; so that Arabic Bibles and tracts will be widely circulated in the interior from this station."

With regard to the Bullom Mission, besides the superintendence of the school, and the management of the secular business of the settlement, Mr. Nylander, indefatigable and devoted to his work under much bodily infirmity, has added the translation of the Gospels of St. Luke and St. John into Bullom, and has thus completed the Four Gospels in that tongue. He has also written a tract on the Scriptures, compiled from Mr. Bickersteth's "Scripture Help;" and has composed several hymns in Bullom.

At Goree, under the fostering care of the commandant, Lieut.-Colonel Chisholm, and the diligent attention of Mr. and Mrs. Hughes, the scholars had increased to 112. The children were rapidly improving, and there seemed every rational hope of much success. These promising prospects are now, however, nearly closed. On the 18th of July, four French corvettes, with

troops on board for Goree and Senegal, arrived to resume possession of these settlements, according to treaty. At the date of Mr. Hughes's letter, on the 10th of January, the French flag was not hoisted; but it was expected that formal possession would be given in a few days. His scholars had, during this interval, gradually left him, and were then reduced to thirty-two boys and thirty-one girls; as their parents and friends wished them no longer to learn English, but French.

Before the Committee quit the subject of the West African Mission, they direct the attention of the members to some considerations arising out of the circumstances which they had reported.

The following passages of the Report must, doubtless, affect our readers:—"The missionaries settled in the Rio Pongas, after surmounting difficulties and surviving injuries of a kind and degree unknown to their fellow-labourers in any part of the world, had just attained, what they had so long sought, the free consent of the natives to preach to them the everlasting Gospel. They had patiently laboured with the children, while the parents would barely tolerate their residence in the country; and their success with the children, in the judgment of those who know the true value of things, has been an abundant remuneration for all that has been expended and endured.

"At length the adult natives themselves are become willing to hear! They have witnessed the lives of these men among them for many years. They saw them sit down in the midst of them, at the very time when the slave trade was a traffic sanctioned by the laws of this country, and by those of the whole civilized world. They had never before seen White men but as panders to their passions—stimulating them to a cruel and iniquitous sale of their fellow-creatures, by a libe-

ral return of such articles as gratified their appetites or their vanity. They utterly disbelieved, therefore, the professions of the missionaries, that they asked permission to settle among them for no other end than to do them good; because they had no rum, nor guns, nor powder, wherewith to inflame their passions, and to enable them to gratify them when inflamed; and because they found them measure out their cloth and their tobacco, not by wholesale as the price of a kidnapped human being, but retailed day by day at the equitable purchase only of the food on which the self-denying missionary was to support life. And when, at length, they were brought, by the patient and consistent conduct of the missionaries, to believe their professions, yet so utterly debased and degraded were their minds by that traffic which our nation in particular had so long maintained with them, that they had no other value for the education offered to their children than as it would enable them, as they conceived, to become more cunning than their neighbours! But the missionaries, borne down by disappointment, and looking round them almost with despair of benefiting a people so deeply degraded, seized the offer of these children as a gift of God; and gladly became teachers of these babes, in the hope that they should outlive the difficulties which then opposed the full discharge of their mission.

"The Act of Abolition seemed to open a bright prospect to the friends of Africa. The numerous slave factories which crowded the Rio Pongas vanished, and Christian churches began to spring up in their room. But the European and American slave-traders, while they carried on their legalized traffic in the river, had employed all their influence to thwart the objects of the mission, and had strengthened the prejudices of the natives; and were now ever on the watch to carry on an illicit and smuggling

trade. While there remained an opportunity of engaging in such a trade, no sincere and persevering exertions could be expected on the part of the natives to substitute a more generous and humane commerce; for the seizing a single fellow-creature, and consigning him to these men-stealers, was rewarded with an immediate and abundant supply of articles which indulgence had made almost necessary to them; while no adequate motives were yet offered to stimulate them to industry, the returns for which must at best be slow and gradual. As his majesty's ships pursued the smugglers with laudable energy, and often captured them, the missionaries became stigmatized as spies and informers; and, notwithstanding the clearest evidence that they were with integrity and simplicity pursuing the sole objects of their mission, wicked men, feeling that the success of the mission would destroy the slave trade, persisted in poisoning the minds of the natives against them; and they were pointed at, with the finger of scorn and anger; as 'the spoilers of the country.'

"Yet they persevered; and the country was gradually opening itself to their instructions, when the revival of the trade by some of the European powers has proved a temptation too great to be resisted. Men, who had for years persevered in an honourable determination to rid their country of this pest, have again become its enemies. At the moment when the natives began to open their towns, to assemble under their temporary shades to hear the missionaries preach the glad tidings of the Gospel, and themselves to erect houses for the worship of the True God—at this moment the enemy comes in like a flood, and will drive away, it is to be feared, for a time, those who have opposed his kingdom."

"In no part of the heathen world does the enmity against the establishment of the benignant reign

of our Lord display itself with such rancour as among the Pagans of these shores. Great consideration, indeed, is due to the natives, even when we are judging of their acts of ingratitude and cruelty. Let it be remembered, that, if they are degraded in feelings and morals below other men, we have mainly contributed to the degradation; and we must bear, therefore, with their ignorance of their true interests, till we can, by the Divine blessing, enlighten their minds; and we must endure their ingratitude and cruelty, till we can, by the same blessing, bring them to feel that we are their best friends."

The Society, in the midst of these discouraging circumstances, augur well of the spirit of inquiry which discovers itself among the Mohammedan Natives. The Mohammedans have some knowledge of the principal characters and facts of the Bible; and they have, in various instances, discovered a willingness to examine Christianity, and have received with gratitude copies of the Scripture.

Turning from Africa to India, the Committee congratulate the Society on the increasing calls for expenditure in the East; as they are satisfied that the funds appropriated to that sphere of its exertions, cannot any where be employed with a better prospect of success; and that they will be applied in the most wise and effectual manner by the respective corresponding committees.

After adverting to the happy effect on the European residents in India of the increasing zeal at home in the cause of missions, a view is given of the different stations under the respective corresponding committees of Calcutta and Madras.

CALCUTTA.

The Report notices the departure for India of Messrs. Schmid and Adlington, with Mr. Corrie—the arrival of Messrs. Greenwood and Schroeter at Calcutta, and their

settlement in the house of the Society at Garden Reach. At Kidderpoor, a village near Garden Reach, a native having given ground for the purpose, a school-room was erected, and a teacher was appointed to carry into effect the new system of instruction. Some Brahmins, who witnessed the opening of the school, expressed their approbation of this attempt to diffuse knowledge. The school opened with thirty-three children, but soon increased to 100. It is under the care of the Missionaries; but is not likely to alarm prejudice, as the schoolmaster is not a Christian: he is, however, strongly recommended by Mr. May, for his qualifications as a teacher. From this school will arise, it may be expected, youths adequately prepared to act as schoolmasters throughout the populous vicinity.

Prince of Wales's Island has been urged on the attention of the Committee, as a promising station for intercourse with the whole Eastern Archipelago. Colonel Bannerman, before he sailed to take on him the government of the island, very kindly offered to promote the objects of the Society. The Committee have referred this subject to the Calcutta Committee.

We extract the following remarks respecting Abdool Messee at Agra.

"An intelligent officer, stationed at Agra, watches over the schools, and renders every assistance to the native church. He is in regular communication with the Corresponding Committee at Calcutta.

"An extract from one of his letters will enable the Society to judge of the difficulties which, at present, oppose the progress of the Gospel in this quarter. Speaking of the little success which attends the exertions now making to rouse the natives, he says, Whenever I converse with Abdool on the subject, he seems to suffer grief as unfeigned as mine; and though he labours

effectually as a physician to the body, that alone engages the people to come to him, and little benefit is done to the soul. In the course of the last two months—namely, April and May—he cured 100 people, and many of them in very difficult cases; yet not one of them returned to the kuttra to give thanks to God. Nay, not even one of them thought of thanking the man who has thus been the instrument of Almighty Goodness. When I tell you that I have reason to think that a great portion of his salary is expended in the purchase of medicines, you will not think it ill bestowed. The mortality in the town has been great, since the beginning of May; and still rages with unabated violence. Abdool told me, that, in the course of one day during the last month, he observed sixteen corpses carried along the narrow street that passes by the kuttra. 'I could not,' he observed, 'see these poor people dying like dogs, without knowledge and without a Saviour, but with heartfelt grief.'

The schools, which had considerably diminished in the number of scholars, have revived, under the care of the officer before referred to.

Of the natives who made a profession of Christianity when Mr. Corrie left Asia, the Hukeem, a man frequently mentioned in the Journals of Abdool Messeeh, has yielded to a high and unbroken spirit, and has apostatised from his profession. Molwee Munsoor, whose character had excited some uneasiness, seems to have been recovered to a circumspect deportment. Burruckut Ullah, there is reason to apprehend, is departed to his eternal rest. "He was a man," says Mr. Thomason, "lovely for his Christian meekness, and consistent in his behaviour to the end." Other native Christians have also died in the faith of Christ. Of Permutind, the Society's reader and schoolmaster at Mee-

rut, the chaplain, the Rev. Henry Fisher, writes as follows :—

“ I shall baptize him in the course of a few days;—we have not yet determined by what Christian name. He is a very interesting character, and often delights me by his simple and Christian-like conversation. He superintends our school at Meerut, living in a very pleasant range of rooms over one of the great gateways of the city. I have also arranged, in four different villages in the neighbourhood (north, south, east, and west), schools for the instruction of the native children. These are weekly visited by our dear Purmunund, and monthly by myself. The way seems open, in a few instances, to the reception of moral, if not religious, instruction.”

MADRAS.

The Report details the arrival, at Madras, of Messrs. Bailey and Dawson, on the 9th of September—the activity and usefulness of the missionaries Schnarrè and Rhenius—and the assistance rendered to the work by Christian, a native, now a reader of the Scriptures under the Society. Under the direction of the Madras Committee, there are now, beside Madras and its more immediate vicinity, two important spheres of labour—Tranquebar and Travancore.

In reference to Tranquebar, an extract of a letter from the Bishop of Copenhagen to the Society, conveys the grateful acknowledgments of the Royal Danish Mission College for its timely assistance rendered to the school-establishments of the late Dr. John, and commits the future care of them to the Society. Mr. Schnarrè has returned to Tranquebar, at the invitation of Dr. Caemmerer, to take a share in all the work of the mission, and the particular charge of the school-establishments. Under his care, Mr. Thompson expects these schools to furnish a number of valuable youths, for a seminary of a higher order meditated at Madras. By the

half-yearly return at Christmas, 1815, the whole number admitted from the beginning was 2179; and those then remaining under education were 956. At the half-yearly return at Midsummer, 1816, the total admitted had been 2282; and there then remained in the schools 960. Mr. John Sullivan, the collector at Coimbatore, has opened an English free-school, for the benefit of the natives, in one of his principal districts. It is conducted by masters supplied from among the seminarists at Tranquebar. “ Thus,” says Mr. Thompson, “ this part of your establishment in the south is beginning to become effective in general education. The Society will, I trust, soon be instructors of Indian youth, both Christian and Heathen, far and wide.”

Travancore promises to repay all the labour that can be bestowed upon it. The president, Colonel Munro, having built a college for the education of Syrian priests, the missionaries Norton and Bailey have, at his request, been placed at Allepie, a large town in the vicinity of the college. Mr. Dawson was to proceed to South Travancore. The Committee are anxious to adopt every practicable measure for reviving the Syrian Churches, and supplying Travancore at large with more labourers. Mr. Lee has devoted a part of his valuable time, with the cheerful acquiescence of the Committee, to the editing of the Syriac New Testament; and is now engaged in preparing an edition of the Old. He has taken a very warm interest in the revival of the Syrian Churches in India; and, as the real history of those churches is imperfectly known, the Committee have requested Mr. Lee to compile a brief narrative of the principal events which have occurred in that history. This task Mr. Lee has very ably executed. The history, with several other valuable documents, appear in the Appendix to the Report.

CEYLON.

Though the Committee were induced, on several grounds, to establish Messrs. Norton, Greenwood, and Schroeter, originally destined to Ceylon, on the continent of India, they have been anxiously preparing the way to take some share in the vigorous efforts which are making to bestow the blessing of Christianity on this most important colony. After a grateful notice of the kindness shewn to these missionaries while in Ceylon, particular acknowledgments are made to the chief justice, Sir Alexander Johnston, for the efficient measures adopted by him to prepare the way for the Society. Many persons have, in consequence, determined to form associations in aid of its objects.

Sir Alexander Johnston has forwarded a plan for establishing free-schools at the four principal stations, of Colombo, Galle, Jaffnapatam, and Trincomalè. In order to accomplish this plan, the Committee have resolved to send out four clergymen, to act as missionaries and superintendants of schools at the said stations. They have three of these clergymen in view : and they have it in contemplation to propose, that the Rev. Joseph R. Andrus, a young American Clergyman of the Episcopal Church, strongly recommended to them by the Right Rev. Bishop Griswold, shall occupy the fourth station ; unless a fourth English clergyman should offer ; in which case, they will still invite Mr. Andrus to proceed to Ceylon, in order to co-operate with the missionaries of the Society. The plan here referred to appears in the Appendix ; as also the documents, at large, respecting the abolition of slavery in Ceylon—a measure of the utmost benefit to the whole island, and accomplished by the exertions of the Chief Justice.

NEW ZEALAND.

Here, as well as in Africa, the Society's attempts for the civilization and conversion of the natives

are retarded and counteracted by the conduct of men who disgrace the name of Englishmen. After referring to the government and general orders issued in New South Wales against these practices, and the formation of a Society at Sydney for the protection of the natives of the South Seas, the Report proceeds—

“ But the meeting will hear with sorrow, that these measures are rendered well-nigh nugatory ; and that the cruelty of some Europeans navigating those seas, still continues to stimulate the minds of the inhabitants to acts of retaliation, on either the innocent or the guilty, which endanger the safety of those benevolent men who are labouring for their eternal good, and which present a formidable obstacle to the success of their attempts among them.”

It is added—“ Your Committee feel it strongly that the providential guidance of their Heavenly Master has thrown the Society, in its two attempts among the more uncivilized heathen, into conflict with the most rapacious and the most unfeeling of their countrymen. But, whether it respect Western Africa or New Zealand, they will not cease to protest against these enormities, and to wipe their hands of these crimes ; nor will they desist from employing all practicable methods of obtaining redress, till such redress is actually obtained.”

Whenever such remedies shall be applied, the Society will be encouraged to extend its efforts in New Zealand to the utmost degree which its funds will allow. Possibly his Majesty's ministers may be induced to form a National Establishment, which will give permanence and stability to the efforts of the Society ; but, if not, the Society cannot doubt of their countenance and assistance in the extension of its plans, which have as direct a bearing on the commercial interests of our own country, as they have on the higher interests of the natives.

This Committee do not represent the New Zealanders as opposing of themselves no obstacles to their conversion, except such as grow out of the cruelties of Europeans. The representations of Mr. Marsden, of Mr. Nicholas who accompanied him, and of the Settlers, sufficiently declare, that, while they have virtues which place them in the highest ranks even of civilized nations, they partake of many of the common evils of the uncivilized. Since Mr. Marsden's departure from New Zealand, individual acts of robbery and violence have been committed on the Settlers; yet it must be declared, to the honour of that magnanimous people, that, while not less than one hundred natives have been murdered by Europeans within no great distance from the Society's settlement, yet no public suspicion or act of retaliation whatever has fallen on the settlers. Yet it must be obvious, that the lives of the missionaries, which are wholly in the power of the natives, must be exposed to imminent hazard, until an effectual stop be put to such wanton cruelties.

Mr. Kendall actively employs himself in visiting the surrounding chiefs, and applying to their benefit his early knowledge of farming. He is the sower of their wheat, and the director of their incipient farms. "August 18th, (he says) I went up the river about twelve miles, to sow some wheat for my friends Shunghee and Tai-ree."

"August 21st, I went up the river about six miles, to sow some wheat for my friend Shourackie."

"August 28th, I went up the river about twelve miles, to sow some wheat for my friends Widoouah, Tahoa, and Rewa."

Such notices speak volumes in the ears of the Christian philosophers; and will be read, with gratitude, by future generations of New Zealanders, when our holy Religion shall have rendered their

country, by the charities and energies which it awakens, a great and powerful nation.

Mr. Hall and Mr. King are engaged in their respective departments. The former has been active in procuring timber, and employs as many natives as he can in such work as they can perform. He is acquiring the language with great rapidity.—The establishments of the Society in the Bay of Islands contained, at the date of the last advices, twenty-six men, women, and children, supported by its funds. A further purchase of land, of about fifty acres, has been made for the Society at Wytanghee; this being the most eligible spot, on some accounts, for a settlement in the Bay of Islands. Warrackie, the chief of whom the land was purchased, expressed, as several other chiefs have done, and as the dying Duaterra seems to have felt, apprehensions lest the English should ultimately dispossess the natives of their country. The conduct of both the Government and the Society will, doubtless, be directed to allay these fears, which thoughtless or evil-minded men have awakened.

The character and death of the young chief Duaterra are then referred to, and a most interesting Memoir of him is given in the Appendix. It is remarked in the Report:

"There are some circumstances attending the death of this hopeful young man, which cannot be read without feeling. They paint, in gloomy colours, the deadly influence of old superstitions on a man not far, at least, from the kingdom of God; and of whom we cannot but hope that he has found mercy; and they draw a heart-rending picture of the conflict of natural feeling against the cruel dictates which govern in the dark places of the earth."

"But we leave this lamented chief in the hands of Infinite Mercy. Of one of his countrymen, who has,

like him, left this world, no anxieties whatever can rest on the mind with respect to his eternal safety. Mowhee, with whose name the reader of Mr. Marsden's Narrative will be acquainted, has left his earthly remains with us in this land, but his soul is with his Lord; and the first-fruits of New Zealand have been doubtless gathered into the garner of heaven, and are a pledge of that abundant harvest which will one day be there safely housed for ever!

A Memoir and Obituary of this young man have been drawn up by the Rev. Basil Woodd, to whose kind protection and care he was entrusted by the Committee.

PERSIA.

The vicinity of the Caspian Sea has long engaged the attention of the Society. The Committee are anxious to awaken the Protestant Churches to missionary labours, more particularly in the northern and internal parts of Continental Asia. They have conferred on this subject with two Prussian clergymen, the Rev. Frederick and Charles Sack; and have offered assistance in the establishment of Foreign Missionary Institutions. The Sultan Katergy Krimgenry, lately on a visit to this country, has recommended Baku, on the western shore of the Caspian, as a suitable station, with reference to Persia.

MALTA AND THE LEVANT.

Mr. Jowett continues his useful and important labours. After adverting to the expediency and the means of procuring a translation of the Old Testament into modern Greek, and the revision of that of the New Testament, the Report states, that the Committee have been preparing measures for one or more journeys, for the purpose both of acquiring and communicating information, through Egypt, Palestine, Syria, the Lesser Asia, and Greece. Mr. James Connor, of Lincoln College, has been studying, under the patronage of the Society, with the view of joining

Mr. Jowett. He will shortly enter into holy orders; and will then proceed to Malta. Dr. Naudi may probably take a part in these journeys. These travellers will view every scene with the eye of Christians: they will communicate all the good in their power to those whom they may visit: and will return home, stored, it may be hoped, with such full and accurate information respecting the moral and religious state of the countries through which they will pass, and such suggestions and plans for their melioration, as will enable the Committee to pursue their ultimate object by means best adapted to ensure success. The Committee have already received from Mr. Jowett ample details on the state of manners, of learning, and of religion, particularly among the Greeks, and expect to receive similar details during the whole of the intended journey.

ANTIGUA.

The appeal made by Mr. Dawes in behalf of the elder female scholars in the schools at English Harbour has not been made in vain. The Committee are anxious to avail themselves of Mr. Dawes's continuance in Antigua, to render all the aid in their power to his plans for the instruction of the young; and have authorised him to employ a teacher, at the charge of the Society.

With respect to translations into foreign languages, of the Scriptures, the Liturgy, and Tracts, the Committee bear testimony to the exertions of Mr. Lee; who, during his academical course at Cambridge, has rendered important services to the Society; and, with the cordial consent of the Committee, has undertaken works for the British and Foreign Bible Society, and the Prayer-book and Homily Society, which nothing but his own unwearied assiduity and attainments, could enable him to accomplish. The new font of Persian types, mentioned in the last

Report, is completed. It is now employed in printing the Society's tracts; and the use of it has been tendered to the above-named Societies, and thankfully accepted by them.

Mr. Lee has proposed to enhance to the Syriac Churches the value of the gift of the New Testament, by furnishing them with an edition of the Old Testament, chiefly by the aid of the celebrated Travancore MS. of Dr. Buchanan. Beside these works, Mr. Lee is editing the Old and New Testament, in the Malay language, printed in Roman characters; of which tongue he made himself master, for the purpose of rendering this service: and he is also carrying through the press an edition of Martyn's Hindoostanee New Testament; and the Book of Genesis in the same tongue, translated by Mirza Fitrut, and revised from the Hebrew by the lamented Martyn, the MS. copy of which book was kindly presented to the Society by one of its friends from India: The same gentleman (Mr. Sherwood, of Worcester,) has also presented the remaining books of the Old Testament, &c. translated by Mirza Fitrut into the Hindoostanee: these have not, however, undergone the revision of Mr. Martyn; but the Committee are happy to learn from Mr. Lee, that the translation is exceedingly well executed. Martyn's Persian New Testament has been printed in Russia, and has been circulated with great acceptance; and copies of a Persian translation of the Psalms by him, have reached both this country and Calcutta from Persia.

In the language of West Africa; as these tongues had not been previously written, the Society's Missionaries have had, of course, a most laborious task to fix the sounds and construction of the languages: The Gospel of St. Matthew, translated into Bullom, by Mr. Nylander, has been printed in parallel columns, Bullom and

English, by the Bible Society, and is now used in the Bullom school. To the Gospels of St. Matthew and St. Mark, before translated, Mr. Nylander has since added those of St. Luke and St. John: the Four Gospels will, therefore, be presented to the Bulloms in their own tongue, as soon as the ability to read it, as first fixed for them by Mr. Nylander, shall have prepared them to receive this boon. Mr. Wilhelm having translated the first seven chapters of St. Matthew into Susoo, they were printed by the Committee, and copies of them are now used at the schools at Canoffee: Mr. Wilhelm has since sent home the whole Gospel of St. Matthew in that tongue. Mr. Nylander's translation into Bullom of the Morning and Evening Services, mentioned in the last Report, has been printed by the Prayer-book and Homily Society. Copies have been sent to Africa, and are now used in public worship at Yongroo Pomoh. Mr. Renner has translated the same services into Susoo: The MS. has been received by the Committee. Preparation is making, in conjunction with the Prayer-book and Homily Society, to publish the Liturgy in the Arabic, Persian, and Hindoostanee Languages; but these important works will require much time.

The Committee have received, from Basle, copies of a translation into German, of the "Spirit of British Missions," by the Reverend and learned inspector of the Basle Seminary; printed by the aid of the Society. Various tracts in Arabic, Persian, and Hindoostanee, are in preparation. Those before printed in Arabic have been freely circulated, and thankfully received.

The offers of service in the missionary work have been very numerous this year. Not less than FIFTY persons have expressed their desire to devote themselves to some or other of its various departments. Even if the general want of employment had introduced

the Committee to scrutinize, with peculiar care, into the motives which led to these numerous offers, yet the excess of the Society's present expenditure beyond its income, rendered it their duty to admit no new candidates, but under the most promising appearances of fitness and readiness for the service.

The Committee have wisely established it as a general rule, to admit no one as a missionary candidate, until he has resided in the house of the Society, under the eye of the Secretaries and the Committee, and has been exercised in suitable studies for a length of time sufficient to enable them to form a judgment of his spirit and qualifications. The house of the Society has been fitted up for this purpose; and for the accommodation of missionaries and schoolmasters, while preparing for their future destination.

A number of students, and several clergymen, are pursuing their preparation, in different parts of the country, and at both the universities; as it would be neither practicable nor expedient to receive all the students into the house of the Society. The persons received there, are limited to candidates on trial, and to clergymen and schoolmasters preparing for embarkation. Such regulations have been adopted for the government of the family, as seemed best adapted to train them for their future employ.

The Rev. Henry Charles Dezker, and the Rev. George Theophilus Bärenbrück, having received their education in the Berlin seminary, and been admitted in that city to holy orders, arrived in this country about Midsummer. They are now pursuing their studies in the house of the Society. The Society, not being likely to call for more students from the Berlin seminary, at least for some time to come, express their gratitude for the valuable men which the seminary, under the guidance of the venerable Mr. Jænickè, has been the

means of furnishing, at a time when English missionaries were not to be procured.

The Committee have great pleasure in reporting, that the number of chaplains on various foreign stations, who enter cordially into the work of missions, has been much increased during the last year.

The Society have offered assistance toward the formation of missionary institutions in the Continental Protestant States. In conformity with this principle, the Society has undertaken to supply that defect of service in the earliest Protestant Mission in India, established by the Danes in Tranquebar, which the distresses of the mother-country have occasioned. The Committee have also granted pecuniary aid to the Missionary Institution of Basle, mentioned in the last Report. That institution is proceeding in the preparation of missionaries, under the immediate sanction of the Government; and has been supported liberally, by private benevolence, even in the midst of the deep poverty of that country. It may be hoped, that many students from the Basle and other institutions will, in the course of time, take their stations in those fields of labour which are most accessible to them. The exertions of the Protestants of Germany, of Switzerland, of Prussia, of Hungary, of Poland, and of Sweden, have a vast field before them in Northern Asia; while the maritime states of the Netherlands, and of Denmark, may find full occupation in their own foreign possessions.

It was stated in the last Report, that letters had been addressed to several of the leading members of the Protestant Episcopal Church in the United States of America, in the hope of obtaining the co-operation of that church in the work of missions. And the Committee have much pleasure in reporting, that very encouraging answers have been received from the bishops of the eastern diocese and of Philadel-

phia; which will lead, as they trust, to an increase of missionary exertions among the members of the episcopal body.

In furtherance of this object, the Committee have suggested the expediency of forming, in the Episcopal Church of the United States, a Missionary Society for the advancement of the kingdom of Christ among the heathen; and have authorised Bishop Griswold, on the establishment of such institution, to draw on this Society for the sum of 200*l.*, as an encouragement to its own exertions, and in the full persuasion that those exertions will be, as they are daily felt to be in this country, a blessing to those who make them, as well as to those toward whose immediate benefit they are directed.

Such a society would have another important object before it—the melioration of the condition of the Negroes in the United States. This subject was mentioned in the Twelfth Report, in reference to Nova Scotia. From a communication since received from the Rev. Dr. Morse, of Boston, the Committee learn, that it had been suggested by him and other friends to Bishop Griswold, to form an Episcopal Society in the United States, to co operate with the Church Missionary Society in accomplishing this great work of benevolence. "There is already," Dr. Morse writes, "a visible and most remarkable preparation for the commencement of this work in this country. No object of benevolence appears to me, at the present time, of greater magnitude, or of more promising aspect." The colonization of Christian Negroes in Africa, and the preparation of the most able and pious among them to become teachers to their countrymen, would fall peculiarly within the province of the proposed Missionary Society.

Copies of the Society's publications have been presented to the Russian Bible Society, and a set of the more rare versions of the

Scriptures published by that magnificent institution has been received, through the Rev. John Paterson, in return.

To the Edinburgh Missionary Society, the Committee propose to present a duplicate set of stereotype plates of the Arabic version of Ostervald on Christianity, for the use of that Society's Missionaries at Astrachan; that tract having been so well received by the learned among the Mohammedans, that the missionaries had thoughts of reprinting it. In the mean time, the Committee have forwarded to them 400 copies for distribution. It is their intention, also, to furnish the missionaries at Astrachan with stereotype plates of such other tracts in Persian and Arabic as are in preparation.

The Committee conclude by the following summary view of the Society's exertions.

"The number of stations which the Society occupies, including the schools dependent on the Tranquebar mission, amounts to about forty-five. In these stations there are upward of eighty Christian teachers, of the various descriptions of missionaries, readers of the Scripture, schoolmasters, and settlers, who are labouring to make known to all around them the truths of the Gospel. These Christian teachers pay especial attention to the education of the young; and have about three thousand children under their care, of whom at least four hundred are wholly supported at the expense of the Society. Beside these children, there are many adult scholars; and the Gospel of Christ is also regularly preached to thousands of the Heathen. In various places it has been blessed to the conversion of both young and adult heathen; and, from all the chief scenes of the Society's labours, some have fallen asleep in Christ, and have been gathered into the garner of heaven, as the first fruits of the harvest which will assuredly follow."

THE MERCHANT-SEAMEN'S AUXILIARY BIBLE SOCIETY, FOR SUPPLYING BRITISH MERCHANT SHIPS WITH THE HOLY SCRIPTURES.

WE most readily lay before our readers an Address which has been circulated with a view to the promotion of the above object, sincerely hoping that it will not plead in vain.

“ Among the charitable institutions of this country, it would be difficult to point out one so simple in its nature, and so important and beneficent in its object, as the British and Foreign Bible Society. The only purpose of this Society is to circulate the word of God; and the blessing of God has rested largely upon it. In the course of a very few years, it has excited the attention of many nations, and has extended the light of Divine knowledge to many distant lands. After a period which might seem hardly sufficient to accredit a new institution, even in the country which gave it birth, the Bible Society finds itself surrounded by a large family of kindred institutions, which have sprung up not only in Great Britain and Ireland, but in almost every region of the earth—all formed on the same principle, all animated by the same spirit, and all occupied in the same righteous cause. If in the comparative infancy of this goodly tree, it has thus struck its roots deep into the soil, and thus extended its branches, what may we not hope from the maturity of its growth? Are we not justified in believing that the same power which has hitherto so wonderfully blest this Society, will still continue to bless it;—that this ‘Vine, which,’ we trust, ‘the Lord hath planted,’ will still be visited by the influences of Heaven, until the farthest hills shall be covered with its shadow, and every desert of the earth shall rejoice and blossom beneath it?

“ But, we must always bear in mind, that, in the prosecution of

even the loftiest and most extensive plans of benevolence, we are not to neglect the claims of country and of kindred. We have no right to calculate on the continuance of the blessing of God, in the diffusion even of his own Word, if, in the imposing splendour of our foreign operations, we should overlook the urgent wants of our own countrymen, and especially of those amongst us, who, by the peculiarity of their circumstances, are necessarily shut out from the full benefit of the religious instruction which others enjoy.

“ It was, doubtless, from a sense of the duties which, as Christians, we owe to persons thus unfavourably situated, that the Naval and Military Bible Society derived its existence. This excellent institution was formed with an exclusive reference to the destitute condition of that deserving class of men who were engaged in fighting the battles of their country by sea and land; and to them it has proved, by the blessing of God, a distinguished instrument of good.

“ But there is another class of men, whose claims on the public regard (and this is saying much) are not inferior even to those of our navy and army, but whose spiritual necessities have hitherto been either wholly neglected, or very inadequately provided for: we mean the seamen belonging to the mercantile marine of Great Britain. These can derive no advantage from the Naval and Military Bible Society. On the contrary, numbers, who, during the late protracted war, were the constant objects of its Christian care, having, on the peace, been discharged from the navy, necessarily ceased to participate in its bounty. These, we may presume, have since entered into the merchant service.

“ The attempts which have been made, both in London and some of the out ports, to supply the mercantile seamen with Bibles, although highly laudable, have con-

fessedly proved unequal to the object. A Society formed under the name of "The Thames Union Bible Society," undertook this task as its exclusive department; and the result of its labours, while it has completely established the practicability of the design, as well as its beneficial tendency, has at the same time demonstrated the necessity of ampler means, and increased exertions, in order to meet the pressing exigencies of the case.

"Of this fact the conductors of that meritorious institution were so fully persuaded, that several months ago they resolved to call together some known friends of their undertaking, with a view to lay before them the destitute condition of the objects of their benevolence, and to obtain their counsel as to the best means of more effectually discharging the obligations of the community towards them;—of paying its sacred debt of gratitude and justice to these intrepid assertors of their country's freedom, these invaluable instruments of its commercial greatness.

"After many meetings, and much anxious deliberation, it was the opinion of the gentlemen who were thus convened, that measures should forthwith be taken to establish in London an Auxiliary Bible Society for the supply of British merchant ships with the holy Scriptures;—and that this Society, while more immediately occupied in supplying the wants of the seamen belonging to the port of London, should also endeavour to procure the formation of similar institutions in every out-port of the empire.

"The simple mention of such a plan seems to be all the recommendation which it requires; and so obvious, and even so imperative, seems to be the obligation which it involves, that it may well excite some surprise that, in an age fertile beyond all former example in schemes for relieving the spiritual no less than the bodily wants of our fellow-creatures, the strong and

binding claims of our mercantile seamen should hitherto have so feebly arrested the regard of Christians.

"The city of London, in particular, has a most sacred obligation to fulfil towards this neglected class of her population. She is deservedly considered as the metropolis of the Christian world; and it would be a lamentable dereliction of the duty which that exalted station imposes upon her, if, after having been honoured as the instrument of spreading the light of Revelation to the banks of so many distant rivers, she should coldly turn away from the thousands, and tens of thousands, of British seamen who navigate her own. The very palace of Greenwich, that splendid testimony of national gratitude to the decayed sailor, which adorns its banks, would appear, to the reflecting mind, but as the monument of a stunted charity, if, in providing for the worldly wants of the individuals who have been disabled in their service, Englishmen should forget the eternal interests of the multitudes who are still toiling for their benefit. By a slight exertion of benevolence, every ship that quits the port of London may possess in the Bible a pledge, at least, of our Christian solicitude for the souls of those on board. Nor would this be all: for as she is beyond comparison the largest emporium of commerce in the world, so by means of the proposed institution, she would be furnished with opportunities peculiar to herself for the universal diffusion of holy truth and heavenly consolation.

"How different might have been the scenes which have afflicted humanity, in various regions of the earth, if our seamen in times that are past—instead of propagating vice and misery, or extending the hand of ravage throughout the range of their discoveries, and thus blighting as with the breath of a pestilence the happiness of many a

smiling land—had exhibited, to the view of the confiding natives, the purity and the justice, the kindness and forbearance of the Gospel of peace!

“Upon an average, about five thousand vessels, of different descriptions, sail from the port of London every year. These measure upwards of one million of tons, and appear to be navigated by about sixty-five thousand men. But as some vessels make two or more voyages in the year, the seamen going annually from the port of London may be estimated at about forty-five thousand. It would be, perhaps, an unwarrantable calculation to suppose that one-tenth part of this number are possessed of the word of God, without which it can hardly be supposed that they should be acquainted with the doctrines and duties of our holy religion. But even on this estimate, not fewer than forty thousand of our seamen would still remain in a state of lamentable destitution of the means of religious knowledge, and consequently in a state of afflicting ignorance. The number of seamen, however, who sail from the port of London do not constitute a third of the mercantile navy of Great Britain. The object of the proposed institution, therefore, is to provide Bibles for at least about 120,000 British seamen, now destitute of them.

“And here let not the peculiarity of their situation, and of their manner of life, be forgotten. They are necessarily deprived of many advantages of instruction enjoyed by persons who live regularly on shore. Once at sea, a seaman has no choice of associates: he is fixed to his shipmates, and thus for the most part secluded from any society but that of the profane and dissolute. The privilege of resorting with their families to the house of God, to listen to his word, and of uniting with the congregation of Christian worshippers in the services of prayer and praise, is in a

great measure unknown to them. The sun of the Sabbath generally arises to their view from beneath the same waste of waters with the light of a common day; and their thoughts and duties seem to merge in the single object of guiding their vessel through the deep. It has been calculated that one half, or two thirds, of a sailor's life is thus spent on the ocean: and that, of the remainder, one half is passed in foreign harbours, where no Christian instruction can in general be obtained. Under these unfavourable circumstances, it is scarcely to be expected, that during the fragment of his time which he passes in his own land, the means of instruction, even if offered to him, should be eagerly embraced. In point of fact, they are generally neglected; and for this neglect, those who are even slightly acquainted with the force of habit, and the common principles of our nature, will not find it difficult to account. The seaman remains, therefore, for the most part, as ignorant of the things which accompany salvation, as if the will of God had never been revealed to man—and even the hardships of a seafaring life, and the thousand perils peculiarly incident to his profession, instead of awakening his mind to serious reflection, too often produce in him, from the want of Christian instruction, a contrary effect, and lead him to dedicate almost every moment of his time, while on shore, to the most sordid, and debasing, and ruinous indulgences.

“With respect to some of the disadvantages which have been enumerated, it is obvious that we cannot remove them: they belong of necessity to a seafaring life. But then these evils are not without the means of alleviation. Sailors often have at sea much time for reading. By the general diffusion of education, many of them are qualified thus to employ their time; and the disposition either to read

for themselves, or to listen to others, is very prevalent among them. Unhappily the few books to which they have access are often of the worst description. But may not their leisure hours, and their inclination for reading, be converted to a better account? Is it impossible to give a more profitable direction to their minds? Will they have no curiosity, if the means be afforded, to learn something of that God whose path is in the great waters, and whose wonders they behold in the deep? Is there nothing to interest them in the representation of their own state, and of the awful eternity to which they are hastening! Will they turn a deaf ear to the history of their Redeemer, to the hopes and promises, the invitations and threatenings, which involve their present peace and everlasting welfare? Is not the seaman, then, formed by the same Hand with ourselves? Is he not capable of being moved by the same feelings and affections? Does the volume of Divine Truth appeal so forcibly to all other men; and is he alone, by some law of creation, or by some hard condition of his lot, to be regarded as excluded from the common range of his Maker's bounty, and as inaccessible to the influence of his word and Spirit? With the evidence before us of Pitcairn's Island—an island far removed from European civilization—where the descendants of a British seaman who was happily possessed of a Bible, trained, by means of that blessed book, in the fear and love of God, are now exhibiting an example of piety which might well put even Britain to the blush;—with such an example before us, can we doubt for one moment that the word of God is still capable, under every variety of circumstance and situation, of answering the high and ennobling purposes for which it was given to mankind?

“That sacred volume, it is the object of this Address to provide

for the seamen who are employed in navigating our commercial marine. And should it succeed in that object, it may be reasonably hoped, of numbers among them, that, through the blessing of its Divine Author, the Bible may become their companion and guide through life; their consolation and support in every danger,—the standard, as it were, under which they sail, the anchor by which they hold amid the storms of this world, and the compass to direct them to that haven where perils will no longer beset their course, nor disturb their enjoyment of rest and tranquillity for ever.

“Nor is it unimportant, on the present occasion, just to glance at the various classes of the community who have a direct and personal interest, exclusive of the paramount obligations attaching to them as Christians, in thus providing for the moral wants of this body of men. The owners of the vast mercantile marine of Great Britain, and the merchants, manufacturers, and traders of every description whose property is confided to the hazards of the deep, or whose prosperity is connected with foreign commerce, together with their numerous dependents, and the insurers of the almost incredible amount of merchandize and shipping entrusted to the care of British seamen, are all deeply interested in using their utmost exertions that those seamen should be raised from the degradation of their present acknowledged state of ignorance and profligacy, improvidence and insubordination, and that they should be taught principles calculated to render them pious, sober, and intelligent, faithful to their trust, and obedient to their superiors.

“The masters and mates of merchant ships, and all passengers by sea, with all persons related to them, or dependent upon them; together with the parents and friends of the numerous youths

who in this commercial island are educating for a sea-faring life, must all likewise feel, that their personal comfort, as well as their interest, is deeply involved in the character of seamen. To all such persons it must be a point of incalculable moment, that instead of being lawless and profligate, they should be orderly and moral.

“Nor can this be considered as a matter of indifference to any one of the inhabitants of Great Britain whose comforts or enjoyments are in any measure increased by the imported produce of other countries, or by the exportation of our own commodities.

“On all these classes of persons, therefore, even if they should be unaffected by higher considerations, might be urged the powerful motive of self-interest, for co-operating in the plan which is now proposed for their adoption. But the present appeal addresses itself to nobler principles. It calls on Christians of every name; on all who profess attachment to the Scriptures as a communication of the will of God; on all who in obedience to their Saviour’s command, pray to their Father which is in Heaven,

“Hallowed be Thy name!

Thy kingdom come!

Thy will be done on earth, as it is in heaven!”

to come forward on this most important occasion.—All are invited to unite heartily in this labour of mercy, in humble dependence on that gracious Power who alone can give effect to his word, and make it subservient to his own glory, and the eternal salvation of those who receive it;—being assured, that ‘as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall be the word of the Lord which goeth forth out of his mouth; it shall not return unto

him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereto he sends it.’ Isa. lv.”

We have understood that at a meeting of merchants, ship-owners, and others, connected with the commerce of the port of London, held at the Jerusalem Coffee-house, on the 30th December, 1817, for the purpose of considering the best means for effecting the above object; William T. Money, Esq. M. P., in the Chair: it was unanimously resolved, That it is expedient that an Auxiliary Bible Society be forthwith formed, to be named “The Merchant-Seamen’s Auxiliary Bible Society, for supplying British Merchant Ships with the Holy Scriptures;”—and that a public meeting be called for this purpose on Thursday the 29th January, 1818, at twelve o’clock precisely, (by permission of the Right Honourable the Lord Mayor,) at the Egyptian Hall, Mansion House.

HIBERNIAN SOCIETY.

THE following extracts contain intelligence received from Ireland since the general meeting in May last, and the publication of the last annual Report.

At that time the number of schools was 347; of children educated therein, 27,776.

Mr. B——, the Society’s principal agent in Ireland, mentions several instances of violent hostility to the Society’s schools, on the part of some of the Catholic priests; the effects of which were severely felt, by the withdrawing of some of the children; but adds, that most of them have gradually returned to the schools. The renewal of hostilities, on the part of the popish clergy, may no doubt be attributed to the late bull of the pope against the Bible Society, as it has given the pretext to indulge their irreconcilable

enmity to the diffusion of the Scriptures. However, we have the testimony of facts to prove, that, were the whole hierarchy to unite, their efforts could not totally arrest the progress of civilization and emancipation from popish delusions, which have been so considerably advanced by the labours of the Society. These have opened a new, and hitherto unthought-of, process for the pacification of this part of the Onited Kingdom; which, on trial, has proved, if allowed to proceed, capable of doing more for the attainment of the object than any plan hitherto devised.

“The accounts,” adds Mr. B—, “which I have received from different districts respecting the proficiency of the pupils in committing the Scriptures to memory, is most pleasing. Many have learned twenty or thirty chapters within this quarter; and one boy has learned, since the last inspection in May, no less than 100 chapters, and can repeat nearly the whole New Testament.”

From D— B—, one of the Inspectors of the Society's Schools.

“Priest M—, of the parish of E—, who has been a great enemy to our schools, made application, a few days ago, for a school to be established in his parish. A Catholic in this neighbourhood lately paid me a visit, who procured an Irish Testament from the Society some time ago. He has made great proficiency in reading it, and takes such delight in it that he carries it in his pocket, in order to read it to every person with whom he has any intercourse. He reads to the congregation, before and after mass, every Sabbath-day; and, to his great surprise, Priest M— does not forbid him. The neighbours, also, frequently invite him to their houses to read the Testament to them.

“I have visited many Roman Catholics in this neighbourhood, and am glad to acquaint you, that the prejudice heretofore entertain-

ed is done away, by the recourse they and their children have to the word of God. About eight years back, there were not six people who could repeat one verse in the Bible from memory in all this neighbourhood; and numbers, I believe, never heard of, or knew there was a Bible in the world. Since our Society's Bibles and Testaments have been in circulation, their knowledge of Divine things has been daily increasing; and it is to be hoped that the growing-up children, attending our schools, will be a far more religious generation.”

“I took a general inspection of O— B—'s school at K—. He had a large number of aged men and growing-up boys, at his evening school, last winter. As they were this day engaged at their labour, I could not examine them; but, on the Sabbath day, they assembled in the morning: most of them were married men; some of them with Irish Testaments, and others with spelling-books. It was gratifying to see old men so anxious to learn letters, as to frequent our schools. As they are in general Roman Catholics, I read and explained to them the Irish Testament: they were very silent—made no objection to what I said; and, when I asked them some questions as to the sinful state of man, and the consequence of it, and concerning Jesus Christ, the only Hope of sinners, some of them made very proper answers.

“I visited F—'s school, at R—. He had eighty-eight pupils assembled, sixteen of whom read the second chapter of Ephesians, and gave pertinent explanations of it. I am glad to say, that both masters and pupils in general, in this country, are progressively advancing in the knowledge of the Scriptures: and I perceive, that, when the pupils are enlightened with this knowledge, the Masters of such are much affected with the necessity and importance of it. I greatly rejoiced to hear Mr. F—

(whom I knew to have been brought up in the Church of Rome) explain from the Scriptures the Gospel very clearly. He said, 'I bless the day that Mr. B— gave me a Bible; and advice how to read it. I brought it home, but did not dare to look in it, except in private, lest my friends, or the parish priest, should hear of it; but now I acknowledge to all around me, that the Scriptures are the true word of God. This has made me many enemies; but, through all my trials, the Lord has delivered me.'

"In my way to S— I called at several houses to receive information about the persecution of the schools by Priest B—; and I understand that the people are not now in dread of him. I heard many say, that they did not think much of his thunders and threatenings; that the noble and well-meaning people of England had given their children books and education gratis, and that they would receive them thankfully. I have been born and educated in this country, and I never saw a more sure evidence of the goodness of God among many individuals, than what I perceive at present, by the blessed instrumentality of the Society's Bibles, Testaments, and Schools."

From H— D—, an Inspector.

"It is with delight that I give you a few hints about the E— school. You may just take a view of about eighty female children collected in a clean house, with eight female visitors: the whole was a scene of delight. The children appeared pretty clean, and answered so as to give much satisfaction; and when any of the young classes were at all deficient, the visitors were very active in telling the cause. If thousands of pounds had been expended on that school alone, I believe that they who gave it would not lose their reward; for, after all, it is more than the conquering of nations or subduing of kingdoms, to be the instruments of bringing so many immortal souls from darkness to light."

From D— G—; Esq. to Mr. B—.

"It rejoices me to hear of the success Providence has given to the efforts of the Hibernian Society; and I am confident that the good effects of their proceedings will shortly appear in the reformed manners of the rising generation. Already, in my neighbourhood, the effect has shewn itself: the roads are no longer crowded with naked children, shocking the ears of the well disposed with oaths and curses. God be thanked, they are now learning his word, and will, in time, spread the knowledge of the 'right way' through this benighted country."

From A— H—, Schoolmaster at D—, to Mr. B—.

"My school is increasing in number, and my pupils are improving in the knowledge of the holy Scriptures, which are able to make men wise unto salvation. Like the noble Bereans, some of the Roman Catholics have expressed a wish to read the Bible: I have, therefore, given my school Bibles to two Catholics of this parish, one of whom has three sons in our Testament class, and the other three are children also at my school. These two men manfully told the priest that they thought it a great blessing thus to have the Scriptures put into the hands of their children: on which he said, 'At this rate there will shortly be no occasion for ecclesiastical teachers,' and left them."

From J— H—, a Schoolmaster at D—.

"I am sure it will be gratifying to you to know that the youth of this amazingly wicked place are become more moral: the word of God is carefully read by many both young and old, and its effects may be easily seen. The youngest children in my school will not bear to hear an oath or a lie, without expressing their disapprobation. A person told me lately of the seriousness of his children, and of their remarks at home, when they see

any thing improper in his family. One child between five and six years of age, hearing her father swear, told him of God's displeasure at his conduct. Every one was struck with amazement at the behaviour of the child.

"I have the pleasure to say, that my school has increased considerably. Five Catholic children have returned to it: they are all of one family; and their father says he will no longer submit to the priest's jurisdiction in this respect. The school has increased to 140, and the attendance is better than it has heretofore been."

From P—S—, an Inspector.

"The schools are doing very well. It is truly gratifying to hear how correctly most of the superior classes repeat their lessons; and still more, to hear the wise and even enlightened responses which many of them make. Some of the teachers seem to be impressed with the importance of learning and believing the word of God; Mr. M— of K— can correct his pupils without referring to a book, in any verse from the second to the fourteenth chapter of St. Matthew; and many of them can do so likewise."

NAVAL AND MILITARY BIBLE SOCIETY.

THE success that has attended the exertions of the Naval and Military Bible Society during the year preceding its last meeting, and the encouraging prospect of its increasing prosperity, enabled the Committee to present a Report of their proceedings with a satisfaction and a confidence fully equal to that which had been experienced upon any former occasion.

The consolidation of peace having necessarily occasioned a considerable reduction in the navy and army, the scope of the Society's operations, particularly with reference to the former, has been greatly diminished; yet by no means in

proportion to that reduction, since the call for the holy Scriptures, from those who had not before been supplied, has been comparatively much greater than at any former time; and among sailors and soldiers generally, the desire to be possessed of Bibles seems progressively gaining ground, hereby confirming, in the most full and gratifying manner, the anticipations of the Society, and exhibiting another instance of the increased demand excited by the dissemination of the word of God.

Under these circumstances, instead of relaxing their exertions in consequence of the reduction of the navy and army, the Society are anxious to impress upon the public mind the motives and necessity for an unremitted activity; convinced that the precious seed which has thus been sown is taking root, with the most cheering prospect of an abundant harvest.

"If it were necessary," observes the Report, "to adduce facts of recent date, in proof of the gradual fulfilment of the revealed declarations of Heaven, as contained in the prophecies of the inspired writers; relative to the eventful and universal establishment of the Christian faith, a more striking and manifest instance could scarcely be cited, than that which is afforded by comparing the past with the present state of religion in the navy and army. Many thousands of our countrymen, sailors and soldiers, who a few years ago were in a manner without the knowledge of God—Christians in name alone, and therefore equally ignorant of their duty towards God and towards man—without any principle of action but that uncertain and fallacious one prompted by unenlightened conscience—and with no motive to do good but fear of the consequences of doing evil, now, by the perusal of the Bible, are made acquainted with 'Him,' whom to know is 'eternal life.'

That the study of the Word of

God is calculated to produce a beneficial effect, will not be denied; but it is most gratifying to find this effect so powerfully produced upon the description of persons referred to—men who, from their station in society, have necessarily very limited means of religious instruction, and, who from the very nature of their calling, are continually exposed to temptations of the most dangerous kind, to the seductions of idleness and vice on the one hand, and (even if well disposed) to the taunts of folly and wickedness on the other.

Nor is this anticipation of the effects produced founded only upon an abstract view of the subject; for it is from actual observation of the lives and manners of those men who now read their Bibles, compared with their former general character and conduct, that the Society speak thus confidently of the happy consequences resulting from the study of the Word of God.

The Committee announce the formation of the "Glasgow Auxiliary Naval and Military Bible Society," and "the Glasgow Female Association" attached thereto.—The formation of local committees is an object to which the attention of the Society has been directed, as being next in importance to the establishment of auxiliary societies, both in facilitating the distribution of the Scriptures, and as affording the means of extending the knowledge of the Society, and procuring for it further countenance and support.

Soon after the last general meeting, a most efficient local committee was established at Edinburgh, under the patronage of the officers at the head of the naval and military departments there, supported by various officers in both services, and several of the most respectable inhabitants.—Owing to the arrangements consequent on the reduction of the army, and other circumstances, the local committees at

Woolwich and Colchester have been dissolved; depôts of books, however, have been continued at those places; and others, by the obliging co-operation of zealous friends of the Society, have been established in Dublin and Exeter. At the former important station, a room at the royal barracks has been promised by the general officer commanding the troops in the garrison, in which to establish the depository for the issue of Bibles and Testaments from the head-quarters of the army in Ireland.

With regard to the funds of the Society, we are sorry to find a deficiency of 168*l.* 13*s.* 6*d.* in meeting the expenses of the last year. A principal cause of this diminution is to be attributed to the Committee not having considered it right, under the peculiar circumstances of the times, to make those appeals to the liberality of the public, through the medium of their clerical friends, which on former occasions have been so productive. The whole of the receipts of the last year were little more than 1000*l.*; the expenses incurred have amounted to 1236*l.* 7*s.* 8*d.* The annual subscriptions, including the arrears paid up during the past year, do not amount to 400*l.*; while more than 330*l.* have been received from private soldiers themselves, in return for Bibles and Testaments supplied; of this it is most pleasing to state, that nearly 200*l.* have been remitted by the army in France. Of the remaining part of these contributions, two remittances from corps in England are specially acknowledged; namely, the sum of 34*l.* 10*s.* sent by the officer commanding the 36th regiment, as a tribute of gratitude from that corps for the Bibles and Testaments the men had received; and the sum of 14*l.* 3*s.* 6*d.* from the soldiers of the 38th regiment, remitted by their commanding officer under similar circumstances. In referring to these

past items, the Committee invite particular attention to such manifest and satisfactory proofs of the earnest desire evinced on the part of the soldiers to obtain the holy Scriptures; in pursuance of which the amount of their contributions has this year nearly equalled that of the stated annual subscriptions.

There has been a considerable addition to the list of annual subscribers, particularly from officers of both branches of his Majesty's service; in which another proof is afforded of an increased regard for religion, among this important class of the community.

In order to give greater facility to the circulation of the Word of God in the Navy and Army, it was thought expedient to make a further reduction in the prices at which Bibles and Testaments are to be sold to sailors and soldiers; at least with reference to those of the sizes calculated for more general use. This has been done with a view to encourage their sale in preference to gratuitous distribution; thereby bringing the books more within the reach of sailors and soldiers desirous of having them for their own use; or that of their families, and making it unequivocal that the desire is prompted by proper motives, whilst the funds of the Society are thereby relieved of a part of the original cost of the Bibles and Testaments thus put into circulation.

Above 4000 Bibles and 6000 Testaments have been issued within the year; of which 1250 copies have been sent to the army in France; nearly 2700 to garrisons in the colonies, and troops embarking for foreign stations; above 3400 to corps, regimental schools, barracks, and hospitals at home; and not less than 2700 to the crews of men of war now in commission on the peace establishment; making altogether an issue of above 10,000 copies of the Word of God in the Navy and Army since the last General Meeting. On account

of the pressing demands made from other quarters, it has not hitherto been found practicable to direct much attention to the supply of the British troops serving in the East and West Indies; but the Committee having learned, that an earnest desire had been manifested for the holy Scriptures amongst the soldiers in the king's service at Bombay, which, from a want of books, that Society had the mortification to find themselves totally unable to supply, the Committee felt it their imperative duty to afford the Bombay Bible Society the most prompt and effectual aid; and 250 Bibles, with 500 Testaments, were accordingly shipped in the first vessel sailing for that settlement, consigned to their secretary, with a request that the Committee would undertake the distribution to those British sailors and soldiers whose wants had become known to them in the course of their pious exertions in the general cause of the Bible Society in India.

Another instance has more recently occurred, in which the Society has been called upon for a supply of the Word of God, most earnestly solicited by some British soldiers, through the medium of the Missionaries sent to the heathen several hundred miles up the country from Madras; and a consignment of 200 Bibles and 400 Testaments is now on its way to those truly pious and active servants of God, for distribution to sailors and soldiers serving in that part of British India.

The destitute situation of the West-India Black regiments has also occupied the attention of the Society; and they look forward with anxious expectation to the time when increased funds shall enable them to supply those hitherto neglected men with the holy Scriptures; that all among them who thirst may, as well as their European brethren in arms, drink of the "well of living waters."—We need scarcely add how much we

wish them success in this and all their other useful labours, for the spread of the Divine Word.

ABSTRACT OF THE CLERGY BILL.

WE have been for some time looking for a suitable opportunity of abstracting the very important Act passed in the last session of Parliament, (and which begins to be in force from December 31, 1817,) to consolidate the laws relative to the Clergy; and, therefore, gladly avail ourselves of a few pages of our Appendix for the purpose. We agree with the Bishop of Llandaff, though for somewhat different reasons, that this law for the government of the church is of "greater consequence than any ecclesiastical law which has been made since the Reformation." It is, as his lordship states, a Bill "to regulate the conduct of the Clergy in every thing relating to their residence, the performance of their spiritual duties, the extent of their temporal engagements, and the payments to which the Beneficed Clergy are subjected, when their duty is performed, by a curate." To the probable effects of some of the provisions adopted in it we have alluded on former occasions, and may possibly again take up the subject at some future period. For the present, we give only an abstract, without comment; referring all parties interested to the Act itself, for the minutest details.

Section 1. repeals such of the provisions of 21 Hen. VIII. cap. 13.; 28 Hen. VIII. cap. 13., 13 Eliz. cap. 20., 14 Eliz. cap. 11., 18 Eliz. cap. 11., 43 Eliz. cap. 9., 3 Car. I. cap. 4., as relate to spiritual persons holding farms; to leases of benefices and livings; to buying and selling, and to residence; and such of 12 Ann. stat. 2. cap. 12., 36 Geo. III. cap. 83., as relate to maintenance of curates. The acts of 43 Geo. III. cap. 84., 43 Geo. III. cap. 109., 53 Geo.

III. cap. 149., are repealed wholly and entirely.

The chief of the new provisions are as follow:—

Spiritual persons, holding any dignity or benefice, or in any wise ecclesiastically engaged, may not take to farm more than eighty acres, under penalty of 2*l.* yearly per acre; except by consent in writing of their diocesan, setting forth the term of lease, which must not exceed seven years. Penalty may be sued for by informer. No spiritual person holding any dignity or benefice, or otherwise ecclesiastically engaged, shall, by himself or any other for him, carry on any trade or dealing for profit; or deal in any goods, wares, &c. Nothing in this Act is to extend to any spiritual person for any buying or selling in relation in any wise to the management, &c., of a school, &c.; or for the *bonâ fide* purchase for his own household, (although resold at a profit), of any articles whatsoever; or to the purchase or sale of corn or cattle, &c. necessary or convenient for such lands, &c., as he may lawfully hold; unless he sell the same in person at a public market, &c. The penalties on beneficed persons for non-residence without licence or exemption, except they reside at some other benefice, are as follow:— For from three to six months, one-third; from six to eight months, one-half; above eight months, two thirds; and for twelve months, three-fourths of the value of the benefice, &c., after deducting all outgoings, except the curate's salary. Penalties, with costs of suit, to the informer.

Beneficed persons having no house of residence on their benefice, and residing nine months in the year (within two miles of the church or chapel) in the city, parish, &c., in which the benefice may be situated, are not required to take out licence, but are to be deemed and returned as resident by the bishop. Houses purchased by Queen Anne's bounty, although

not in the parish, but contiguous, after approval in writing and under seal of the diocesan, and entry in registry, are to be deemed houses of residence to all intents and purposes. In all cases of rectories having vicarages endowed, residence in the rectory house by the vicar, is to be deemed legal residence; provided the vicarage-house be kept in repair, to the satisfaction of the bishop.

The bishop may, where there is no house of residence belonging to the preferment, allow any fit house thereto belonging to be the house of residence.

Sundry enumerated persons, and any others specially exempt by unrepealed acts, are declared not liable to penalties for non-residence, during the period in which they shall be in actual attendance on their several duties, but may account such period as legal residence*.

Dignitaries residing at cathedral churches for certain periods are exempted, and provision is made for cases in which the year of residence at cathedrals commences at any other period than the first of January; but a bishop may license for a longer period, if the duties of a cathedral require it.

Dignitaries in cathedral or collegiate churches, appointed previously to this Act, are exempted from the penalties of non residence on their benefices, so long as they shall be actually resident on their dignities. Spiritual persons, non-resident, who shall not keep the parsonage-house in good and sufficient repair, and shall neglect to put the same into repair within the time specified after monition, shall forfeit all protection from licence or exemption, until the repairs be effected to the satisfaction of the bishop.

* The persons enumerated in this section are the chief officers, heads of houses—professors, &c. in the two Universities—chaplains—cathedral clergy, &c. &c.

The bishop may in his discretion grant licence for non-residence in writing, setting forth the cause of such grant, in sundry peculiar cases; such as illness or infirmity of the minister, his wife, or child; want of proper parsonage; occupancy of another house in the same parish; holding another benefice or licensed curacy; being master or usher of an endowed school; holding an endowed lectureship, chapelry, preachingship, &c. &c. In case of the refusal, on application, of such licence, an appeal may be made to the archbishop of the province.

The diocesan, if he see fit, may grant licence for non-residence in non-enumerated cases, and in such case may assign any salary to the curate employed; and, in case of the incumbent's absence from the realm, he may grant and renew such licence without application, and appoint curate and salary where none, or to increase salary where he sees fit, out of sequestration: but, in all non-enumerated cases, no licence to be valid until allowed and signed by the archbishop after examination, by himself or his commissioner, of the reasons set forth by the diocesan for grant of such licence.

Every application for licence for non residence must be in writing and signed; and may not be granted, unless specifying whether the incumbent intends to perform the duty,—and if so, where and at what distance he resides;—and if he intends to employ a curate, what salary he proposes to give;—whether the curate is to reside in the parsonage, &c. &c.

Licences for non-residence are revokable by the grantor or his successor; and in no case to be in force for more than two years from the 31st December immediately following the grant of such licence; and in case of revocation there is right of appeal to the archbishop.

The bishops, &c. shall return annually to the king in council,

the name of every benefice, &c. in their diocese, and the name of the incumbent resident or non resident thereon; and also the names of all curates licensed to such non-resident incumbents, the amount of their salaries and place of residence; and whether the gross annual value of such benefice amount to or exceed 300*l.* Non-residents by exemption shall notify the same to the diocesan within six weeks from 1st January, with the nature of the exemption; and whether the benefice is of 300*l.* annual value or more. And every spiritual person having more than one benefice, who shall reside on one of them, or who shall reside on any dignity, &c. or shall be non-resident by any exemption in this Act during any period of the year, shall in like manner notify the same to the diocesan.

A penalty of 20*l.* attaches for omission to make such notification; to be applied by the diocesan to charitable uses, or remitted or mitigated at his discretion.

The Act is not to exempt non-residents without licence, or lawful cause of absence, from ecclesiastical censure; but no proceeding in any ecclesiastical court is to be admitted for a non-residence of less than three months, unless instituted by the diocesan.

Non-residents (absent contrary to the provisions of the Act), returning to residence upon monition, remain liable to costs, &c. of monition.

In all cases where spiritual persons shall have become subject to penalty, &c. for any non-residence, the local diocesan may proceed for such past non-residence, and levy penalties by monition and sequestration. Benefices under sequestration on account of non-residence for two years together, or thrice under sequestration in two years, without relief on appeal, are declared *ipso facto* void; and notice shall thereupon be given, by the bishop to the patron to present.

All contracts for letting parsonage houses are void where residence is ordered by the bishop. No oath is to be required of any vicar in relation to residence on his vicarage. Penalties are not recoverable under this Act for more than one year beyond 31st December preceding; and no action for penalties is to be commenced before 1st May of the year following the alleged offence. The year is to be reckoned, for the purposes of the Act, from 1st of January. The months are to be calendar months; and, when made up of several parcels of time, consist of thirty days. No writ to be issued out, nor any process to be commenced by the informer, until one month after written notice given to the incumbent, and to the diocesan, setting forth explicitly the cause of action, the penalties to be sued for, &c. In any depending action for penalties the Court may require the diocesan to certify the value of the defendant's benefice, and such certificate shall be received as evidence; without prejudice, however, to other evidence of its value. An incumbent not residing, and neglecting to secure the due performance of its ecclesiastical duties, the bishop may appoint and license a curate with such salary as this Act directs, unless the incumbent do the duty of the benefice, having at the same time a legal exemption from residence, or a licence for residing out of the parish or house of residence. Provided always, that the curate's licence shall in every case either state that he is to reside in the parish, or specify the grounds of permission to reside elsewhere, together with the distance of such other residence from the church or chapel which shall not exceed five miles, except in cases of necessity allowed by the bishop and specified in the licence.

Where the benefice of any non-resident incumbent to which a curate is appointed, shall amount

in gross value to 300*l.* per annum, having a population of 300 persons, or have a population of 1000 persons, whatever be its value, such curate shall be required by the bishop to reside within the parish; unless the bishop shall be satisfied that great inconvenience would arise from such requisition.

In cases where it shall appear to the satisfaction of the diocesan, (either upon his own knowledge, or proof by affidavit) that the ecclesiastical duty is inadequately performed, by reason of the number or distance of churches or chapels from each other, or from the residence of the person serving the same, or by reason of the negligence of the incumbent, if the incumbent do not, within three months after the bishop's requisition, nominate for licence a curate with sufficient stipend, the bishop may appoint a curate or curates with any salary not exceeding the allowance of this Act, nor, except in case of negligence, exceeding one half of the gross annual value, although the incumbent may reside or do his own duty; but with a right of appeal to the archbishop.

The diocesan may, where he sees proper, enforce by monition and sequestration, the performance of both Morning and Evening Service, or any other service required by law in any church or chapel, or extra-parochial chapel.

Bishops are not to grant licence for curates to non-resident incumbents without a statement of all such particulars as are required on an application for licence for non-residence: such statement to be filed, and disclosed only in such manner as directed in statements for non residence.

Bishops are required (subject to the restrictions of this act) to appoint to every licensed curate such stipend as is therein allowed, and to insert the amount of salary in the licence; and the bishop may, on application, summarily determine any dispute arising out of

such allowance; and, in case of wilful neglect of payment, is empowered to sequester for the same. Twenty shillings, over and above stamp duty, to be paid for such licence, in lieu of all fees for licence, declaration, or certificate; and one certificate to be sufficient for any number of curacies in the diocese. In cases of incumbency prior to 20th July, 1813, the bishop may not, except in case of neglect to appoint a proper curate, assign more than 75*l.* per annum, and 15*l.* additional where no house is allowed. But in all cases of benefices to which institution has been given since 20th July, 1813, where the incumbent is non-resident, unless with licence or exemption and doing duty thereon, the bishop shall appoint for the licensed curate 80*l.* at the least, if the gross annual value thereof be so much; 100*l.* where the population is 300; 120*l.* where it is 500; and 150*l.* where it is 1000. The value, where it does not exceed 150*l.* per annum, is to be taken from the return to the governors of Queen Anne's Bounty. In cases where the actual income of the benefice, clear of all deductions, shall appear, to the satisfaction of the bishop, to exceed 400*l.* he may assign to the curate, being resident and having no other cure, 100*l.* per annum, although the population do not amount to 300; and where the population amounts to 500, he may, to resident curates having no other cure, augment the salaries allowed in this Act by any sum not exceeding 50*l.* The bishop may, however, assign smaller salaries, when it is made out to his satisfaction, that, from special circumstances of age, sickness, and other unavoidable cause, great hardship would arise to the incumbent from the full allowance; but the licence to the curate must state the existence of special reasons; and the particulars must be registered in a separate book, not open to inspection but with leave of the

diocesan, as in the case of non-residence. The bishop may, in the case of a curate serving two or more cures interchangeably with the incumbent dividing his residence of nine months between his benefices, assign a salary not exceeding the allowance for the largest, nor short of the allowance for the least, of such benefices; and in the case of a curate permanently attached to either of them, such lesser salary as he sees fit, provided the incumbent be *bonâ fide* residing as aforesaid.

Curates are not to serve more than two churches, &c. in one day, unless, from special causes, the bishop sees fit to allow the same where the churches, &c. are not distant more than four miles from each other, and where the duty may be performed without travelling more than sixteen miles in the whole: but the licences are not valid unless they specify the reason for such allowance. The bishops are authorised to diminish, by any sum not exceeding 30*l.*, the salary of any beneficed person licensed to another cure, or of any curate licensed to two curacies.

All contracts contrary to this act, and all agreements to accept less than the stipend stated in the licence, are void; and the curate and his representatives shall, notwithstanding any acquittance he may have given, remain entitled to the sum short paid; and on proof to the satisfaction of the bishop, within twelve months of the death or removal of the curate, the payment of the full sum with treble costs shall be enforced.

Where the salary assigned by the bishop is of the full value of the benefice, the curate is to be liable to all legal outgoing. The bishop may also allow a deduction, for actual expenditure to prevent dilapidation.

Where the incumbent does not reside four months in the year on any benefice, the bishop may assign the residence-house thereunto be-

longing in whole or in part to the curate. The curate, when licensed at the full gross annual value of the benefice, shall pay all rates and taxes on the house and residence, if the same be assigned to him by the bishop. The incumbent may not dispossess a curate, to whom the residence house has been assigned; without three months' notice, and permission in writing from the bishop; nor, in the case of a new incumbency, till within three months after institution, and one month's previous notice. Licensed curates shall not quit their curacies without three months' notice to the incumbent, and to the bishop, unless with the consent of the bishop, under the penalty of a sum at his discretion, not exceeding half a year's stipend; to be retained out of their salary, or recovered by the incumbent, as are other penalties by this Act.

The bishop may, without any nomination from the incumbent, licence any curate actually employed by him and may summarily revoke any licence, and remove any curate, for what shall appear to him good and reasonable cause; subject, however, to an appeal to be summarily determined by the archbishop.

In all cases where the term Benefice is used in this Act, it is to be taken to mean benefice with cure, and no other; and to include all donatives, perpetual curacies, and parochial chapelries. The Act extends to all peculiars, exempts, &c.; and for the purposes of the Act, all (except such as belong to any archbishoprick or bishoprick, which continue subject to their peculiar diocesan) are placed under their local diocesan; and peculiars, &c. situate in more than one diocese, or between the limits of two, are placed within the jurisdiction of the bishop, whose cathedral is nearest to the church, &c. of such peculiar, &c.

The Act is not to extend to Ireland.

OBITUARY.

THE REV. HENRY WILLIAM
COULTHURST, D.D.

DIED, December 11, the Rev. Henry William Coulthurst, D. D., Vicar of Halifax, in the sixty-fourth year of his age. His father was of a respectable family in Yorkshire, but had settled at Barbadoes, where the subject of this obituary was born; who was educated in England, first at Hipperholme, near Halifax, and afterwards at St. John's College, Cambridge. He took his B. A. degree in 1775, and was the second wrangler; and, soon after, obtained one of Dr. Smith's prizes for his proficiency in mathematics and natural philosophy. In 1777, being a senior bachelor, he obtained one of the prizes given by the members for a dissertation in Latin prose. He was afterwards elected a Fellow of Sidney College, where he resided till he became vicar of Halifax. He held the office of Moderator in the years 1784 and 1785; and, in the latter part of his residence in the university, he was tutor of his college. He was very conspicuous for his brilliant, but innocent, wit; and many instances of this are remembered at Cambridge and elsewhere. He was also much esteemed and followed at Cambridge, as an excellent preacher; having been the minister of St. Sepulchre's in that town.

He was inducted, December 1790, to the vicarage of Halifax; and, in 1791, he took his degree of D. D. On Dec. 10, 1817, he rode from Halifax to the house of his friend, J. H. Smyth, Esq. M. P., at Heath, near Wakefield, with the design of attending a meeting of magistrates at the courthouse, Wakefield, the following day, to choose a director and matron for the New Pauper Asylum for Lunatics. On his arrival at Heath, he complained of being

unwell from the extreme coldness of his ride: but nothing serious was apprehended, either by himself or his friends; though it is probable that his having been so long on horseback, on a very cold day, accelerated his dissolution. On the 11th, his servant went to call him at the appointed hour of seven o'clock, when he received orders to come again at eight. He did so, and was then told by the Doctor that he would be ready for him in ten minutes. At his return, after the lapse of this short period, he found his master apparently lifeless. Medical assistance was immediately sent for, but in vain: the spark of life was totally extinct! It is probable, from the posture in which he was found, that he was seized with an apoplectic fit when attempting to rise.

He was buried in the chancel of the parish church of Halifax, on December 10th; the parish officers, his brother magistrates, and several of the clergy preceding the corpse, and twelve of the incumbents of benefices in that populous and extensive parish supporting the pall. Some hundreds of gentlemen and respectable inhabitants of the town and neighbourhood, voluntarily assembled to pay a sincere tribute of respect to their lamented vicar, and formed a long procession, following the other mourners in silence and tears. A vast concourse also of persons attended as spectators, who completely filled the spacious church. The utmost decorum, however, was observed; and nothing could be more affecting, and more congenial to the best feelings of our nature, than the deep concern and regret that was manifested on every side. On the following Sunday, various funeral sermons were preached in the different churches in the parish, and others were intended,

His loss is most sincerely and deeply regretted, not only by his widow, his relatives, and his parishioners; but also by a numerous body of friends in various parts of the kingdom, as few persons have been more beloved. He was, indeed, a benevolent man, a patriotic citizen, a pious Christian, a courteous gentleman, a sincere friend, a zealous minister, a useful magistrate, and one whose death has made a great blank in society.

Whatever might have been his natural propensities and passions, the irregular and excessive parts of them were so subdued and mortified, that he enjoyed a temperate and tranquil composure of mind, a placid and unruffled temper, a placable and forgiving disposition, an inoffensive cheerfulness, a good-humoured pleasantry, a uniform urbanity and kindness of demeanour, a wish to promote the welfare of his friends and of all mankind, a zeal to encourage loyalty in the state, and pure and undefiled religion in the church; all which were much heightened and improved, by springing from a truly Christian source. His first care was to discipline his own heart, by prayer, by meditation, by reading the Scriptures, by contemplating the consolatory promises of the Gospel; and it is no wonder, therefore, when an attention was thus given to rectify the fountain, that the streams which flowed from it should be so pure.

On the Lord's-day before his death he preached two very excellent sermons, and from texts that would not be inappropriate for funeral discourses for a good man. The first was, 1 Pet. iv. 18: "And if the righteous scarcely be saved; where shall the ungodly and the sinner appear?" The second (which was his *last* sermon) was the fifteenth verse of the seventeenth Psalm: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

Not long before his death, he expressed the pleasure he derived from the Scriptures; and, if his avocations would allow, how happy he should be to devote the whole of his time to a perusal of them, and to prepare himself for heaven. Upon another occasion, he said he had no fear of death, as it was his daily endeavour to be in a state of readiness for it. On the evening before his dissolution, his mind was in a very spiritual frame; and, in his conversation with the respectable friends in whose house he was, he expatiated upon the necessity of giving the utmost attention to the concerns of eternity. Thus both his late sermons in general, and particularly his last, shew him to have been very intent upon his own spiritual improvement, and that of others; and are an indication, that he was growing in meekness for the heavenly inheritance.

His more opulent parishioners have determined to evince their conviction of his many an able and excellent qualities, by erecting a monument to his memory; and a handsome subscription for the purpose has already commenced.

J. F.

MRS. H. S. CAHUSAC.

ON Tuesday evening, October 14, died, at Paddington, Hannah Sophia, wife of Thomas Cahusac, Esq. and second daughter of the Rev. Basil Woodd.

The subject of this memoir was born March 21, 1789, and fell a victim to a rapid decline in the twenty-ninth year of her age. In early life she appeared to possess a good constitution. Her disposition was naturally very cheerful, tranquil, and affectionate; her mental powers were solid, sprightly, and attentive. When she was under ten years of age, she translated into English, with great correctness, part of St. Bernard's Latin Meditations, and soon discovered a solid

judgment and taste for literary pursuits.

As it was the endeavour of her parents to make the education of their children subservient to their immortal interests; and as, on this principle, they educated them all at home; so, as far as human care and attention could influence their minds, it was their constant aim, in dependence on the Divine blessing, to gain and conciliate their early affections, and to direct them supremely to the love of God. The greatest punishment known in this family was the apparent suspension of parental affection and notice.

On the same principle, they endeavoured to guard against that frivolous vanity which assigns to mere embellishments a higher importance than to solid attainments, and which sometimes pursues outward accomplishments to the neglect of "seeking first the kingdom of God and his righteousness." Hannah possessed a fine ear for music, and considerable taste, which was cultivated, not as a means of mere amusement, but as an auxiliary to devotion.

But it was a much higher gratification, when it was observed that the desire of her heart was directed to remember her Creator in the days of her youth. At the age of twenty, by her own particular wish, after being confirmed, she was admitted to the holy communion: and it will appear, from the following short meditation which was found among her papers, with what feelings she approached that sacred ordinance.

"May 28th, 1809; I am this day going to commemorate the great love of my Saviour, in giving himself a sacrifice for sinners, and to promise solemnly to devote myself to the service of God. Almighty God, accept thy unworthy servant, for Christ's sake; and pour upon me the spirit of grace and supplication. Meet me in thy ordinances: make me love thee more, and serve thee better: create in me a clean

heart, and renew a right spirit within me. Grant me grace to abhor and detest *all* sin: conform me to thy blessed image: make me holy: instruct me by thy blessed Spirit, for I am very ignorant: forgive me, for thy mercies' sake, for I am very sinful. Unworthy of the least of all thy mercies, yet, gracious Lord, thou wilt give thy Holy Spirit to them that ask it.

"The bliss of holiness bestow,
And then the bliss of heaven."

She took great delight in public worship, was very desirous of being useful in her little sphere, and superintended one of the classes in the girls' school of Beutinck chapel.

She was very partial to the valuable writings of Mrs. Hannah More, Cowper's Poems, and the Christian Observer; and they proved highly conducive to the formation of that correct taste and judgment which she eminently possessed. Among other favourite books, were the practical works of the learned and excellent Richard Baxter, the "Rise and Progress" of Dr. Doddridge, and the Life and Sermons of the Reverend Joseph Milner. The diary of this eminent clergyman she knew almost by memory, and frequently spoke of it, particularly in her last illness, as the development of her own self-examination.

Oct. 24, 1809; she entered the marriage state. It pleased God to bless her with four lovely children; and although the eldest is now only seven years old, she had taken great pains, according as their infant minds expanded, to impress them with practical sentiments of their duty to God, and of the dying love of their Redeemer.

After the birth of her second child, in June 1812, she was afflicted with a painful nervous disease, partly occasioned by her anxiety during the illness of a brother whom she tenderly loved; but no signs of consumption were suspected till the month of last

June. From this period, the usual symptoms of decline became alarmingly visible.

She soon began to suspect the probable termination, and to abstract her thoughts from all earthly concerns, preparing her feelings for leaving the beloved object of her affections, and for yielding the tender charge of their endeared little offspring.

No expression of hesitation to obey the Divine will escaped her lips. She acknowledged that she had felt an earnest desire for life; but was enabled to add, that even that desire was now taken away.

Deeply as she was sensible of the anguish of so early and so unexpected a separation, she felt, at the same time, that she could bow submissively to the stroke. All the tender ties of a mother seemed passively to yield to the conviction that the Almighty Disposer was holy, just, and good; too wise to mistake the real interests of his children, and too good to be unkind.

Extreme self-suspicion marked her character. She was always afraid lest she should think too well of herself; or lest any expression from her lips should lead others to think of her more highly than she thought they ought to think. This often imposed on her a delicate and painful silence. Many beautiful and edifying remarks, inadvertently escaped from her; but it was her express desire that nothing should ever be repeated as an observation of hers, and therefore no distinct memorial is here attempted.

Deep humiliation before God was a prominent feature in her; and such was the tenderness of her conscience, that although she was affectionately attached to her parents and family, yet, in her last illness, she expressed her fears that she had not loved them so well as she ought, or sufficiently appreciated a parent's worth. This, in the last interview which she had

with her mother, she particularly mentioned. It drew forth a correspondent acknowledgment, with the remark, that in all our duties we stand in need of a better righteousness than our own, as the basis of our hope for eternity. To which she instantly replied, "Yes; the righteousness of the Saviour."

A day or two before her departure, speaking of the sensible approach of dissolution, she expressed a calm reliance on the precious death and merits of the Lord Jesus, and then added, "I feel an humble hope in my Redeemer; if a sinner, such as I am, may be permitted to hope in his mercy."

She dwelt much upon the subject of her own unworthiness and the manifold mercies of God, but a holy fear of deceiving herself prevented her possessing those enjoyments in religion which some Christians experience.

About two or three hours before she drew her last breath, she desired her afflicted partner to read a favourite hymn.

"In ev'ry trouble sharp and strong,
To God my spirit flies;
My anchor-hold is firm in Him,
When swelling billows rise.
Loud hallelujahs sing my soul,
To thy Redeemer's name:
In joy, in sorrow, life and death,
His love is still the same."

At this period, she could scarcely speak so as to be heard; but she seemed to feel this last verse in particular, as a consolation in her dying hour. She waved her hand, and lifted her expiring eyes to heaven, with a smile of calm delight, and a hope of approaching glory. From this time she scarcely spoke, but she seemed perfectly composed and happy. At nine o'clock in the evening, October 14, nature, exhausted, resigned the blessed spirit, and, it is humbly trusted, she entered for ever into the joy of her Lord.

It was an indulgence of mercy to herself and her friends, that although for the last five years she

had been subject to the most painful nervous apprehensions, and the terrors of death at a distance had often overwhelmed her with dread, yet, when the solemn period arrived, all her fears were suspended, her exit was "gentle as the summer's eve," and she could contemplate the countenance of death as it were the face of an angel.

Let the humble despondent disciple of Christ be encouraged to trust in God. "Dying comforts,"

it has been quaintly but truly observed, "are reserved for dying moments."

Let also the youthful reader of this memoir learn its practical lesson. Let him not boast of tomorrow, but without delay ensure the grand prize of eternal life; for, as these pages testify, neither the bloom of youth, nor fair prospects in the world, nor domestic endearment, can avert the sentence, To dust shalt thou return.

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- Rev. J. Brass, Aisgarth V. co. York.
- Rev. F. S. Wall, Stoke St. Milbro' V. Salop.
- Rev. W. B. Williams, A.B. of Homer-ton, Boyle Lecturer.—[The Boyle Lectures have commenced, and are to be continued on the first Monday in the month, in the morning, at St. Mary Woolnoth's, London.]

DISPENSATIONS.

- Rev. G. E. Hammer, to hold the Rectory of Loddington with Overston R. co. Northampton.
- Rev. Jos.-Stephen Pratt, LL. B. Maxey V. with St. John Baptist V. Peterborough.
- Rev. D. P. Hunt, Goldington V. with St. Peter Martin R. co. Bedford.

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