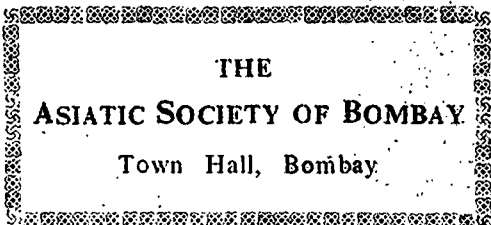




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THE

# CHRISTIAN OBSERVER,

CONDUCTED BY

111542

Members of the Established Church, *at*

FOR

THE YEAR 1842.



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## PREFACE.

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WE remarked in our Preface last year, that whereas in former times we had devoted many pages to *Church Reform* and *Church Defence*, a prominent feature of our present volume behoved to be *Church Extension*. Not that the Reforms in the external arrangements of our Church are perfect; but they are so considerable, so much greater than could have been anticipated, and they relate to so many of the matters which chiefly demanded amendment, that without losing sight of the duty of continually applying correction to whatever needs it, the wisdom seems obvious of making good use of what we so mercifully and largely enjoy, rather than of keeping the Church in a state of turmoil by restless alterations; especially till we have had fuller experience of the effects of some which perhaps were not as judicious as well-intended.

Then, as regards Church Defence, though the Anglican communion has still many adversaries, it stands in a station of public acceptance and popularity very different to that which it occupied some ten years ago. Whether it be that its external reforms, or, far more, its internal improvements, have silenced objectors and won for it affectionate regards, certain it is that much of the noisy clamour which assailed it is silenced, and that Dissenters confess they cannot make head against it, for that the people seem "infatuated" in their attachment to it. It was once accused of being idle and time-serving; it is now vituperated for being over-zealous, meddling, and guilty of proselytism; a proof that its energies have been extensively aroused, and that those who sneered at it when indolent, are alarmed at it when active. It has followed the excellent advice tendered to its members by the Bishop of Chester in 1835; and with the good effects which he predicted. "Our Church," said his Lordship, "placed as it were on high, set up as a light to lighten every man that cometh into the world, must fulfil the purpose for which it was set up, or it will be no longer valued, defended, or maintained. Men will not prize a Church, as they might admire a statue, for the beauty of its features or the symmetry of its form: the mouth must speak the words of edification, and the limbs move as their uses are required. Our Church, our ministry, will be loved and valued in proportion as it is practically effective."

Thus relieved in a considerable degree from external warfare—at

least of the character which assailed it a few years since, when some of its friends, and many of its enemies, predicted its speedy downfall, its duty is to cultivate the arts of peace; to go forth in the strength of the Lord to its holy labours; and to become, by his blessing, more than ever a praise in the earth.

And in some hopeful measure it is so doing. Its schools, its new churches, its multiplied ministrations in public and in private, and its consequent demand for an enlarged number of pastors, and the higher attainments and religious qualifications required, and to a considerable extent found, among those who are called to the sacred office within its pale; further, its extensive distribution of Bibles; Prayer-books, and Tracts; its missions to the British colonies and to the heathen; and that peculiarly interesting and important feature of its labours, the endowment of numerous bishoprics in foreign lands;—all these bespeak increased vitality and energy, and we may scripturally hope will, in answer to fervent prayer, bring down the Divine grace and benediction upon it.

Let us then rejoice; but we must rejoice with shame and with trembling;—with shame that our efforts are still so inadequate to the ability which God has bestowed upon us as a Church and nation, and with the demands justly made upon us:—with trembling, lest any worm at the bud, or any root of bitterness springing up, corrupt and destroy what appears so hopeful. And are there no such dangers? Is all this zeal for the Church and Church extension free from exception? While we hail whatever is valuable, we need beware, lest beneath a fair surface there should be hollowness or corruption—a void, or a canker. Zeal in itself is not any guarantee, either for sound doctrine or holiness of life. True the Church of Christ is, and ought to be, missionary and aggressive in its spirit; it desires and labours that all men should come to the knowledge of the truth; and the Romanist used to urge against the Anglican branch of it, that it lacked this characteristic mark of authenticity. But error, falsehood, and heresy, may be accompanied by zealotry; and the Church of Rome itself has always been incursive and proselyting; and at this very time it possesses ample missionary machinery. Its “Society for the Propagation of the Faith in the two Worlds,”—to select but one illustration—though but of about twenty years’ standing, and having, not Spain or Italy, but infidel France, for its focus,—is an engine of enormous power. It boasts of the countenance of half a hundred Archbishops and Bishops, from Central Asia to America, but especially across Europe from Smyrna to Dublin; of seven hundred thousand persons, from princes to peasants, “uniting perseveringly their sacrifices and prayers” to augment its funds and extend its labours; of a hundred thousand of its periodical “Annals,” printed in seven languages, to circulate “through this vast family,” binding them all together “with something like that unity of heart and soul which reigned in the *Upper*



*Chamber at Jerusalem.*" If then Romanism be, as the Word of God teaches, and our Church believes, an "apostacy," not a structure built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, we have proof in such facts as the above, that visibility, zeal, widely-extended combination, and strenuous claims to apostolicity of succession, are not vouchers for sound faith or uncorrupt practice.

And how stands the case with the Church of England? During the eighteenth century she was listless, worldly, and barely orthodox—we mean as embodied in action; though, blessed be God, her Scriptural formularies remained, notwithstanding that many wished to tamper with them, as witness the Feathers' Tavern proceedings; and these preserved her vitality, and when a revival was graciously bestowed, they gave tone and colour to it; so that the Anglicanism of the Reformation, in subordination to the only infallible standard—inspired writ—became its watch-word. This is not denied, nay is contended for, by some of those who are attempting to superinduce upon this evangelical revival, what they call true Catholicity. They own that our Church was in a state of mournful apathy; they do not wonder that the recurrence to the principles of the Reformation, combined with great zeal and much of practical godliness, produced powerful effects; but they allege that the excitement was deleterious; that the Reformation itself went too far, and that those who thus fell back upon it went still farther; and that the remedy for this alleged evil, is for the Church to awake from its slumbers, and to outdo these "persons of a certain class," in devotedness, self-denial, activity, but to set up another standard of truth; to oppose the Scriptural and consoling doctrine of justification by faith, by resolving it into sacramental justification; and to make apostolical succession, ecclesiastical visibility, and what is vaguely called "Catholic union," the basis of the new revival. Hence some portion—we pretend not to say how much—of the zeal and exertion which make up the aggregate of Church extension, has been warped by a sectional spirit, in order to stifle true Anglicanism, and to build upon its ruins a system unknown to it, but which professes to be founded upon Catholic tradition.

What then is the result of these considerations? Simply, that while we rejoice in the zeal and activity which now characterise our Church, we should take heed that it be not wasted upon improper or secondary objects; that it be not perverted to evil; that it be not made a snare of Satan to promote a form of godliness, in order to deny the power; and that we do not mistake the trumpet's clanging loudly, for its giving a certain and a scriptural sound. Rites, ceremonies, and national establishments; nay, we may add, sacraments, and the Christian ministry itself, in its threefold appointment of bishops, priests, and deacons, are but means to an end. That end is

the glory of God, the consummation of the Redeemer's kingdom, and the salvation of the souls of men; and this must, by God's grace, be promoted through the setting forth, and vital reception, of scriptural truth. It is because we believe that the machinery of a visible Church is a Divinely appointed link in the chain of instrumentality by which these results are to be effected, that we rejoice that our communion is so extensively lengthening her cords and strengthening her stakes; believing also, that God will bless his own ordinances, and that in the end his truth shall prevail. But this hinders not—yea, it imperatively demands—that scriptural doctrine, not man's traditions, should be the basis of Church extension; and that the more earnest we are, the more should we look to ourselves with godly jealousy that we are sound in the faith; that we understand, receive, and make known, the only way in which a sinner can obtain pardon of sin, peace of conscience, growth in grace, and an inheritance among the saints in light. "Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

We submit these remarks in place of a more formal Preface, as they exhibit in substance our views with regard to our own duties in the conduct of our publication. Bishop Wilson of Calcutta, remarked, in the Introduction to his edition of Mr. Wilberforce's "Practical View of Christianity," when speaking of that revival of scriptural doctrine and holy zeal in the Church of England, which gladden these our highly favoured days, that "The valuable labours of the Christian Observer have much contributed to this result." We might adduce numerous similar testimonies in proof that it has pleased God to bless our labours, unworthy as they are of that honour. In this we rejoice, and will rejoice; but, practically, our discouragements have been, and are, very great; and this, notwithstanding numerous correspondents, are pleased to say that our present volume has been well-stored with useful and valuable matter, and has particularly commended itself to them in the article of ecclesiastical discussion, and in the defence of Scriptural and Anglican doctrine, against the specious errors of the Tractarians,—and this in regard to its insidious tendencies, as well as in its fuller developments. We feel grateful for such kind opinions; and we are determined, by God's help, that the principles which have from the first been upheld in our pages, shall continue to be vindicated in them. This is our part; the issue we must leave in other hands.

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THE  
CHRISTIAN OBSERVER.

NEW  
SERIES. } No. 49.

JANUARY.

[1842.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON THE MORAL ADVANTAGES AND DISADVANTAGES ATTENDANT UPON HEALTH AND SICKNESS.

*For the Christian Observer.*

WERE the question generally put to the sick, the great, the prosperous, and more especially to those who are still fluttering and sporting in the beams of youth—"What are your respective estimates of *health* and *sickness*?"—they might fairly be expected to reply, "*Health* is an invaluable blessing, and *sickness* a very great burden." Nor would that reply be inadmissible, even upon Christian grounds. For, unquestionably, as our senses testify, no earthly enjoyment is comparable to a state of health, and no temporal trial more severe than that of painful and protracted illness. Moreover, such a view as the above is warranted by those parts of Scripture, which represent the one as a curse, and the other as a blessing, to mankind;—Exod. xv. 26; Deut. xxviii. 60, 61; Isa. lviii. 8.

Yet a view so limited as the foregoing, can scarcely satisfy a reflecting, and still less a religious, mind. To it the ulterior question will, almost necessarily, occur,—“What are the *moral* tendencies and results of the two very opposite conditions that I am now supposing? Are there no countervailing benefits connected with the pressure of *disease*, and no disadvantages and dangers attendant on the delights of *health*?” Such an inquiry as this, while it admits of a sufficient answer, may, nevertheless, demand of us much thought and not a little Scriptural investigation. To furnish an appropriate reply is the immediate design of the following remarks, written, I trust, in dependence on *that Teacher*, who alone can guide my efforts to a safe and profitable conclusion.

Of *health*, then, I would first speak, and with a primary reference to its “moral tendencies and results.” I need not enlarge to prove how ready men are to forget God, amid the buoyancy and unspeakable blandishments of physical vigour and high animal spirits. Some even of the worldly class, and assuredly all who constitute that which is religious, will confess the intoxicating effects of the cup of unmingled *health*, and the consequent injury which it inflicts on the immortal parts of man. Not seldom does the child of God, when chastened with the rod of *sickness*, deeply and painfully feel the truth

of the foregoing statement. Doubtless then the high spirits, the strong animal passions, the very laugh, the song, the merriment, if not controlled from above, associated as they are with the absence of bodily affliction, are in fact, if not in theory, unfriendly to our habitual remembrance of *the Lord our God*. It was in *health*, and not in *sickness*, that *Hezekiah* was induced to display his royal treasures to the messengers of the king of *Babylon* (Isa. xxxix. 2); but it was of the lessons of the chamber of affliction that he was taught to feel "By these things men live; and in these is the life of my spirit." How fearfully the powers of *health*, in those who are devoid of restraining and sanctifying grace, minister to sensual indulgence and worldly dissipation, more particularly in the days of youth, is a fact admitted by the reasonable, and bewailed by the spiritual, observer. To mingle strong drink—to pamper appetite—to run "to an excess of riot" in the haunts of debauchery and shame—to toil in the shadowy region of miscalled "innocent amusement"—to enter (which, during the past year, was notoriously done, and to *their cost*, even by some of our young English nobility) the path of midnight violence, as *Solomon* says of the fool, accounting it "sport," (Prov. x. 23) is alas! if unchecked, the too frequent consequence of that power and activity and spirit, which, for far other ends, it has pleased our merciful Creator to connect with a *healthy frame*.

*Health*, on the other hand, when rightly and religiously applied, enables us to do much for the glory of God and the benefit of our fellow creatures. When is it that we can travel without fatigue, and labour without injury; when is it that (like some of our dear brethren who are exerting themselves, both at home and abroad, in the service of religious institutions) we can sacrifice sleep itself, and, on the morrow, speak with animation in the public assembly, and there perhaps eloquently plead the cause of Christ; when is it that, after exertions of no slight magnitude on the platform, we are still able to converse, in private, to the spiritual benefit of others, and even to exhibit a cheerfulness and zeal that appear to be nearly inexhaustible; or when can we labour, as *Missionaries*, amid the severities of heat and cold?—is it not when *health* is mercifully allotted to us by *God*?

So (to notice a lower, but not an unimportant, walk of Christian zeal) in perambulating a district either for beneficent or religious purposes, the blessing of which I speak cannot be too highly estimated. Not only the temporal relief, but even the spiritual happiness, of thousands and tens of thousands of our fellow creatures may thus, under the blessing and grace of God, be effectually promoted. Witness some of the daughters of our nobility periodically going forth, as collectors for the Bible and Church Missionary Societies. Unquestionably, while thus employed in the cause of genuine benevolence, their usefulness, instrumentally considered, must bear a proportion to their *health*. Among the collateral advantages connected with it, are the increased activity and vigour of their own minds. The same observation will apply to all who undertake the office of *district visiting* in our land. *Health* is evidently the lever, without which they would be unable to lift the moral weights that are before them. Great, indeed, should be their thankfulness to "the sovereign Lord of *health*," for whatever grace He has bestowed on them to labour, for the glory of His name, as coupled with the distribution of

His word and the preaching of His Gospel, and the moral subjugation of the universe to the golden sceptre of His love.

And who can demand proof of the intimate connection between soundness of *health* and placidity of *temper*? Whether we look to the infant, or to the man; whether we confine our observations to the worldly, or extend them to the true Christian; we shall not be slow in perceiving those mighty influences of *health* to which I have now adverted. I will go further and affirm, on the strength of my own experience, that when a pleasant walk, or refreshing ride, the very change of air and scenery, or perhaps some medical aid, has removed those morbid symptoms to which all are liable, the superinduced calmness of temper has been perceptible, not only to the sufferer himself, but to those around him. So that, without admitting for a moment that an uncomfortable state of body can *excuse* irritability of mind, and without overlooking the mighty operations of *the Spirit* in the host of our natural corruptions, and in answer to our unwearied prayers, I must still maintain, generally, that the more unimpaired the health of man, the more agreeable is his temper.

For all the *purposes of study and intellectual activity* health is also a powerful and efficient instrument: whatever may be accomplished in its absence, the mental exercises of the healthy, in the vast majority of cases, are far more vigorous and persevering than those of the diseased! So that the calm nerve, the clear conception, the quick discrimination, the sound memory, the felicitous expression, the fervor and the flow of eloquence, cannot fairly be dissevered from the bodily soundness of their possessor. Possibly with views not dissimilar to the foregoing, and it should seem principally subservient to religious ends, the Apostle *John* says to his beloved *Gaius*, "that thou mayest prosper and be in *health*, even as thy soul prospereth." (3 John 2.)

Of what value is substantial *health* to the faithful ministers of *Christ*, it is scarcely possible to speak in exaggerated terms. When they are "strong to labour," and there is "no decay," they are clearly invested with that efficiency, both in their public and private ministrations, of which the unhealthy and the ailing are in fact physically incapable. How diligently, then, should the shepherd of the sheep employ this precious talent in endeavouring, through the grace of *Christ*, to "*strengthen that which is diseased, to heal that which is sick, to bind up that which is broken, to bring back that which is driven away, to seek that which is lost.*" (Ezek. xxxiv. 4.)

Health, upon the whole, may be regarded as a sweet yet too intoxicating cup—as a flowery path, by which a large proportion of mankind lamentably go astray from *God*; yet as a species of moral steam, by which the consistent Christian is enabled to do "great things" for charitable and religious ends; and by which the indefatigable student can pursue his valuable toils to the most solid and important purposes, as a friend to temper, as an auxiliary to the minister of *Christ*.

But it is time to treat of "*sickness*" as to its "moral tendencies and results." Of these, perhaps, one of the most obvious is *inactivity, bodily and mental*. Notwithstanding that superiority to circumstances, by which certain minds may be distinguished, and whatever be their independence of health, still, generally considered, whenever that blessing fails, our ability to work, mentally and physically, may be

said to fail with it. Accordingly the complaint is heard from the lips of the pitiable sufferer, "now I can do *nothing*." The true believer will add, "I can no longer visit the poor, the needy, the fatherless, the widow, to relieve, instruct, and comfort them." And oh! how often has the faithful minister of *Christ*, when disabled by bodily disease, lamented the loss of even the smallest portion of time allotted to him in the days of health, and solemnly determined that, if restored by the hand of *God*, he would henceforth, through divine grace, more entirely give himself to his responsible and blessed office.

*Sickness* again separates us, in a great degree, from our beloved friends and relatives. With them, if still residing in the same place and even under the same roof, we can then, comparatively speaking, hold but little intercourse. They themselves are occasionally absent, from a persuasion that their visits would be ill-timed, fatiguing, and perhaps injurious to our frame; or (if impelled by worldly motives) from a certain dread of encountering such scenes as try the feelings, and might depress the heart. Indeed medical orders (sometimes such as are scarcely warranted by circumstances, and are the result of an *under-estimate* of the eternal interests of man) are a bar to spiritual communication in the time of illness. And who, that is not unacquainted with "the changes of the present life," will deny the difficulty of enjoying the society of our Christian brethren, when laid upon "the bed of languishing?" If time and strength permit, still prudence, and even necessity, may forbid the interview. Never can I forget my own feelings, on being told, some years ago, that, by the strict order of her physicians, I could see but for a few moments a loved and pious sister, then rapidly sinking in her last sickness; or rather departing to "*be with Christ*."

*Illness*, moreover, is the not unfrequent source of *peevishness* and *discontent*: the fact itself is so notorious, and is so continually brought under the observation of nurses, of physicians, and of ministers, that I need only stop to offer some practical remarks upon the point. How vast, then, is the wretchedness of those who *thus* oppose the will and provoke the anger of that Being who chastens us for "*our profit*," that we may be "*partakers of His holiness*." (Heb. xii. 10.) To pursue so desperate a course is truly to sharpen the thorns and to accumulate the burdens allotted to us in the sick chamber; thus we realize the picture drawn by a prophetic hand, "*Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction*." (Jer. v. 3.) How awfully such a perverse spirit separates the sufferer from *Christ*, and unfits us for those heavenly enjoyments which consist in conformity to his will, it is well nigh superfluous to prove. Those who so lamentably resemble the "bullock unaccustomed to the yoke," are not only strangers, but "enemies to the cross of *Christ*." They at once despise the rod, and reject the consolations, of the Most High.

And, as it regards our *last illness*, the moral inability that attends it is in fact proverbial. The spectators of such a scene, and still more those ambassadors of *Christ* who are anxious to be made the instruments of awakening the "miserable sinner" to a saving view of his Redeemer; they, who while they "preach the word," pray that the *Spirit* may apply it; can testify to the dulness, the forgetfulness, the wanderings of mind, the inaptitude to read, to think, to pray,—and to



that disproportionate, if not exclusive, regard to their *bodily* relief,—which characterises those who die, to all appearance, in an unrepenting, unbelieving state, and who, even on the borders of eternity, *feel not their need of Christ*, as their only Mediator and Redeemer.

But I hasten to contemplate the bright side of the subject; namely, the *moral benefits* to which sickness may be subservient. Of these a fresh sense of our entire dependence upon *God* is not to be regarded as the least. As the *Babylonish* monarch learned this lesson in the fields, when condemned to eat grass like the ox; so we, if taught by the Holy Ghost, may derive from the several ailments of our mortal frame such a sense of our own weakness, and of the almighty power of *God*, as may be rendered profitable to the best ends of our existence. Happy indeed are we if *thus* we receive chastisement; for then we may be led on by grace to meditate on the fearful cause of all our temporal afflictions—even our apostacy from *God*, and our consequent enmity to Him, as a being of unspotted holiness.

When our eyes are thus far opened by "*the Spirit of God*," we may proceed, under His blessed guidance, to contemplate a crucified and more glorified Redeemer. Thus the sick chamber may happily become a school of heavenly wisdom, and a well-spring of unearthly peace. Our thoughts, especially in the silent hours of night, may be made so familiar with the cross, and our affections may be so attracted to him who is the centre of the Christian system, that the pains of illness will then surely bear but a small proportion to its benefits. And it is not easy to imagine a spiritual state more blessed, and therefore more desirable, than that which I am now considering. Thousands who are still "present in the body," and tens of thousands who are now "absent from the body and present with the Lord," will confirm the truth of these and similar remarks on illness. Rare as such results may be, and that because of the sad prostration of mind which is a concomitant of bodily exhaustion (to say nothing of the power and wiles of the great enemy of man) they are indeed most valuable, and may justify the address of an afflicted cottager to myself, now some years ago: "Sir, I have more grace in one day's illness than in one month's health."

One fact, and that a weighty one, may serve to illustrate the subject of the foregoing observation; namely, *the time* that is gained in the season of bodily disease, for the highest religious exercises. In health we are—or we try to persuade ourselves that we are—far "too busy to pray"—to "search the Scriptures"—to meditate on the word, or to commune with our own heart; not so when we lie upon our beds, day by day, as well as night by night, and when perhaps our sleep forsakes us. Then (as Job teaches us, ch. xxxiii. 16, &c.) we may ponder on the *one thing needful*, till we are roused by *the Holy Spirit*, from the sleep of sin, and to come to Christ that we "may have life." However rare the occurrence, still it is among the benefits by which the time of *sickness* is distinguished from the day of *health*.

Or take the most advanced Christian—him who is "led by *the Spirit*" to a throne of grace, and who finds increasing happiness in growing communion with *God*, whose soul is insatiably thirsty for "the knowledge of *Christ*,"—and even he will be found to overcome, in the sick chamber, certain hindrances to devotion that beset him in the time of health;—such hindrances as occupations, thoughts, cares

of a secular description. The chastenings of the Lord, however they afflict the *body*, are instrumental in elevating the *soul*, in holy and heavenly meditation. His heart is more steadily, more intensely, more profitably poured out in *prayer*, and consequently, whether he recovers health, or languishes even "unto death," he acquires, by the grace of Jesus, that tone and power of piety, which fits him to serve his Lord with augmented energy and effect, whether it be on earth or in heaven.

The sick chamber of *Mr. Cecil* (see a *very* small book published since his death, entitled, I think, "The Last Days of *Mr. Cecil*") was to himself all—or, I might say, more than all—that I have here attempted to describe. I have lent the book to a friend; but I well recollect one striking observation that it contains—namely, that he had learned more, in his last illness, respecting the things that are *eternal*, than ever he had learned in health. His experience at such a time must prove the more valuable to ourselves, since, as a minister of *Jesus*, he had so profitably "sat at His feet," and had so long, so faithfully, so affectionately fed His people with "the truth." Few have surpassed him in the art of illustrating the state and character of fallen man, and the nature, freeness, and value of that "great salvation" which is "in *Christ*;" yet even he, *Richard Cecil*, acknowledges, when the grave and eternity were now immediately in view, that every thing relating to the soul now wore a fresh aspect, and assumed a new magnitude; and consequently, that the things of *time* then quickly shrunk into the smallest possible dimensions.

Happy will the reader be, if, in the new contemplation of an unseen, unending world, he think as *Mr. Cecil* thought, and feel, as he truly felt, more especially with regard to the atonement of *Jesus Christ* upon the cross, and to His intercession on the throne. To have such views as were mercifully imparted to his dying servant, of all that is implied by *grace* and contained in *glory*, will be no mean support amid the infirmities of nature in that final approaching conflict, when the last assaults of Satan shall be superadded to "the pains of death." Then *the Saviour's presence* will be indeed the strength, the joy, the triumph of the saint. Here I might appeal to the experience of many a beloved brother, whose "warfare is accomplished," and whose "crown fadeth not away." A *Bowdler*\* could affirm, as the grave was now opening to receive his body, "I have had *such a half hour's meditation* as makes me more than amends for all the sufferings that I have endured:" *Jesus* was the theme of that unearthly meditation. A *Simeon*† could say, when the shadows of death were on his eyelids, "Oh! I am in a dear *Father's arms*," need I say that he referred to "the everlasting arms of *God*?" So happily did he then possess that divine spirit of adoption which cries "Abba, Father." With such realities in our recollection, can we doubt the spiritual benefits that arise in the dying chamber to the

\* A young and rising barrister, who fell asleep in *Jesus* in the year 1815. Two posthumous volumes of his papers were published; the most valuable of which are his admirable essays in the *Christian Observer*, under the signature of *Crito*, and some reviews and other

communications, from his pen, to that work.

† Why his "*Life*" is yet withheld is a question difficult to answer. Our good friend *Mr. Carus*, the biographer, should know that the appetite for a repast of so much promise is daily becoming more intense.

faithful soldiers and servants of the Lord Jesus?—Earth with all its varieties, Heaven with all its glories, and (if I may so speak) the Saviour with all His fulness, then strikes the eye of faith in a degree of which the living have but faint and shadowy conceptions. Even the latest and the sharpest throes of His expiring servants are the furnace ordained to give them that consummate purity and brightness, which fits them for their Master's use in His undefiled and undisturbed kingdom. If such, then, be *health* and *sickness*, considered in their moral aspect and practical result, where is the true believer, who does not instantly admit that man may be benefitted, and God glorified, by both these opposite conditions. I ask not which of these, if left to ourselves, we should make choice of; as creatures of "flesh and blood," it were beyond all moral possibility to prefer sickness to health, pain to ease, and the sufferings of the present time to its varied and innumerable blessings. Yet *this* we may safely do—even leave it to the Governor of the world, the Head of His Church, and the Father of His people, to determine our lot for us in this transitory state of being, and to lead us, in his own way, "to a city of habitation"—to that "better country" which is rich in "treasures that wax not old," in those fountains that never fail, in that better *h* *alth* which is eternal, where *Christ* shall prove our satisfying, our everlasting portion. Apart from His loving kindness, the sweets of bodily enjoyment can afford no real happiness; and associated with His mercies, the severest pains of sickness can never make us miserable. The very thorns, on which we tread, in our way to the *Heavenly Jerusalem*, will then serve to increase our eagerness to *enter it with a song*, to *obtain joy and gladness*, and to *have all our tears wiped away by the hand of an unchanging Saviour.*

ΠΙΣΤΙΣ.

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#### EPISCOPACY IN THE LUTHERAN CHURCH IN GERMANY.

*To the Editor of the Christian Observer.*

THINKING it likely that others of your readers, besides myself, may take an interest in what is probably new to most of them, and what seems to me to be the commencement of a *reformation* in the reformed German church, with a leaning to *Episcopacy*, and the use of a liturgy, I beg to place at your disposal a few notes, made during a late visit to Germany. Neither my time, nor my imperfect knowledge of the German language enabled me to gain all the information on these subjects that I could have wished; but as *episcopacy*, even in a modified form, in the Lutheran Church, was quite new to me, my attention was roused, and I witnessed with deep interest the ceremonies of *Confirmation* which I am about to describe, and which are regarded as a serious innovation by the more rigid of the German reformed church.

During a visit of a few weeks to Wiesbaden, the capital of the Duchy of Nassau, and the summer resort of the idle as well as the ailing, for all nations, it was announced one Sunday, by our clergyman, that on the following Sabbath, the service would be later, in consequence of a *Confirmation* which was to take place in the church on that day. As I had never before heard of the "laying on of hands" either in the Lutheran or Calvinistic churches; and as I

had heard something of a Bishop of Wiesbaden, I resolved to attend and witness this service.

I may here remark, that both at Wiesbaden, and at the other spas of Protestant Germany, the English meet with the utmost liberality from the clergy; whose churches are placed at our disposal, wherever it is thought desirable; and I am happy to add, that at Wiesbaden, the services of the church were performed morning and evening, in a manner highly creditable to the pious and eloquent clergyman, who has been established there for two or three years. The *liberality* of the Lutherans is, in some places, such, that it might almost be termed *indifference*; as for example at Baden-Baden, where, I am told, the Roman Catholics take their turn with the English, in the use of the Lutheran church; and in speaking of this to a German Roman Catholic, he said he did not suppose there would be any great objection made even to Jews if they wished for the use of the building.

After the announcement by our clergyman, I observed, on leaving the church, numbers of young people of both sexes, in their best attire, waiting about the doors for the termination of our service; and suspecting that there would be some examination preparatory to the expected ceremony, I returned, after a hasty dinner, and found that I was not mistaken in my conjecture: for the body of the large church was filled with women and children, while the few men that were present were in the galleries. On the raised step of the communion table, I found the deacon, or principal clergyman of the place, standing; and there were arranged on benches on his right and left, about 70 boys, from 12 to 14, dressed in black; and about as many young women, in white, all selected from the public schools; and they were now passing a very long and strict public examination, previous to their confirmation. I was much struck with the air of serious earnestness visible in all these young people, indicating a full consciousness of the importance to them of the work they were engaged in. The young women especially, like most of the sex at an early age in that country, were for the most part very good-looking, without any of them being strictly handsome; and evinced, notwithstanding the care and neatness bestowed upon their costume, an innocent and modest bearing, which I fear is not now so common as it once was among the same classes in England. I had, but a few weeks before, witnessed a confirmation in our own land, and candour obliges me to admit that the demeanour of the young candidates, on the occasion I am describing, was as much more free from the appearance of giddiness and personal vanity, as is the general tone of German society in the middle ranks above that of our populous towns in these respects. In the examination, as the deacon addressed his questions to each, in turn, he or she rose from the bench, and answered them. Nor was this a mere catechism said by rote, but a thorough and extempore trial of their knowledge on the subject of their faith. This lasted at least two hours, and was witnessed with deep interest by the parents and friends. It ended with a short address and blessing, from the deacon, an intelligent and zealous looking man.

Having ascertained that the service was to begin on the following Sunday, at 9 o'clock, I took care to be in good time, being desirous of witnessing the whole of it; and I think I was the only member of our church who attended. I found the body of the church nearly

full, as before, of females of all ages : the galleries were reserved for the men. Every person of mature age (that is, who had already received the communion) was dressed in black, as is the custom when about to come to the Lord's table. A few minutes before nine all the bells of the tower sounded a full and musical peal ; and I saw, from the absence of the young candidates, and from the anxious looks of their friends towards the door, that they must have met somewhere else, and were probably coming in procession. Accordingly, the mid-aisle of the church was soon cleared, and they at length entered, two and two, the boys being in front, and the whole preceded by four clergymen and several schoolmasters, and took their seats as before ; the boys on the right side of the communion table, and the young women on the left. The former seemed on this occasion to have, for the first time, assumed the *toga virilis*, or long coat, all of them being in black ; while the latter were, as before, neatly dressed in white, with their hair dressed in the peculiarly neat and simple fashion of that district. Amongst the four clergymen, one was very much older than the rest, and this I found was the bishop, though he had then no distinctive mark ; wearing, like the others, a black gown.

The service of the day was performed by the deacon, as the senior minister is called, the bishop and the others having withdrawn. A short prayer was read from a book ; and then a hymn from the "*Sangbuch*," was sung by the whole congregation standing, led by a fine organ, extremely well played. The only book taken to church by the Lutheran, is this singing book. It consists of four or five hundred sacred compositions ; not the Psalms of David, nor in verse ; but composed, both in the words and music, by various hands, from the time of Luther downwards ; many being by Luther himself. I have always been powerfully struck with the grand effect of an entire congregation thus joining "to the praise and glory of God." In Germany it is especially fine, where all are more or less musical, and where church music forms a prominent part of school discipline. I shall never forget the feelings with which I listened to the hundredth Psalm, as sung by a crowded congregation in the cathedral of Rotterdam ; and I have heard the Psalmody in some of the Scotch churches very little inferior in effect—though they there want that grand addition, the deep-toned organ. But in the church at Wiesbaden, at the English service, in which we also were invited every Sunday to "sing to the praise and glory of God," the contrast was painfully remarkable ; for in full congregations,—with a large proportion of ladies, many of whom no doubt *could* sing most sweetly in their drawing rooms, and on the cultivation of whose musical talents infinite pains and expence had probably been bestowed,—this invitation was entirely declined, and the only vocal accompaniment to the organ proceeded from *one* sweet female voice in the organ gallery, which I subsequently found belonged to a young lady who had kindly undertaken this duty at the request of some friends. But for her, we should have had the unmeaning and indecorous spectacle of a number of the higher ranks of a Christian congregation, standing to listen to the performance of an organist, who probably did not understand the psalm which had been named by the clergyman ! This is a part of our service which has gone almost out of use, as far as the congregation is concerned, especially in such churches as are mostly frequented by the higher ranks, with whom it seems to be considered vulgar to

join in church music, as well as too often troublesome to kneel in prayer.

After the hymn, the deacon ascended the pulpit, and for half an hour he delivered what seemed to be an eloquent and impressive discourse, without notes, on the solemn service they were all that day met to witness. There was sung a second hymn, during which the deacon descended, and stood before the communion-table, which was covered with a white cloth, and on which were placed three rich silver flagons, and two silver cups, the plate containing the bread being covered up. He now asked several questions, first of the boys, and then of the young women, as to the sincerity of their desire of being admitted into the church; which were answered by a few of the seniors of each class, for the whole. These young people then knelt down on both knees where they stood, and facing the table they sung a hymn, unaccompanied by the congregation; in the course of which the bishop and another clergyman entered, and placed themselves in a line in front of the table facing the congregation; the bishop being on the right, and the deacon forming the centre of the three.

The bishop now wore round his neck a rich gold chain, with a gold cross suspended from it; and this was the only point in which his dress differed from that of the others. The deacon (whom we should call the *vicar*) then read from a little book the name of the six senior boys. They rose, and, advancing, stood before the three clergymen, who, each laying his hands on two, the bishop pronounced a blessing in a form very similar to that used by our bishops. They then returned to their seats, and six more were called by name, when the deacon pronounced the blessing; then the third six were blessed by the third clergyman, and so on *alternately*; ALL laying on their hands, and all three in turn offering a blessing. In the same manner, the young women were confirmed; after which the deacon retired; and the bishop read out of a book the service of consecration, laying his hands on the bread and wine, in the same manner as in our service. The bread was then placed on the right of the table, where the bishop stood, and the cups on the left, where was the other minister; and after both had partaken of the communion, two of the boys advanced to the bishop, and having made a bow before him, he took a small bit of the bread, and breaking it in two, he gave it to them, pronouncing a blessing very similar to that in our communion service. These two retiring behind the table went round to the left, and in like manner, bowing, received from the other minister the cup—after which they returned to their seats, two others having immediately succeeded them before the bishop, all parties *standing*. During all this time—and it occupied nearly an hour—the organ played a low and soft air, and the whole was conducted with the utmost solemnity.

I now thought that the service of the day was concluded; but I found myself mistaken; for as soon as the young women had received the sacrament, the men descended from the galleries, and, advancing two and two, they also received it, and were succeeded by the numerous congregation of women; so that the service lasted nearly two hours longer. I never witnessed a more impressive scene; and the whole service of the day, together with the universal seriousness and attention of the numerous congregation of all ages, gave me a most favourable idea of these quiet, well regulated, and contented looking

people of Nassau, amongst whom we find that general good sense and education for which the Scotch were once so remarkable, but in which I fear modern *improvements* have made an unfavourable change amongst our northern neighbours.

In Germany, at least where the government is Protestant, the education of the young of both sexes is not left, as with us, to the mere will of the parents. It is enforced by law from the age of six to fourteen; and it is a most pleasing sight to the English traveller, to see such numbers of neat, well-dressed, and well-ordered children proceeding in little groups, at the stated hours, to their public schools. In like manner the poor and the sick are supported by public contributions enforced by law; and as no begging is allowed, we do not see, in the countries governed by Protestant princes, those distressing objects so common in the Roman Catholic states, where alms *personally* bestowed seem to be considered more meritorious than when contributed to the support of public charitable institutions, however well managed.

During the service which I have described, there seemed to be but few of the highest ranks present; none of the Ducal family attending, though then resident at Wiesbaden, and having a large gallery partitioned off as the Ducal pew. I saw only one officer take the communion, and a very few out of about 150 soldiers who were at church. There was no kneeling in any part of the service, except when the young people to be confirmed knelt to sing a hymn. This is a deficiency in the Lutheran and Calvinistic forms of worship, which I have often heard admitted as an inconsistency by members of these churches. In fact it is almost impossible to reason on the matter; for as no one ever thinks of addressing God in private prayer *standing*, one cannot imagine any plausible reason for this seeming want of reverence and humility in public worship.

On inquiry as to the time of the institution of bishops in Germany, I was informed, that in Nassau there had been a bishop about six years, and that in Prussia they had also existed about the same time; but I could not obtain all the information I wished on this point. The form of *confirmation*, and the title of *bishop*, are not acknowledged by the Protestants of Bavaria, and the stricter Lutherans elsewhere. It is an *innovation*; but one which I think is likely to lead to further change; and I have heard Germans who are acquainted with our English liturgy, speak most favourably of some change in their own forms as highly desirable.

While on a visit to Würzburg, where the greater proportion of the people are Roman Catholics, I found that a growing coolness was very observable towards Popery; and that crowds of Papists constantly attended the preaching of the Lutheran clergy, notwithstanding their avowed zeal in opposition to the errors of the Popish church.

I may here remark, that, notwithstanding the general good order and quiet deportment of the people in the German Protestant states, I have been led to think that these effects are more owing to the state of the *laws*, than to that of the *church*. There is confessedly great need of a *revival* in the Lutheran church, the members of which are too often sunk down in seeming slumber. Even in the best regulated states, the business of the week goes on in all the shops on Sundays, as on other days. The theatres are always open on that day, and the

best operas reserved for it. At Wiesbaden, where a considerable revenue is derived from the licence given to the gambling tables in the *Kursaal*, the townspeople are strictly forbidden, under a penalty, from gambling on the week-days; but Sunday is given up to them; and consequently there is always to be seen on that day a great crowd around the *roulette* and *rouge et noir* tables, with—too frequently, of course—a ruinous effect. How the clergy compound with this state of things on Sundays, I cannot imagine; and I was not sufficiently master of the language to follow their discourses so as to judge of their doctrine. It struck me, in comparing the general quiet, and seeming welfare of these Protestant people with the condition of the same classes at home, that much of their superior comfort was attributable to the absence of a *free press*, or at least of that *licence* which it has unhappily attained amongst us; and also to the absence of great commercial speculation and manufactures, which, with us, have induced an over population, and occasional periods of misery, formerly quite unknown in England. We can all remember, who can look back over thirty or forty years, how much less common begging was formerly than it is now. When the continental crowned heads were in England after the war, it was a general remark amongst them, that we must have put our poor out of sight for the occasion; so little of distress or want of employment was then to be met with. We are apt to think the same in the Protestant parts of Germany; while the change for the worse is but too evident now in England; and it is greatly to be feared that we are now proving to demonstration, that the most advanced state of freedom and of civilization is not always productive of the greatest degree of individual or even of public happiness.

F.

\*.\* Our correspondent does not appear to be familiarly conversant with the offices, designations, and customs of the Lutheran church; but we have not altered or supplied anything, lest we should interfere with the integrity of the paper. It is not easy to say precisely, at least in few words, what the Lutheran church is; for though the Confession of Augsburg (in subordination to Holy Writ) is its basis, it differs in some modifications of doctrine, and still more of ecclesiastical regulation, in various places. Sweden, Denmark, Norway, a great part of Germany, and the greater part of Prussia, are Lutheran; though in Prussia and Germany, strict Lutheranism is now for the most part superseded by the blending of the Augsburgian and the Reformed (or Calvinistic) communions, under the title of the “Evangelical church;” a blending which has added much to the previously existing anomalies; for we have even heard of churches in which there is placed an altar at the East end, and a communion-table in the centre, to satisfy both Consubstantiationists and Zuinglians. The king of Prussia, and some of the German rulers, enforce the coalition with the utmost weight of civil influence, not to say with intolerance; and indeed, for the most part, the secular powers have been allowed to interfere in the affairs of the Lutheran church, wherever it is the established religion, in a manner which the Articles of the Anglican church would not permit.

But besides the modern anomalies arising from the not perfectly cemented coalition between the Lutheran and the Reformed communions, and to which may be traced some of the fluctuations in opinion and practice alluded to by our correspondent, there have been, as we said, considerable differences from the beginning. With regard, indeed, to questions of doctrine, the confession



of Augsburg has never been superseded, notwithstanding the lamentable declension which so generally took place in the Lutheran churches, and which such writers as Mosheim extol as a second reformation—a judicious carrying out of rationalistic principles, falsely imputed to genuine Protestantism, to their legitimate results. So far, therefore, as the chief articles of faith are concerned, the churches of the Augsburg confession have always been constitutionally one; though among its professed members there have been all shades of creed, from supra-lapsarian Calvinism to Socinianism—nay, to a neology which is in effect Deism. The Articles of Smalcald also, with the shorter and the larger Catechisms of Luther, and some other general formularies, have assisted to perpetuate a considerable degree of official uniformity.

\*Again, as regards ecclesiastical government, liturgies, and rites, many things have been modified in practice, and differently modified in different places; nor were they uniform from the beginning. Luther drew up a liturgy; but this is not used in all Lutheran countries, each of which has its own; and Mosheim, himself a Lutheran, remarks that “the liturgies used in the different countries which have embraced the system of Luther, agree perfectly in all the essential branches of religion, in all matters that can be looked upon as of real moment and importance; but they differ widely in many things of an indifferent nature, upon which the Scriptures are silent.” He adds: “They differ considerably one from the other, both in the nature and the number of their religious ceremonies.” Again: “The supreme civil rulers of every Lutheran state are clothed with the dignity, and perform the functions, of supremacy in the church.” “The councils, or societies appointed by the sovereign to watch over the interests of the church, and to govern and direct its affairs, are composed of persons versed in the knowledge both of civil and ecclesiastical law, and, according to a very ancient denomination, are called Consistories. The *internal* government of the Lutheran church seems equally removed from *Episcopacy* on the one hand, and from *Presbyterianism* on the other; if we except the kingdoms of Sweden and Denmark”—which retain episcopacy. “On the one hand Lutherans are persuaded that there is no law of divine authority which points out a distinction between the ministers of the Gospel, with respect to rank, dignity, or prerogatives; and therefore they recede from episcopacy; but on the other, they are of opinion that a certain subordination, a diversity in point of rank and privileges, among the clergy, are not only highly useful, but also necessary to the perfection of church communion, by connecting, in consequence of a mutual dependence, more closely together the members of the same body; and thus they avoid the uniformity of the *Presbyterian* government.” We cannot see this microscopic line; but we think we trace a broad line in the New Testament, which marks off episcopacy as a special ordination. Mosheim however adds that Lutherans are not agreed as to the extent of subordination. The highest ecclesiastical officer in Germany is called the Superintendent; he is the first pastor in his diocese, but is only *primus inter pares*.

We believe, however, we are correct in saying that all the Lutheran churches retain the rite of Confirmation; and attach great importance to it; but the administration of it is not confined to bishops, in the sense of a special order in the church, but is performed by every pastor of a congregation, much in the manner described by our correspondent—who, by the way, seems to have unhappily met with an unfavourable instance in the case he alludes to at home; for our experience, which is perhaps larger in this matter than his, pleasingly

attests that of late years confirmations have been conducted with reverence, solemnity, and impressive effect; though much is still wanting, in many places, in long and careful preparation to render them as beneficial as, by God's blessing, they might be, if overgrown parishes were broken down into manageable pastoral districts, and every clergyman adequately felt the great utility of the institution. Our prelates have of late years administered the rite more frequently, and within narrower limits; by which means the confusion and indecorum, which were formerly too common, have been obliterated.



### THE TEN LEPERS.

*For the Christian Observer.*

WHEN the mind has caught a glimpse of spiritual truth, and been Divinely taught to contrast the brevity and comparative insignificance of time with the vastness and all importance of eternity, it feels a difficulty in admitting that anything recorded in the Divine word could be of a merely temporary or local application; that any of the movements of that Being which is, and which was, and which is to come, and to whose comprehensive mind the past and future are ever present, could be circumscribed by mere time and place: that any now obsolete fact could occupy a page, and be graven by the pen of inspiration in imperishable characters, amid the records of eternity.

Hence, with spiritual light the mind acquires a disposition to spiritualize the Divine word: to convert its ceremonies into types, its historical facts into parables: to collect from particular examples analogous general principles: to hear the eternal Spirit ever speak an eternal language; to see for example in the Jewish people, and in the different scenes acted upon the theatre of the Jewish land, but external visible representations of the hidden and eternal realities of the spiritual world, and of the moral dealings of that God who changeth not, but is the same yesterday, to-day, and for ever, with immortal souls.

This disposition appears to be an essential preparative for studying the Divine word to spiritual edification. In the recorded history of God's dealings with men, we may, indeed, in threats and actual punishments, promises and actual mercies, learn general lessons of God's justice and love. But the desolating tempest and the genial breeze, the overwhelming torrent and the refreshing rivulet—in fact all the varied phenomena of nature, point the same moral, and experience but too plainly shews that it cannot penetrate the carnal mind. We read without conviction, unless we read in a spirit which brings the whole battery of Scripture—not only God's general threatenings against sin, but His particular judgments upon individuals—to bear upon our own souls. We read without spiritual food, unless we read in a spirit which can feed, not only upon the future promises, but upon the past doings, of God towards his people. He who in the departure of the Jews from Egypt, their journey through the wilderness, and their entrance into the promised land, can collect but some just principle, some general moral of avenging justice or tender compassion, but who cannot read the history of a soul, when, with miracles of grace and through the blood of sprinkling, it has been brought out by a Greater than Moses, from the bondage of sin; and led by a way which its manifold rebellions have protracted through a wilderness of

difficulties and dangers, temptations and discomforts ; and guided night and day by a spiritual light ; and protected from every danger of the enemy by the Divine presence ; and fed by that bread which came down from heaven ; until, at length, its toils and temptations are over, and it has entered into the rest of a spiritual obedience, that rest which remaineth for the people of God,—he, I say, who cannot in this history of the Jews read the history of his own soul, might with equal spiritual profit occupy himself with studying “ the retreat of the ten thousand,” or any other portion of profane history ; in making himself perfect master of all the marches and countermarches, advances and retreats, of some long protracted campaign ; or of all the varied evolutions of some well contested battle field.

¶The principle of interpretation for which I here contend, has been universally conceded by Christians to the figurative language of the prophets, and to the parables of our blessed Lord. Not to press it further at the present, I would claim the same concession to His miracles. I would claim the admission, that in these several bodily diseases and their miraculous cure, as recorded in the history of our blessed Lord, correspondent disorders of the soul are typified, and correspondent means and circumstances of a cure emanating from the same Divine source are pointed out. And I would fortify this claim by the authority of the evangelical prophet. When Isaiah would describe the spiritual blessings of Gospel times—of those times in which, as he declares, “ the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, and shall obtain joy and gladness, and sorrow and sighing shall flee away,”—he expresses those *spiritual* blessings by analogous *bodily* cures,—“ then,” he says, “ the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped ; then shall the lame man leap as an hart, and the tongue of the dumb shall sing ?”

With these views, I shall transcribe St. Luke’s account of the healing of the Ten Lepers, and then offer a few plain suggestions as to what appears to me its spiritual import.

“ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off : and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks : and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed ? but where are the nine ? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way ; thy faith hath made thee whole.” (Luke xvii. 11—19.)

Every bodily disorder is both a fruit and a type of sin, which is the disorder and misery of the soul. But the leprosy is such in a peculiar manner. It was regarded by the Jews as a special mark of God’s displeasure ; and in many instances, as that of Gehazi, of Miriam, of Uzziah, was an immediate visitation of the Divine wrath for some particular sin. Its cure too was considered as beyond the reach of human skill or power, so that the king of Israel exclaims against Benhadad, king of Syria, when, at the suggestion of a captive maid,

he sent to him his servant Naaman for a cure of this disease, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy!" The cure of leprosy under the Jewish dispensation was reserved for the immediate hand of God, without the intervention of any human means. The office of the priests was merely to examine the suspected leper; to separate him from society, and from the ordinances of religion, until the will of God concerning him was manifested; and then to pronounce him "clean," or "unclean;" terms which, among the Jews, were indicative of ceremonial purity or pollution, rather than of bodily soundness or disease. And here was evinced the faith of these ten lepers in the power and willingness of Christ to heal them, that, at his bidding, they proceeded forthwith to exhibit themselves to the priests, not to be healed by them, but for a certificate of health, though the disease was still upon them; for we are expressly told, that it was "*as they went they were healed.*" And they must have felt the disease still upon them when they set out, for the Samaritan's return to glorify God was immediately consequent upon the sensible evidence of his cure; "one of them, *when he saw that he was healed, turned back.*"

This office of the priest, as respected the leper, typified the office of the law, as respected sin, which could shut the sinner up unto the faith, but which could not justify or sanctify, and which was therefore but a schoolmaster to bring him unto Christ, that he might be justified by faith. The chief features of resemblance between the leprosy and sin, not to dwell longer upon general considerations, were these; that both were loathsome and infectious, mortal, and incurable by human power; that both separated their subjects from all lawful or profitable intercourse with man, and from all communion with God.

In those ten lepers, then, afflicted by this loathsome, contagious, and incurable disease, we have a lively emblem of all those who are infected by sin, that more loathsome and fatal leprosy of the soul; which, whenever it has made a lodgment in the conscience, spreads throughout the whole moral man; disseminates contagion and defilement amid all within the sphere of its influence; and defies the efficacy of every natural mean for its cure.

In those ten lepers, separated from the society of all but their alike polluted companions, and from the ordinances of religion; condemned to wander, wretched and destitute, far from the dwelling of man, and the temple of God; ceremonially unclean; and suffering all those privations, civil and religious, which the Divine law had interposed to inflict, and which the well-being of society required; Jew and Samaritan alike exiles from the communion of God's people, and, in despite of every opposing barrier of birth and privilege, linked in a reciprocally defiling connection, by mutual sympathy, and by the levelling influence of their common disease,—in these we have a selection from the world of *prosperous* sinners; we have those upon whom the arm of retributive justice has seized, or stern adversity has fixed her iron grasp; those who have experienced the necessary consequences of a life of abandoned sensuality, or dissipated extravagance, in a tarnished reputation, a ruined fortune, a shattered constitution; or those whom the hand of God himself has arrested by an immediate judgment, in the full tide of their vain or vicious course; and has suddenly translated from the covetous and absorbing pursuits of

worldly business, from the gross or boisterous pleasures of the animal man, or from the more refined gaieties of a life of pleasure, falsely so called, of the theatre, the card-table, or the ball room, and fixed, wearied, and exhausted, to the dark and still chamber of pain or sickness, and to the bed of languishing.

In those ten lepers, "who stood afar off, and lifted up their voices, and said, Jesus, Master, have mercy on us:" who, sensible of their uncleanness, dared not to draw nigh unto Him; yet, equally sensible of their misery and impotence, joined earnestness to humility, and lifted up their voices in supplication: who addressed Him not only as Jesus, a Saviour, as a Physician to heal, but also as a "Master" to direct and rule them: who appeal, not to His justice, but to His compassion: who claim no rights, and specify no details, but simply beg for mercy: we have a still narrower circle enclosed from the wide range of careless, prosperous, or even suffering sinners: we have those few who have felt sin in its convictions, as well as consequences; whom, in the intervals of dissipation, perhaps during the stillness of midnight, or when they lay upon the bed of sickness, the voice of conscience has awakened to a painful sense of a judgment to come, and an awful and undone eternity; who, when the heart throbs with strange misgivings in the hour of present or anticipated distress, have dared to call upon that God whom, in the hour of prosperity, they had contemptuously neglected, perhaps by open sin had often crucified; and whom they had often insulted by the violation of those vows, which terror of conscience, or the fear of death, wrung from their reluctant and un-sanctified hearts; but who now again, in the hour of distress, would have recourse to the abused mercy of a long-suffering God; and feeling, in the alarms of conscience, their moral pollution, and consequent alienation from a holy God, would stand, as it were, "afar off," and, self-abased, "lift up their voices, and cry, Jesus, Master, have mercy on us."

In those ten lepers, strictly submissive to the Saviour's commands, when, for the trial, or exercise, of their faith and obedience, He directs them to the use of previously instituted means, "Go shew yourselves to the priests," we contemplate a circle of professing Christians, within whose limits experience shews that fear will enter. We have here all those persons whom conscience, or the Spirit of God, has stimulated to a diligent use of the appointed means of grace: who, as it were, "shew themselves to the priests," by a frequent attendance upon those services of the Church, to which the apostolic command, "Forsake not the assembling of yourselves together," obliges them; and to which the Divine promise, "Where two or three are gathered together in my name, there am I in the midst of them," has graciously invited them: who shew themselves to the priests by a frequent participation in those memorials of a Saviour's sufferings and love, which a Saviour's command, "Do this in remembrance of me,"—which the parting promise of a dying Saviour's love, "I shall no more drink of this fruit of the vine, until I drink it new with you in my Father's kingdom,"—which this command, and this promise, have imposed upon them by an union of obligations the most solemn and the most affecting: who are frequent in their study of the Divine word, in their devout addresses to the throne of grace, and in spiritual converse with the ministers and people of God: who are living a distinct society, separate from the vices, the follies, the habits, of a

world which lieth in wickedness, and is at enmity with God, and who, as far as the eye of man can discern, or the judgment of charity should pronounce, are sincerely desirous of walking in the narrow and unbeaten path of inward and outward holiness, in the filial fear, and in the love, of God.

Alas! how few, whose habits, even were conscience silent as to the animating spirit and principle, would permit them to say, of this little flock I am one. "I was glad when they said unto me, We will go into the house of the Lord." "Every day will I give thanks unto thee, and praise thy name for ever and ever." "The law of thy mouth is dearer unto me than thousands of gold and silver." Alas! how few are there. And yet, amid this little band, which the eye of charity would select from a world that scarcely deigns even to possess an allegiance to the Omnipotent God, or to offer the homage of a few heartless ceremonies to that Father of spirits whom angels adore, and before whom even Satan trembles; and whom she would deem not only professing but praying Christians; amid this little band, will the eye of Him, who seeth not as man seeth, discern many a hollow and unsound heart; many who, ignorant of the spirituality of the Divine law, and of the very nature of salvation, are but seeking to lull the storms of an excited conscience into the treacherous calm of a self-justifying obedience: whom conscience can sometimes lash into the paths of duty, but who reject the leadings of the Spirit of God: whom judgments can alarm, but mercies cannot win: who know not God in his real nature, nor have ever been won to worship the Lord by the beauty of holiness, and who therefore may tremble but cannot love: upon whom the eyes of a crucified Redeemer are even now fixed, and while he beholds them, in the hour of sickness or affliction, amid the awful terrors of the tempest or the thunder storm, crouching beneath the rod of His chastisement, or cowering beneath his protecting hand; but in the hour of restored health, and prosperity, and sunshine, again fearlessly entering upon the forbidden paths of renounced pleasure, heedless of their Benefactor; and while, in this rebellious and apostate world, He beholds some solitary stranger, some Abdiel, faithful found among the faithless, not selfishly rushing upon the blessings which a gracious Providence bestows, forgetful of the Giver; but preferring the Saviour to even His choicest gifts; returning from amid this host of ingrate deserters, even before he has secured the anxiously desired object of his supplication, to prostrate himself before his Saviour, to pour out his soul in praises and thanksgivings, and with a loud voice to glorify God,—asks, in amazement at this miracle of base ingratitude, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God save this stranger."

And can men seriously believe that a religion of mere forms and ceremonies, and even these too but sparingly and grudgingly bestowed, can satisfy the claims of that God who is a Spirit, and must be worshipped in spirit and in truth? Can they believe that the cold offering of an estranged and alienated heart, wedded to this world's vanities, can satisfy the jealous affection, and the infinite desires of that God who is love, and who claims the whole heart, and soul, and mind, and strength, of every sincere worshipper? Let them ask their own hearts, whether cold formality would satisfy *them* from the object of their own affections, and then measure by their own desires the

demands of a jealous God? Or is it that the task is too difficult, the service too painful? Is it then too severe an obligation to quit in spirit those distracting cares which rend the heart, those gross and sensual indulgences which entomb the soul in flesh, while the indwelling spirit, which, unrestrained, would soar to heaven's light and liberty, pining amid the glooms of this charnel house, drags on a living death? Is it too harsh and self-denying a duty to quit these vain pleasures of the world, which, like the drunkard's intemperate bowl, may intoxicate but cannot satisfy; and of which those who have drunk the deepest confess, when the heart dares to speak out, and acknowledge its own bitterness; that they have not yet found in its overflowing cup one full draught of enjoyment, to allay, were it but for a moment, their feverish thirst after happiness? Hear the testimony of a Chesterfield, when the curtain is about to drop, to the hollowness of this world's promises and pleasures.\* Is it then, I ask, too harsh an obligation,

\* The passage from Lord Chesterfield has been often quoted; but it may be cited as a note, for the benefit of any reader who does not remember it, or who wishes to re-peruse it; and also to contrast it with two passages which shall be quoted from Christian writers.

"I have run," said Lord Chesterfield, "the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth very low, whereas those who have not experienced always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the coarse pullies and dirty ropes, which exhibit and move the gaudy machine. I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it, because I must bear it, whether I will or no. And I think of nothing but killing time, now he is becoming my enemy. It is my resolution to sleep in the carriage the remainder of the journey."

Thus heartlessly and hopelessly wrote this witty and brilliant man, the admiration of that gay and giddy world on which in his sobered moments he lavishes his contempt; having, however, learned only one half of the lesson which a merciful Providence intends to teach, by making us feel the insufficiency of earthly objects to satiate the desires of an immortal spirit, created in the image and for the enjoyment of God; namely, that we should learn to look above it and beyond it for true repose, both here and hereafter. "To me, to live is Christ," said St. Paul, "and to die is gain." "I shall be satisfied," said David, "when I awake up with thy likeness." Solomon, who had unhappily acquired, like Chesterfield, from personal experience, the mortifying lesson that the world is vanity and vexation of spirit—*vanity*, "a broken reed at best;" and *vexation of spirit*, "a oft a spear,"—was also divinely led to the resulting spiritual moral: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole of man;" our translators supply "duty," but not less his privilege and his happiness; for truly to "fear God" is to come within that sublime range of faith which regards all inferior things with comparative fearlessness: "Fear not, Abraham; I am thy shield, and thine exceeding great reward."

I will now transcribe the words of an uninspired writer; who had learned from revelation and observation, though by the grace of God his own life had been eminently moral and holy, the frivolity and hollowness of "the world," which he describes in terms akin to those of Lord Chesterfield.

"It is," says Richard Baxter, "a dreaming and distracted world. They spend their days and cares for nothing;

too self-denying a service, too painful and laborious a task, to quit these, to pluck from our bosoms the poisoned arrows which rankle there, to fling from us the instruments of our own torture, the materials of our own misery and ruin, to burst the bonds which chain us to a dungeon, and to ascend into a calmer region, and anticipate a happier scene, by a spiritual communion with a spiritual God?

It in this life, each must decide for himself this important question;

and are as serious in following a feather, and in the pursuit of that which they confess is vanity, and dying in their hands, as if indeed they knew it to be true felicity. They are like children, busy in hunting butterflies; or like boys at football, as eager in the pursuit, and in overturning one another, as if it were for their lives, or for some desirable prize; like to a heap of ants that gad about as busily, and make as much ado for sticks and dust, as if they were about some magnificent work. Thus doth the vain deceived world lay out their thoughts and time upon impertinencies, and talk and walk like so many noctambulos in their sleep. They study, and care, and weep, and laugh, and labour, and fight, as men in a dream; and will hardly be persuaded but it is reality which they pursue, till death come and awake them. Like a stage-play, or a puppet-play, where all things seem to be what they are not, and all parties seem to do what they do not, and then depart, and are all disrobed and unmasked; such is the life of the most of this world, who spend their days in a serious jesting, and in a busy doing nothing."

From this survey, this heavenly-minded man, while agreeing with Chesterfield that the world is "a stage-play and a puppet-play," did not shroud himself in an affected apathy which concealed the most poignant anguish, or talk of dozing away the remainder of the journey of life in the carriage, startled in his slumbers by the most mortifying dreams of the past, and alarming apprehensions for the future; but, on the contrary, was inspirited to be "stedfast, unmoveable, always abounding in the work of the Lord," well knowing that his "labour was not in vain in the Lord;" while also he was looking forward with joyful hope to that "everlasting rest of the saints" which he has so glowingly described. The seraphic Leighton also turned the Chesterfieldian view of the world to salutary account; and he reminds those who wish to "sleep on" in the carriage, of what their feelings will be when they "awake" upon a death-bed or in eternity. He says:

"A natural man may have sometimes a glance of such thoughts, that all these things he is either turmoiling or

delighting in, are vanity, yet he awakes not, but raves on still in them; he shifts a little, turns on his bed as a door on its hinges, but turns not off: does not rise.

"But the spiritual minded Christian, that is indeed awake and looks back on his former thoughts and ways, oh, how does he disdain himself and all his former high fancies that he was most pleased with, finding them dreams! Oh, what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures; and either they still running before me and I could not overtake them, or if I thought I did, what have I now, when I see what it is, and find that I have embraced a shadow? false hopes, and fears and joys. 'He thinks he hath eaten, and his soul is empty.' Isaiah xxix.

"And you that will sleep on, may; but sure I am when you come to your death-bed, if possibly you awake then, you shall look back with sad regret upon whatsoever you most esteemed and gloried in under the sun. While they are coming toward you they have some shew, but as a dream that is past, when these gay things are flown by, then we see how vain they are. As that luxurious king caused to be painted on his tomb two fingers as sounding one upon another, with that word all is not worth so much: *Non tanti est*.

"I know not how men make a shift to satisfy themselves: but, to take a sober and awakened Christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction, were it not for a hope that he hath beyond all that this poor world either attains or is seeking after.

"Oh! the blessed Gospel, revealing God in Christ, and calling up sinners to communion with him; dispelling that black night of ignorance and accursed darkness, that otherwise had never ended, but passed on to an endless night of eternal misery! Says not Zacharias, with good reason, in his song, (Luke i.) that it was through the tender mercy of God that this day-spring from on high did visit us?"



and from this decision, whatever it may be, he has no appeal. The die now is cast. The last stake is at issue. Eternity is closing fast upon us. A few more years, a few more steps in the journey of life, and the goal is reached, the plunge is taken, and it becomes to each a matter of personal experience whether God is righteous to punish, as well as mighty to save; and whether God's revealed will must be to all the one rule of a strict and undeviating judgment, or whether each is to be judged, and his final state determined, by the standard to which he chooses to be conformed, and which his own lusts have established, by the groundless fancies, and the imperfect obedience, of his own selfish and carnal heart.

But Christianity, such as the Gospel describes it, the unreserved dedication of a sanctified heart to God, through faith in a crucified Redeemer, is not only the last stake for the rescue of perishing souls, the last avenue unbarred into eternity, but it is also the amplest provision for man's present wants and enjoyments which is consistent with his probationary state, and with the sinful and troublous scene around him. It is his safest guide amid all the perplexities and trials of life, because it makes him a partner in the counsels of Omniscience. It is his firmest support amid all the difficulties and dangers of life, because it brings to his aid the arm of Omnipotence. It smooths the pillow of sickness, and brings comfort into the house of mourning. It gilds the young morning of life with the ever brightening beams of an immortal hope, and opens upon its setting sun another world. It retouches in the soul the faded tints and defaced lineaments of the Divine image in which it was originally created, of the Saviour's holiness, the Father's love, the Spirit's holy energy; and re-inscribes upon the tablet of the heart, as with the finger of Deity, the Divine will, and the Divine mind. It restores to fallen man the last principle of a spiritual and immortal life, which elevates him again to his forfeited rank in the eternal system. It selects him from the perishing crowd around him; raises him from the depths of self-abasement, into which a sense of sin had plunged him; restores him to spiritual health and vigour; and commits him, safe amid the ruins of a sinful and perishing world, to the faithful discharge of the duties, and to the sanctified enjoyments of all the real pleasures of life, by addressing to his inward soul the Saviour's gracious words, "Arise, go thy way; thy faith hath made thee whole." J. M. H.

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#### ON THE NEGLECT OF ADMINISTERING THE LORD'S SUPPER.

*To the Editor the Christian Observer.*

CAN you, or any of your correspondents, assign any reason why in so many country villages, and I fear not in villages only, the sacrament of the Lord's Supper is administered only once in three months, with the addition of Easter Day and Christmas Day: *six times in the year?*

A SINCERE FRIEND.

\* \* We know of no reason, but that it being enjoined by one of the rubrics, that every parishioner shall communicate three times at the least in the year, of which Easter shall be one; and by the Canons, that every pastor shall make provision that his parishioners may be enabled thus to communicate, the minimum of

reception has come too often in practice to be the maximum; and the clergy in many parishes (perhaps in some cases not expecting to find three communicants to partake with them, as another rubric requires,) have made the minimum of reception nearly the maximum of administration. The evil is not of modern origin; on the contrary, there has been of late years an extensive improvement; the Lord's Supper being now celebrated at least every month besides the festivals, where it was formerly less frequently administered; but it were much to be wished that in parishes where the canonical minimum is still adhered to, the clergy would introduce a better practice. There is danger of persons coming to that holy sacrament, ignorantly, lightly, formally, or otherwise than as "discerning the Lord's body;" but this danger applies as well to infrequent as frequent administration; and perhaps most of all to the practice of administering only at the chief festivals, when many persons communicate as a sort of ceremonial duty, who would not think of coming forward oftener than scanty custom demands, as to a perpetual feast of joy and love.



ON 1 THESSALONIANS, v. 21, 22.

To the Editor of the Christian Observer.

IN the Theologische Shidien una Krihken for 1836, (page 170) there is an essay entitled "On the true sense of 1 Thess. v. 21, 22, as determined by the relation in which it stands to a saying attributed to our Saviour, *Γίνεσθε δοκιμοὶ τραπεζίται*: By F. M. A. Hänsel." I send you the following abridged translation of this essay, for the consideration of your readers.

The Apostle Paul says: "Prove all things; hold fast that which is good. Abstain from all appearance of evil (*ἀπο παντος εἶδος πονηρου ἀπεχεσθε*)." The English translation of the last clause agrees with that of Luther, "Meidet allen bösen Schein." So also in the French version of David Martin, we find "Abstenez-vous de toute apparence de mal." Erasmus, as appears from his paraphrase, understood the words in the same manner. Wolf says that the meaning may either be, "Abstain from all appearance of evil," or, "Abstain from every species of evil."

It seems to me that the Greek word *εἶδος* will not bear the sense which is given to it in the received version. The word may signify "appearance," in the sense of *form, mien, gesture*; but not in the sense of *shew*, as opposed to *reality*. That is my first objection to the rendering, "Abstain from all appearance of evil."

Another objection is, that this rendering does not suit the context. The passage included between ver. 16 and ver. 22 is not made up of unconnected sentences: the sentences are grouped together by twos and threes. Thus, in v. 16—18 the sentences "Rejoice evermore, pray without ceasing, in every thing give thanks," belong to one group: the perpetual rejoicing depends on the incessant praying; and the giving of thanks is a particular species of prayer. So again, in vers. 19, 20, there is a connection between "Quench not the spirit," and "Despise not prophesyings;" for I think that, by the word *πνευμα*, St. Paul in this place, refers to the gift of tongues, which he places side by side with the gift of prophesying. There is the same juxta-position in 1 Cor. xiv., and the Apostle's meaning is

in each case the same; namely, that one of the two gifts is not to be undervalued or neglected for the other's sake. If now we proceed to ver. 21, 22, it is plain that here also the sentences are meant to hang together: *κατεχειν* and *το καλον* in the second sentence are correlative to *ἀπεχεσθαι* and *παν πονηρον ειδος* in the third.\* But what connexion is there between "Hold fast that which is good," and "Abstain from all appearance of evil?" What has the word *appearance* to do in this place, when St. Paul has just spoken of that which is good *in reality*? To the really good, one can only oppose the really evil, not the mere *appearance* of evil.

It will follow, from the above remarks, that the other rendering which Wolf mentions, is preferable, "Abstain from every *species* of evil." He is wrong, however, in taking *πονηρον* as a substantive. The right version is, "Abstain from every evil species." But why does St. Paul introduce the word *species*? Why does he not say at once, "Abstain from all evil?" I have never yet met with an expositor who gives any explanation as to this point. When the Apostle speaks of evil *species*, he must have in his view some *genus*. What now is this genus, from every evil species of which we are required to abstain?

To answer this question, we must go back to the sentence, "Prove all things." The Greek word *δοκιμαζετε*, which is here rendered *prove*, has a technical meaning: it denotes the process by which money-dealers distinguish good coin from counterfeit. Hence, when St. Paul says, "Prove all things," his meaning is, Act like experienced money-dealers, who prove all the coins which are offered to them, to determine whether they are, or are not, genuine. And it is remarkable that many of the ecclesiastical Fathers, (as Clement of Alexandria, Origen, Chrysostom, Jerome, &c.), in quoting the sentence, "Prove all things" refer at the same time to another sentence, "Be ye approved money-dealers (*γινεσθε δοκιμοι τραπεζιται*.)" Some of them attribute this sentence to our Saviour, and some of them (as Cyril of Alexandria) assert that St. Paul himself wrote, "Be ye approved money-dealers, proving all things—hold fast that which is good."

Now what are we to say respecting the sentence, "Be ye approved money-dealers?" Is this dictum itself good or counterfeit? Are we to "hold it fast," or to reject it? We must endeavour to act in this matter, like "approved money-dealers." From an examination of the different passages in which the sentence, "Be ye approved money-dealers," is quoted or referred to, it appears to me to be extremely probable, first, that the words were really spoken by our Saviour; and secondly, that St. Paul had this saying of our Saviour in his mind, when he wrote the verses which we are now considering. The sentence, therefore, is not to be introduced into St. Paul's text: it is only to be made use of for the determination of St. Paul's meaning. And the result to which it leads is, that St. Paul, in saying, "Abstain from every evil species," means, "Abstain from every evil species of coin." The Apostle, immediately before, had mentioned "prophesyings." Now there are false prophets as well as true ones. False prophets might come among the Thessalonians with false doctrines, as with false coins. For false doctrines are false coins. To speak with Origen, the image of our Lord is not stamped upon them. Hence St. Paul admonishes the Thessalonians: Prove all things, whatever is offered to you as good coin:

retain that which is good, the genuine coin, the doctrine which is really Divine, and which a true prophet offers to you : but be upon your guard against every bad sort of coin ; abstain from every false species of doctrine, and have no dealings with the prophet who endeavours to circulate among you the counterfeit for the true.

M. J. M.

LETTER FROM THE AUTHOR OF "THE SINNER'S FRIEND."

To the Editor of the Christian Observer.

My Dear Christian Friend,—I send you a Letter addressed to Pastor, to whom I am really indebted for having brought me to be acquainted with *yourself*, as well as for his having pointed out some danger in my little work—which I have endeavoured to rectify.

I leave it entirely to yourself; either to *insert*, *reject*, or make any *alteration*, *addition*, or *omission* in the letter to Pastor.

[The remainder of our correspondent's letter, to which his name is affixed, appearing to be intended merely as a private communication, we have inserted only so much as was necessary to introduce his reply to Pastor, which we of course do not add to, omit from, or alter. He writes in a truly affectionate and Christian spirit, and we pray for the continued and enlarged blessing of God upon his labours.]

"THE SINNER'S FRIEND."

TO PASTOR,

Maidstone, Nov. 19, 1841.

In the Christian Observer for May last, you passed a very severe censure upon a little work entitled "The Sinner's Friend," which you designated as "*a most incautious and mischievous book*,"

It would be unkind and unchristian-like in me to suppose that you were influenced, in making these remarks, by any other motive than that of a Pastor's watchful care over his flock, lest they might be "*deluded*" by an "*incautious*," or false, representation of the *free*, *unmerited* grace of God to fallen sinners.

Taking this view of your remarks, in addition to the very judicious observations of the Editor of the Christian Observer, in the Magazine for June last, I was led to examine such portions in "The Sinner's Friend" as *might* be "*liable to be perverted*," and, with earnest prayer, I sought divine aid to move these dangers, by an alteration in such parts as lie open to *perversion*; and, in order to make the *Scripture* doctrine of *free* grace appear still more clear, I was also led to pray for wisdom to write two new portions, "*Salvation by Faith*," and, "*Life and Death*," which appear in a new edition (91st) just published, increasing the number extant to upwards of six hundred thousand, (in fifteen different languages) with a daily increasing demand, accompanied by daily increasing blessings. But the work is the LORD'S—not mine—and to HIS Name be all the praise.

You will be gratified to learn that the Sinner's Friend is now adopted, and most extensively circulated, by the London, New York, and Lower Saxony Tract Societies.

With sincere thanks for your jealous feeling for the honour of *free* grace, and praying the Lord to bless you in your own soul, I remain, respectfully, your *obliged*, and, I trust, fellow Zion traveller,

THE AUTHOR AND COMPILER OF THE SINNER'S FRIEND.

## ON THE PARABLE OF THE UNJUST STEWARD.

*To the Editor of the Christian Observer.*

A CORRESPONDENT, "Minister Anglicanus," writes "that he has not met with a thoroughly satisfactory explanation" of the parable of the Unjust Steward: and proposes this hypothesis, namely, that the steward "paid the balance of the debts out of his own means." you do not approve this explanation, but have not suggested anything. I would submit to consideration the following:—

The *οικονομος*, "the ruler of the household," did not usually, in eastern countries, act in the capacity which an English steward fills. He did not undertake, nor was he expected, to render an account to his lord of all that he received and paid. I shall not express myself very incorrectly if I say that he *farmed* the business, whatever it might be, that he undertook. In the East Indies, the native servant, the "Durbash," (who is the house steward,) acts precisely in the capacity I have described. It is his business to provide the table, but he does not bring to his master a debtor and creditor account: he makes one charge perhaps for one dinner, and is paid by the profit he makes on what he purchases. He will serve only on these terms, such being the custom of the country. It is very usual for the Durbash to say, "I must cheat Massah," meaning that he does not undertake to render an exact account of his expenditure.

The steward in the parable had therefore the right of making the abatements by which he is represented to have propitiated his "lord's debtors." The ideas suggested to the minds of those who heard the parable were the same as would have been suggested to our minds, if the parable had run thus: "A certain rich man had a *tenant* on one of his farms, the same was accused unto him of, &c." If you object to this explanation, that the *οικονομος* was, after all, *not* in the situation of a tenant; I must beg you to consider that in eastern countries there are *no persons* in the exact condition of a tenant; our blessed Saviour of course spoke of circumstances which his hearers would understand, and those circumstances presented no better parallel to the case he intended to describe, than "the steward of a rich man." I will only add, that our missionaries in Hindostan find the natives listen to this parable with particular interest; they readily make the application, seeing no difficulty in it.

A. I. T.

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 ON UNSEEMLY RELIGIOUS ANECDOTES.

*To the Editor of the Christian Observer.*

I REMEMBER having read in former years some animadversions in your pages upon injudicious and unseemly anecdotes in tracts, sermons, and the speeches delivered at meetings of Societies. I hope the evil has abated. From sermons, the narratives to which I allude are banished; nor were they ever admitted, at least in the Anglican church in modern days, except by a very few ill-judging individuals; of whom the race has become extinct. In some religious books and tracts the anecdotes I believe have been revised, and more strict regard is now paid both to authenticity, propriety, and utility. The speeches delivered at the meetings of religious

institutions are also for the most part weeded of those facetious stories which were once too common ; but exceptions still occur, and unhappily the exceptions are supposed, or at least alleged, to be the rule, sby those who cavil at such societies or meetings ; as if their friends met to listen to drolleries rather than for godly edification.

It does, however, now and then happen that some religious and zealous, but not over-wise, man gravitates by a sort of affinity towards what neither good taste nor sound judgment can approve ; and one can but wonder how he persuades himself that he honours God or promotes piety by his odd outpourings. But the evil does not end with himself. His facetious tales are perhaps received with a smile at the moment by some wiser persons who by no means approve of them ; while the less discreet treasure them up, and relate them, as though they were the most happy and valuable portions of the several addresses. Nor does the matter rest here : for perhaps some injudicious writer for the press relates the unprofitable gossip in print with high encomiums ; so that those who chance to read such accounts, must conclude that "religious anecdotes," as they are called, are vastly "funny."

Shall I produce an illustration of my remarks ? If I do not, I may be thought to bring a false accusation ; if I do, I add to the circulation of the tales which I censure. The first alternative would prevent the practical utility of my denouncement ; but the second I may disarm of evil by choosing an illustration so absurd or displeasing as to offer no temptation to imitation. As it matters not from what quarter I select a specimen, I will take one from a respectable American religious publication ; though the relation applies to an English town, and an English Missionary Society. The retailer says :—

"The following anecdotes were related in Liverpool, not long since, at a meeting of the ——— Missionary Society. They are both capital of their kind, and shew how important it is, that an orator should possess a thorough knowledge of the language in which he addresses an assembly."

The retailer, it will be observed, is not constrained, in the ordinary course of reporting the proceedings of a meeting, to mention these anecdotes. He selects them with special approbation from speeches delivered "not long since"—a very vague chronology—in a distant land ; but the anecdotes being too good to be lost, he cannot forbear making them known to his countrymen. He seems, however, to be secretly conscious that they needed an apology when cited for religious edification ; and therefore he gravely tells us not only that "they are capital of their kind"—that is, I suppose, good Joe Miller jests—but "they shew how important it is that an orator should possess a thorough knowledge of the language in which he addresses an assembly ;"—a truth so obvious and so little needing proof, that one might shrewdly suspect it is only made a pretext for introducing the two "capital" anecdotes, which are as follow :

"A meeting in connection with the ——— Society, was recently held in Paris, at which a gentleman appeared, who had been sent over from England. This representative had been chosen, we understand, for his superior knowledge of the French language. In his turn, he addressed the Parisian assembly, with great fire and energy ; but when he expected to see them beaming with enthusiasm or melted into tears, he observed a smile on every face, and heard from every quarter the sound of suppressed laughter. This occurred so often that there was no mistaking it for any casual effect ; and the gentleman was, no doubt,

mightily astonished at such a display from a people so well bred as the French are generally allowed to be. When he had finished his oration, he asked a friend what could possibly have occasioned so much laughter while he was speaking. He found, to his utter dismay, that, in his eagerness to impress upon the assembly the necessity of taking *the water of life* (the Scriptures) to the poor heathens, he had unconsciously been expatiating with all his might on the virtues of brandy, (*eau de vie*), exhorting the multitude to enable them to send brandy to those who were athirst, and telling them that thousands of their fellow creatures were perishing for lack of brandy!

“Another reverend gentleman, wishing to parallel the above anecdote, told of a French divine, who, preaching in this country, fell into a mistake almost as amusing as the above. As the English were accustomed to call those of their communion their flock, the French designate all who assemble under their ministry, their sheep. The French divine alluded to, haranguing his hearers in English, but forgetting that we have in our language *two* translations for *mouton*, one signifying the dead and the other the living animal, continually addressed his congregation, much to their surprise, as his dear *muttons!*”

With regard to these two “capital” religious anecdotes, a few queries arise. First, are they genuine? I cannot, indeed, say they are not; for I have known mistakes quite as “capital;” as for example, a much respected English clergyman so pronouncing the name of the naturalist Buffon as to convey to French ears the idea of “buffoon,” and thereby causing much merriment. I have not transgressed my own rule in adducing this illustration, as I do not give it as a “religious” anecdote; nor does it touch upon sacred things, so that it is legitimately worthy of a smile. But to return to the alleged Liverpool stories;—they may be true: but they sound rather like fabrications. But, true or false, were they delivered at a meeting of a Missionary Society at Liverpool? Here again I cannot prove a negative; but I do not myself believe that they were related in addresses upon the platform, though they might be mentioned in conversation; for what spiritual purpose could they serve? and as to being adduced to shew that a missionary must learn to understand the language of the people to whom he is sent, the assertion would be readily credited without the introduction of these not very seemly “religious anecdotes” to prove it. The names of the two speakers are not mentioned; but if they did really narrate these stories, it is very clear they were thinking rather of the jest than of the moral; and that they were more anxious to excite a laugh than to guard against irreverent association. The first anecdote in particular, being a pun upon the words of Scripture, is painful and revolting; and I cannot but think that if related as affirmed, it must have elicited the serious reprobation of an audience of Christians assembled to promote the extension of their Redeemer’s kingdom.

But even if such things occasionally fall from the lips of an incautious and ill-judging speaker, why should they be printed and reprinted as “capital religious” anecdotes? The injury caused by this class of stories is very great. Religion is blended with trifling or ludicrous associations; the mind is injured by trifling with sacred things; the strong are offended; the weak are perplexed, and worldlings scoff. If we must have facetious stories, at least let us acknowledge them to be such, and not palm them off as narratives for spiritual edification. But it were far better to discard them altogether; at least so it appears to

## EVIL EFFECT OF EXAGGERATED VIEWS OF BAPTISMAL RESULTS.

*To the Editor of the Christian Observer.*

I AM persuaded, from much that comes to my knowledge, that the holy sacrament of Baptism is greatly disparaged in consequence of exaggerated views frequently held out respecting its imputed effects. "We do not discern among our children," say the laity, "the extraordinary results which some clergymen tell us take place in baptism; for they seem to grow up very much as if they had not been baptised, except as they are religiously trained." Nor is this fact denied by the advocates of justification in baptism; but they reply that spiritual life was given, but that it lay dormant, and at length, if not called into action, became extinct, or was destroyed by mortal sin; all which is only erecting one gratuitous hypothesis to buttress up another, there being no foundation in Scripture or fact for either. Then, because baptism does not practically exhibit what the theory of sacramental justification imputes to it, men learn to account it a mere ceremony; and because the language of our baptismal services has been strained to a Popish conclusion, objectors to it overlook that Protestant and scriptural interpretation clearly set forth in the Articles and the Catechism. If we keep in mind the "Why then?" and "Because" in the Catechism, we shall see the principle upon which we predicate of infants, what no one doubts is true of adults coming with faith to baptism, and in whom therefore the inward and spiritual grace is united with the outward and visible sign.

FON<sup>T</sup>ILAUTUS.

## ON THE CONSECRATION OF ECCLESIASTICAL VESSELS.

*For the Christian Observer.*

WE have occasionally received inquiries as to whether, in the consecration of churches, happily now so frequent, the vessels and furniture used in sacred offices—as fonts, chalices, and patens—are included in the dedication; and whether, in case of their being presented separately, any special form of oblation is usual or desirable. We should say generally, without any superstitious addictions, that it is meet that not only churches, but the durable implements connected with them, should be devoted in perpetuity for religious uses, and not be henceforth employed for secular purposes. There is in this a decency and propriety consistent with Scripture, and which, in the complex state of our moral associations, are at once seen to be reasonable, without any argument upon the matter. A man were a monster to chop wood on his father's coffin, to drink his ale out of a sacramental cup, or to wash his dog in the church font. By the ordinary custom of the Anglican communion, churches ought to be consecrated; we say the ordinary custom, for a bishop may upon occasion license a clergyman to officiate in an edifice not consecrated. There was a form of consecration drawn up by the Convocation in 1661, occasioned, says Burn, as some think, by the offence taken at Laud's method of consecrating St. Catherine Cree Church;



but it was not authorised or published. The Convocation also of 1712 agreed upon a form of consecration; but it did not receive the royal assent; and every bishop may use what form he pleases, from the veriest baldness to the superstitious ceremonialism of Laud;\* but the formula of 1712 is Scriptural and appropriate, and is always employed, with a few variations, at each bishop's discretion. In this formula nothing is said of church furniture; the dedication being confined to "the place;" though there is not anything superstitious in considering the font and vessels as included in the general allocation to sacred uses. But they are not specially presented; nor do the Canons which enjoin what articles are to be supplied in churches, say one word of their being consecrated. It has not been the custom in the Church of England to use any form of offering upon the presentation of sacred vessels, and it would minister to superstition rather than edification to adopt one. Archbishop Sancroft consecrated the sacramental vessels at Coles Hill church for his non-juring friend Kettlewell; but we may reasonably entertain considerable jealousy of the unusual practices of divines of this school, as carrying with them more than appears on the surface; nor does the account of the ceremonial, as given in the life of Kettlewell, from the collections of Nelson and Dr. Hickes, themselves non-jurors, lead us to wish for a revival of the practice;—not because there is anything unlawful in solemnly dedicating to God a portion of our substance, either for sacred or any other rightful use; but because there is imminent danger of formalism, self-deception, and manifold abuses, in investing the mere implements of sacred worship, with an importance which does not scripturally belong to them under the Christian dispensation. We will however copy the account.

Now in the first year of the late King James, (the Second) as Mr. Kettlewell was meditating in his heart by persuading persons to frequent the great sacrificial feast of charity, and by other methods to heal, if possible, the growing animosities and dissensions among the people, and had frequently recommended the great duty of Christians, as such, to meet together at this holy feast, where we are obliged to profess ourselves in perfect peace and charity with all men, and to perform the most solemn act of confederation with Christ, and with all that are Christ's, in commemoration of, and union with, his sacrifice upon the cross; the good Lord Digby, as well to promote so desirable an end, as for the more decent celebration of the greatest of Christian offices, and in gratitude for the blessing and benefits by him received from the hand of God, made an offering of a set of new communion-plate, for the use of the Church of Coles Hill, the which for the greater solemnity thereof, was by no less a person than the Archbishop of Canterbury himself, then and there present, most reverently set apart, and consecrated *Deo Servatori*, to God the Saviour. The manner whereof being somewhat rare and extraordinary, and having the approbation of two such excellent persons as were Archbishop Sancroft and Mr. Kettlewell, the one as primate at that time of all England, and the other as

\* We gave great offence on one occasion to the Oxford Tractarians, by citing the description of Laud's consecration of St. Catharine Cree church, given by the historian Hume, whose statement was alleged to be sneeringly exaggerated in order to ridicule sacred rites. But Hume only copied veracious cotemporary documents; and he says nothing more than is admitted in substance on all hands. Thus Dr. Burn, for instance—no Low-Churchman—remarks: "He threw some of the dust of the church into the air several times as he approached the chan-

cel; and when he came to the rails of the communion table, he bowed towards it several times." "The sacrament was administered; and when he came near the altar he bowed seven times; and, coming to the bread he gently lifted up the napkin; which he laid down again and withdrew, and bowed several times; then he uncovered the bread, and bowed as before; the like he did with the cover of the cup." Alas, that such mummeries should still find advocates within the pale of the Anglican church.

priest or curate of that parish for whose use this solemn dedication was made, it will not be amiss in this place to relate, though some particulars thereof which we could wish for, are not come to our hands.

The plate then to be consecrated having been presented by the aforesaid lord, the patron of the church, to Almighty God, that by the office and ministry of the first bishop in the kingdom, it might be for ever dedicated to the holy service of God our Saviour, according to the usage and rites of the Church of England, was placed upon a table on buffet, below the steps of the altar, before the beginning of divine service; and immediately after the Nicene creed, and the first sentence of the Offertory, as being a command to let our light to shine before men, as they, seeing our good works, may thence glorify God; Mr. Kettlewell, the presenter of this plate, in the name of the donor, officiating as parish priest under his metropolitan, came forth, and stood between the said table and the steps of the altar. Where, after his humble adoration made to Almighty God, and his obeisance to the Archbishop, he humbly desired that the vessels there before him prepared for the use of that church by his worthy lord and patron, (being a patten, two chalices, a flagon, and a bason) might be by him presented to God, and consecrated to his service, according to the donor's intentions. Whereupon the Archbishop, after an answer of approbation, and a devout invocation of the holy name of God, in terms very pathetic, and appropriated to the occasion, standing before the midst of the altar, did receive, in the name of God, from the hands of the presenter kneeling, each piece of plate severally, and place it upon the altar decently spread; several sentences of Scripture, adapted to the offering of each of them, being alternately repeated, as he was thus placing them, and praying over them. Which being ended, there followed the prayer of consecration, which was after this form, viz.:

“Unto Thee, O ever blessed Lord and Saviour, and to Thy most holy worship and service do I here offer up and dedicate these oblations (here he laid his hands upon every piece of the plate) which in humble acknowledgment of Thy sovereignty over all, and of Thy infinite mercy and goodness to him in particular, Thy pious and devout servant hath here presented before Thee. But who is he, O Lord, that should be able to offer so willingly after this sort? Thine, O Lord, is the power and the glory and the Majesty: for all that is in the heaven and earth is Thine. Both riches and honour and all things come of Thee: and it is of Thine own that he hath given Thee. Accept, we beseech Thee, these his free-will offerings, and grant that they may be for ever holy vessels for the use of Thy sanctuary. Let no profane or sacrilegious hand ever withdraw them from Thine altar, or debase them to common use again; but let them continue always inviolable in that holy service to which they have by him been so piously designed, and are now, by our office and ministry, solemnly set apart and consecrated. And sanctify, we beseech Thee, both the souls and bodies of all those, who out of these holy vessels shall now, or at any time hereafter, partake of the holy communion of Thy most blessed body and blood; that we may be all filled with Thy grace and heavenly benediction, and also pardoned and accepted, and everlastingly rewarded through Thy mercy, O ever blessed Lord and Saviour, who dost live and govern all things, world without end. Amen.”

After which the Archbishop added this benediction following: “And now blessed be thou, O Lord, heavenly Father Almighty and everlasting God, for ever and ever, and blessed be Thy great and glorious name, that it hath pleased Thee to put it into the heart of Thy servant to give so freely for the more decent performance of thy worship and service, not weighing his merits but pardoning his offences: let these oblations come up as a memorial before Thee, and let him find and feel, that with such sacrifices thou art well pleased. Bless him, O Lord, in his person and in his substance, and in all that belongs unto him, or that he puts his hand unto. Remember him, O my God, for good, and wipe not out the kindnesses that he hath done for the house of his God; and the offices thereof: and give to all those, that shall enjoy the benefit of this his piety and bounty, both a grateful sense and sanctified use of what is by him so well intended; that in all, and by all, Thy praise and glory may now and ever be set forth, O gracious and merciful Lord, who livest and reignest ever one God, world without end. Amen.”

Then the Archbishop went on to read some other sentences in the Offertory: and bread and wine upon, and in, the vessels now consecrated were set upon the communion table, or altar, and the alms of the communicants were gathered in the new Bason; and the order for the administration of the holy communion was, according to the use of the Church of England, proceeded in; with which the solemnity ended. For the perpetual testification whereof, there was an instrument drawn up in the Latin tongue, and signed by the consecrator, with the archiepiscopal seal thereto affixed.

## THE BISHOP OF LONDON'S DEFINITION OF A CHURCH.

*To the Editor of the Christian Observer.*

I LATELY read with much interest an eloquent and graphic definition, or rather description, of "The Church" by the Bishop of London—a man whose learning and talents; whose zealous and indefatigable labours; and whose bold and extensive plans for building and endowing churches; promoting scriptural and intellectual education, in connexion with the Protestant episcopal Church; and extending the ministrations of that Church to distant lands; with innumerable details of daily duty conscientiously filled up for the glory of God and the best welfare of mankind; have rendered him a great blessing to the age in which he lives, and will hand down his name with honour to posterity. This grateful testimony is due to his Lordship even from those who do not concur in the whole of his measures.

The bishop's definition of "the Church," though new to me, may not be so to yourself, or to all of your readers; but I crave its insertion, as the statement is of importance in reply to two classes of persons; first, to those laymen who, instead of regarding their own best interests as connected with Church stability and extension, seem to regard all such matters as merely professional; the chief concern of the laity, they say, being to prevent "the parsons dipping their hands too deeply into their pockets;" and secondly, to those clergymen who would "lord it over God's heritage," as if they were not only the dispensers of "the word and sacraments," and "ambassadors for God;" but themselves the church, in the most narrow-minded and popish view of the matter; in the same way in which physicians or lawyers are a community with whom extra-professionals have no brotherhood; the duty and interest of the latter being merely to allow the former to direct for them, and to follow their directions without presuming to ask for reasons. Not such is the Bishop of London's opinion:

"What is the church? There is hardly a mistake more injurious to the interests of Christian charity, or one which has more effectually impeded the progress of the gospel, and prevented that gospel from having free course, and being glorified, as it will be glorified when it has free course, than that erroneous opinion which certainly has prevailed, I would almost say universally—but very generally, and I fear, still too widely prevails,—that the church is the clergy.

"The church! Am I asked again, what is the church? The ploughman at his daily toil; the workman who plies his shuttle; the merchant in his counting-house; the scholar in his study; the lawyer in the courts of justice; the senator in the hall of the legislature; the monarch on his throne: these, as well as the clergyman, in the works of the material building, which is consecrated to the honour of God,—these constitute the Church. The Church, as defined by our Articles, 'is a congregation of faithful men, in which the pure word of God is preached, and the Sacraments duly administered.' You, therefore, are the Church, as well as we who address you in this language of exhortation; and it is upon you we make the call, while we admit it to be binding on ourselves; and, therefore, it is because it is the Church's duty, that it is the duty of every member of the Church; for the Church is so constituted under its divine head, that not one of its members can suffer, but the whole body feels: nay, the great Head himself feels in the remotest and meanest member of the body; not the weakest member of the body can make an exertion in faith and love, but the blessed effects of it are felt to the benefit of the whole, which 'groweth by that which every joint supplieth, to the increase of itself in love.'

D. C.

DISSENTING TESTIMONY TO THE VALUE OF THE ENGLISH  
CHURCH ESTABLISHMENT.

*To the Editor of the Christian Observer.*

IN my younger days I often heard Dissenters object to national ecclesiastical Establishments generally, and to some things in our own in particular; but they did not fail to acknowledge that the Church of England was, after all, the bulwark of the Protestant Reformation, and that they themselves were greatly indebted to it as a powerful barrier against the aggressions of Popery. Of late years I have not so frequently heard this candid avowal; but having lately met with it where perhaps it could not be expected, I transcribe the testimony to the honour of the deceased writer, and in justice to our much-traded communion.

The name of the late Mr. Ivey, a pious and zealous Baptist minister, must be familiar to many of your readers; as besides his various publications, he was well known on the platforms of several religious and charitable institutions; and he took a conspicuous part in the anti-slavery question, the opposition to what was called "Catholic emancipation," and in upholding the civil and religious rights and privileges of Protestant dissenters. Those who know what he said and wrote on this last matter, especially in the Baptist Magazine, which he for many years edited; or who have read his life of Milton, which abounds in sharp strictures upon the Anglican Church, will be able to appreciate the following admission in his "Pilgrims of the Seventeenth Century," written in imitation of Bunyan's Pilgrim's Progress, and which is not the least pungent of his publications.

"'Before we pursue this subject farther,' said Samuel, 'as it is a beautiful evening, will you all accompany me to the Observatory on the top of the house?' The whole company instantly complied with the invitation. From this lofty elevation we could easily look over the town-walls on the adjacent country to a very great distance. Looking westward we could discover distinctly, without the aid of a glass, a large dome surmounted by a ball and cross, rising high in air, and glistening in the sun (the Metropolitan Cathedral); also a considerable number of spires and steeples, besides other elevated buildings: some for useful and others for vain purposes. 'That,' said Samuel to me, 'is a most privileged city as regards the worldly honours and rich emoluments enjoyed by its public instructors. In it are exclusively found the Lords Spiritual and Temporal, the far greater part of the legislature, judges, and magistrates, the commander of the forces, and even the chief ruler of the kingdom:—and all the royal house!'

"'It is vastly superior in size,' said I, 'and in the magnificence of its buildings, and I suppose in the wealth of its inhabitants, to those of your town. Does it contribute any advantage to the Town of Toleration?'

"Samuel. 'Not any direct: it may, for what I know, have contributed some indirect advantages to us. There is a much larger city situated far beyond it in the same direction, once known as 'the city upon seven hills;' which is, and always has been, extremely hostile to us, and would be glad to invade and destroy us, (the Church of Rome.) But the city which you see, lying exactly between us and it, being well fortified with walls and dykes; the other city cannot succeed in their warlike plans against us without first conquering them; its walls have often repelled their shots; and its dykes, I believe, have several times swallowed up 'the flood which came out of the mouth of the dragon to overwhelm us:' in various ways it has been found, that 'the earth has helped the woman,' (the National Church.)

"'In regard to the superiority of the magnificence and wealth of that established city, it is very true, they greatly excel us; but then the single circumstance of our town being secured from any attempt to force our consciences in sacred matters, with me more than outweighs all such considerations. The idea, that I

was not left entirely at liberty to worship God according as I understood his directions upon that subject, would change a palace to a dungeon, a park to a jungle."

"*Matthew.* 'Well, as we neither envy, nor wish to molest them, suppose we resume the subject, respecting the attention which has of late years been paid to the inhabitants of the desert and solitary places of the wilderness:—"Remember thy covenant, O Lord, for the dark places of the earth are full of the habitations of cruelty."'"

It is not very complimentary to the Anglican National Church, that in its best deeds it is only the earth helping the woman; but the admission is the more important that it *does* help her, especially in her conflict with the usurping "Queen" of the seven hills. We have it here upon record from the pen of Mr. Ivey himself, that Popery cannot succeed in its warlike plans against Protestant dissenters, without first overturning the national Church of England, the walls of which, he admits, have often repelled the artillery of Rome, and the dykes of which have several times swallowed up the floods which came out of its mouth to overwhelm the Protestant Reformation. Mr. Ivey was therefore a consistent Protestant dissenter; and though he liked not episcopacy, or the English prayer-book, or national ecclesiastical establishments, yet he was sensible that to the Church of England he was indebted for his security from any attempt to force his conscience in sacred matters; and this inestimable blessing so outweighed other considerations, that he strongly and justly denounced the conduct of those of his brethren who were truckling to the common enemy, Popery, with a view to cause the downfall of the Church of England, reckless of what would rise upon its shattered foundations.

ECLECTICUS.



BISHOP DOANE'S SERMON AT THE ORDINATION OF  
DR. WOLFF.

*For the Christian Observer.*

In turning over some pamphlets we happened to recur to the sermon preached by the Right Rev. G. W. Doane, D.D., Bishop of New Jersey, at the ordination of Mr. (since Dr.) Joseph Wolff, at Newark (United States), in September 1837. The discourse was on an important and appropriate topic, namely, "The Apostolic commission the missionary charter of the Church;" and in the course of it the Bishop introduces a passage which conveys some interesting particulars, not known perhaps to all our readers, respecting Dr. Wolff; and which we will transcribe for their perusal. Bishop Doane is a zealous upholder of the opinions set forth in the Tracts for the Times; and Dr. Wolff's adoption of those opinions was, we believe, chiefly owing to his intercourse with this prelate; though there were other predisposing causes which had led him to gravitate towards them.

"Brethren of this congregation, it is by virtue of the commission given by Jesus Christ to his apostles, and in furtherance of the great trust reposed in them for this most glorious object, that we are gathered here to-day. And, strange, beyond the fondest dreams of a poetic fancy, the circumstances of the case. There is a little village (Weilersbach) in Bavaria, the residence, it may be, of an hundred Jews. The Rabbi has a son, whom he instructs 'after the most perfect manner of the law of his fathers.' Even from four years old, he is accustomed to

regard the Christians who surround him as worshippers of a mere cross of wood. But God has better things in store for him. He leads him in a way of which he did not know; and, through the instructions of a village barber, he is brought, at eight years old, to the determination to be Christian. It was, of course, a child's conclusion. But with his growth it grew, and strengthened with his strength. Difficulties could not daunt it, opposition did but confirm it. Even the love of parents and of kindred could not overcome it. And, at fourteen years of age, he solicits Christian baptism. His first acquaintance with Christianity is in the Church of Rome. His first determination is to be a missionary. From the bosom of the pious family of a German nobleman, who dignified his station by humility and piety, he proceeds to Rome, to prepare himself at her most distinguished seat of learning, the College of the Propaganda, for the work to which he is devoted. But still, the Lord has better things in store for him. His unsophisticated mind discovers soon that the Christianity of Rome is not the Christianity which, in Count Stolberg's family, had won and satisfied his youthful heart. Litanies to the virgin, pretended miracles, the suppression of the Scriptures, the infallibility of the Pope, are to him quite inconsistent with the simplicity of the cross. Alarmed at the corruptions of doctrine, and disgusted with the corruptions in practice, which deform the Church of Rome, he openly denounces both, and determines to go from her. 'I will go to the East, he says, 'and preach the Gospel of Christ!' After a residence of between two and three years, during which he received what the Church of Rome without the least shadow of authority from Scripture, denominates the minor orders, he is sent away, by the Pope's express command, as one who would taint the scholars of the Propaganda with his sentiments; the cardinal to whom this office was intrusted, and who was his personal and intimate friend, performing it with tears, and assuring him, in his parting letter, of his unqualified affection. Cast off by the mother of his adoption, and sent adrift among the errors of German infidelity, it had been but natural, if he had so made shipwreck of the faith; and passed, as so many pass, from the slavery of believing, too much, to the far sorer bondage of believing nothing. But still, the Lord has better things in store for him. 'The providence of God,' as he himself expresses it, 'conducted him to some English Christians.' His feet are turned to England. He arrives at London, not yet twenty-four years of age. He finds in the Church of England the Gospel, which for sixteen years he has been seeking. He repairs to Cambridge. He enjoys the patronage, the instructions, and the confidence of the Rev. Charles Simeon and the Rev. Professor Lee. He sets out, two years after, in the spring of 1821, on that errand of Christian love to his benighted brethren of the Jewish faith, which, from Gibraltar and Malta and Alexandria and Cairo and Jerusalem, has carried him through Mesopotamia, Asia Minor, Georgia, Persia, Tartary, Koordistan, Bokhara, Thibet, Arabia, Abyssinia, and India. He has been, with the apostle, in weakness, and painfulness, and watchings, and hunger, and thirst, and cold, and nakedness. With him, he has been beaten with rods, and in perils among false brethren. He has been thrice sold as a slave, and twice condemned to death. And he is now here, to receive—what he has never yet received, nor professed to receive—the Scriptural authority to preach the Gospel: and, though in learning, in experience, in wisdom, in sufferings for the Gospel's sake, so greatly my superior, to go forth, from the laying on of my hands—such is the order of God's providence—the recipient of that lowest order of the ministry which Christ has established in his church, the office of a deacon; and, thus entrusted with a portion of that high commission, to 'make disciples of all nations,' which Jesus gave to his apostles, to resume his wanderings, and renew his efforts, and prove, in suffering, and toil, and self-denial, that, with Paul,—like him, a convert from the old Mosaic faith—his 'heart's desire and prayer to God for Israel is, that they may be saved.'

"Respected friend, you are no stranger to the solemnity of those vows, to the weight of that responsibility, which, before God and man, you will assume to-day. A life of singular adventure in the cause of Christ and his Gospel has taught you, through that most effectual discipline, experience, how arduous is their duty, and how great their charge, who undertake 'the cure of souls.' With this tremendous work, you ask that you may be entrusted. Your study of the sacred Scriptures, your acquaintance with ancient authors, your intercourse with the old churches of the East, your knowledge of mankind, your knowledge of yourself—all have conspired to work in you the strong conviction, that only at the hands of a bishop of Christ's church the authority for that high office can be had. From the corrupt communion of Rome, from our nursing-mother, the Church of England, from the time-honoured churches of the East, your feet have wandered, to this youngest branch of the Church Catholic, to seek from me, by a strange providence, the war-

rant of the ministerial office. I bid you welcome, in God's name. I praise the glory of his grace who has put it into your heart to care for perishing souls. I honour that love of your brethren of the same blood, which has led you to spend and to be spent for the salvation of the Jews. Go on, dear brother! Let the commission you this day receive, as an ambassador for Christ, impel you in your work of charity, with a new spirit of devotion and determination. 'Preach the Gospel.' 'Be instant, in season, and out of season.' Gather together 'the lost sheep of the house of Israel.' Lead them 'to look on him whom they have pierced.' Implore them, by the cleansing unction of that blood which their deluded fathers brought upon their heads—'his blood be upon us, and upon our children!' Pray, with the saintly Stephen, 'Lord, lay not this sin to their charge!' Pray, with the holy sufferer for sinners, 'Father, forgive them, for they know not what they do!' May the Lord's work prosper in your hands! May you 'turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just!' May he who has fed you all your life long unto this day, delivered you from 'the snare of the fowler,' and set your feet 'in a large place,' be still your guardian, guide, and friend, through all the dangers of the way; and, when your service here is ended, may you attain that crown of glory which is prepared for faithful shepherds, and will never fade away!"

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## REVIEW OF NEW PUBLICATIONS.

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### PUBLICATIONS ON THE OXFORD TRACTS.

1. *A Charge delivered to the Clergy of the Diocese of Winchester, at his fourth Visitation, September 1841.* By CHARLES RICHARD SUMNER, D.D., Lord Bishop of Winchester, Prelate of the Most Noble Order of the Garter.
2. *The Sufficiency of Holy Scripture as the Rule of Faith. A Sermon preached at the Cathedral Church of St. John, Calcutta, at an Ordination, May 2, 1841.* By DANIEL, Bishop of Calcutta, and Metropolitan of India.
3. *A Treatise on the Right Use of the Fathers.* by JOHN DAILLÉ, Minister of the Gospel in the Reformed Church of Paris; translated from the French, by the Rev. T. SMITH; now re-edited and amended; with a Preface, by the Rev. G. JEKYLL, LL.B., Rector of West Coker.
4. *The Lives of Christians during the first three Centuries of the Church.* By Dr. C. L. COUARD. Translated from the German, by L. G. BERNAYS.
5. *Two Letters on Apostolical Episcopal Succession, and Tradition.* By CHARLES BOWDLER.
6. *The National Church of England, ancient, apostolical, pure; a Sermon preached November 28, 1841, for the Winchester Diocesan Church Building Society.* By the Rev. R. EDEN, M.A., Minister of St. Mary's Chapel, Lambeth.
7. *On Sex in the World to come.* By the Rev. G. D. HAUGHTON, B.A.
8. *Confessions of an Apostate.* By the Author of Felix de Lisle.
9. *A second Letter to the Rev. E. B. Pusey, D.D. in reference to his Letter to the Rev. R. Jelf, D.D.* By the Rev. G. MILLER, D.D., formerly Fellow of Trinity College, Dublin.

THE pending crisis in the affairs more especially in relation to the of the sect of the Ninety Articles, Oxford Poetry-professorship and

the course which the advocates of the doctrines in question will think it their duty to pursue, now that, the case has arisen, which they seemed to contemplate as somewhat improbable, of their system being authoritatively condemned by their own diocesans; as it has been by the heads of houses at Oxford, and we doubt not speedily will be by the Convocation, by the rejection of Mr. Williams,—these and other circumstances induce us to consider it our duty to recur to the subject, notwithstanding we have so largely and lately dilated upon it. We again therefore take up a pile of publications, as they thickly cluster around us, as an apology for our remarks; and will notice and give extracts from them, interweaving or annexing such reflections as the subject may suggest.

In classing the first publication on our catalogue, the Charge of the Bishop of Winchester, among these books and pamphlets, we ought to apologize, as we did to his Lordship's Right Reverend brother last month, for passing by the mass of interesting and important statement of a diocesan and general character, in order to fix attention upon one particular topic. But that topic is so important, and his Lordship's remarks upon it are so able, scriptural, and seasonable, that we feel it our duty to extract so largely from this part of his Lordship's Charge, and the notes appended to it, that we must unwillingly leave the other portions to the widely extended perusal which we doubt not awaits them. Suffice it to say, that upon the momentous subjects of national education; the training of teachers of a highly improved character and more elevated attainments; the building and endowing of churches,

wherever they are needed to meet the increasing population of the land; as well as upon the matter of church-rates, and other important questions, the Charge and its addenda are replete with valuable and encouraging, as well as monitory, information. The address and notes are full of business; large principles are enounced, accompanied by local details and deductions, and the devout and impressive spirit of the whole may be gathered from the opening remarks, which we shall quote as specially seasonable for consideration at a closing and a commencing year.

“My Reverend Brethren,—The progress of years has again brought us to that season when, by the providence of God, I am permitted to meet you, now for the fourth time, in our periodical assembly. And when we thus come together face to face, and each recognizes his fellow-labourers in this portion of our common Lord's vineyard, we are forcibly reminded, if I mistake not, as well by those on whom we look, as by the remembrance of those on whom we look no longer, of the ceaseless lapse of time—of the mutability of men, as well as of things—of the door for ever closed on those who have passed away—of the rapidly lessening vista of life for those who remain.

“It may be that, while I am speaking, the full tide of recollection is pouring into the hearts of some who hear me, and the chequered page of their own pastoral history is unfolding itself visibly to their mind's eye; and as they review the years that are gone, there flit before them the reminiscences of early aspirations to be enrolled amidst the saintly band—the sanguine steps with which they passed the first threshold of the ministry—their later discoveries that the regions of real life are very unlike the representation of poetry and romance—that when their young men go out into the field at eventide, it is not that they may meditate, as Isaac did—or that while their shepherds are keeping watch over their flocks by night, no glory of the Lord is shining round about them, and no thoughts of Bethlehem, or of the thing which came to pass there, are occupying their minds. Reflections such as these may be turned to profitable account, if the retrospect is effective to make us more earnest in redeeming



the time, more sensible of its fleeting character, more diligent in working while yet it is day, more accurate in bringing things present and transient to the true test, the relation in which they stand to things future and eternal; and, above all, more full of prayer for a larger manifestation of the divine blessing; like watchmen upon the walls, 'which never hold their peace day nor night; that 'give the Lord no rest till he establish, and till he make Jerusalem a praise in the earth.'"

The Bishop has successfully blended the hortatory with the animating portions of his Charge. If he urges his clergy to renewed and enlarged exertions, he is not slack in admitting that many of them already labour diligently after their power, and some perhaps almost beyond their power, or in shewing them that he is well acquainted with the many difficulties, trials, and discouragements which they have to encounter. But he sets forth many cheerful topics; he shows what has been already done in his own diocese in various particulars, more especially in church building; so that upon the whole a soothing and a grateful impression is left upon the mind, instead of the torpor of blank despondency. We will quote in passing, as an illustration of our remark, the summary of the statistics of church-building in his Lordship's diocese.

"I turn, however, to a subject on which our prospects are brighter—the increase of church-accommodation throughout the diocese. Nothing has yet occurred to check the impulse given by the formation of the Diocesan Church-building Society. The Committee have proceeded steadily in their work, stimulating by their grants a far more considerable local outlay, and aiding in the provision of additional sittings annually, of which from one half to two-thirds are free. The Society was established in March, 1837: since which period it has expended in aid of funds for building, rebuilding, and enlarging churches and chapels, the sum of £13,700, whereby it has encouraged an additional outlay from other sources

of £70,122. The fruit of this outlay has been an increase of church-accommodation to the extent of 19,315 additional sittings, of which number 11,350 are free and unappropriated. The population of the parishes which have thus received assistance, amounts in the aggregate to about 140,000, according to the census of 1831, and their churches contained 35,959 sittings, of which only 8,068 were unappropriated. Since the year 1828, eighty-three churches have been consecrated, of which fifty-six are additional; seventeen more are now in progress, and six are rebuilding. And thus it has come to pass that many wild spots have been gladdened by the sound of the church-going bell; many yet wilder hearts have been tamed by the blessing of God upon the ordinances of the church; many have been spared the temptation of swelling the ranks of an almost involuntary dissent; and not a few who had gone out from us, have been brought back rejoicing within the pastures of our own fold. Glad tidings these, after a day of rebuke and blasphemy!—a call to thank God and take courage!—a motive for renewed energy and self-devotion, and self-denial, on the part of the servants of the Lord to arise and build!"

We now turn to an afflicting subject, upon which his Lordship has felt it his duty to express himself explicitly and faithfully, as in the sight of God, and before his Church. We think it best to quote the whole passage in unbroken continuity.

"It will doubtless happen that, whilst we thus defend the outworks of our Zion, and vindicate her endowments, and maintain the privileges with which she has been invested, not, be it remembered, for the benefit of the clergy, or of any separate class, but for the general good of the community, we shall be taunted with the vulgar cry of a kingdom of this world, and stigmatized as members of nothing better than a law-church. Interested motives may be imputed. The purity and simplicity of the Gospel may be denied to us. Be it so; provided only that within the citadel are true-hearted men, imbued with the spirit of a sound mind, 'strong in the Lord, and in the power of his might,' and able to give a reason of the hope that is in them. Be it so; so long as the trumpet from our battlements gives no uncertain sound, and the watchmen on our towers hear the word at the Lord's

mouth, and warn the people from him. It is the Church's praise that her beauty and her strength are internal and spiritual. 'The king's daughter is all glorious within.' Rob her of this majesty, sully her white vestments, divest her of her inward adorning, the robe of righteousness and salvation, and you defraud her of her power and grace, her fine gold is tarnished, her crown is humbled in the dust, and she stands before her enemies resourceless and dishonoured.

"Are we then, as a church, in risk of incurring any such danger? Is our glory in any jeopardy? Is there heard, as it were, something of a confused sound of voices at a distance, which might make some Eli, sitting in the gate, to tremble for the ark of God? If there be in the horizon so much as the earliest rising of a little cloud, you have a right to expect from one in the position which the duty of my office bids me discharge this day, the explicit declaration of my fears. And you will give me your candid attention a little longer, while I attempt, in honest jealousy for what I deem the truth, to point out some of the grounds of my apprehension.

"There is reason, as it seems to me, for fearing injury to the distinctive principles of our church, if a cloud be raised again around that great doctrine, which involves the mode in which we are 'accounted righteous before God;' if it be even called in question whether 'the Protestant doctrine of justification' be 'a fundamental of faith;' if, instead of the satisfaction of Christ, singly and alone, as the ground of acceptance, a certain inherent meetness of sanctification be so connected with the qualification *ab extra*, as to confound the operation within, with the work of Christ without. Let him to whom universal consent has assigned the praise of judicious, pronounce his opinion. 'This maze the Church of Rome doth cause her followers to tread, when they ask her the way of justification.'

"There is ground, I think, for fear, if a system of reserve in communicating religious knowledge be introduced, and we are taught to treat salvation by grace as 'a great secret,' to be kept out of the sight of the ungodly for fear of an 'indicate exposure of religion,' and that 'to require from both grown persons and children an explicit declaration of a belief in the atonement, and the full assurance of its power, appears equally untenable.' Is this conclusion drawn from the analogy of our blessed Lord's own teaching? We, I trust, have not so learned Christ. We remember how, in the very earliest days of his ministry, he did not hesitate to bring forward

some of the highest doctrines. At the first passover, he assumed a right over his Father's house by cleansing the temple—a declaration of the Divine prerogative of the strongest kind. His discourse with Nicodemus is based upon the doctrine of regeneration—the deepest theological truth. His conversation with the woman of Samaria revealed that God is a spirit—the most abstract metaphysical truth. In declaring to the people of Nazareth that to none of the widows in Israel was Elias sent, 'save unto Sarepta, a city of Sidon, unto a woman that was a widow,' he taught the doctrine of election, the most mysterious of the Divine purposes. We remember how, some months before his crucifixion, he intimates the sacrifice itself and its object: 'Destroy this temple;' 'The Son of man must be lifted up;' 'The bread that I give is my flesh, which I will give for the life of the world.' And it was his last care, immediately before the ascension, to enter with the eleven into the full explanation of his expiatory sacrifice, referring to his former discourses, and interpreting their meaning, that the apostles, and after them in turn their successors, might be competent expounders of this important doctrine. ∞

"Neither have we so learned the practice of the apostles. It was not by throwing a veil over the cross of Christ that St. Paul shewed his reverence for that high and holy mystery. 'I determined not to know anything among you, save Jesus Christ and him crucified.' 'I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.' He takes the Galatians to witness, that Jesus Christ had been evidently set forth before their eyes, crucified among them. So far is he from shrinking from the theme, as too sacred and awful for speech, that he glories in giving it explicit prominence, even in the midst of those who could not receive the truth. 'We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.'

"Neither have we so learned the requirements of our church, which expects that out of the mouths of the very babes and sucklings God will perfect praise. The earliest Christian lesson which she bids us teach our children is, that 'God the Son hath redeemed us.'

"Neither have we so learned in the school of experience. The whole history of the Church, in every age, tends to prove the utter inefficiency of a ministry which is not faithful in honouring the Saviour by a full exhibition of his grace and love, in pointing to the light which beams from the cross, and in proclaim-

ing openly, 'Behold the Lamb of God.' The experiment has been often tried. It has been tried upon individuals; it has been tried upon parishes; it has been tried upon whole countries; and many a conscientious pen has been constrained to write the record of its utter failure. Could it be otherwise, when our Master has said, 'I, if I be lifted up, will draw all men unto me?' Could it be otherwise, 'lest the cross of Christ be made of none effect?'

"There is ground again for fear, if we are in peril of losing sight of the opinion of Bishop Hall, that the chief ground of all the errors of the Church of Rome is the over-valuing of tradition; or of the cautious warning of Bishop Jewell, that we may in no wise believe the churches themselves, unless they say such things as are agreeable to the Scriptures;—if we derogate from the exclusive supremacy of the Word, as containing all things necessary to salvation, by a phraseology which in effect gives a co-ordinate authority to the interpretation of antiquity, instead of making the Church, with our article, 'a witness and a keeper of holy writ';—or if, finally, instead of taking Holy Scripture, with Bishop Taylor, as 'a full and sufficient rule to Christians . . . because there is no other,' we distinguish 'two instruments of Christian teaching, Holy Scripture and the Church;' and after adjusting their respective offices, so as to establish, not an exclusive, but a combined or joint rule of faith, conclude that in the sense in which the phrase 'is commonly understood at this day, Scripture, it is plain, is not, on Anglican principles, the rule of faith.' What is this but to imply, in spirit, if not in terms, a double revelation?

"There is ground again for fear, if, on the one hand, it becomes habitual among us to extenuate and speak in soft language of the deep corruptions of the Church of Rome, dwelling upon her 'high gifts and strong claims on our admiration, reverence, love, and gratitude;' attributing to her, of all other religious communions, the exclusive possession of that something, to which the age is moving; and characterizing simply as an 'event in providence' that Papal supremacy, of which Bishop Taylor writes that it 'will not be necessary to declare the sentence of the Church of England and Ireland, because it is notorious to all the world; and is expressly opposed against this Romish doctrine, by laws, articles, confessions, homilies, the oath of allegiance and supremacy, the book of Christian institution, and many excellent writings;'—and if, on the other hand, in the same

breath, we accustom ourselves to speak slightly and disparagingly of those great and venerable names of the sixteenth century, of whom one of the ablest and wisest of modern authorities has said, that 'we shall search in vain, either in ancient or modern history, for examples of men more justly entitled to the praise of splendid talents, sound learning, and genuine piety;'—or if we learn to designate the blessed Reformation itself as 'that great schism' which 'shattered' the *sacramentum unitatis*, since which era 'truth has not dwelt simply and securely in any visible tabernacle;'—or if we undervalue our own liturgy and formularies and homilies;—or put interpretations on our articles at variance with what has been generally received as the intentions of their compilers, and inconsistent with the royal declaration, that 'no man . . . shall put his own sense or comment to be the meaning.'

"And, lastly, I cannot but fear the consequences for the character, the efficiency, and the very truth of our church, if a system of teaching should become extensively popular, which dwells upon the external and ritual parts of religious service, whilst it loses sight of their inner meaning and spiritual life;—which defaces the brightest glory of the church, by forgetting the continual presence of her Lord, seeming in effect to depose him from his rightful pre-eminence;—which speaks of the sacraments, not as seals and pledges, but as instruments of salvation in a justificatory and causal sense;—not as eminent means of grace, inasmuch as 'faith is confirmed and grace increased' in them, as our article speaks; not as that they 'be not only badges or tokens of Christian men's profession, but rather certain sure witnesses and effectual signs of grace,' as our article speaks again;—but as if they were the only sources of Divine grace, to the exclusion of any other;—the means;—the keys of the kingdom;—deprecating, as superstitious, an 'apprehension of resting in them,' and investing them with a saving intrinsic efficiency, not distinguishable by ordinary understanding, from the *opus operatum*;—which tends to substitute, at least in unholy minds, for the worship in spirit and in truth, the observance of 'days and months and times and years;'—for the cheerful obedience of filial love, an aspect of hesitation, and trouble, and doubt;—for the freedom of the Gospel, a spirit of bondage;—for the ways of pleasantness, and the peace which passeth all understanding, the valley of Baca and a body of death;—which works out salvation, indeed,

with fear and trembling, but without any foretaste of the rest that remaineth for the people of God, and without joy in believing.

“Such, my reverend brethren, is the view which I submit to you, not in a spirit of dogmatism, not as desiring to have dominion over your faith, not as lording it over God’s heritage, but with an anxious and paramount desire for the prevalency of truth. I speak as unto wise men; judge ye what I say.”

This rapid enumeration of unscriptural statements is a well-condensed syllabus of the chief errors—and worse—contained in the Tracts for the Times, and cognate publications; and his Lordship gives references in the foot-page notes to passages containing the exceptionable positions. This digest must have cost considerable pains in searching out and condensing the opinions against which his lordship feels it his duty solemnly to warn his clergy; and it presents in few words a formidable bill of indictment, containing numerous specified accusations, all of them proved by the published statements of the parties. Not, of course, that his Lordship, in addressing his clergy, uses the forensic terms which we have just employed: but in milder and therefore better words, he shews the fearful risks, dangers, causes of apprehension, which present themselves to his mind in connection with the efforts made to inculcate these unscriptural and anti-Anglican notions. From the retrospect his Lordship deduces two practical obligations; the first, that of earnestly contending for the faith once delivered to the saints, ever remembering that “this is the talisman of the Christian ministry,” and that “God will not bless an adulterated Gospel;” the second, which he does not deem inconsistent with it, that of sedulously endeavour-

ing to keep “the unity of the Spirit in the bond of peace.”

But powerful and conclusive as are the remarks in the Charge upon Tractarian errors, they are less so (if conclusiveness admit of degrees) than the illustrative passages in the Appendix on the writings of their supporters. Many of these have been quoted elsewhere; (though his Lordship has taken his extracts from the original publications;) but others are novel; for alas! after all that has been culled there are ample gleanings as deleterious as the first-fruits; and perhaps more so, as many of the quiet, insidious passages, taken in their connection, are more dangerous than the startling conversational and epistolary *dicta* of Froude, and others of the bolder “conspirators”—as Froude himself called them. We will give a sample of the Bishop’s collections, with his Lordship’s brief interjected remarks and counter quotations. Our extracts shall be ample; but is there not a cause? We will not forget to include a few of the notable declarations in Mr. Williams’s tracts, as being very important to be re-perused at the present moment, when his friends are seeking to inoculate the ingenuous youth of Oxford with their doctrine, through the pleasant medium of poesy.

“Hooker shews us, as in an instance, that a divine cannot make the Protestant doctrine of justification a fundamental of faith, without involving himself in an accusation of those, who together form an authority greater than even the greatest individual teachers.—Lectures on Justification, by Rev. J. H. Newman. Appendix, p. 453.

“It is a distinct question altogether, whether with the presence of God the Holy Ghost we can obey unto justification; and while the received doctrine in all ages of the Church has been, that through the largeness and peculiarity of the gift of grace we can, it is the dis-

tinguishing tenet of the school of Luther, that through the incurable nature of our corruption we cannot.'—Ib. p. 68, 69.

"On the whole, then, I conclude as follows : that though the gift which justifies us is, as we have seen, a something distinct from us, and lodged in us, yet it involves in its idea its own work in us, and (as it were) takes up into itself that renovation of the soul, those holy deeds and sufferings, which are as if a radiance streaming from it.'—Ib. p. 204.

"Compare this with the language of the eleventh article. '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. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.'

"Observe, also, the language to which such views of Justification lead. 'Our chief strength must be the altar ; it must be in sacraments and prayers, and a good life to give efficacy to them ; and in secret alms to the poor to buy their prayers, which have great power with God.'—Tracts for the Times, No. 80, p. 125. 'Some Catholic verities there are, which are rather impressed upon the surface of Holy Scripture than involved in the depth of its meaning ; such we would maintain to be among others the doctrine of justification by works.'—British Critic, No. lx. p. 42.

"The passage of Hooker, referred to in the Charge, is as follows :—'This is the mystery of the man of sin. This mazes the Church of Rome doth cause her followers to tread, when they ask her the way of justification. . . . Whether they speak of the first or second justification, they make the essence of it a divine quality inherent, they make it righteousness which is in us. If it be in us, then it is ours, as our souls are ours, though we have them from God, and can hold them no longer than please Him ; for if he withdraw the breath of our nostrils, we fall to dust ; but the righteousness wherein we must be found, if we will be justified, is not our own ; therefore we cannot be justified by any inherent quality.'—Hooker's Works, Keble's Edition, vol. iii. p. 489, 490.

"Not to adduce other proofs of this, we have the memorable one in this country, when there broke in upon us an age, which has been well called one of "light, but not of love ;" when the knowledge of divine truths was forced upon men of corrupt lives, and put forward without this sacred reserve. The

consequence of this indelicate exposure of religion was, the perpetration of crimes almost unequalled in the annals of the world.'—Tract 80, p. 60.\*

"To require, as is sometimes done, from both grown persons and children, an explicit declaration of a belief in the atonement, and the full assurance of its power, appears equally untenable.'—Ib. p. 77.

"In whatever way we consider it, there is no scriptural sanction for the necessity of our always thrusting forward the doctrine of the atonement without reserve.'—Tract 87, p. 69.

"See the whole of Tracts 80 and 87, in which the principle of reserve in communicating religious knowledge is elaborately defended. See particularly the practical carrying out of this principle in its application to the erection of churches—'which from commodiousness and easiness of access are to invite, and from their little cost partake more of a low contriving expediency than of a generous love of God ;'—to the distribution of bibles and religious publications, and to national schools.'—Tract 80, p. 67—71 ; 87, p. 121.

"A writer in the British Critic car-

\* We were at a loss to know what Mr. Williams means by this allegation, that the preaching of "Christ crucified" has led to "the perpetration of crimes almost unequalled in the annals of the world," till we recollected that Mr. Norris of Hackney ingeniously contrived to adduce the horrible murders of Marr and Williamson in 1811, as proofs of the demoralising effects of Bible Societies ;—not indeed that the murderers were members of such societies, or had probably ever heard of them ; but certain it was that such societies existed, and that such crimes were committed ; *argal, post hoc, propter hoc*. A reverend speaker at a public meeting remarked that he was not surprised at this logic, for that he once met with an elderly lady who seriously told him that nothing had ever prospered in this country since Lunardi went up in a balloon. What does the writer of Tract 80 really mean ? The Apostle Paul, who had no reserve in preaching Christ crucified, tells us that the Gospel when neglected or abused, becomes a savour of death unto death ; and fearfully true is it that "men of corrupt lives" may turn even the grace of God into licentiousness ; but to declare that the scriptural setting forth of divine truth is the actual cause of "the perpetration of crimes almost unequalled in the annals of the world," is—to speak mildly—a very awful assertion.

ries the principle of reserve a step further, and specifies it as peculiarly to be observed in missionary preaching among the heathen. 'The same thought reconciles us in some measure to a more exciting tone of preaching than is consistent with the perfect theory of the Catholic system. Not, indeed, to the prominent exhibition in preaching of the Christian mysteries, (for this were inadmissible under far more extreme circumstances, and even upon the supposition of our congregations being literally heathen; indeed the more inadmissible, the farther the hearers receded from the perfect state,) but to a more alarming tone than would be necessary or right under a stricter administration of the church.'—*British Critic*, vol. xxvii. p. 261. 'We would not hazard an unqualified objection even against the crucifix as an object for very private contemplation under certain trying circumstances; say, for instance, a surgical operation . . . The crucifix, openly exhibited, produces the same sort of uncomfortable feeling with certain Protestant exposures in preaching of the mystery which it represents.'—*Ib.* p. 271.

"Take the language of the Tracts in the order of their appearance.

"The intelligible argument of Ultra-Protestantism may be taken, and we may say, "the Bible, and nothing but the Bible;" but this is an unthankful rejection of another great gift, equally from God, such as no true Anglican can tolerate.'—*Tract 71*, p. 8.

"The true creed is the Catholic interpretation of Scripture, or scripturally proved tradition; Scripture by itself teaches mediately and proves decisively; tradition by itself proves negatively and teaches positively; Scripture and tradition taken together are the joint rule of faith.'—*Tract 78*, p. 2.

"The nondescript system of religion now in fashion, that nothing is to be believed but what is clearly in Scripture, that all its own doctrines are clearly there and none other, and that as to history it is no matter what it says and what it does not say, except so far that it must be used to prove the canonicity of Scripture, has all the external extravagance of latitudinarianism without its internal consistency. Latitudinarianism is consistent, because it is intellectually deeper. Both, however, are mere theories in theology, and ought to be discarded by serious men.'—*Tract 85*, p. 25.

"All Protestants, then, in this country, Churchmen, Presbyterians, Baptists, Arminians, Calvinists, Lutherans, Friends, Independents, Wesleyans, Unitarians, and whatever other sect claims the Pro-

testant name, all who consider the Bible as the one standard of faith, and much more if they think it the standard of morals and discipline, are more or less in this difficulty.'—*Ib.* p. 29.

"Both the history of its composition (of the Bible) and its internal structure are against its being a complete depository of the Divine will, unless the early church says that it is. Now the early church does not tell us this. It does not seem to have considered that a complete code of morals, or of church government, or of rites, or of discipline, is in Scripture; and therefore, so far, the original improbability remains in force. Again, this antecedent improbability tells, even in the case of the doctrines of faith, as far as this, but it reconciles us to the necessity of gaining them indirectly from Scripture, for it is a near thing (if I may so speak) that they are in Scripture at all; the wonder is, that they are all there; humanly judging, they would not be there but for God's interposition; and, therefore, since they are there by a sort of accident, it is not strange they shall be but latent there, and only indirectly producible thence.'—*Ib.* pp. 33, 34.

"The Church not only transmits the faith by human means, but has a supernatural gift for that purpose.'—*Newman on Romanism*, pp. 232, 233.

"The Church Catholic is unerring in its declarations of faith on saving doctrines.'—*Ib.* p. 259.

"Scripture is the foundation of the creed; but belief in Scripture is not the foundation of belief in the creed.'—*Ib.* p. 290.

"Scripture was never intended to teach doctrine to the many.'—*Ib.* p. 189.

"If one external means of information (the Word) is admitted as intervening between the Holy Ghost and the soul, why not another (the Church)?—*Newman's Lectures on the Church*, p. 87.

"The divinity of traditionary religion.'—*Newman's Arias*, p. 87.

"We wish our author (the writer of *Tract 86*) had entered a more decided protest than he has against the common Protestant objection to the practice of extreme unction. The case of that practice is a proof of the danger of going by Scripture only.'—*British Critic*, vol. xxvii. p. 259.

"Now to the Catholic Christian, as we have already intimated, the uncatholic appearance of Scripture, putting it at the highest, is a subject of not even momentary perplexity. He does not, like the Protestant, profess that the Bible only is his rule of faith and practice; he interprets it by the Church, as well as the Church by it. . . . He

has known the Church longer than the Scriptures; the Scriptures, perhaps, 'from a child,' but the Church *from an infant!* He is born into the Church, when a few days or a few weeks old, his eyes open upon a visible system; and he comes, when he comes, to the study of the Bible, with a heart pre-engaged to the Church, and a mind pre-occupied with Catholic impressions. He does not apply himself to the Bible, with the view of testing the religious discipline in which he has been nurtured; as well might we think of his proceeding to investigate, upon scriptural principles, the claims of his parents or instructors.'—*Ib.* No. 60, pp. 435. See also *On Romanism*, pp. 308—310.

“That the Bible, then, is in the hands of the Church to be dealt with in such a way as the Church shall consider best for the expression of her own mind at the time . . . this may surely be considered as a Catholic axiom.”—*Ib.* p. 453. This disposes at once of one of the constituents of the famous axiom—'Quod semper, &c.

“There will be a number of *refined and affectionate* minds, who, disappointed in finding full matter for their devotional feelings in the English system, as at present conducted, betake themselves, through human frailty, to Rome.”—*Tract 71*, p. 4.

“I consider its existing creed and popular worship to be as near idolatry as any portion of that Church can be, from which it is said that “the idols” shall be “utterly abolished.”—*Letter to Dr. Jelf*, p. 7. Compare this language with that of Bishop Horsley, ‘I set out with this principle, that the Church of Rome is at this day a corrupt church, a church corrupted with idolatry; with idolatry very much the same in kind and degree with the worst that ever prevailed among the Egyptians or the Canaanites, till within one, or two centuries at the most, of the time of Moses.’—*Dissertation on the Prophecies of the Messiah*, dispersed among the Heathen, p. 58.

“Other points of doctrine, more or less Catholic, which occur at the moment as answering to this description, (of Catholic verities impressed upon the surface of Holy Scripture) are the following: baptismal regeneration, the sacred presence in the eucharist, the oneness of the visible church, the primacy of St. Peter.”—*Tract 71*, p. 423, Note.

“The English Church, as such, is not Protestant, only politically, that is externally, or so far as it has been made an establishment, and subjected to na-

tional and foreign influences.”—*Tract 71*, p. 32. ‘As a whole’ the Catholic ritual was a precious possession, and if we, who have escaped from Popery, have lost not only the possession but the sense of its value, it is a serious question whether we are not like men who recover from some grievous illness, with the loss or injury of their sight or hearing.’—*Tract 34*, p. 7. ‘Lower strains beset her depressed condition; and with such, in the English liturgy, she is actually provided.’ ‘The Church has sullied her baptismal robe of purity; she is not permitted to come into the Divine presence at all, until she has done penance; nor, when admitted, is she privileged to raise her voice in the language of joy and confidence, without many a faltering note of fear and self-reproach.’—*British Critic*, vol. xxvii. p. 254, 255.

“I can see no other claim which the Prayer-book has on a layman’s deference as the teaching of the Church, which the Breviary and Missal have not in a far greater degree.”—*Froude’s Remains*, p. 403.

“The services of our Church are characterised by a peculiar tone of sadness and humiliation; and we are throughout made thereby to use the language of those who have fallen away from the richer inheritance and the privilege of sons.”—*Tract 86*, p. 66.

“The English Church seems at least to give an uncertain sound; she fails in one of her very principal duties, that of witnessing plainly and directly to Catholic truth; she seems to include whom she ought to repel, to teach what she is bound to anathematize; and it is difficult to estimate the amount of responsibility she year by year incurs on account of those (claiming, as many of them do, our warm love for zeal and earnest piety, worthy of a purer faith) who remain *buried in the darkness of Protestant error*, because she fails in her duty of holding clearly forth to them the light of Gospel truth. If it appears undutiful in a member of the English Church to speak so strongly of her defective state, let it be imputed to a strong conviction, that, till we have the grace of humility in a far greater degree than we seem in general, since the schism of the sixteenth century, to have had it, there is little hope of our Church taking its proper place, whether in England or Christendom. Let those whose love for her is lukewarm, content themselves with mourning in private over her decayed condition, her true and faithful children will endeavour to waken the minds of their brethren to a sense of her present degradation.’—*A Few More Words in sup-*

port of No. 90 of the Tracts for the Times, by the Rev. William George Ward, M.A., p. 28—30.

"It is impossible to admit the truth of Dr. Wiseman's comment on language of this kind: 'General dissatisfaction at the system of the Anglican Church is clearly expressed in the words of these authors; it is not a blame cast on one article or another, it is not blemish found in one practice, or a Catholic want in a second, or a Protestant ascendancy in a third; but there is an impatient sickness of the whole; it is the weariness of a man who carries a burthen, it is not of any individual stick of his fagot that he complains, it is the bundle which tires and worries him. The dependence of the Church on the State, its Egyptian taskmaster and oppressor, (as they deem it,) the want of a proper influence of the clergy in the appointment of their bishops, and of power in the Church in enforcing spiritual measures; the destruction of all conciliary authority in the hierarchy; the Protestant spirit of the articles in the aggregate, and their insupportable uncatholicism in specific points; the loss of ordinances, sacraments, and liturgical rites; the extinction of the monastic and ascetic feelings and observances; the decay of "awe, mystery, tenderness, reverence, devotedness, and other feelings which may be especially called Catholic;" the miserable feeling of solitariness and separation above described;—these are but a portion of the grievances whereof we meet complaints at every turn, the removal of which would involve so thorough a change in the essential condition of the Anglican Church, as these writers must feel would bring her within the sphere of attraction of all-absorbing unity, and could not long withhold her from the embrace of its centre.'—Letter to the Earl of Shrewsbury, pp. 16, 17.

"That the feelings which have been expressed, in favour of a return to unity by the Anglican Church, are every day widely spreading and deeply sinking, no one who has means of judging, I think, can doubt. Those sentiments have a silent echo in hundreds of sympathising bosoms, and they who receive them as sounds dear to them, are not idle in communicating their own thoughts to many more over whom they have influence; and thus has a far more general sense been awakened, than appears at first sight, to the religious state of things. There are many evidences (which it would be hardly proper to detail) that Catholic feelings have penetrated deeper into society than at first one would suspect. Whole parishes have received

the leaven, and it is fermenting; and places where it might least be expected, seem to have received it in more secret and mysterious ways."—Letter, p. 21.

To have been obliged, for his own and for truth's sake, to append such a tissue of exceptionable passages, in justification of the "godly monitions" in the Charge, must have been grievous to the fatherly heart of a faithful prelate; and more especially so, if within the precincts of his own pastoral jurisdiction the errors to which he refers had any where penetrated. It might be, that when his Lordship commenced his Visitation, some persons, unacquainted with the true character and tendencies of the doctrines adverted to, considered that so solemn a warning might have been spared; and that any little effervescence of opinion—as they might account it—was best left to subside, and work itself clear, without official interference, at least beyond a passing allusion. Possibly his Lordship had himself indulged that hope, and followed that course, as long as he considered there was any warrant to do so; but if any doubt existed in any mind three months ago, the secession to Popery of such a man as Mr. Sibthorp, a clergyman in his Lordship's own diocese, shews that the "time to be silent" had passed, and the "time to speak" arrived. If opinions were held and preached in his diocese during many years, which in November ripened into avowed Popery, it cannot be said that two months previously they were so incipient and immature that there was no cause for a warning voice. We mention the case of Mr. Sibthorp, because it is one of painful notoriety; but we do not know that six months since that individual had apparently advanced nearer to Rome



than some other clergymen who were, and are, setting forth the opinions which he then held, and preparing many of their flocks for a journey thither, even should they themselves be mercifully withstrained from making it. We should say, therefore, that it was a happy circumstance for the Bishop of Winchester, that he was led to speak as he did in his Charge; for it is now plain to all men that his monition was not without cause; and he is freed from the imputation of negligence or unfaithfulness, which might have been urged, had he refrained from the discharge of a painful duty in warning his clergy against such perilous delusions. The lovers of emblematic devices, some of whom have been rather hasty in their words about his Lordship's Charge, should not forget that the pastoral crosier is significantly not only a crook to bring back the wandering sheep, but a staff to repel the wolf from the fold; and Popery is a wolf which is lurking to catch and scatter the sheep; and it well knows how, as Dr. Wiseman avows, to find access through many of the ninety gaps in the hedge which the Tractarians have prepared for it.

We now turn to the faithful and affectionate warnings of another much-esteemed and beloved prelate, who from the far-off East is echoing back the fatherly admonitions and remonstrances of not a few of his Right Reverend brethren in England, against the destructive dogmas contained in the code of the Ninety Articles. Bishop Wilson had not, from the first, under-estimated the unscriptural character and baneful tendencies of the Tractarian system; but he hoped that the evil was partial and temporary, and like many other novelties, it

might die away, and be forgotten. How differently he now thinks appears from the following energetic sentences.

"I have made up my mind. I take a very different view of the case now from what I did three years since. I then addressed a few cautionary remarks to my reverend brethren in my public Charge on the question as it then lay before me. I did not conceal even at that early period my fears of the tendencies of the traditional school. But I leaned to the side of charity. I hoped the leaders would have retracted, or ceased to repeat, their errors. I hoped the character of those errors would have been soon acknowledged, when the novelty had passed. But I was mistaken.

"I now look on the progress of these doctrines in a very different light. I am an alarmist. I believe our church was never in the danger she now is, except perhaps immediately before the great rebellion. Not the high church party of which Archbishop Laud was then the head, nor the non-jurors who condemned the glorious revolution of 1688, carried out so many of the main principles of the Church of Rome, and professed them so formally, fully, and systematically within the Church of England, as is now openly done.

"I must not be wanting to Christianity in the East on this great occasion, little as I can hope to effect. I have already in part answered the appeals made to me for my opinion from every part of the diocese, and I may say India, in various discourses delivered in the progress of my visitation. I seize the first opportunity on my return to the metropolis, to lift up, as I am now doing, my warning voice, on this occasion of a solemn ordination."

"I am full of fear; everything is at stake. There seems to be something judicial in the rapid spread of these opinions. If they should come over here, and pervade the teaching of our chaplains, the views and proceedings of our missionaries, our friendly relations with other bodies of Christians, and our position amongst the Hindoos and Mahometans, 'Ichabod, the glory is departed,' may be inscribed on our church in India. All real advances in the conversion of the heathen will stop. Our scattered Christian flocks will miss the sound and wholesome nourishment for their souls. Our converts will quickly dwindle away to a nominal profession. Our native catechists and missionaries will be bewildered. A scheme which substitutes self and form and authority

of office, for weight of doctrine and activity of love, will be eagerly imbibed. The spirituality of our missions will be gone. And nothing in the whole world is so graceless, as the eminent Gêrické once observed, as a mission without the Spirit of Christ."

We rather rejoice that the Bishop of Calcutta's discourse has reached his native land at the present crisis of the question, than regret that it was not among the earliest of the episcopal testimonies. His opinions upon the subject could not be doubted; he had indeed expressed them very clearly and forcibly on former occasions; and we fully believe that when he comes to hear of the approaching election at Oxford, if the decision depended upon his casting vote, and it were practicable and advisable for him to leave his diocese, he would not grudge the toil of a voyage to England, rather than that the honoured University to which he belongs should be officially identified with the Tractarian delusions.\* But perhaps it

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\* It presses hard upon our Right Reverend friend, that the Act of Parliament which established the Calcutta episcopate, prevents his making a visit to Europe. It was perhaps upon the whole a wise provision, at the time when it was made, that should the Bishop return to England, he should thereby, like the Indian judges, be considered as resigning his office; for at that period the voyage was long and uncertain; there was no other Anglican prelate in India to share his labours; and a European at the mature age at which a bishop was likely to be sent out, after discharging his arduous duties for some ten years in that torrid climate, would not in general, when he had visited England, return to the East with good health and a reasonable prospect of being spared many years for active service; so that it was considered the best regulation to regard the see as vacant, and to appoint a successor. But now that the voyage is reduced from months to weeks, and that there are two other Indian bishops who might be commissioned to act by mutual agreement for their brother in affairs of emergency, the difficulties are much diminished; and seems but just and considerate to allow

was as well that the alarm should be early—though not exclusively—sounded in other quarters, and by prelates to whom the public would not attribute what they might consider an over-sensitive-ness upon such questions. When the Bishop of Exeter and the Bishop of Chester were found fighting side by side in the contest; and more recently Gloucester uniting with Winchester, and Durham with Calcutta; it would be plainly discerned by the most heedless, how preposterous is the outcry which the Tractarians are endeavouring to raise, that the opposition to their views is sectional and party-spirited. Preposterous it would be, had only any one of these prelates acted in the matter; but more palpably is it so, when individuals, who do not concur in all their opinions upon some other important subjects, exhibit, from their common anticipation of danger, an edifying unanimity upon this. No Anglican prelate has defended the theory or practice of crafty reserve in making known the Gospel to mankind; and several have felt it their duty openly to denounce it as anti-scriptural, and full of

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a prelate, who wishes to finish his course in India, to visit his native land and his kindred, and to arrange any matters which may require his presence in England. In the case of Bishop Wilson, not only do the powerful claims of home, kindred, and private business, after so long an absence, demand the permission; but the Church in India might be materially benefited by his Lordship's conferring with his Right Reverend brethren, and with the public authorities, on many weighty matters relating to his episcopate; as, for instance, in completing the arrangements respecting his cathedral. We should hope that the legislature will be willing to consider of this matter, so as adequately to secure episcopal residence in all our colonies and dependencies, without forbidding in any of them a reasonable and useful furlough. The restriction, we believe, applies only to the Indian bishoprics.

peril to souls. We might apply the same remark to several other of the chief specialties of Tractarian doctrine; and our earnest hope is, that the reaction caused by the promulgation of these awful tenets may in the end turn to the furtherance of the Gospel; though by a trying and mysterious process.

It is not possible, in any one volume, much less in an Episcopal Charge, to follow out all the points involved in the pending discussions; but several prelates have taken up a few characteristic particulars. We observed this last month, in the case of the Bishop of Chester's Charge; we have just seen the same in that of the Bishop of Winchester; for though his Lordship touches upon many points, he places in the forefront the simple question of the divinely-revealed way of justification before God, as opposed to the maze which Hooker says the Papists tread, and in the windings of which the Tractators follow them—at first stealthily, wishing to decoy without alarming; now in a more open and decisive manner. Bishop Wilson also has addressed himself chiefly to one point, but that palmary in its importance—the sufficiency of Holy Scripture as the rule of faith. He shews that in the midst of the heresies and dangers to which Christianity is exposed, holy writ, in the due use of all means of instruction, and under the influences of God's Spirit, is a complete and adequate guide; and that tradition and the teaching of the Church, valuable as they are in their place, yet when exalted into a joint rule of faith, are to be rejected, as contrary to the whole spirit and tenor of the inspired Scriptures, increasing the difficulties they pretend to remove, and, above all, tending to bring in another Gos-

pel, and so preparing for an apostasy once more from the faith of Christ.

We shall now make a large corroborate extract from the discourse.

“ We proceed to shew that the attempt to set up Catholic Tradition, and the teaching of the Church, as a joint rule of faith, directly tends to bring in, what the Apostle terms, another Gospel. A fearful charge this, and which I am persuaded the leaders in this new way are the farthest possible from designing; but which appears to me, from an attentive perusal of their writings, to be the inevitable result of the course they are pursuing.

“ What this other Gospel is, and how Tradition tends to bring it in, I will now state. Grant me still your attention.

“ The grand spiritual blessings of our Redemption are, Pardon, Renewal to Holiness, and Peace of Conscience; all resting on the one meritorious sacrifice of the Son of God. These constitute the Gospel. Tradition weakens them all.

“ 1. It first tends to sap the doctrine of St. Paul and of our Reformed Church, as to the vital and fundamental blessing of man's pardon and justification.

“ The Gospel on this topic, as expounded by our Reformers, is, that the penitent sinner, returning to God in Christ Jesus, is accounted and dealt with as righteous before the tribunal of God, only for the merits of our Lord and Saviour Jesus Christ by faith, and not for his own works and deservings; wherefore, that he is justified and accounted righteous by faith only is a wholesome doctrine, and very full of comfort; his subsequent personal obedience being the fruit of faith, the evidence of his sincerity, and following after justification.

“ The opinion of our new Divines, so far as I can understand their very confused statements, is, that justification is a habit of holiness, infused into the soul the Holy Ghost, and admitting of growth and advance; springing indeed from the merits of Christ, but consistent with a man's doings being considered as a joint cause of his obtaining pardon and eternal life. Between this tenet and the doctrine of the Council of Trent, I confess I can see no material difference. I believe it to be the nucleus of the whole complicated system of Popish merits, self-righteousness and superstition. I look on it as the first-born of the false principle in the rule of faith, which I am opposing.

"2. Tradition, again, tends to weaken the Gospel as to the operation of the Holy Ghost in the renewal and sanctification of fallen man after the image of God, by an overstrained theory on the grace of the sacraments. These sacraments no one venerates more highly than the opponents of Tradition. Not a thought of disparaging their high importance and efficacy, or of weakening one single expression regarding them, as laid down either in Scripture or in the Services of our Church, ever crosses our minds. But the Tradition Scheme seems to us to lead men to confound the spiritual and determined change in the understanding, will, and affections of the soul, from darkness to light, from sin to holiness, and from the power of Satan and the world to the love and obedience of God, with the grace and blessings communicated to the faithful in Baptism and the Supper of the Lord. Or rather, the heavenly birth and new creation in Christ Jesus are insensibly lowered, in order to bring the broad and undeniable facts of the case, as they stare us in the face every day in the mass of baptized persons, into harmony with their overstrained and unscriptural theory on these subjects. The result is, that, instead of the enlightened, holy love of God and man, and activity in all the real good works which are enjoined in the Gospel, a kind of monkish life of penances and austerities, of fear and voluntary humility, of vows and prostrations, of forms and ceremonies, is too much, if not encouraged, yet palliated and excused. Sanctification is thus lowered, and the form substituted for the power of godliness. This is popery again.

"3. And how, then, can peace of conscience be produced? Can reserve, in preaching on the atonement of our Lord, tend to anything but distress of mind? Can the alteration we have noticed in the very ground of pardon and the nature and motives of holiness have any other effect? And what can the duty and necessity, which is now enforced, of a state of doubt to the very last as to our acceptance with God, and the fear infused as to the full comfort of remission of sins after Baptism, result in, but what the apostle calls a spirit of bondage!

"The whole hangs together. It constitutes another Gospel. It makes man his own Saviour. It repeats the very errors of the Galatian Churches, which drew forth St. Paul's awful denunciations. It overturns the grand peculiarity and centre tenet of all the Reformed Churches. It is a covenant of works, not a salvation by grace through faith. It is a sort of mitigated law, in which sincerity, good intentions, and

imperfect works, done through grace are accepted, by virtue of Christ's merits, in the place of perfect obedience.

"Of course, all is uncertainty, torment of conscience, darkness, depression, and doubt, in the penitent's mind; instead of that joy and peace in believing, that rejoicing in hope of the glory of God, that spirit of adoption, that constraining love of Christ, that patience in tribulation, and that consolation and fellowship of the Spirit, which the Gospel generates and teaches us to aspire after.

"I speak with distrust of my own judgment on so wide a subject; but such is my impression, not of the design but of the bearing of the doctrine of Tradition-writers.

"Nor is it difficult to trace the steps of the process in their minds. When we once get into a false way, we are never safe one moment. The spirit of God is grieved, and leaves us to an infatuated understanding; and there is nothing which man may not then embrace and defend. So it is here.

"1. The traditions of men having gone on working, as I have previously described, till they brought in a deteriorated religion; the descent to another Gospel was gradual, and not easily observed. It sprang naturally from the darkness of the human mind, and an increasing neglect of the one inspired rule of faith—the inevitable result of the whole scheme.

"2. The settlement of our Church at the blessed Reformation would not long stand in the way. A perverted taste soon learned to undervalue the Reformers, to disown the name of Protestant, and to avow a preference for the imperfectly purified formularies of Henry VIII. All this has accordingly been done, and done openly.

"3. Charitable concessions to the apostate Church of Rome followed; and as many as possible of her tenets and practices were commended and restored, notwithstanding that our Reformers had swept them away as fond and superstitious.

"4. The result as to the charitable and affectionate regard which our first Reformers entertained for their Sister Churches on the Continent may be anticipated. Rome, and not the Reformed Churches, are the object of veneration. Episcopacy is accounted, in the teeth of our Articles, (xix. and xxiii.) to be absolutely, and under all circumstances, essential to the very existence of a Church, and the validity of the Sacraments. A great stress is laid upon a visible and unbroken material succession to the Apostolic Office, on which kind of succession our Articles are silent; whilst succession to

the Apostolic doctrines, on which doctrines they largely insist, is taken for granted, without proof, to be uniformly maintained. It follows that all the reformed Churches and communities of Christians, though embraced, and intended to be embraced, within the limits of the Articles to which I have alluded; yet if, from whatever causes, they have not retained the exact Episcopal polity, are treated, not with the consideration of our great Reformers, but in the exclusive and condemnatory temper of a later age. Charity and the Communion of the saints are thus as much violated, as the fundamental truths and simple worship and order of the Gospel of Christ.

"5. One obstacle remained: our noble Thirty-nine Articles of religion, drawn up on purpose to oppose and condemn the chief errors in doctrine and practice of the Romish church. Portentous as is the fact, they have been openly assailed by one of the most dishonourable efforts of sophistry, which, I must say, has ever been witnessed in theological discussions; and which forms a melancholy proof of what a learned, and earnest, and able writer is capable, when under the baneful influence of a theory. It will be necessary here to substantiate the allegation.

"The following is, so far as I can understand, the interpretation now imposed on our Articles.

"The 6th Article, 'On the sufficiency of Holy Scripture,' is held not to teach that the inspired Word is the sole rule of faith.

"The 11th, 'On Justification,' admits, it seems, 'of Justification by our works,' and also 'by Baptism.'

"The 12th and 13th are found to allow, that 'works done with Divine aid, and in faith before justification, do dispose men to receive the grace of justification.'

"The 19th article on the visible Church is not 'a logical definition what a church is'—'and the questions whether episcopal succession, or whether intercommunion with the whole be necessary to each part of it, are not expressly treated.'

"Article 21st, instead of really asserting, as it seems to do, that general councils may err, and have erred, asserts this only as 'to the human prince, and not the king of saints,' and as to 'Councils not called in the name of Christ,'—a case which, it seems, 'lies beyond the scope of this Article, or at any rate beside its determination.'

"Article 22nd does not condemn 'the primitive doctrine' concerning purgatory, pardon, images, relics, and invoca-

tion of saints; but only the abuses of them by certain Romish doctors.

"The 25th Article on the Sacraments does not exclude the five Romish additional ones, 'if the Church has the power of dispensing grace through rites of its own appointment,' which it is intimated it has.

"Transubstantiation, in Article 28th, is admitted, so far as 'a change in the elements' goes, and 'real super-local presence in the Holy Sacrament.'

"Article 31st is by no means directed against the Creed of the Roman Church as to the sacrifice of the mass, but only against 'actual existing errors in masses.'

"The celibacy of the clergy, Article 32nd, it is 'in the power of the Church to enjoin.'

"Article 35th does not require an assent to all and every part of the Homilies, because 'we sign not them, but an Article which does but generally approve of them.'

"The Bishop of Rome, Article 37th, still has jurisdiction in England, which is simply 'an event in Providence.'

"But I hasten to remark, what will immediately present itself to every mind, that tradition will end once more, if not arrested in its progress, in an open apostasy from Christ.

"I say, once more, for the apostasy of the Church of Rome began from the very point which it is the object of this discourse to oppose, the admixture of human tradition with inspired Scripture in the rule of faith.

"1. Already are the foundations of this apostasy laid, in the tenets I have just enumerated. If we once admit another Gospel, Antichrist is at the door.

"2. Already the chief Romish doctors are hailing the advances of our new divines, and are straining every nerve to regain their footing in the heart of our Protestant country. Rome conceives, and perhaps justly, that if she can resume her sway in England, her ascendancy throughout Christendom is secure.

"3. Already the method of argument adopted by the Romish schoolmen, and especially the Jesuits, is too exactly reproduced, as we have seen; and the bulwarks reared by our Reformers against the Roman idolatries and superstitions are now found by a subtle assailant to be not inconsistent with a belief in every one of the corruptions, which they were drawn up to condemn.

"4. Already the mystical piety of the Church of Rome is cast as a cloak over the most unscriptural doctrines and modes of worship; and the meek language of penitence and humiliation is used to conceal the worst kind of presumption in

explaining away holy writ, and throwing off the obligation of solemn subscriptions—one of the most fatal of all the symptoms, as it saps the foundation of moral judgment, and leads to pure fanaticism, the accounting evil good, and good evil.

“5. Already infidelity and scepticism are secretly spreading in our educated classes, as in Romish countries; whilst our common people are ready to crowd the road either of Chartism or superstition, as their leaders may direct.

“6. Already the best divines of the Church of England are treated with neglect, and are considered as taking the same ground in the interpretation of Scripture as schismatics and heretics, because they adhere to it as the rule of faith.

“7. Nor are her most enlightened prelates honoured, except in words, and so far as their office is concerned; whilst they are slighted and passed by, as to any deference paid to their ‘godly judgment.’

“The apostacy is thus at hand. These are pregnant symptoms. Two or three steps more, and it has accomplished its work. General prevalence, persecution, and public recognition and establishment, alone are wanting.

“8. If the Lord Christ should give us up, as a Church and nation, to the general prevalence of these traditions, as to a strong delusion to believe a lie, as St. Paul speaks concerning the Papal Antichrist, and resigns us to the domination of tradition and another Gospel, the apostacy would be really begun.

“9. Persecution for the profession of the truth would quickly follow. Nor would our pretended liberality of sentiment, our national freedom, or our high tone of civilization, be any bar to its progress. Even the piety and learning, the talents and station in society, the influence, purity of intention, and sincerity of the present leaders, will only accredit and augment their errors. No enlightened student is ignorant that the Church of Rome was never led by her Thomas à Kempis and François de Sales, her Pascal and Quésnel, her Nicole and Fénelon, her Bossuet and Borromeo, her Bourdaloue, Massillon, and St. Vincent de Paul, and a few such names; but by the general spirit of persecution and tyranny over the conscience, produced, and produced uniformly, by her Antichristian system for twelve centuries, on the mass of her members throughout Europe and the world.

“10. Public recognition and establishment, resembling the proceedings of the Council of Trent, and of the Popish sovereigns throughout Europe, soon after

the Reformation, would accomplish and finish the apostacy. This recognition, be it remembered, will not be the commencement, but the awful but too natural termination of previous declines.

“But it is time for me to close this long, but most important argument. I have established, I trust, the case I undertook to prove.”

Such is the Bishop of Calcutta's catalogue of evils resulting from the fundamental error of uniting anything human with holy writ as the rule of faith. He fortifies his remarks in an Appendix, in which he touches, with many corroborative and illustrative extracts, upon the following matters:—General features of Tradition Scheme; Supposed ambiguities of Scripture; Meditation on Scripture; Tradition bringing in another Gospel; Charity towards other Reformed Churches; Mystical Piety of Traditionists; Possible falling of a Church; and the Traditionists' condemnation of Jewell, and other eminent Fathers of the Anglican Church.

We now turn to the reprint of the English translation of Daille on the Fathers; not of course intending to review an old book, and one so well known to biblical and ecclesiastical students; but on account of its abutting upon some important questions now under discussion. We predicted, at the outset of the Tractarian scheme, and in our controversy with Mr. Newman, that the attempt to raise the Fathers to an undue elevation would rather end in their losing a portion of the estimation in which they are justly held, than in their receiving any accession to it. And what has been the fact? We venture to affirm, that, even among a large number of those who, with the excited expectations raised by the announcements of Dr. Pusey and his colleagues, have addressed themselves to the

study of the selected patristical treatises lately printed, or reprinted, in English translations, there has been a vexatious feeling of disappointment;—for the Fathers have not proved to be what they expected;—while on the other hand, in order to shew the hollowness of the inflated panegyrics, several publications have been issued, in which many of the faults, follies, and mistakes, of those devout and venerable, though fallible, men have been collected and exhibited to the public gaze in their unveiled deformity. Scholars knew the facts; and could make ample allowance for the defects of the Fathers, in consideration of the Pagan education of many of them; the ignorance and prejudices of the age in which they lived, and of which they partook; the spirit of superstition and mysticism which soon began to overrun the visible church; and other circumstances; but not so the mass of readers, who are surprised to find in their writings many things so fanciful, puerile, absurd, or unscriptural, that a Sunday-school child in these our degenerate days would be ashamed of them: Thus they are being tried by an unfair standard, and are losing ground in public estimation, because men look for what it is unreasonable to expect. We would recommend, therefore, both to their factots and their calumniators, if they have not time and ability to wade through a fair portion—say a hundred Greek and Latin folios—of their writings, in order to form an original estimate, to peruse at least such a treatise as that of M. Daillé, from which they will gather some notable matters which enter into the argument. Daillé has the name of being very harsh in his conclusions respecting these holy men; and certain it is, that the chief

object of his treatise being to shew their imperfections and mistakes, in reply to those who make them authoritative arbiters of faith, the picture is far less bright than it would have been, had he been selecting their beauties and excellences. But it is not true that he is a mere scavenger of faults; his object is far larger and more edifying. He undertakes to shew as follows:—that it is difficult, if not impracticable, to ascertain the opinions of the ancient Fathers upon the matters of controversy between Protestants and Romanists, seeing that there is very little extant of the writings of the first three centuries:—that the writings extant treat of other matters:—that many of them are forged, supposititious, or of later date:—that those which are considered authentic have been corrupted by time, ignorance, malice, or pious fraud:—that they are difficult to be understood, on account of the languages and idioms which the Fathers employed, and their rhetorical flourishes and logical subtleties:—that the writers often conceal their private opinions, and say what they did not believe; either in reporting the opinions of others; or disputing with an adversary, against whom they make use of whatever they are able; or accommodating themselves to their auditory:—that the same Father did not always throughout life hold the same doctrine; so that his pages are at variance with each other:—that it is necessary, but difficult, to discover what they hold as certain, what as probable, and the degrees of their belief:—that we ought, if tradition is made authoritative, to know the opinions, not only of one or more of the Fathers, but of the whole ancient church, which it is very difficult to discover:—that we ought to

know whether an opinion was held by the church universal, or only by some portion of it :—that it is impossible to know exactly what was the belief of the ancient church, either universal or particular, as to any of the controverted points :—that the testimonies given by the Fathers are not always true or certain :—that they acknowledge that they were not infallible :—that they did not set up to be authorities, and that their writings abound in mistakes and oversights :—that they erred in divers points of religion, not only singly, but many of them together :—that they contradict each other :—and that as both Protestants and Romanists reject such of their opinions as do not suit their taste, the pretence of their being authoritative judges is set aside.

Such are Daillé's averments ; and though in his treatise some things are overstrained, and others are not sequent, it is impossible not to admit that he has for the most part overwhelmingly proved what he asserts. Nor need we as sound Anglicans fear the issue, on the ground that Daillé was a Presbyterian ; for though the Reformers and many other divines of the Church of England refer to the Fathers in their controversies with the Romanists, more perhaps than non-episcopal Protestants are wont to do ; and though also in our discussions with the latter, the records of the early church stand us in good stead, as testimony to facts ; we do not set up the Fathers as authorities, any more than they do. We indeed go a step beyond Daillé ; as for example where he says, " I confess that some of the early Protestant writers, as Bucer, Peter Martyr, and Jewell of Salisbury, and in a manner all the later ones, allege the testimony of the Fathers ; but it is

only by way of confutation, and not of establishing anything ; they do it only to overthrow the opinions of the Church of Rome, and not to strengthen their own." We go a step further ; for Anglicans do use the testimony of the ancient church to " establish " and " strengthen " many " opinions "—as for instance the propriety of baptism, the observance of the Lord's-day, and Episcopacy as opposed to Presbyterianism. We cannot indeed use it to rebut one opinion without so far aiding another. But as we use it only for testimony, not authority ; not making it, as the Romanists do, a concurrent rule of faith with Scripture, but asserting, as much as the French Protestant Church, to which Daillé belonged, that inspired writ is the sole rule ; there is no essential difference of opinion among true Protestants upon the subject ; but all are opposed to the doctrine of Rome. And indeed Daillé himself frequently refers to the Fathers in the same manner as sound Anglicans do. Thus he remarks, in the opening sentence of his preface, that " The fundamentals of religion are both clearly delivered in Scripture and expressly admitted by the ancient councils and Fathers ; " and he says (Book II. c. 2.) that " the Apostles' creed, and the determinations of the first four general councils, are assented to and approved by all the Protestant party ; " so that, after all that has been said of late of the reverence of the Church of England for the first four general councils, her " assent and approval " is only in common with that of " all the Protestant party." Not that the alleged consent is so great a matter ; for the Act referred to of the first of Elizabeth, (anno 1558) only says that the queen's commissioners should not condemn as heresy



anything that had not been so adjudged "by the authority of the canonical Scriptures, or by the first four general councils, or any of them, or by any other general council, wherein the same was declared heresy by the express and plain words of canonical Scripture." In this injunction there was no declaration that the decrees of councils are authoritative; on the contrary, Scripture is made the sole standard, and the decisions of councils are to be tried by it; all that is intimated of the first four being that they had been thus tested, so far at least that they had not declared anything to be heresy which the Scripture had not condemned. The whole is merely a direction to the commissioners not to proceed against persons as heretics upon insufficient grounds; or, as Bishop Gibson says, "for every thing which the church of Rome thought fit to call heresy." The heresies condemned by the first four councils were acknowledged both by Papists and Protestants to be condemned by Scripture; so that there was here no difference of opinion; but in regard to all other matters, either Scripture must be adduced, or if the decisions of councils were alleged they must be shewn to be scriptural. So much for this oft-referred-to clause in an obsolete statute; for the provision which from the first was only a civil ordinance, unsupported by ecclesiastical authority, dropped by the suppression of the high-commission court; besides which, it was superseded by the Act of the 13th of Elizabeth, which sanctions the Thirty-nine Articles agreed upon in Convocation, and says nothing of the first four councils; though it recognizes the doctrine that general councils may err and have erred.

The declaration, so much relied on, of the Convocation of 1640, that Socinianism is a "damnable and cursed heresy, being a complication of many ancient heresies, condemned by the four first general councils, and contrariant to the Articles of religion now established in the Church of England," is still less to the purpose as an acknowledgment of the binding authority of those councils. It is merely a remark that the Socinian heresy was condemned by those councils as it is by the Anglican Articles; a truth which no man doubts; and it was condemned because it is unscriptural. But even if the words applied to the point at issue, the canons of this Convocation are not binding, for they were never confirmed or acknowledged either by the Church or State, but were repudiated by both.

We do not always concur with Bishop Warburton; but what he remarks of the Fathers, in speaking of Daillé's treatise, is, we fear, to a wide extent, too true. He says: "These men, by taking the Greek philosophers to their assistance, in explaining the nature and genius of the Gospel, had, unhappily, turned religion into an *art*; and their successors, the schoolmen, by framing a body of theology out of them, instead of searching for it from the Scriptures, soon after turned it into a *trade*." "When the avarice and ambition of the Romish clergy had, by working on the superstition and ignorance of the people, erected what they call their hierarchy, and digested an ecclesiastical policy on the ruins of Gospel liberty for the administration of it, they found nothing of such use for the support of this lordly system as the making the authority of the Fathers sacred and decisive. For having introduced numerous errors and

superstitions both in rites and doctrine, which the *silence* and the *declaration* of Scripture equally condemned, they were obliged to seal up those *living oracles*, and open this new *warehouse of the dead*. And it was no wonder if in that shoal of writers (as a poet of our own calls it) which the great drag-net of time hath inclosed, and brought down to us, under the name of *Fathers*, there should be some amongst them of a character suited to countenance any kind of folly or extravagance. The decisions of the *Fathers*, therefore, they thought fit to treat as laws, and to collect them into a kind of code under the title of *The Sentences*." Warburton goes on to say that as both Protestants and Papists appealed to the *Fathers* as decisive authority, the latter were enabled to support their credit "against all the evidence of common sense and Sacred Scripture; till at length M. Daillé, an excellent writer among the reformed, observing that the controversy was likely to be endless; for though the great corruptions of Popery were later than the third, fourth, and fifth centuries, to which the appeal was usually made, yet the seeds of them being then sown, and beginning to pullulate, it was but too plain there was hold enough for a skilful debater to draw the *Fathers* to his own side, and make them water the sprouts they had been planting:—observing this, I say, he wisely projected to vary the method both of attack and defence; in order to which he composed a discourse on the true use of the *Fathers*, in which, with uncommon learning and strength of argument, he shewed that the *Fathers* were incompetent deciders of the controversy now on foot; since the points in question were not formed into articles till long after the ages in

which they lived." "This," adds the bishop, "was bringing the *Fathers* from the bench to the table; degrading them from the rank of judges, into the class of simple evidence; in which too, they were not to speak, like Irish evidence, in every cause where they were wanted, but only to such matters as were agreed to be within their knowledge." Had he stopped here, continues Warburton, "his book had been free from blame; but, at the same time, his purpose had in all likelihood proved very ineffectual; for the obliquity of old prejudices is not to be set straight by reducing it to that line of right, which barely restores it to integrity. He went much further; and by shewing occasionally that they were absurd interpreters of Holy Writ, bad reasoners in morals, and very loose evidence in facts, he seemed willing to have his readers infer, that even though they had been masters of the subject, yet these other defects would have rendered them very unqualified deciders."

The Bishop goes on to state, that the work produced powerful effects in England; the more learned amongst our nobility emancipating themselves from the general prejudice. But, still more he says, "it gave birth to the two best defences ever written on the two best subjects, religion and liberty, namely, Chillingworth's *Religion of Protestants*, and Bishop J. Taylor's *Liberty of Prophesying*." Daillé has been ever since the chief storehouse from which those who have denied the authority of the *Fathers* have taken their materials.

We turn to the next treatise on our list, Dr. Couard's *Life of Christians* during the first three centuries, translated by Mr. Bernays, as an alleviation after the

foregoing strictures upon holy men, whose failings it is painful to notice, and which those who have entered into their labours ought rather to veil than expose, did not the claim set up on their behalf, of being infallible authorities, render the exposition necessary. Far more grateful is it with Dr. Couard to contemplate their life of love; their zeal in prayer; their serious view of their holy calling; their deadness to the world; their constancy under persecution; their public worship; their holy seasons; and their civil, social, and domestic life. The translation of Dr. Couard's discourses forms a recent number of the "Biblical Cabinet," a work which we have several times taken occasion to notice, as containing, in a cheap and accessible form, in the English tongue, many valuable treatises of hermeneutical, exegetical, and philological theology. Dr. Couard, however, is not blind to the failings of the Fathers, but he contends for the purity, to a considerable degree, of the three centuries comprehended in his range; as for example in the following instance.

"Distinct from the baptismal vow, was the so called *exorcism* or formula of the expulsion of the evil spirit, which was pronounced over the person to be baptized. We find the first certain traces of this no earlier than the second half of the third century, when the desire for that which was external, and gratifying the senses, and love for empty ceremony, was daily increasing and becoming more prevalent in the ordinances of religion. They imagined that unbelievers were really and actually possessed by the evil spirit, and applied to the baptism of all heathens, as though the evil spirit dwelt in them bodily, the formula of exorcism which they were accustomed to use over those who were called demoniacs, or possessed. Neither the Scriptures, nor the early church, knew any thing of such notions; and we have therefore rightly given up this formula of exorcism at the baptism of our children, and use at this sacrament

no other formula than that which the Lord himself has commanded."

Mr. Bowdler's pamphlet, which follows next on our list, illustrates our remark as to the re-action which may be expected from exaggerated statements. The author, we need scarcely say, is not "an irreverent dissenter," as Froude flippantly and falsely called Jewell, but a man whose name, and that of several of his amiable, well-gifted, and devout relatives, is honourably known in connexion with church publications and church institutions. The late benevolent Mr. Thomas Bowdler was regarded as a model of an orthodox layman; zealous for the church and its ordinances; and opposed to what were then considered innovating societies and practices. He published several works (not theological,) his last being characteristically devoted to providing church accommodation for the poor at Swansea. His sister, Miss H. Bowdler, was still more extensively known as the biographer of Elizabeth Smith, and the writer of several publications, particularly her popular "Sermons on the Doctrines and Duties of Christianity;" which being published anonymously, Bishop Porteus, taking them for the composition of a clergyman, is said to have written to the bookseller, to offer the author a benefice. Of the sons of Mr. Bowdler, John, our old correspondent, whose writings were posthumously collected and published in two volumes, was among the most highly-gifted and esteemed young men of his age; but his early death was not premature, so early and blessed was his preparation. The Rev. T. Bowdler, Rector of Sydenham, another brother, has published "Sermons on the nature, offices, and character of Jesus Christ;"

and we believe some other works ; and he is well known in connection with the Christian Knowledge Society, and some other church institutions. Mr. Charles Bowdler, a third brother, the author of the pamphlet in our hands, is also highly esteemed for many deeds of piety and philanthropy, and is not unknown as a writer, by his memoir of Mr. Howells, and other works. Assuredly then Mr. Bowdler, thus nurtured in ecclesiastical precincts, could not have addressed himself to an examination of the present controversy in a spirit unfriendly to episcopacy, or church-order ; yet having examined the matter, he thinks himself compelled to come to the following conclusions.

" 1. There is, in Scripture, no absolute appointment of any system of church government.

" 2. Nor any example of such a system as is contended for by the advocates of apostolical prelatial succession.

" 3. There is no sufficient proof of any descent from the apostles.

" 4. The line has been broken repeatedly.

" 5. There has been a flood of intervening corruption.

" 6. The initiatory rite itself has been wanting in its valid administration.

" 7. There was an abandonment of the whole system and scheme at the Reformation, when the Church of England became a distinct church.

" It remains only that a little be said on the consequences and results of that with which the Jews were intoxicated of old, and many like-minded Christians are intoxicated still.

" This at least is no matter of speculation or conjecture : it is already on record in the history of the Church of Rome. And if much that is corrupt in the faith and practice of that church has not yet been avowed and adopted, sufficient indications have been afforded of the length to which some of the leading advocates of the system under consideration are willing to go.

" 1. Tradition with all its infirmity is substituted for the truth of God.

" 2. There is a reservation of the leading truths of the Gospel.

" 3. The character of the church of Christ is changed. She is made to stand in the place of the Redeemer,

whose work is marred. His atonement is incomplete, his righteousness insufficient. His intercession and the office of the Holy Spirit are both put aside.

" 4. Spirituality is buried in the grave of forms.

" 5. The sacraments are surrounded with superstition, and changed in their nature and use.

" 6. And the Scriptures being put aside as an imperfect revelation, new doctrines are taught, new sacraments instituted, new observances are required, on the alleged foundation of the Catholic Church, as being the authoritative interpreter of all that is written, and the equally authoritative revealer of the mind of the Spirit.

" 7. Ceremonies are multiplied, and the kingdom of God is no longer righteousness and peace and joy in the Holy Ghost. The office of the ministers of the Gospel is of course entirely changed, and their true character lost. ' Their assumed prerogative is to offer sacrifice to God, and intercede with him for the people, instead of being faithful stewards, dispensing his word, and pointing out the only path through faith to salvation. They are supposed to be alone initiated in the mysteries of the faith ; to be in immediate communication with its Divine Founder, and to influence, if not actually administer, the judgments of heaven.'

" Thunders more awful than those of Sinai are heard. All is discouragement : the object of the Christian ministry in their hands being apparently to try how difficult, how painful, how uncertain the Christian's course can be made with that ministry, and how impossible without it !

" In a word, their steps are dark, their ministrations mysterious ; suited rather to the office of a priest of some heathen mythology than of ambassadors from Christ, ministers of the everlasting Gospel, whose feet are beautiful upon the mountains, as those that bring glad tidings, that publish peace.

" The aspect which it wears towards those of other communions is fearful in the extreme. No purity of faith, no labour of love, no personal piety, no manifestation of the fruits of the Spirit, will avail anything. Though steadfast in faith, joyful through hope, and rooted in charity, they pass not through the eye of this needle, and shall not see the kingdom of God.

" Nevertheless, what saith the Scripture ? The Lord knoweth them that are his. Under whatever form of ecclesiastical polity a man may live, it still holds good, and is an infallible truth, that if he believe and obey the Gospel

of our Lord Jesus Christ, he shall be saved.

"The worth of episcopacy is readily granted. High antiquity, every thing short of apostolical origin and appointment, is conceded to it, with all of privilege and authority that can be asked for it on that account. What is denied to it is heavenly birth; its asserted institution by our Lord or his apostles; and the consequent claim to that exclusive purity which belongs to any stream whose fountain is divine."

Mr. Bowdler had previously remarked:—

"To avoid the possibility of mistake, however unimportant such a mistake might be, I desire to express my hope that nothing may be found in the following pages to indicate an undervaluing of episcopacy, as being now beyond comparison preferable to any other form of ecclesiastical polity; or of the Church of England itself as a blessing to the dominions in which it is established. All that I desire to combat is the alleged necessity of Apostolical Succession to that Episcopacy, leading as it does to an undue exaltation of the priesthood, and to the evils that follow in its train."

Now seeing how highly Mr. Bowdler values Episcopacy practically, we can scarcely doubt that if it had not been for the overwrought statements of which we have lately heard so much, he would have been well content to allow himself and his neighbours the happy enjoyment of that form of ecclesiastical polity which he esteems to be "beyond comparison preferable to any other," without thinking it necessary to publish a pamphlet to shew why he does not consider it of divine right. For ourselves, notwithstanding all the difficulties which he urges, and most of which are familiar to those who have carefully examined the question, the arguments in favour of the divine appointment of episcopacy appear to us not only to preponderate, but to be solid and satisfactory. The compilers of the preface to the Ordination offices in our Prayer-book, consi-

dered the matter so clear, that they could not believe that any person who carefully weighed the proofs could doubt about it. They say, "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's church; bishops, priests, and deacons." Evidence, however, strikes men differently; and perhaps the writers of the Ordination preface intended tacitly to include what Wheatly on another occasion has expressed by the words "without prejudice." He says: "Now it is plain to any one who will read the Scripture *without prejudice*, that there were three distinct orders of ministers in the Christian Church in the Apostles' days, which were designed to continue to the end of the world." Wheatly and the compilers of the Ordination preface thought the point so lucid that if any man failed to arrive at their conclusion, it must be for want of reading "diligently," or from reading with "prejudice." And we confess that when we look at the bearings of the whole matter, or take only two or three leading points, such as the case of Timothy and Titus, and the Angels of the Apocalyptic churches, the question as to its essential characters seems to us so well settled, that, we repeat, we are not shaken by the objections which have been urged, and many of which are condensed and presented with great ability by Mr. Bowdler, with whom however we will not now debate the question; first, because it is quite beside our present subject; secondly, because a volume would not suffice for it; and thirdly, because even if we wrote one, we could only say what has been already said in many, and better than we could say it, but Mr. Bowdler thinks not satisfac-

torily. That he has read "diligently" as a considerate Christian, though a layman, is not questioned; and "prejudice" against episcopacy he could have none, for he was educated in it, and says that he loves it, and believes it to be not only lawful, but the best system of church government; so that we the more lament that so careful and conscientious a man has not been able to work his way a step higher. But our chief object, in this cursory notice of his pamphlet, was only to shew the reaction caused by the Tractarian system; the results of which are so monstrous, that a calmly-judging and scripturally-enlightened mind must instantly feel there is something wrong somewhere; and though to us it seems clear that the fault is in an intermediate part of the chain, many, like Mr. Bowdler, will trace it back to the very first link—the divine appointment of episcopacy; and such men will not be silenced by the authoritative brow-beating of the Tractators, who, instead of calmly reasoning the matter upon scriptural grounds, speaking "as to wise men," and, like St. Paul himself, adding, "Judge ye what I say;" superciliously place themselves on a popish elevation of infallibility, and tell the laity that their duty is to listen and obey, and not to argue. But men *will* argue; and, where concerns of high import are involved, it is not only their privilege, but their duty, to examine for themselves; and they will not be, and ought not to be, silenced by the Hildebrandian, Tridentine, Smithfieldian, and Inquisitional argument, that the voice of the clergy for the time being (even if it could be collected, which it cannot; or were unanimous, which it is not;) is the voice of the Church, and the voice of the Church is the voice of God. The pamphlet of Mr.

Bowdler is perhaps but the first-fruits of a harvest of controversy upon the first principles of church government; and though for ourselves we are prepared to maintain, not only as Mr. Bowdler admits and contends for, that episcopacy is lawful, expedient, and the best form, but also that it is of divine sanction, we do not disguise from ourselves the fact that an able Presbyterian, or even a Congregationalist, may place the facts of the case in such a light, that not a few nominal Episcopalians, unacquainted with the real merits of the question, and unwilling, or unable, to follow out a course of inferential reasoning, may be dazzled and led astray by the glare of what they consider lucid argument. It so happens, as every well-informed friend of episcopacy knows, that the most weighty considerations by which its apostolic claims are supported, are not those which appear loose upon the surface; so that the first step of a person who believes prescriptively, ignorant of the real facts, may be backward, in order that he may recede from untenable ground, and tread on that which is solid. For instance, an unlettered man educated as an episcopalian, not meeting with the word "priest" in the New Testament, as applied to an order in the Christian ministry; further, not knowing that the word is only a corruption of *Presbyter*,\* and that *Presbyter* is the Greek for *Elder*, with an English termina-

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\* Our readers cannot have forgotten their amazement at finding the "Wakefield *Sacerdos*" contending in our pages that *Priest* is not *Presbyter* but *Sacerdos*. Well said the Bishop of Oxford—in one respect—that he feared more for the disciples than the teachers; for if our readers will turn to one of the early tracts, No. 5, they will find "the teachers" admitting, what their Wakefield disciple doubted, that "our English word *Priest* means *Elder*."

tion; and again, not knowing that no part of the real question hinges upon the word "bishop," as used in the New Testament, becomes puzzled, and seems to have lost ground when a non-episcopalian (whether Presbyterian or Congregational) begins with some fragmentary small Greek to shew him that bishop does not mean bishop, or priest priest. He is not aware that episcopalians build nothing upon the use of convertible and interchangeable words, either in the original or as translated. Even if Timothy had been distinctly called in the New Testament Bishop of Ephesus or Titus of Crete, episcopalians would build nothing merely upon that nomenclature as regards episcopacy being a distinct order from presbytery; for presbyters are admitted to have been called bishops; the disparity is proved by other considerations. But this the unlearned do not understand; when they read of a bishop in the New Testament they think of a distinct order; and when set right upon this point by a litigant against episcopacy, instead of an advocate for it who wishes them to comprehend the real facts, they are prepared for the conclusion that having mistaken the sense of a word they are wrong altogether, and that "there is not one word about bishops, as a distinct order, in the New Testament."

Now the right way to prevent this consequence is to shew even the most ignorant of our flocks, as may be done, the substantial grounds upon which episcopacy rests; and not to tell them that the laity, especially the unlearned, are to believe what the Church believes; and that each man's own parish priest is to him, in effect, the church. The Anglican clergy ought to be prepared for, nay to court, strict investigation;

but then they ought to take care, so far as they are concerned, that it shall be conducted in a fair and even friendly spirit. But it will not be so if it is to be in opposition to a spirit of priestly domineering, and lording it over God's heritage. Men will in this case be glad to find a flaw in the title; the wish will be father to the thought; and the advocate for episcopacy as a divinely appointed order, will not have to commence with a friendly, candid, able objector, like Mr. Bowler, who upholds and loves the institution, though not on exclusive grounds, but with hard, cavilling, levelling, and scornful opponents, who will feel delight in treading episcopacy to the ground, with all its appendages, as in the days of the Commonwealth.

And here we mark with much concern the conduct of some among us, especially of the sect of the Tractators, who are doing all that in them lies, motive only excepted, to raze the foundations of the Anglican Church. We are still more grieved to see the Tractarian spirit which has gone abroad among our fellow-churchmen in Scotland, where Laudism is so rife and rampant, that it is actually courting persecution by Popish assumptions. Even the bishops of that church, though more discreet than some of their younger clergy, have discarded the word "Episcopal" from their documents, in order to assert that there is not, and cannot be, any church which is not episcopal; and instead of saying, as heretofore, "the Episcopal Church in Scotland," they call themselves "the Reformed Catholic Church in Scotland;" and so describe and sign themselves officially in the circular by which they apply for aid for the erection of a college. The people of Scotland are in a flame of indignation at this do-

cument, by which they are in effect told that the Established Church of Scotland is no part of Christ's Catholic Church, and that it is not Reformed; that it is only Samaria, Rome being our true "home," though unhappily it is rather bitter at present against its penitent children. The Archbishop of Canterbury and the Bishop of London have stedfastly opposed this spirit in the Christian Knowledge Society; and many English clergymen and laymen who wished to befriend our sister Episcopal Church in Scotland, will decline responding to an appeal which makes them declare that there are no Christians in Scotland who are not of that church.

We have included in our list the absurd, and not very seemly, book, entitled "On Sex in the World to Come," for the purpose of shewing how perseveringly the disciples of the Tractarian school are interweaving their notions with all subjects and discussions. The Reverend writer argues that "there is sex in souls;" that therefore angels and glorified spirits are male and female; that "the die in which our (human) bodies are cast is the one universal die used throughout the creation of God for all spiritual beings;" that there is Platonic love in heaven; that heaven would not be heaven without it; that it is "a paradise of sense though not of sensuality;" that it were absurd to suppose that a woman "on whom love and homage have always waited; whose pure but impassioned nature has never been without its counterpart objects, to whom friendship however noble would be but an insipid exchange for those keener and more exquisite feelings which are to her as the breath of life . . . exchanging the caresses of parents for the adoring fondness of a husband;

to whom the tones of love have become a want; . . . in whose gay halls neither mirth, nor song, nor dance have ever failed . . . whose heaviest sin it was to look askance upon her pretty self reflected in some crystal brook . . . that the heroine of this sentence" would be happy in heaven if there were not sex, or dance, or impassioned nature, or adoring fondness; that we shall have "personal loves" in heaven, not a "placid and equal good-will for that raptured love we prize here so dearly;" that "the Almighty has made woman the chief depository of his most godlike attributes;" nevertheless that when he willed to transfuse into mankind his own likeness, "two sexes" were necessary, for "either alone would have formed a most mutilated and defective image of the divine qualities;" that there are the heroic virtues and the gentle graces; and that the actions ascribed to angels are so "dissimilar and uncongenial," that "they evidently require for their performance opposite, if not incompatible, moods of mind and temperament," so that it is incredible "they could both be executed by the same beings;" that the difference is such as implies "a difference of sex to account for," as for example that female angels watch over infants, and male angels execute martial deeds; for surely, says Mr. Haughton, "they to whom it was given to wield the brandished sword of God, and to hasten our lingering parents out of Eden, could not have been beings of a kindred mould with those who bear especial favour to children, and love the innocent brightness of their countenances, and haunt them night and day, and cause a crysome child to smile;" that it is "a baseless fancy that the bliss of angels is ever full and unvarying," for that they



“have the taste and experience of sorrow” as well as of pleasure; that their existence is chequered with “the flush of hope, the joy of victory, and the agony of disappointment;” that both angels and the spirits of the just in heaven are ambitious; for that “ambition is a portion of our spiritual nature;” that angels and saints in glory are not in an indefectible state, but may fall, “for we shall be as much under probation as ever, though with constantly diminishing chances of ultimate defection;” that it is “through the form we love the soul” upon earth, and therefore shall do so in heaven; and that “this difference of soul,” which the writer predicates of men and women upon earth, will in heaven, as here, “have its outward and visible sign in corresponding difference of body.”

We should not have troubled our readers or ourselves with this sample of absurdities, and worse, had it not been that the deeper object of the volume is to reprobate and ridicule what the Reverend author sneers at as “Calvinism,” “spiritual” religion, the fanatical notions of “nonconformists” within the pale of the Church, and so forth; and to hold up to admiration the doctrines of the far-famed Tracts for the Times. Well might the Bishop of Oxford say that he had more fear for the disciples than for the teachers; for Mr. Haughton’s degree of B.A. leads us to conclude he is at present only in the ranks of the former; though, like Deacon Palmer, he has made good progress, and writes a Tractarian proselyting book under the veil of a treatise on sex in the world to come. He expects no favourable reception from your Calvinists; of whom he says there is “an admirable and not exaggerated picture” in “Holy Wil-

lie’s Dream,” which, if our faint recollections do not deceive us, is a composition of gross profanity and blasphemy; nor does he expect to make much impression upon your sour “spiritual” people; but he has good hopes of his fellow Tractarians. The “spiritual domination of the divines of this school,” that is, fanatics, puritans, evangelicals, and the like, “has been found oppressive;” but, adds he, “Their ascendancy is beginning to fail; another standard [the standard of the Oxford Tracts] has been raised; and numerous votaries are already enlisted unto it.” These Tracts, he says, “are not the silly fulminations of the platform, nor the loudly-applauded piety of the committee room;” but “they have revived principles of the highest value;” which he hopes will lead the way to the admission of his doctrine of sex in the world to come. He says:

“We have been led in these remarks, [about the Oxford Tractators as opposed to those ‘Nonconformists’ within the church, who, by their hypocrisy, ‘enjoy all the comforts of an establishment,’] from a consideration of the different manner in which the theological parties in question [the Tractators and their opponents,] would receive the [Mr. Haughton’s] doctrine of angelic influence. On this, as on nearly every other subject within the range of religious controversy, not only are their positions different, but their whole tone of feeling is contrasted; and this not in religion only, but also in literature and the arts, [we suppose for not admiring such works as Mr. Williams’s Cathedral, or superstitious paintings in churches.] The two systems, as Mr. Newman correctly informs us, (see Froude’s Remains, Second Series) are not *divergent*; they are *contrary*. We have sufficiently indicated our [Mr. Haughton’s] preference, and to which we incline.”

What a compliment to Mr. Newman! We think Dr. Pusey and Mr. Keble will not grow vain upon their participation in it. Mr. Haughton has good hopes of them, that as he admires

their tracts they will adhere to his hypothesis. He is one of Mr. Williams's pupils in the matter of "reserve;" for, he says, "What a profanation is it to a high and holy subject to be constantly borne upon the lip, and discoursed of to promiscuous assemblages, instead of being concealed in the heart, and only occasionally disclosed. How different from that sacred modesty and *reserve* which is natural to all true and profound emotions;"—so incorrect, according to Mr. Haughton, is the Scripture declaration that "out of the abundance of the heart the mouth speaketh;" so contrary to fact that when the psalmist was deeply musing in his heart, and the fire kindled, he "spake with his tongue." Mr. Newman will,

doubtless, be delighted to hear his disciple declare of our poor Anglican Articles, "We (Mr. Haughton) do not find in their scope for our faith;" as well he may not; for they do not assert many things which are included in his philosophy; as for example, that the Virgin Mary is "the Ark of the Second Covenant."

The questions under consideration are eminently important, and while we are writing some other publications have reached us, and we have begun to peruse the Rev. W. Goode's elaborate work, two thick closely-printed volumes: so that we think it best not abruptly to shut up the discussion.

(To be continued.)

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## VIEW OF PUBLIC AFFAIRS.

THE topics of the month do not demand extended remark. We deeply lament the sickness and mortality which have befallen the Niger expedition; but God has often permitted works of faith and labours of love to be accompanied by severe trials at first and success in the end; so that while there is cause for affliction, and humility, and much prayer, we by no means regard the benevolent design as frustrated. In connexion with this subject we greatly rejoice to witness the renewed and enlarged alliance of the chief European powers for the suppression of the Slave trade.

The Exchequer-bill forgery continues involved in somewhat of mystery, the chief criminal, Smith, having confessed his guilt, so that no new facts were elicited upon his trial. When we consider the circumstances of that extraordinary transaction, and the many other commercial crimes and frauds which are from time to time coming to light, all based upon the love of money which is the root of all evil, can we wonder at the urgency with which the word of God addresses the servants of Christ on this subject; as 1 Timothy vi. 10, 11, and elsewhere? Think, in Cave's bankruptcy, of the delusions by which a

scheming speculator induced more than fifty persons "of talent, credit, and respectability," including several clergymen, to subscribe 368,000*l.*, in sums varying from 5000*l.* to 20,000*l.* to work his Cornish mines; and which have resulted in most cases in severe distress, and in many in the ruin of themselves and their families. "Thou, O man of God, flee these things."

The Oxford Poetry Professorship has been a thesis of fruitful discussion during the month; as well it may, considering that on it hinges important and vital questions far beyond that of Mr. Williams's competency to discharge the duties of the office. We spoke in terms freed from exaggeration last month, when we said that the poetry of the author of the Cathedral is "dreamy, mystical, far-fetched, and often unintelligible;" and that its theology and devotion are drawn rather from "the mantled pool of monkish verse," than from "the waters of Zion and the Holy Fount of Siloa;" so that he is an unfit instructor to direct the poetical taste of the ingenuous youth of Oxford. But it is not a matter merely of poesy that is concerned; and with wonder have we seen it stated so to be by Mr. Williams's patrons. In the van comes

Dr. Pusey in his published Letter of Nov. 17, to Dr. Gilbert, urging Mr. Williams's claims, and denying that there is any reference to matters of controversy in putting forward Mr. Williams. But if not, why should Dr. Pusey, whose very name is connected with the obnoxious opinions obtruded by Mr. Williams, be selected to be his champion. But Dr. Pusey's own subsequent statement is the best reply to his argument. He says that "before our recent unhappy divisions"—that is, before the censure upon No. 90, but not before Dr. Pusey and the other "conspirators," as Froude called them, knew Mr. Williams's sentiments, though the body of the University might not—"he was generally thought by resident members to be marked out by poetic talent to fill the chair of poetry whenever it should become vacant." Now Dr. Gilbert denies that he had been so marked out; he says neither himself, nor many others whom he had inquired of, had ever heard Mr. Williams's name mentioned for the appointment till after the resolution had been formed to propose Mr. Garbett. It therefore appears that the "conspirators," who have for several years contrived by secret caballing and electioneering to influence University matters for the purpose of proselytism, had long fixed their eyes upon Mr. Williams; and took for granted that what *they* thought, was "generally thought." Nothing was to be publicly known till the mine was charged for explosion; the same influence that successfully worked its way to the British Critic, the Times Newspaper, the British Magazine, the Quarterly Review, and elsewhere, was "stealthily" planning the election to the chair of Poetry of the author of the Tracts on Reserve in communicating religious knowledge; and this with the triumphant declaration in their own publications, that poetry was a powerful instrument of influential suasion.

So again Lord Dungannon, of Christ Church, a zealous Tractarian, published a letter disclaiming all reference to theological considerations in the matter;—it was a mere Parnassian concern;—but when he became chafed he forgot himself, and issued a second letter in a bitter spirit of acrimony, stultifying his first by maintaining that Mr. Williams's election is necessary, in order "not to give that party" (some party which he calls "self-styled Evangelical;" men within the Church "fit to become members of a Presbyterian synod;" and whose doctrines "are as dangerous in their extreme to the moral good of society, as can be the result of the worst

errors of Popery;" in short all who object to impious reserve in setting forth God's truth—) "a signal triumph, and thereby establish for them a stronghold, in Protestant, orthodox, and Episcopal Oxford." His Lordship here lets out, that himself and his friends *do* regard the Poetry-Professorship as a theological "stronghold," and the election to it as "a signal triumph" for some "party" or other; as no one doubts they did from the first, their object being to gain a stronghold and signal triumph for Tractarianism. As to the nonsense about the "self-styled Evangelical party;" to keep out which Mr. Williams's friends are "to throw themselves into the breach;" Mr. Garbett is not so "self-styled," or styled by others; and the sound "Tillotsonian," or "orthodox," party, as they were called,—if we must have such names—are as zealous in this matter as the "party" called "Evangelical;" that is, the old party of the Reformation; the party of the Thirty-nine Articles which the Tractarians cordially hate, and try to set aside by Jesuitical glosses.

Contrasted with Lord Dungannon's letter we rejoice to notice that of Lord Ashley, which is firm, frank, and Christian. His Lordship says:

"The Rev. Mr. Williams aspires to be a moral teacher; the Professor of Poetry in a Christian University must impart to his writings and his lectures, frequently on secular, always on sacred subjects, those sentiments and principles which he believes to be essential to the propagation of the truth. This we should expect of a layman—we should demand it of a minister." . . . . "I have endeavoured, then, to ascertain the principles of Mr. Williams, and I have found that he is the author of the tract entitled, Reserve in Communicating Religious Knowledge. There is no power on earth that shall induce me to assist in elevating the writer of that paper to the station of a public teacher. I see very little difference between a man who promulgates false doctrines and him who suppresses the true. I cannot concur in the approval of a candidate whose writings are in contravention of the inspired Apostle, and reverse his holy exultation that he had 'not shunned to declare to his hearers the whole counsel of God.' I will not consent to give my support, however humble, towards the recognition of exoteric and esoteric doctrines in the Church of England, to obscure the perspicuity of the Gospel by the philosophy of Paganism, and make the places set apart for the ministrations of the preacher, whose duties must mainly be among the poor, the wayfaring, and the simple, as

mystic and incomprehensible as the grove of Eleusis."

The controversy has elicited many astounding facts. Mr. Golightly, who has been for six years a resident graduated member of the University, affirms that about ten "fellows of colleges and clergymen of the Established Church are taking advantage of their respective positions to propagate Romanism;" that the Rev. W. Ward, fellow of Balliol College, a zealous Tractarian, had admitted that Mr. Newman "is no longer opposed to Rome;" that Mr. Ward himself has been a visitor of Dr. Wiseman's at Oscott College; that the Rev. J. Bloxam, fellow of Magdalen, was the individual who introduced Mr. Sibthorp to Dr. Wiseman; that a popish bishop has been staying at Oxford, and receiving and returning academical visits; and that "A Fellow of Exeter has expressed his belief that seven years hence the Churches of England and Rome will be re-united; some cross themselves in public worship, others make genuflections, others openly praise the Jesuits, talk of *Saint Ignatius Loyola*, have plans for taming refractory bishops, and talk over what they shall do in their day of triumph with the clergy who reject their views."

The Newspapers teem with alleged facts of a similar character. The *Limerick Reporter*, a Romanist publication, says:—"The conversion of the Rev. Mr. Sibthorp has been followed by that of many other ministers of the Establishment. The Catholic colleges in Lancashire, Cheshire, and Staffordshire contain, at this moment, many postulants undergoing probation previous to their reception into the bosom of the Catholic Church, and the greater number of these postulants are clergymen ordained according to the Protestant formula." The *Courier* states:—"The Rector of Leadenham, in the diocese of Lincoln, in the fervency of his desire for the Pusey doctrine, introduced into the church a moveable cross, and an altar with a pair of candlesticks and burning tapers, administered the holy eucharist at an early hour in the morning by taper

light, and adorned the back of the surplice with a cross. The prayer-books also bore the emblem of the cross, and on the roof of the building the Litany is painted in Latin. These things, and various devices and ceremonies, the Bishop has ordered to be removed, and the plain decorum of the Church service to be observed in its performance." The *Morning Herald* says:—"It has been recently proclaimed from the pulpit of St. Mary's, at Oxford, in a discourse preached and published by the Rev. Professor Baden Powel, that the Popish ceremony of auricular confession is notoriously administered by certain Puseyite clergymen to their deluded devotees."

"The *Oxford Chronicle* says:—"Mr. Newman, Vicar of St. Mary's the Virgin, is building several sets of chambers for the reception of young men (candidates for orders, or for monastic institutions in contemplation), in his parish, at Littlemore. And we beg to direct the heads of colleges to an investigation of the fact, whether several young men, bound by oath to celibacy and monastic vows, are not now receiving a gratuitous education in the University, from parties who have no special interest in them. The Bishop of Oxford, where is he?"

But enough:—alas, too much! The approaching election will shew what are the sentiments of the University upon these fearful matters. We cannot doubt the issue; and we earnestly pray that it may please God to overrule it to his glory and the welfare of his Church.

We are glad to find our venerable friend, the Rev. J. H. Stewart, reminding godly men of the duty and privilege of commencing the New Year with special prayer for our beloved country, for our church, for all conditions of men, and for the enlargement of the Redeemer's kingdom. His paper is doubtless in the hands of many of our readers, and we earnestly second his exhortations. Amidst the dark clouds which hover over the land, he justly points out many bright and animating prospects.

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## ANSWERS TO CORRESPONDENTS.

Philalethes; W.; R. E.; C. W.; B.; W. N.; A. C.; A.; A Clergyman; S. L. E.; are under consideration.

Correspondents who wish for answers to questions not of general concern, should send their address.

We cannot concede to A. T. that it is unscriptural or uncharitable to call such heresies as Arianism and Socinianism, "God-denying."

We can inform Pastor that the Lord's Supper was *not* administered to either of the condemned criminals, Blakesley or Ward. We need not enter into particulars, but being acquainted with them, we can attest that the excellent chaplain of Newgate, in the discharge of his painful duty, exercised in both cases a wise and godly discretion.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THOUGHTS ON JOHN vii. 22, 23.

*For the Christian Observer.*

THE important principle which our Lord asserts in the sixteenth and seventeenth verses of the seventh chapter of St. John's Gospel—namely, that truth can be taught to man by God alone; and is by Him communicated only to sincere and simple souls—He proceeds in the twenty-third verse to apply to the conviction of His hearers. He points out to them, in their present proceedings with respect to Himself, an awful and necessary consequence of that principle, of which the conduct of the Jews, throughout the New Testament history, furnishes abundant and melancholy illustration. He proceeds to shew that through the want of that sincere and simple spirit, not only was the soul deprived of the internal teaching of God, which alone could bring truth into real contact with the faculties and affections of the inner man: not only was the *spirit* of truth, as revealed in the Divine word, sealed up and hidden from the soul; but that even the *letter* of truth was perverted by it to dangerous and pernicious purposes. The dim and partial light which alone could make its way through this corrupt and clouded medium served but to lead into paths of prejudice, error, and hypocrisy. The fair proportions of truth were distorted and deformed by a prejudiced and partial view.

Hence it was that men could learn without remorse to bribe the friend, to act the traitor, and to betray the innocent blood; then say, without one awakening of conscience, to the anticipations of despair, "What is that to us: see thou to that,"—yet at the same time scrupulously refuse to put into the treasury the thirty pieces of silver, because it was "the price of blood." Hence men could learn to suborn false witnesses to effect a murder; and when this resource failed, only because "their witness agreed not together," could procure by intimidation and clamour the legalized murder of the innocent; "If thou let this man go, thou art not Cæsar's friend:" "Away with him; Away with him; Crucify him:"—yet at the same time scrupulously refuse to enter into the judgment hall, lest they should be defiled, but that they might eat the passover. Hence men, as in the case before Him, could circumcise a man upon the Sabbath day,

that the *ceremonial* law of Moses should not be broken; and yet, in direct violation of a far more solemn and important command of the *moral* law of Moses, could go about to kill Him, because by the exertion of a miraculous power, at which they themselves marvelled, He had "made a man every whit whole on the Sabbath day."

It is here worthy of remark, as affording a strong negative proof of the peculiar sanctity of the Sabbath, and of its divinely sanctioned claim upon our observance under the Gospel dispensation, that in the numberless and daily recurring controversies respecting it, in which our Lord was engaged with the Jews, while He distinctly asserts that "the Son of man is Lord also of the Sabbath," yet never in any instance does He confine His defence to the assertion of this right, which undoubtedly He would have done, had it been His design to abolish the Sabbath, and to blot out of the moral law, previous to its introduction into His new dispensation, this apparently isolated ceremonial. It should ever be remembered that our Lord stood in the attitude of one whose grand aim and object it was to elevate Himself and His dispensation upon the tottering ruins of the ceremonial fabric,—of what the Apostle styles "the weak and beggarly elements" of the law, which had now outlived their usefulness, had decayed and waxed old, and were ready to vanish away. But while He asserts His right as Lord of the Sabbath, against the cavils and opposition of the Jews who denied his Messiahship, and therefore objected to this exercise of the Divine prerogative; yet, as man's Great Exemplar, He uniformly appears, after He has asserted, to waive this right, and to rest His defence upon the principle that "it is lawful to do good on the Sabbath day,"—"to save life rather than to destroy it." He not only defends Himself, but convicts His adversaries, by shewing that there are three classes of works which, under the sanction of this principle, it is lawful to do on the Sabbath day,—works of piety, as when "the priests in the temple profane the Sabbath, and are blameless:" works of mercy, as healing the sick; works of necessity, as ministering to or rescuing their cattle: and that while they themselves unhesitatingly practised the last of these, though evidently the least suited to the sanctity of the Sabbath, all the acts objected against Him were of the two former classes, and the performance of which a spiritually enlightened mind would have at once seen, entered into the very essence of the Sabbath's holiness. I said all the acts objected against *our Lord*; for it is remarkable, that in the only instance in which a cavil had been raised respecting a work of necessity, namely, the plucking and rubbing in their hands the ears of corn on the Sabbath day, the charge was made, not upon our Lord himself, but upon his disciples. "Behold, thy disciples do that which is not lawful to do upon the Sabbath day." While they, without any hesitation, loosed their ox or their ass from the stall, and led them away to watering, He loosed from her bonds a "daughter of Abraham whom Satan had bound, lo, these eighteen years:" while they sought after a lost sheep which had wandered into the wilderness, or delivered from the pit one which had fallen into it, on the Sabbath day, He sought after the lost sheep of the house of Israel, and cast out devils: while they circumcised a man upon the Sabbath day, that the law of Moses should not be broken, He made a man every whit whole on the Sabbath day.

Thus does our Lord illustrate, by the example of their own present

conduct, the two great truths which He had just asserted, "my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God." Thus does He convict them of deep delusion and heinous sin in this, that whereas Moses gave them these three commandments, to circumcise on the eighth day: to keep the Sabbath: and not to kill: all undoubtedly to be strictly observed, as the commands of God, but whose comparative importance, if they conflicted, no spiritually enlightened mind could for a moment hesitate at deciding in favour of the last; they, from carnal and prejudiced motives, from a spirit of partial and compromising obedience, disturbed from their due order and distorted them; and while, in a conflict of these precepts, they themselves infringed upon the letter of the command, "Remember the Sabbath day to keep it holy," in order that they might preserve inviolate the mere typical and ceremonial precept of circumcision; while they "circumcised a man on the Sabbath day, that the law of Moses should not be broken," they felt no scruple nor apprehension at violating a prime command of that law, and unquestionably the most important of the three precepts, "Thou shalt not kill;" and this, because our Lord, in evidently fulfilling the spirit of the law, which would "have mercy and not sacrifice," had appeared to them to infringe upon its letter; because, in the exercise of that love which the Apostle, and which truth itself tells "is the fulfilling of the law," He had "made a man every whit whole on the Sabbath day."

The abrupt and seemingly irrelevant remark concerning circumcision, parenthetically introduced at the twenty-second verse, ("not because it is of Moses, but of the Fathers") must have some object and meaning: and it appears to me that, viewed in connection with the occasion of our Lord's discourse, and the charge made against Him, it may be designed to guard and enhance the sanctity of the Sabbath. It may perhaps imply, that had Moses instituted circumcision, he would have so regulated the time and order of its administration, as to reserve the Sabbath from the performance of a bloody, and therefore, but for the precept, a defiling work, which no necessity absolutely demanded. But finding it as a precept to the Fathers, and its administration on the eighth day, without any reserve of the Sabbath, sanctioned by their uniform practice; and merely adopting it into the law, he was not instructed to make a change which, without adequate cause, would disturb the habits and shock the feelings of centuries. Hence a man might receive circumcision on the Sabbath day,—not perhaps, as the text of the twenty-third verse reads it, "that the law of Moses," meaning thereby circumcision, "should not be broken,"—for the preceding verse distinctly asserts that circumcision is *not*, strictly speaking—in fact except by adoption—the law of Moses; but, as our margin reads it, "without breaking the law of Moses," without breaking that which is in a peculiar and emphatic sense "the law of Moses," namely, the Sabbath; which, though in some degree recognized by the Fathers, yet, as to its strict rest and high sanctification, looked back to the law of Moses for its origin and rule. "If then," our Lord argues, "a man on the Sabbath day receive circumcision, without breaking the law of Moses," that is, the Sabbath, "are ye angry at me because I have made a man every whit whole on the Sabbath day?"

There is evidently here a striking and pointed contrast, and I cannot but think that it was so designed by our blessed Lord, between the

nature and character of the work which they without hesitation performed on the Sabbath day, and *that* for the performance of which they were keenly incensed against him: for so not only their conduct in going about to kill Him, but the very term which we translate "angry," and which is the same with that applied by Peter to Simon Magus, "the *gall* of bitterness," implies. But the contrast is important, not merely as between the severe and gracious character of the works themselves, but also as between the dispensations which these works typified, and which it was our Lord's object, respectively, to supersede, and to establish. The one harsh, painful, bloody, inflicting a wound which its subject must seek elsewhere to heal, for the law provided no miraculous cure for the wound and suffering which it inflicted on its subject in this its initiatory and characteristic rite:—the other mild and gracious; preferring "mercy to sacrifice," the weightier matters of the law to mere ritual observances; administering the healing balm; not killing but giving life; not mutilating, maiming, and slaying, by harsh prohibitions, awful denunciations, and tremendous sanctions, addressed to the carnal man, but by the powerful energy of a divinely imparted and quickening Spirit regenerating the nature, and making "*ὅλον ἄνθρωπον ὕγιη*," the whole man sound, through its ministrations on the Sabbath day.

Such is the Gospel in its object, and, when received by a quickening and realizing faith, in its effects:—it makes the whole man sound. It fulfils, as far as is compatible with the circumstances of fallen man, the ardent aspiration of philosophy after the *mens sana in corpore sano*. The temperate and unsensual habits which it teaches, and the placid tempers which it creates, powerfully tend to promote a healthful physical constitution; and when I contemplate Moses and Elias, those colossal types of temperance, appearing in glory on the mount of transfiguration with their glorified Lord, I cannot but add, to prepare the body for a glorious resurrection to a new and better mode of being. But it is in healing the diseases, otherwise incurable, of a sin sick soul, and restoring it to perfect soundness, that the Gospel puts forth the excellency of its power. It quickens into spiritual life the soul dead in trespasses and sins, and gives to it a healthful action, when paralysed through want of the energy of that faith which "is the substance of things hoped for, the evidence of things not seen," and which ever "worketh by love." It opens the blind eyes of the inner man distorted by prejudice, beclouded by the fumes of sensuality, to see the true character and infallible tendency of the objects with which it is conversant, so that it is no longer deluded by superficial character, and can "judge, *not* according to the appearance, but judge righteous judgment." It purifies man's affections, so that he is no longer the impotent slave of headstrong and impious passion, but has will and power to follow the dictates of conscience, and the sober judgments of unwarped and unprejudiced reason. His understanding appreciates all his interests by their intrinsic and real value, and, conscious of immortality, graduates those interests upon a scale which stretches into eternity. His heart responds to every legitimate appeal to the affections, which the judgment of truth does not refuse to sanction, and quickened into spiritual life hears, and knows, and answers, the still small voice of that invisible Guide "whom having not seen he loves." And whatever at the bidding of heart and head the hand findeth to do, it doeth it with all its might.



The voice of his experience is no longer that of merely speculative philosophy—

—“*Video meliora proboque,  
Deteriora sequor* :—

Nor even that of the impotent bondsman under the law, vainly struggling against the hateful and hated tyranny of corrupt nature, “the good that I would I do not; but the evil which I would not, that I do.” “O wretched man that I am! who shall deliver me from the body of this death?” No. The grateful voice of his happier experience is, “I thank God through Jesus Christ our Lord;” for “when I am weak” in a deeply felt sense of my own utter impotency to good, and am compelled to fly for help and strength to One that is mightier than I, “then am I strong in the Lord, and in the power of his might:” and “can do all things through Christ which strengtheneth me.” There is not only this healthful and duly proportioned action of all the faculties of the soul on their proper objects to indicate the soundness of the whole man, but there is an harmonious concord, a fine sympathy, between head, and heart, and hands,—between the thinking, feeling, and acting faculties, which indicates that the subtle link which once connected them, but was ruptured by the Fall, has been re-knit; and that the ethereal fire of heaven, the quickening and sanctifying Spirit of the living God, can again freely pervade, impregnate, and vivify, the whole man.

J. M. H.



#### PRACTICAL THOUGHTS ON INSANITY.

*For the Christian Observer.*

THE derangement of that noble fabric, which we denominate the *mind* of man, is a subject so unspeakably important, and, by the very force of association, so powerfully affecting, and, at the same time, one that requires so consummate a delicacy of touch in those who handle it, that I cannot, without some reluctance, enter on the consideration of it. Yet I do honestly believe that the sober and Christian development of the painful topic may serve to promote the interests of true religion, and the happiness of the human race. Thus we may be led to feel our immense obligation to that Being who continues to us the gift of reason; to meditate on those causes of its disturbance which are subject to the control of man; to perceive the fatuity of those theorists, who would trace a close if not a necessary connection between religion and insanity; and thus we eventually see that a true faith in the Son of God is a special preservative of the understanding, amid all the trying vicissitudes of this mortal life.

First, then, the reflecting Christian will learn from every instance of mental disorder in his fellow-creatures, to bless *God* that he himself retains the precious attribute of reason. Instead of merely pitying those who are afflicted with the loss of it,—and I need not say, without daring to seek his amusement in the contemplation of their errors and extravagances,—he will feel unfeignedly thankful that he is able still to exercise the faculties of his own mind for rational and religious purposes. Such a man will not be unmindful of the beautiful association of St. Paul, where he says, “The spirit of power, and love, and of a sound mind” (2 Tim. i. 7). In how many ways “a sound mind” may be exhibited, for the benefit of mankind, will be

no unmeaning question with those who are sensible of its value, of the ends for which it was bestowed, and who look up to its Almighty Author for grace rightly to employ it. Here the pious reader may take occasion to adore Him, in proportion to the severity of those trials to which his reason has been subjected, and which it has happily withstood. That "the Gospel of Christ" has been a means of upholding the mental structure, when buffeted by temporal afflictions, is a fact to which I may advert before I conclude my paper.

Next, it is of prime importance to the interests of humanity, as well as truth, to trace, with all possible exactness, the prevailing causes of that malady to which the intellect is liable. Not that I can fully execute so hard a task, especially within the limited compass of the present remarks. For in Dr. Halloran's (the Physician to the Cork Lunatic Asylum) account of those "causes" in his pamphlet on Insanity, he states not fewer than *seventeen*; nor is it a little remarkable that, in giving to his reader the proportion in which each operates, he makes that of *religion* to be very considerably the least. (This work comprehends the period from January 1798 to June 1818.) The most prolific causes of derangement in *males*, according to his report, are Excess in drinking, namely, 103; Terror of the Rebellion, 61; Loss of Property, 51; Hereditary, 41; Religious Zeal, 11. Cases of insanity appear to have been less numerous with regard to females. Of the above sources of insanity "excess in drinking" is set forth as decidedly the chief. What a warning to the young to shun that degrading, that destructive habit, and indeed every approximation to it. Would that certain moralists, and religious teachers too, were as anxious to shew the real tendencies of intoxication to impair and finally to subvert the human understanding, as they too often are to represent the *supposed* tendency of religion to produce an effect so terrible. How much even a single act of over-indulgence, in the use of "strong drink," may impair, first the stomach (an organ most delicate in its structure) and ultimately the nerves, is, I believe, beyond the reach of the ablest and nicest calculation. The fact, however, is so clear, that no man of middle age, of moderate observation, and correct feeling, can have failed to notice and lament it. Drunkenness, when it assumes the shape of an established habit, is in truth so formidable a monster, that neither mind, nor character, nor property, generally speaking, can either escape or survive its grasp. It is that *boa constrictor* of the moral world, which fascinates and winds around its *unnumbered* victims, to their speedy and (unless the grace of God most marvellously effect their rescue) inevitable destruction, not only temporal, but eternal.

Dr. Halloran has omitted excess in *eating* in his catalogue of the causes of insanity; but that it is one, and is incalculably mischievous in its operations on the human mind, no medical practitioner will question. But the fact is so lamentably obvious that common sense alone is required in order to ascertain it. Who that ever marked the intellectual history of man, can be ignorant of the morbid excitement (commonly called *nervousness*) which results from the loaded stomach, and the consequently oppressed state of the digestive system? Epilepsy, which involves something like mental paralysis, is very commonly produced by habitual indulgence at the table. Hence it generally appears that gluttony, as well as drunkenness, in all its grades, by making an exorbitant demand on the energies of the human stomach, disorders the nerves that are connected with it,

and so ultimately disturbs the brain, in which they centre. Thus *madness* is indirectly, but not very unfrequently, produced.

How fatally the excessive toils of men of talent and ambition, and of many who have no pretensions to either, wear and tear the understanding, till its contexture is materially impaired, the testimony of all thinking persons may without difficulty prove. Look to those who are elevated to distinguished offices in the State ; observe those who are absorbed in continued mercantile pursuits ; regard the lover of money in all the intensity of his thirst for perishable riches, in all the anxiety of his soul for their safety and even accumulation ; and then ask, if that degree of labour, which sometimes on the Lord's Day they unremittently encounter, does not commonly enfeeble, and not seldom overthrow, the most clear, the most vigorous, the most educated, the most enlarged mind ? Self-destruction (as in the case of certain persons of our day, who were men not of religious but of *worldly* enthusiasm) has been the monitory termination of such devotedness to secular pursuits, and so far substantiates the truth of my general conclusion, that, when things temporal are our idols, we sacrifice to them our time, our sleep, our health, our Sabbaths, our conscience ; and thus, having rendered ourselves destitute of " a sound mind," we plunge perhaps adown the precipice of self-murder. The history of our own country, during the last thirty years, will abundantly warrant the above assertion.

Passing over many other causes of the malady in question, I would proceed to answer those who tell us that *religious zeal* is a prolific source of madness ; who draw the most fearful inferences against every indication of such " zeal ;" and who never strike so loud and so deep a note of vacancy, as when *pious enthusiasm* (as they would perhaps term it) is their subject. Here something is to be granted, but much denied, to the objector. I grant that the religion of Christ, in spite of all the peace that gathers on its breast, and all the unearthly hopes that sparkle on its brow, may be so injudiciously cultivated, as to overstretch the human mind, and consequently to disturb its health. But what is the amount of my concession ? Simply this : that religion, like everything else that greatly interests our feelings, and exercises our thinking powers, may possibly produce an injurious effect upon the latter. Not indeed as *religion*, not as an instrument of God's mercy to our souls in Christ Jesus, but merely as a matter of vast and unspeakable importance. I deny, too, that the principles of Christianity, however vitally held, or unceasingly contemplated, are chargeable with the result that I am considering. No more (and Dr. Halloran, if yet alive, will scarcely dissent from my conclusion) than arithmetic, algebra, mathematics, &c. &c., with the mental malady of those who, to an unlimited extent (as did Sir Isaac Newton, at one time, to his cost) make them their respective studies. In the latter case, as in the former, it is not the subject matter, but the mode in which it is treated, and the degree to which it is pursued, that causes the calamity of madness. For instance, I was once told by a fashionable silversmith in London, that the man who had engraved the map of the terrestrial globe on a silver globular urn, then exhibited in the shop, had lost his reason on having completed about two thirds of his performance ; yet who would be so venturesome as to conclude that there was any necessary connection between the art of

the engraver and the disordered condition of his intellect? The right conclusion (if we would distinguish between remote and proximate causes) would be this—as our mental like our bodily frame is “fearfully and wonderfully made,” so without the strict observance of those wise and wholesome rules, which are compatible with the entire surrender of the heart to Christ, we may, as religionists, suffer from an overwrought and exhausted mind.

That the evil most adverted to is far, far short of an epidemic, I have already generally remarked, when quoting from the pages of Dr. Halloran. Such, then, being confessedly the fact, and the large majority of the young, the rich, the titled, being devoted to any study rather than that of revelation, to caution us against the mental injuries that the latter may possibly inflict, is something like admonishing a man slowly recovering from illness, to shun those dangers which may be connected with too robust health. Well does Hannah More somewhere express herself upon the point in the following striking manner: “to hear the solemn dehortations which are frequently given from the pulpit against religious excess, might almost lead one to infer that our English gentry and nobility are a set of spiritual enthusiasts.”

The last point to be submitted to the consideration of the reader, is that preventative to insanity which is supplied by true religion. She is very unkindly treated and materially wronged, when we recount those sad and indeed rare instances in which either the perverted contemplation of her sacred verities, or the too incessant study of them, has overstretched the powers of the understanding; and, at the same time, overlook those in which, by her benign influence, she has preserved and even invigorated them. I now particularly refer to those whose natural character is that of mental disquiet, morbid irritability of temper, and that sensibility which is alive to the most minute perplexities and vexations, and which magnifies every affliction that our Heavenly Father may dispense to us. When the Gospel of Christ is effectually lodged by His Spirit in the breast of such unhappy persons, is it not like the vernal breath that diffuses serenity and sweets in scenes so lately disturbed and desolated by the blasts of winter? Does it not resemble the sun that dissipates the darkest clouds, and arrays the compass of creation with light and life and gladness? They best can answer these inquiries, who have tried what the vital profession of the Christian faith can do for us in our trials and afflictions. It is theirs to testify, like St. Paul, “when I am weak, then am I strong”—“none of these things move me”—and “we are troubled on every side, yet not distressed; we are perplexed, but not in despair”—“as sorrowful, yet always rejoicing” (2 Cor. iv. 8, and vi. 10). The same Divine “Comforter” who so becalmed and gladdened the Apostle, can becalm and gladden others, and indeed actually does so in not a few remarkable cases of severe sorrow. Witness the patience of those sufferers, who are spoken of by a modern authoress, Mrs. Schilmelpenning, in her deeply interesting account of the persecuted Jansenists in France; witness too the Christian heroism of those who are more recently recorded in Mons. D’Aubigné’s History of the Reformation in Germany, as having glorified their Saviour in the furnace, and who, notwithstanding all the severities of their last imprisonment, rejoiced in his ‘everlasting love to His redeemed people, and in the view of His approaching

glory: witness also many who are poor and needy; many who are orphans and widows; many who pass tedious days and sleepless nights, and who are still (I myself have seen such blessed sufferers) calm, patient, contented, and at times joyful, in tribulation; their reason unimpaired, and their hearts unbroken. How is such a state of things to be fairly and satisfactorily accounted for? How—but by referring to the Gospel of our Lord and Saviour as that minister of peace and consolation, which, under the grace of God, is commensurate with all our needs, and can turn our sorrow into joy.

Here it should not be forgotten, that of those wretched beings who have died by a suicidal hand, very few are to be found who were remarkable for religious earnestness. For my own part, after much inquiry, and no trifling observation, (and as one who has now seen more than *sixty* years) I may declare that I never yet knew above four persons at the most, who, while truly devoted to their Saviour, perished by their own hand. Of course I would except those who labour under hereditary derangement, and such also as may be brought on either by organic injury or disease. Very memorable too, and not a little in point, is the history of the poet Cowper, who, before the verities of the Gospel had entire possession of his heart, made several efforts to destroy himself, but who, after that felicitous event, and amid all his depressions, seems never to have contemplated that dreadful act.

The view of the subject might easily be extended, but I trust that I have not overlooked any one important branch of it. My aim has principally been to place in its true light, and practically considered, one of the most painful visitations to which humanity is subject, and one that is too commonly regarded under false aspects, to the dishonour of God, and to the injury of the souls of men.

May I be permitted to say in parting, and more especially to those who are beginning their mortal race, Prize your reason as the good gift of God; do not becloud and enfeeble it, and so ultimately subvert it by such evil habits as both conscience and Christianity forbid; keep aloof from those "poms and vanities" which are apt to captivate the heart, so as occasionally to disorder the understanding. Dread those fashionable pursuits, which not only consume time, but also exhaust your energies, and thus leave you a prey to nervous irritability, and perhaps to eventual derangement. Come not near the precipice. Fly from all sensual excess as the deadliest enemy of reason. But cherish those Christian principles, and practise those religious duties, which are friends to abiding peace and unclouded happiness. More particularly "wait upon the Lord" in daily meditation on His word, and in the spiritual observance of His own holy day. Be instant and earnest in your supplications at the throne of grace. Become familiar with the history of your Redeemer's cross, and with the prospect of that eternal crown which He has prepared for them that love Him. Secure, as far as may be practicable, both bodily and mental health by temperance, by activity, by rest, and by the regular enjoyment of the invigorating breath of morning. Next, when charged with a certain unsoundness of intellect, because of your steadfast determination to take Jesus, and not the world, as your example; say with the wise, patient, and unshaken Paul, "I am *not mad*, but speak forth the words of truth and soberness." (Acts xxvi. 25). Hope not to be accounted prudent by those deluded and

miserable beings, to whom "the preaching of the cross" is "foolishness"—or to be approved by those who substitute tradition for Scripture, the forms for the spirit of religion, and the sacraments for the Saviour. Let it be enough for you that God has made you "wise unto salvation through faith that is in Christ Jesus;" and that those only will be accounted madmen on the great day, who blindly, daringly, and obstinately "neglect His great salvation." ΠΙΣΤΙΣ.



ON THE NAMING OR DEDICATION OF CHURCHES.

*To the Editor of the Christian Observer.*

I AM disposed to come to your conclusion, in your paper last month upon Kettlewell's service at the dedication of the church vessels at Colehill, that the consecration, or setting apart for the service of God, of churches, ought to be considered as including the perpetual sacred appropriation of their canonically-enjoined furniture; but that it were not well, for many reasons, to have any special formulary for dedicating fonts for baptism, or cups, flagons, and patens, for the administration of the Lord's Supper; much less bells, organs, and vestments. There should on the one hand be decency and reverent association; but on the other, care should be taken to avoid even the appearance of superstition, and of inordinate exaltation of trifles to the neglect of weightier matters. The law of the land very properly considers church apparatus as presented irreclaimably, to be used as long as wanted, or till replaced by something more seemly or convenient; but there is nothing of sanctification imparted to inanimate matter by the use of it for holy purposes; and in these days, when some among us are making a mighty stir to revive a soul-destroying system of manipulated religion, every genuine Anglican will see the necessity of keeping within that precinct of decorous observance, unmixed with fond devices, which our Church has scripturally traced out in her Articles, Liturgy, Canons, and Homilies.

And here I may take occasion to mention a popular error; namely, that the Church of England dedicates its churches to saints and angels. We dedicate them only to God; we consecrate or set them apart only for his service; but since, for convenience, they must have some name, there seems nothing wrong in calling them by that of some Apostle, or other New Testament saint whom we commemorate in our services. It is true that in popish days they were not only called after, but dedicated to, saints, or alleged saints; and the names are handed down by long use; but if we now mean only a designation, it is not a matter of sufficient moment to require a change, any more than the days of the week, or the months of the year, or many family names; which we should not now bestow, but which have outgrown their original intention. It is enough that in the case of new churches and chapels, we avoid superstition, and give no countenance to popish canonization. Mr. Gobat, the missionary, gave a very proper answer to the Abyssinian priests upon this matter. "They asked me if our churches bore the name of some saint, as Saint George, &c. I replied that, formerly, when our fathers were in ignorance, they consecrated, as is done in Abyssinia, the churches to saints; but that we have learned from the word of God, that all the saints and angels are ser-

vants like us, and that the least religious homage that is paid to any other than God is an act of idolatry, a sin; for which reason our churches are consecrated to God, as also are all the days of the year."

K.

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THE ODIUM THEOLOGICUM.

*To the Editor of the Christian Observer.*

THE Rev. J. W. Cunningham did well, in his lively little book of "Sancho, or the Proverbialist," to warn Christians against the too ready adoption of popular sayings, as if necessarily conveying solid truth. I have often thought of his remarks when I have heard the sonorous phrase, "The Odium Theologicum" used by persons who never took the pains to ask, in reference to religion, "What is truth;" and who seemed to make a merit of their ignorance and recklessness. I do not deny the melancholy fact, that theological controversialists have often lost their temper; or that where their tenets authorised or enjoined persecution, even the rack and the stake have been called in as arguments to aid a bad cause. But theological controversy is not more bitter than any other discussion which powerfully affects the feelings or the interests of mankind. Political squabbles are often far more intemperate; as well as disputes upon matters relating to rival interests in trade; nay, questions of science or literature have not unfrequently been agitated with the most violent acrimony. It is not then theology that is answerable for the result; but the frailties and passions of mankind, which, if unrepressed, whatever be the subject of consideration, lead to heat and asperity wherever there is intense anxiety.<sup>e</sup>

Thus viewed, we may well account for the odium theologicum; and though I do not justify it, this I am bold to say, that if a man feel deeply the importance of religious truth, and the value of the eternal interests at stake; if he is jealous for the honour of God, and solicitous for the welfare of immortal souls, he will, both in inculcating truth and refuting error, write with a strength and earnestness, which men who care nothing about the matter will denounce as dogmatical and intolerant. It has been often said that scepticism and indifference are the only true parents of charity. The saying is not true; for men without religion may be as fierce persecutors as the hottest bigots; and the gentlest demeanour towards "those who oppose themselves" is quite compatible with, and should spring from, a knowledge and love of the "truth as it is in Jesus." But thus much is doubtless veracious, that a man who feels uninterested in a question can speak with a lukewarmness which may pass for charity; while the self-same man is fierce when he is in earnest.

The moral of these considerations is, not that we should be indifferent, but that we should not be quarrelsome; not that we should betray the cause of what we believe to be sacred truth, but that we should defend it in a Christian spirit; not that we should not hate error, but that we should not hate those who are seduced by it; not that we should not be pointed, but that we should not be personal.

R. G.

## THE RESPONSIBILITY OF PRIVATE JUDGMENT.

*To the Editor of the Christian Observer.*

THE phrase "the right of private judgment," has an ill sound, because, owing to the pride and selfishness of man, everything contrary to law, order, social happiness, and the providential arrangements of God, is now-a-days made part and parcel of what are vaguely called "the rights of man." It were more true to Scripture to speak of the duty and responsibility of private judgment; according to what St. Paul says, Romans xiv. 4, 5, respecting ceremonial observances. "Who art thou that judgest another man's servant? to his own Master he standeth or falleth; yea he shall be holden up; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded (Marg. assured) in his own mind."

It is the duty then of every man in matters of religion to be "fully persuaded in his own mind;" he cannot avoid responsibility in the concerns of his soul by devolving them upon another; he will not be judged by proxy; his priest is not his God. True indeed it is his duty and his privilege to avail himself of instruction wherever he can get it; and the priest's lips ought to keep knowledge; but the Creator has given to us his own revealed word, and promised the aid of his Holy Spirit in answer to prayer in the use of it, so that we are without excuse if we do not exercise ourselves to understand it.

LAICUS.

—◆—◆—◆—  
"IT IS ONLY THE PRAYERS." ●

*To the Editor of the Christian Observer.*

PASSING lately through a country town on a Friday, and seeing the church doors open, I asked the clerk if there would be divine service there that morning. His reply was, "It is only the prayers, Sir." The same answer was once given to me at the door of a church in the vicinity of a cathedral on a Sunday afternoon, while the bells were ringing; and the clerk, upon my asking what he meant by "Nothing but prayers," drily added, "Nor that either, unless you and your friend should happen to step in to make a congregation; but we ring the bell." I suppose this was one of the various instances in which there was in former days a "full service," as it is called, in the morning, with prayers and catechising in the afternoon; but a lecture being endowed, or otherwise paid for, the lecture has been, of late years, transferred to the evening of the day; the old evening (or, as it is now often called for distinction, the afternoon) service, with its catechising, being omitted; the people attending only in the evening; though in some of the churches thus circumstanced, the afternoon bell still rings, and if a congregation were to assemble, the incumbent would be legally obliged to provide for the celebration of divine service. In others even the invitation of the bell has ceased. It does not fall in with my subject to offer any opinion as to the expediency of these changes; though I lament the loss of the public catechising, which might now be generally restored, as in most parishes there are National or Sunday schools. My only design was to protest against the unscriptural sentiment couched in the popular re-



mark of "Nothing but the prayers." Is prayer then only the garnishing for a sermon; something to be endured in consideration of what is to follow? Is God's house no longer "the house of prayer?" I do not undervalue sermons; they are of unspeakable importance, and they constitute no small part of the glory of the Reformation—for preaching had been almost disused previous to that event. Faith cometh by hearing, and hearing by the word of God; and how shall they hear without a preacher? But what does preaching profit without prayer? And besides, the prayers are preaching, for they embody the doctrines and precepts of the Gospel; and the large portion of God's own word which is introduced into the Anglican service is the best of preaching, being truth without mixture of error.

Assuredly then there is a grievous fault among us, if a congregation of worshippers cannot be gathered together without the bait of a sermon to attract them. Our clergy, I am aware, often and earnestly remonstrate with their flocks upon this subject; but I fear not generally with the success which were to be wished; for our week-day services are, for the most part, ill-attended; though there has been of late years much improvement, particularly on days of special observance.

But whether in this or any other matter let us not be deceived by specious appearances of good, so as to lose what is really solid. There are some among us who are urging the revival of the daily service at all our churches; but however pious the project may seem, it may well be questioned whether, reduced to practice, it would conduce to edification. In many parishes the attendance would be very scanty; in most the clergy are not sufficient in number to allow of this perpetual service; and it is futher to be considered whether, if daily attendance at the church were made a substitute for family prayer,—for that seems to be the idea—we should not lose the latter without securing the former. Taking the year round, we could not hope that the mass of families, servants, children, invalids, labourers, mechanics, professional men, and persons engaged in business—would, or perhaps could, go to church regularly twice every day, especially for a long service; whereas there is nothing to prevent most of them uniting in family devotion. It may also be doubted whether such an attendance, even if it could be secured, would not too often degenerate into a heartless or irksome ceremony. In colleges and elsewhere, the experience is not so encouraging as might be wished. It should further be remembered, that the extension of education, and the diffusion of the Sacred Scriptures, enable persons to acquire at home much scriptural instruction, which formerly the majority of the people could obtain only from the public reading of God's word. These remarks do not conclude against forms of prayer, especially for public use; or against as frequent a recurrence of the same form as may be found profitable; but our full ordinary service, twice a day, all the year round, is more than most persons can follow throughout with sustained devotion.

All this may be well admitted; but it affords no excuse for the neglect of the devotional services of the Church, on the ground that they are "only the prayers." We might in like manner say, in disparagement, "It is only family-worship," or "It is only reading a chapter;" or that a sermon is only a sermon. No means of grace ought to be lightly accounted of; and in a very high rank among the

Services of the sanctuary stand those of the Anglican church. It has pleased God signally to honour and bless them; and greatly do we slight our mercies if we neglect them; especially to gratify the love of novelty, and to titillate "itching ears." On this side heaven we shall find nothing to surpass them."

G. H.

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ST. PAUL'S CATHEDRAL NOT "A PLACE OF AMUSEMENT."

*To the Editor of the Christian Observer.*

I OFFERED a hint in your Number for January, 1840, to the "Society for the Diffusion of Useful Knowledge," to be so good as not to enumerate St. Paul's Cathedral among "places of amusement;" announcing to the public that it is open for that purpose, from the hours of nine to eleven and three to four, on week days, and from ten to twelve and three to five on Sundays; that is, at the hours of divine service. I am happy to say that in the almanac for 1841 the heading is changed from "Places of amusement open to the public gratuitously," to "Exhibitions, and other public places, open gratuitously." In the almanac for 1842, there is a further alteration; for instead of the words "On Sunday from ten to twelve, and from three to five," we read "On Sunday during the time of divine service." I am not aware whether this variation arises from any curtailment in the hours of keeping the doors open on Sunday, in order to prevent the sacred edifice being converted into a place of amusement; or whether—which I should hope—the Useful Knowledge Society means to suggest that a church, though "a public place," is open on Sunday only for "divine service," and not for sight-seeing or lounging. The copier of the Contents has, however, omitted to alter "places of amusement," as he ought to have done, the heading in the text having been altered. It would be well if the time (on week-days) during which the doors are open before and after service were enlarged, and the wandering about during sacred worship prevented. All men would thus see that the restriction was not for any paltry object, but for the veneration due to God.

To the places specified as open to the public gratuitously,—which formerly included the Tower of London, the British Museum, the National Gallery, St. Paul's, the East India House Museum, the Soane Museum, the Society of Arts, Hampton Court Palace, Kew Gardens, and the Dulwich Gallery—are now added, the London Missionary Museum daily, with an order from a Director; the United Service Museum, Middle Scotland Yard, daily, with orders from members; the Entomological Museum, Bond Street, every Tuesday from three to eight; and the College of Surgeons' Museum, Monday, Wednesday, and Friday, with orders from members.

RUSTICUS.

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ON THE VAIN-GLORIOUS AND PROFANE NOMENCLATURE  
OF BRITISH SHIPS.

*To the Editor of the Christian Observer.*

PERMIT me to renew the remonstrance which has been more than once urged in your pages against the vain-glorious and profane no-

menclature of many of our national ships, and which is a disgrace at once to our good sense and our professions of religion. Perhaps at the present time more attention would be paid to an energetic appeal on such a subject than in former years; for notwithstanding all our public sins,—some of which, such as rail-road Sunday-travelling, Sunday steam-boating, and our licentious minor theatres, are novel as well as flagrant—there is a strength of Christian principle in the land, which can make itself powerfully felt when it is fairly roused into action; as was auspiciously proved on various occasions;—witness the abolition of Sunday cabinet-councils, the frustration of the scheme for opening the London Post-office on the Lord's-day, and the successful opposition to an irreligious scheme of national education. If petitions were addressed to the Queen and to Parliament, and memorials to the Commissioners of the Navy, and attention were also called to the matter by remarks upon it in the newspapers and at public meetings, good taste, common sense, but far more Christian principle, we may hope, would put an end to a custom repugnant to them all. For is it not absurd to resort to pagan mythology, for the names of fates, furies, and fabled gods and goddesses, with their attributes, for names for British vessels? And is it not ridiculous, and unworthy of our national character, to choose names of bombast and braggadocio, as if we elevated ourselves and frightened our enemies by vaunting appellations? And is it not worse than absurd or bombastic to adopt names indicative of spite, fury, and revenge? I have not a Navy list at hand; but from memory I could make out a long catalogue of Gorgons, Furies, Heclas, Etnas, Devastations, Warspites, Revenges, Vindictives, Thunderers, Implacables, Thunderbolts, Vixens, Spitfires, and similar chimæras. The Bishop of Jerusalem went out upon his peaceful and Christian mission, on board the Devastation. What must the people of the East think of the omen; and what of the British character? While I am writing, my eye glances at the following announcement in the newspapers:—“The squadron to convey the king of Prussia to this country will consist of the Warspite, the Vindictive, &c. After this service the Warspite will take out Lord Ashburton on his mission to America. The Thunderbolt will be launched at Portsmouth in a few days.” A friendly monarch comes over to England to undertake the solemn office of baptismal sponsor to the infant heir-apparent to the British throne; and the vessels to convey and convoy him are the Warspite and the Vindictive. Lord Ashburton proceeds to our transatlantic brethren, to endeavour to bring various troubles and perplexing matters to a peaceful termination; and the Warspite is also his vessel. A queen's ship is about to be launched, and it is to be called The Thunderbolt, as if in mockery of Him of whom it is said, “The Lord sent thunder;” “the thunder of his power who can understand?” “the voice of thy thunder was in heaven;” “he gave their flocks to hot thunderbolts.”

To whom is the naming of our national ships confided? A well-educated school-boy would be ashamed of the vulgarity and puerility of such appellations. To persons of good taste, or self-respect, it is repulsive even to repeat such names as a matter of business; just as it is to inquire for the Tally-ho coach; or the Venus steam-boat; or the Red Rovers, Brigands, Masienellos, Mazeppas, Paul Prys, and Jim Crows, which figure in Patagonian characters upon our cheap

metropolitan conveyances. No doubt stage-coachmen and the conductors of omnibuses discern much wit and propriety in these appellations; but the Commissioners of her Majesty's navy might evince better education and better feeling. Names in plenty of a characteristic class might be found. Besides our kings and queens, we have a long list of eminent men—our memorable admirals alone would furnish a good list: or if we resort to moral attributes, are not Justice and Forbearance as good as Fury and Revenge? and Honour, Integrity, Truth, and Magnanimity, as Warspite and Vindictiveness?

I know not how others may feel; but I have often found my prayers hindered by the intrusive incongruity, when any occasion has occurred for offering up prayer for the crews of these ill-named vessels or the expeditions in which they are engaged. To a clergyman it must be painful to repeat: "The passengers on board the Vindictive and Warspite desire to return thanks to Almighty God for a safe voyage;" and I doubt not many a Christian officer and seaman is constantly grieved as he writes or utters the name of his "right little, tight little," nick-named vessel.

The mention of the launch of the Thunderbolt reminds me of the profane custom of what is called "Christening" ships; which I will not now dwell upon, as it has been heretofore protested against in your pages; but an earnest effort ought to be made to abolish both the bad names and the irreverent naming.

TOM TAUT.



#### TESTIMONY OF RESPECT TO DR. GESSNER AT ZURICH.

*To the Editor of the Christian Observer.*

I SUBJOIN the translation of part of a letter which I lately received from an endeared Swiss friend, (Mr. J. M. Usteri, one of the members of the Great Council of State at Zurich), who spent some time in this country, and is much attached to it. The great respect shown to the Rev. Dr. Gessner, on the occasion of his ministerial jubilee, appears to me an auspicious symptom of the return of a better religious spirit among the inhabitants of the city and canton of Zurich. A time was, in which not only Dr. Gessner, but also the late distinguished Antistes Hess, and the no less celebrated Lavater, had much to suffer from a spirit of infidelity on account of their steady adherence to the great fundamental truths of Christianity. May that better, that truly Christian spirit, completely triumph over infidelity and superstition at Zurich, in Switzerland, and in every part of the Christian world.

I am, with unfeigned respect, Reverend and dear Sir, Your's,

C. F. A. STEINKOPFF.

On the 21st of October we celebrated a Jubilee, in commemoration of the ministerial services rendered by my revered grandfather, Dr. G. Gessner, to the city and canton of Zurich, during a period of 50 years. It was also gratefully remembered that on that very day one hundred years ago, the late venerated Antistes Hess had been born; the year 1741 was also the centenary of Lavater's birth. The Evangelical Gazette contains an interesting description of this festive day, from which I extract the following particulars:

Early in the morning the gate of the official residence of Dr. Gessner was adorned with garlands of flowers by the teachers of the female school, with the appropriate inscription: "Thou shalt rise up before the hoary head, and honour

the face of the old man." Levit. xix. 32. At eight in the forenoon, deputations from the Council of Government, and the Council of Education, as well as deputies from the Theological Faculty, from the Municipal Council, together with the members of the Ecclesiastical Synod, and the parochial authorities, assembled in the various places previously fixed upon. Soon after nine o'clock the whole company went in solemn procession, amidst the ringing of bells, to the cathedral. When they had all entered, a festive hymn was sung by a numerous choir. A devout and animated prayer was offered up by one of the officiating ministers of the cathedral. A sermon followed, preached by the Rev. Mr. Tüsslin, the present Antistes of the Zurich clergy.

"Fifty years of faithful ministerial service present," he said, "ample ground for the praise of God; fifty years, replete with experimental proofs of the mercy of God, and of strength vouchsafed to an aged servant of Christ, may well tune the soul to loud and joyful Hallelujahs." But far from bestowing encomiums on man, he (the preacher) would rather direct the chief attention, and give all the praise, to God, and with this view he had chosen these plain words of Scripture: "Let the Lord be magnified, which hath pleasure in the prosperity of His servant." He took occasion from these words, to view the ministerial labours of his venerated predecessor in the office of Antistes in four different points of view.

1. With regard to the seed which he had sown in the fields committed to his care.
2. To the storms and tempests with which the fields thus cultivated by him had been visited.
3. To the beneficent rays of the sun, which had been shining upon them.
4. To the good fruit which the fields thus cultivated and the seed sown had already produced.

After a short enumeration of the various stations which Dr. Gessner had occupied in the field of the Church, and with regard to which he might apply the words of the Apostle: "His græce which was bestowed upon me was not in vain:"—he referred to the stormy seasons which, in the course of his ministry, he had experienced, especially to the times of infidelity and the prevalence of an awful apostasy from the Gospel of Christ, in the midst of which, however, he had been enabled to trust and to rejoice in "Jesus Christ being the same yesterday, and to-day, and for ever." In the course of a long ministry he had witnessed in his own native land a variety of political changes and revolutions, and lived under governments actuated by very different views and principles, but amidst all these fluctuations he had invariably preached one and the same Gospel, and found it confirmed by his own experience, that the Word of Truth possessed a divine power and efficacy, penetrating into the deepest recesses of the human heart, and piercing even to the dividing asunder of soul and spirit. It had afforded him the purest joy, when privileged to witness a revival of true religion among the people, to see a sacred flame of hallowed zeal for the cause of Scriptural truth, kindled in many a heart, and to hear many a tongue nobly confess, "that Jesus Christ is Lord to the glory of God the Father."

The Sun which had illumined the fields which he had cultivated, and fructified the seed which he had sown, was none other than Jesus Christ, that very Saviour, who had so emphatically proclaimed Himself to be the "Light of the world." In His school he had learnt that wisdom which is from above, and never had he presumed to set up any wisdom of his own, to the disparagement of that contained in the Word of God; but faithful to his ordination vows, he had preached the Gospel of Christ in its simplicity and purity. Some perhaps might lay it to his charge, that instead of progressing and advancing with his age, he had too long remained standing still in the old trodden path. But it may be justly replied, that not every progressive step taken in the period in which we live, is a real advance. He certainly had taken firmly his stand on the only true foundation, which is Jesus Christ; but resting as he did upon this, he had yet made a steady progress in a more constant and intimate communion with his blessed Lord and Master.

With respect to the fruit arising from the seed he had sown, it might be truly asserted, that much of it, and that of the noblest kind, was known to the Searcher of hearts alone, hidden as it lay in the secret recesses of the human soul, yet some had become manifest among those of whose youth he had been the guide, and in whose tender minds he had planted the first seeds of Christian knowledge and true faith. Not a few had been comforted by him on their sick and dying beds; here and there evident proofs of a fresh spiritual life might be traced, more interest begun to be taken in the spread of the kingdom of God; the Missionary cause, which he had warmly espoused, was visibly advancing from year to year. He had also rendered essential service to numbers by the wholesome advice he had given them, and proved a blessing to many of his clerical brethren whom he had addressed in

the solemn hours of their consecration to the sacred office of the ministry, or to whom he had spoken words of counsel and encouragement in their public and private assemblies. As undeniable witnesses might also be adduced the numerous members of his own family who had derived the greatest benefit from his instructions and his example.

Antistes Tüsslin, in closing his truly interesting and evangelical discourse, addressed a few words more immediately to his revered predecessor, expressive of gratitude for his past services, and of the best wishes for his temporal and spiritual prosperity; he commended himself to his prayer and blessing, and implored the benediction of the Most High on him. He next turned to the assembled clergy; in whose name, and in union with them, he made a renewed vow of ministerial fidelity in so solemn and affecting a manner, that the whole audience were deeply moved; closing with a short heartfelt prayer.

A hymn was now sung by the girls of the female school, and the orphan-house children; after which the venerated servant of Christ, the subject of this communication, ascended the pulpit. Deeply affected himself, and communicating his emotion to others, he began his prayer with the solemn exclamation, "My Lord and my God!" and after a few words expressive of his grateful acknowledgments to those who, on this festive occasion, had manifested such kind regard and sympathy, he took a short retrospective view of the most prominent blessings with which his past life had been signalized by the kind providence and grace of God, among which he specially instanced his intimate friendship with Hess and Lavater. Observing that this intimacy and friendship had been founded on their mutual faith in the Son of God, he read a short confession of faith in Christ left by those two eminent men, exclaiming, "O Zurich, forget not thy Hess! Forget not thy Lavater! Being dead they yet speak." After an address to the congregation, he turned to his brethren in the ministry, exhorting them in those apostolic words, "Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." "Firmly stand on the rock—which is Christ." "Feed the flock of God which is among you, taking the oversight thereof, and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And oh, let every one of you take to himself the encouragement implied in those words once addressed to St. Paul: "Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city."

After the conclusion of divine service, the two Burgomasters of Zurich, and two Members of the Council of Government, waited on Dr. Gessner, and presented him, in the name of the Government, with a gold medal, on which Zuingli's likeness was impressed, accompanied by a suitable address from one of the Burgomasters, in which he observed, "that the gift itself denoted, in a more emphatic manner than words could do, the sentiments, views, and designs of the givers." He also added that pure and undefiled religion and true practical godliness most essentially contributed to the solid peace and real prosperity of a people.

A public dinner was afterwards given in honour of the day, attended by about 260 persons, at the close of which several other valuable tokens of respect and affection were presented to the honoured servant of God, on the part of the Theological Faculty of the University, of the Synod of the clergy, of the Municipal Council, of the parochial authorities, and the heads and teachers of various charitable institutions and public schools. The whole of this festivity was conducted in a spirit at once cheerful and dignified.

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#### INQUIRY RESPECTING CRANMER AND CALVIN'S CORRESPONDENCE ON BAPTISM.

*To the Editor of the Christian Observer.*

In your volume for 1827, your lamented contributor, L. R. (Lekh Richmond) shortly before his death, inquired respecting a printed correspondence between Cranmer and Calvin, which the Rev. T. Brock of Guernsey, writing in 1826, said that "an eminent scholar of Geneva, now a pious minister in our Church," assured him he had seen in one of the public libraries of Geneva, and in which Calvin remarked that though he could understand what Cranmer meant by

declaring, in the office of infant baptism, that the child is regenerate, yet that the time would come when that expression would be misconceived, and considered as implying that baptism absolutely conveys regeneration; to which Cranmer replied that he considered such a construction impossible, the intended meaning of the Anglican church being sufficiently explained in the Articles and elsewhere.

Mr. Richmond's death probably prevented his proceeding with the inquiry; but Mr. Brock, I believe, is still living. Has he ever followed up the investigation? or has the clergyman whom he alluded to, if he also still lives? My reason for asking these questions is, that I should be glad to verify the fact asserted; but I have not been able, in any letters of Cranmer's or Calvin's, to find the passage mentioned. Perhaps you have some correspondent or reader in Geneva who could clear up the matter.

ALBUS.

\* \* \* In our volume for 1828, (p. 761) a correspondent, H. F. L., stated that he had employed several mornings in the public library of Geneva, aided by the obliging and intelligent librarian, M. Diodati, in searching for the alleged letters, but could not find them. In a printed volume of the letters of the Reformers, he observed two of Cranmer's, neither of which related to baptism; and M. Diodati believed they were the only letters of his in the library. H. F. L. could not find the matter mentioned by Mr. Brock in some eleven folios of autograph unpublished letters of the Reformers and others, which he examined with great care; or in Calvin's printed correspondence, but as he had not time to go through the latter accurately, he advised a further search. This printed correspondence may doubtless be found in several English Libraries.



#### DEFENCE OF THE LATE REV. D. SIMPSON.

*To the Editor of the Christian Observer.*

IN your Number for November, you made a few passing remarks on Mr. Simpson and the "Plea for Religion," which, I persuade myself, would have been spared, if the uprightness of his character, and the peculiarities of the times in which he wrote that work, had been as fully known to you, as to the few survivors who have personal recollections of him, and of the degenerate and alarming period in which his lot was cast. From the candour I have for many years witnessed in your influential pages, I think you will allow me space for a brief recital of some matters which ought not to be lost sight of.

Mr. Simpson was not more zealous as a clergyman, than ardent as a lover of his country. He felt deeply concerned in the "great scene of things then passing in the world." The French Revolution with its horrors; the overthrow of the continental kingdoms; the threatened invasion of England by Buonaparte; the overflowings of infidelity, of profligacy, and of revolutionary principles throughout the length and breadth of our land; the absence of vital religion in the great majority of the established clergy; these events combined, could not fail to press heavily on such a man,—and in writing the "Plea," I cannot doubt, but that he felt that "necessity was laid upon him" to sound an alarm to his slumbering friends and countrymen."

The peculiar exigencies of the times may well serve to account for the diversified subjects introduced into that work.

The personal risk which Mr. Simpson fearlessly exposed himself to, at a period most unfriendly to civil and religious liberty, (during which, if I mistake not, the Habeas Corpus Act was suspended), ought surely not to be overlooked. Fine and imprisonment most certainly awaited him, had he not been providentially removed by death *only one day* previous to the intended publication of the "Plea." The printer (Gillett, of Salisbury Square,) considered the risk so great, that at his suggestion, some of the sheets, while passing through the press, were submitted to the revision of the late Lord Erskine.

If "his averments against the Church are sometimes altogether unjust, and at others greatly exaggerated," (I quote your own words,) they may perhaps be accounted for, by the well-known impossibility of procuring correct statistical information on any subject forty-three years ago. His patient industry in searching out elucidations of facts, evidenced in his copious notes; and the probability of many eyes being attracted to his work; in addition to the noble sacrifice he was about to make to his principles; are so many pledges that no wilful misrepresentation was intended. The following passage, in his preface to the second edition of the "Plea," confirms this opinion:—  
"If the author has advanced anything that is uncharitable, unchristian, or unbecoming his station, in the course of the following strictures, he is heartily sorry for it, and wishes it unsaid."

I will only add the sentiment Mr. Simpson expressed to a confidential friend, respecting the "Plea," as he lay on his death bed:—  
"Well; I have no doubt that my motives have been such as the Almighty approves; and I leave the whole to him."

Your's respectfully,

SENEC.

\* \* On looking back to our remarks, alluded to by Senex, we see nothing unfair, or even unkind, towards the memory of Mr. Simpson. His "Plea," we said, "notwithstanding the excellencies of many passages"—which we were forward to acknowledge—is "a strange farrago;" and so it is. We added, that "his averments against the Church are sometimes altogether unjust, and at others greatly exaggerated;" and so they are; but we did not charge him with "wilful misrepresentation;" and we lamented that he had too much reason for some of his strictures; the Anglican Church, "though her foundations were solid, being at that time practically in a very degenerate state." Of his style of writing we quoted only the admission of his friendly biographer; not needing to say more, and not thinking it right to say less. It is to be regretted that so much that is excellent upon the French Revolution, and other topics, should be mixed with the exceptionable matters to which we have alluded.

ON 1 THESS. v. 21, 22.

*To the Editor of the Christian Observer.*

I WAS pleased with the remarks quoted by a correspondent in your last Number, from a German writer, on the words in the Greek text which we translate, "Abstain from all appearance of evil." Some years ago I offered the same interpretation to some clerical friends, who quoted the passage as an apostolic injunction to Christians to avoid everything which might bear an evil construction to



be put upon it, though the thing might be innocent in itself. I found that I had laid myself open to censure, and that there was a great indisposition to part with such a clenching text. I further noticed that the varying standard of human opinion, and the judgment of the world, could not be the rule which St. Paul would lay down for the guidance of Christians.

The observation that *πονηρον* is an adjective, gives a still more forcible meaning to the verse. The precept, taken in connexion with the verse before, "Prove all things; hold fast that which is good," affords a clear rule for all our conduct. We are taught, in the preceding verses, to rejoice in God,—to pray unceasingly,—to be thankful to God, in consideration of his love to us in Christ Jesus,—to nourish the influences of the Holy Spirit within us, and not to set light by his gifts. Thus prepared, we must proceed to inquire what is our duty in that state of life to which God has called us. We must take nothing, on mere trust, as right or wrong, to be thought or done; but must try every opinion, or practice, proposed for our approbation, by the Holy Scriptures. There "an honest conscience is the best casuist." And if we understand the great principles of the moral law, we shall be assisted to apply those principles to every case which forces itself upon our attention.

A. W.

\* \* \* The rendering "Every kind of evil," as distinct from "Every semblance of evil," is not new. It is noticed by Calvin and other old commentators, and is included in the criticisms in Poole's Synopsis, and similar works. Dr. Hammond writes in his margin "Every sort of evil;" and gives as the meaning, "There is no sin so small but ye ought carefully to abstain from it." The sense comes in effect to this by either rendering. Thus Beza says, "Ab omni specie; vel ab omni genere." He added, "specie *mali*;" though he says that that "specie *malá*" was more ancient and usual. Having Mr. Bagster's splendid "English Hexapla" in our hands, we will copy several translations, only modernizing the spelling, which in collation is always best, in order that the attention may not be distracted between differences of meaning and mere varieties of orthography. Wicliff, 1380, translates: "Abstain you from all evil spice:" Tyndale, 1534, "Abstain from all suspicious things:" Cranmer, 1539, "Abstain from all evil appearance:" Geneva, 1557, "Abstain from all kind of evil:" Rheims, 1582, "From all appearance of evil, refrain yourselves:" Authorised, 1611, "Abstain from all appearance of evil."



#### SUGGESTION ON COLLECTING FOR THE PASTORAL-AID AND CURATE'S-FUND SOCIETIES.

*To the Editor of the Christian Observer.*

AMIDST the dark clouds that at present overhang our beloved Church, it is a cause of thankfulness to God that we can discover many indications of the Divine favour, and many cheering evidences that his blessing is resting upon her. Among these may be reckoned a tendency to union, and a willingness in the minds both of our clergy and laity to sacrifice trifling differences of opinion, and, upon general principles, to co-operate in those labours of love, in which she is so actively engaged. It is, I think, a very remarkable circum-

stance, that, just at the moment when the pernicious publication of the "Tracts for the Times" has done so much to disturb and distract the Church, God has put it into the hearts of our most influential rulers to take measures for drawing us more closely together, and preserving the unity of the spirit in the bond of peace. I allude particularly to that admirable suggestion of the Bishop of London, which has led, through God's goodness, to the present relative position of our great Missionary Societies, as connected with the Church. Surely nothing can be more unseemly, nothing more contrary to the spirit of the Gospel, than disunion among those who profess it; nothing more likely to obstruct the exertions of any church in its attempts to benefit others without its pale, than the appearance of discord and disagreement within. The unity of the Church is spoken of by our Saviour himself as a means of extending the Christian faith. And that by unity in this instance we must understand, not merely an unity of spirit, but an unity also in things outward and visible, of which the world can form a judgment, is manifest from the very necessity of the case. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, *that the world may believe that thou hast sent me.*" (John xvii. 20, 21.) For this union then, as Churchmen and as Christians, we are bound to strive; nor is it a sufficient argument to justify the adoption of a system which fosters mutual suspicion within the Church, and presents the appearance of disunion to its enemies without, to say that in our individual judgment greater benefits will result from different bodies pursuing each their several plans, than would follow from the whole acting in concert. By separation we are doing positive evil, and disobeying a well-defined and divinely ordained principle of Christian conduct. How much this may tend to overbalance the greater amount of good, even supposing that good to be done, who can say? Is it not, to say the least, doing evil that good may come?

My particular object in addressing you is to offer a suggestion in connection with this subject to your numerous readers, and especially to my brethren in the Christian ministry. Can we not carry out to a greater extent the good work which has been so happily begun? We have now *two* societies, professedly labouring for the same important object, the employment of additional curates in populous places. The very fact of our having two societies for precisely the same purpose disunites Churchmen, and gives our enemies cause to triumph. It paralyses our exertions; it turns a scheme of piety and usefulness, which the supporters of each have equally at heart, into an instrument of evil. In the case of the two Missionary Societies there was a broad line of demarcation, the operations of the one being exclusively confined to the heathen, while those of the other were, with scarcely an exception, directed to the colonies. But in the present instance the field of labour is identical. Exclude the question of lay agency, and there is not a shadow of distinction between the two. The existence, then, of the two separate Societies is a manifest evidence of disunion within the Church. Neither is the mischief confined to a particular spot. It pervades the whole country. Whenever the claims of either Society are advocated, an additional subject of discord is introduced; bad feelings are engen-

dered or inflamed, and in some instances nothing is done for either, simply because an individual cannot afford to support both, and does not choose, by subscribing to the one, to appear to discountenance the other.

To myself, I confess, it was at the time matter of regret that the Pastoral Aid Society did not at once accede to the conditions upon which the Bishop of London offered to place himself at its head. The position of a Society, formed for such a purpose, and refusing to make a sacrifice of minor points, when, by so doing, it might have promoted Church union, strengthened the hands, and secured the superintendence of the zealous and right-minded Bishop of the diocese in which it exists, seems to me so anomalous, that, although I feel grateful to the Society for having first directed public attention to this particular method of giving increased efficiency to our Church, and have manifested my grateful feelings by annually subscribing to its funds, I have never ceased to lament its rejection of his Lordship's proposal. It is not, however, for the purpose of blaming one or other of these Societies, but with a view to suggest a method of benefiting both, and in the hope, if we cannot persuade them to merge into one, at least of uniting them as far as we can, that I have taken up my pen. So great are the necessities of the Church, that a strong and vigorous effort ought to be made throughout the land to increase their funds. Here, however, the difficulty presents itself. Which shall we assist? Which shall we call upon our parishioners to support? In this dilemma I would venture to suggest that Diocesan Societies should be formed for the general purpose of providing funds for the employment and maintenance of additional clergymen, *and that each subscribing member should be at liberty to assign his subscription to either of the two London Societies.* We shall then, at least in the country, have no appearance of opposition between the two; one secretary will be able to transact the business of both. The collections made after parochial Sermons may be divided between them, or appropriated to either according to circumstances. The clergy can use their local influence according to their several inclinations; and being thus engaged in a common object, though with a well understood line of difference, allowing sufficient scope for the legitimate exercise of private opinion, will be brought into closer contact, and feel in a greater measure that brotherly love, which no consideration whatever, much less so excellent an object as this, ought ever to be allowed to impair.

A. O. S. D. C.

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TRANSLATED EXTRACTS FROM THE PREFACE TO THE MONS  
TESTAMENT.

*To the Editor of the Christian Observer.*

SHOULD you think the following translated extracts, from the preface to the "Testament of Mons," suited to the pages of the Christian Observer, I trust that they will be found by your readers not uninteresting nor unprofitable. After describing the excellence of the Gospel, and shewing the folly of turning away from the perusal of the Holy Scriptures, simply because there are found in them "some things hard to be understood," the writer of the

Preface endeavours to impress upon the mind of the reader a due reverence for the word of God, and points out the spirit in which that word should be read and received, in order that the reading of it may be attended with profit.

The following account is given of this Testament by Hartwell Horne. "It was printed at Amsterdam by the Elzevirs, for Gaspard Migeot, a bookseller of Mons, (whence it is sometimes called the Testament of Mons) with the approbation of the Archbishop of Cambray, and the Bishop of Namur, and with the privilege of the king of Spain; but was condemned by the Popes Clement IX. and Innocent XI. This version, (which is from the Vulgate) was begun by Antoine Le Maitre, after whose death it was finished by his brother Isaac Louis Le Maitre de Sacy, with the assistance of the celebrated Port-Royalists, Arnaud, Nicole, Claude Sainte Marthe, and Pierre-Thomas du Fossé. This version was greatly esteemed, especially by the Jansenists." (Introduction, &c. Vol. II. chap. vi. section iii.—iv.) The writer of the preface states that the translators consulted the Greek text, and whenever a difference was found between the Greek text and that of the Vulgate, the translation of the Greek was placed in the margin; but in some few places, where the Greek text was thought to be preferable to the Latin, the translation of it was placed in the text, and that of the Vulgate in the margin. The version first appeared in 1667, in two volumes 8vo.

I have endeavoured to translate from the French into English, as literally as the idioms of the two languages would permit, even at the risk of retaining several *Gallicisms*, thinking it better to adhere as closely as possible to the original, than to take too great liberties with the text, merely for the sake of a free translation.

It is so proper and essential to all Christians to have a love and veneration for the New Testament, that it may be said, that they cannot suffer these sentiments to be extinguished in them, without, at least, forgetting the name they bear, and renouncing what they are.

We are the children and the disciples of Jesus Christ, because he has made us new creatures in regenerating us by his blood, and because he came to teach us the all-heavenly doctrine which he had learned from his Father. If then, we truly love these two admirable qualities, and regard them as the cause of all our dignity and glory, how precious ought this sacred book to be to us! For it is, as a whole, the collection of the divine instructions of our Master, and the Testament which assures to us the inheritance of our Father.

It is true, that the New Law, which St. Paul calls the Law of the Spirit of Life, and always opposes to the Old Law as the minister of death, is not the mere letter of the New Testament, but the love of God, which the Holy Spirit writes in the hearts of Christians as a living and inward law, and which renders them, as Augustine calls them, peculiarly the children of the new covenant. But it is also certain that this inward law has such a connexion with the outward law, contained in the book of the New Testament, that all holy men have, at all times, considered the words as the chief instrument which God has employed to write in their hearts this law of love and grace; and it is, for this reason, that they have always made one of the principal duties of Christian piety, to consist in meditating, unceasingly, on the truths which God teaches us by this Divine book. For they considered not the words as separated from the Holy Ghost, but as being all full of his spirit, his unction, and his power; that which makes them capable of producing, in well-disposed souls, the same gracious effects which they have produced throughout the world by the conversion of all nations.

We ought, not, therefore, to be astonished, that the holy Fathers so frequently complain of the little care taken by the faithful to acquit themselves of so important a duty. The Gospel, say these holy men, is the mouth of Jesus Christ; HE is seated in heaven, but he speaks continually on earth. How, then, dares any one

to call himself the servant of Jesus Christ, who takes no pains to know what he commands? And how can he be ready to *obey* him, if he neglect to *hear* him?

The precepts of the Gospel, says St. Cyprian, are the foundation of our confidence, and the nourishment of our heart; it is in reading them that we discover the light which guides, the power which sustains, and the remedies which heal us.

This saint then shews, and the other Fathers after him, the great advantages which the Gospel has over all the books of the Old Testament. For, although Jesus Christ is the end of the Law, and is therein shadowed forth in numberless ways, nevertheless, he is so concealed therein, that there are few persons to be found, especially in these latter days, when Scripture is so little read, who are sufficiently enlightened to discover him there. But, in the Gospel, HE, whom the prophets foretold, presents Himself to us. It is there, says St. Cyprian, that God descends from heaven to conduct us to it, and we do not, as heretofore, receive the oracles of God in the words of his saints, but we adore the truth of God in the mouth of God himself.

The life of Jesus Christ, which is therein described, says St. Augustine, is a continual instruction for the regulation of our own. We there see, in the sick and in the possessed, all which takes place in the diseases and in the cure of our souls. In order that we may know, adds this Father, what is necessary to keep us from sinning, we have only to consider the good things which he rejected, and the evils which he suffered. For people sin in two ways only, either in coveting that which HE despised, or in shunning that which he was willing to suffer.

But if God, in times past, commanded his people to read, without ceasing, the law which he had given them, and to meditate thereon day and night; and if pious men believed themselves bound to read daily the rule which they had received from their founder; how can we neglect to read the law of Jesus Christ, whose words are spirit and life? For, having entered by baptism into the Catholic and Universal religion, of which Jesus Christ is the founder, we ought to regard the Gospel as our rule, which causes us to know HIS will; which assures us of his promises, which is our light in this world, and by which we must be judged in another: "the word which I have spoken, that shall judge you in the last day."

This caused St. Cesaire, Bishop of Arles, to say, that even those who cannot read are not, on *that* account, excused for being ignorant of what is learned by reading the Gospel. For, says this holy man, if the most simple and stupid persons, not only in towns but in villages, easily find means to learn profane and worldly songs: how, after *that*, shall they pretend to excuse themselves, on account of their ignorance, for never having learned anything of the Gospel? "You have understanding enough, adds he, "to learn, without being able to read, that which the devil teaches you for your destruction, but you have *none* to learn, from the mouth of Jesus Christ, the truth which should save you." It would be endless to repeat all that the holy Fathers have said concerning the excellence of the Gospel.

The writer then proceeds to give some account of the causes which led to the undertaking of the translation, and the motives by which the translators were influenced—he also assigns, as a reason for not illustrating the notes by copious extracts from the works of the Fathers, that a simple translation, so accompanied, might not be "very advantageous to the faithful." "For it is hoped, that, not only the most enlightened minds, but even the most simple, may therein find that which will be necessary for their instruction, provided they read it in full simplicity of heart, and humbly draw near to the Son of God, saying to him with St. Peter, 'To whom shall we go? Thou hast the words of eternal life,' and thou only canst teach us them. We must come to him as those of whom it is said in the Gospel, that they came 'to hear him and to be healed of their diseases.' For curiosity, according to St. Augustine, being one of the plague spots of the soul, and so much the more dangerous the more it is hidden, if we only think of satisfying *that*, in reading the word of the Saviour, we but foster our diseases by the remedy which should heal them." The writer adds:

"He who seeks in the Scriptures salvation only, will find it there, and will also find the knowledge he did not seek; and he who only

seeks to gratify a vain desire of knowledge, is in danger of becoming more ignorant and more blind, by being rendered more presumptuous; for, according to the saying of a distinguished saint, pride closes the eyes of the soul, as humility opens them."

I propose sending some further extracts for another Number.

S.

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ON THE ALLEGED AUTHORITY OF THE FIRST FOUR GENERAL COUNCILS.

*To the Editor of the Christian Observer.*

IN your last Number, page 53, you mention two documents which are quoted in proof that the Church of England defers to the first four General Councils; and you shew that even if the documents were admissible (which they are not) they would not answer the purpose for which they are adduced; the first document, namely, the declaration of the Convocation of 1640, merely stating the fact that the first four councils only condemned the Socinian heresy, (which is true, but is not any acknowledgment that the decrees of that council are binding upon us—though we reject Socinianism for the same reason they did, because it is anti-scriptural); and the second document, the statute of the 1st Elizabeth, instead of making the decisions of the first four, or any other, councils authoritative, grounding their validity upon their being according to "the express and plain words of canonical Scripture;" for which self-same reason the foreign Reformers acknowledged those councils as much as we do: that is, as setting forth what God had declared; trying the decisions of the council by the word of God: not the word of God by the decisions of the council.

But though your statement was satisfactory, you might have added to its strength by quoting the express language of our Church upon the matter. You will find the passage to which I allude, in the Homily on Fasting: "That it was used in the primitive church," says the Homily, "appeareth most evidently by the Chalcedon Council, one of the first four General Councils;"—the fourth. But even upon so simple a point as the definition of fasting, our Church does not allow the council to speak except as it can bring Scripture to support its opinion; for it is added:—

"Fasting then, by the decree of these six hundred and thirty Fathers, grounding their determination in this matter upon the Sacred Scriptures, and long continued usage or practice both of the prophets and other godly persons before the coming of Christ, and also of the Apostles and other devout men in the New Testament, is a withholding of meat, drink, and all natural food, from the body, for the determined time of fasting."

It is clear, then, that our Church, in adopting the decision of the council, does so, not because of any authority of the council, but because it was grounded upon certain warranty of Holy Writ. Bishop Burnet speaks to the same effect. He says, in concluding his remarks on Article xxi.:

"And for the four general councils, which this church declares she receives, they are received only because we are persuaded from the Scriptures that their decisions were made according to them: that the Son is truly God of the same substance with the Father. That the Holy Ghost is also truly God. That the Divine nature was truly united to the human in Christ; and that in one person. That both natures

remained distinct ; and that the human nature was not swallowed up of the Divine. These truths we find in the Scriptures, and therefore we believe them. We reverence those councils for the sake of their doctrine ; but do not believe the doctrine for the authority of the councils. There appeared too much of human frailty in some of their proceedings, to give us such an implicit submission to them, as to believe things only because they so decided them."

There is nothing in this statement but what is notorious to all men who have read the formularies of our Church, without trying to warp them to Tractarian notions. And allow me to say, that our venerable Reformers acted wisely in making ample use of the decisions of early councils and the writings of holy Fathers, though not clothing them with authoritative sanction. Why might they not properly refer to those who went before them, as we refer to ourselves, for instruction, counsel, testimony to facts, and general edification ? not viewing them as infallible, but glad to learn from them in all that they are able to teach us. In simplicity and love they are often bright examples even where they greatly err in judgment. But especially are they valuable as exponents of what was received from the beginning in regard to several matters upon which there is difference of opinion respecting the true bearing of the sacred text. Do remind your readers of this ; lest in receding from one error they should oscillate towards another ; instead of gravitating to the central line of truth.

PHILLIPPUS.

\* \* We have always endeavoured to find this due Scriptural and Anglican medium between Popery and ultra-Protestantism. Thus, in our last Number, at page 52, in reply to Daillé, who affirms that the Protestant writers, of whom he names Bucer, Martyr, and Jewell, use the Fathers "only by way of confutation, and not to establish anything ; to overthrow the opinions of the Church of Rome, and not to strengthen their own," we maintained that Anglicans do not use the Fathers only thus negatively ; and that in truth they cannot be used only negatively ; for to confute one opinion is to strengthen its antagonist. We mentioned, as instances in which the testimony of the early church is highly valuable in the way of corroboration, the change of the appointed day of rest from the last to the first day of the week ; the apostolical appointment of Episcopacy as a distinct order from Presbytery ; and what we called "the proprieties of baptism"—meaning its specialties in regard to the *proper mode* and the *proper subject*. (Our concise phrase, we see, was not lucid, for the printer has read "propriety," we therefore explain our meaning.) Now on none of these points are there distinct positive statements in the New Testament ; but we appeal to various passages which, in their fair implications and inferences, carry to our minds satisfactory evidence. But anti-pædobaptists, Sabbatarians (as they are called), and non-episcopalians are severally at issue with us on these points. Under such circumstances it is not derogatory to Scripture to shew, by facts, that what we believe to be deducible from the New Testament, and to have been the practice in the apostolic age, was assuredly the practice from the earliest days of Christian antiquity after the close of the canon of revelation. This is not authority ; but it is practical comment ; and not to be undervalued in its proper place. Our Reformers also made good use of the Fathers in their contests with Rome ; shewing that Popery is a heap of corrupt innovations.

## COLLATION OF THE REVISED "SINNER'S FRIEND."

*To the Editor of the Christian Observer.*

I AM the wife of a clergyman; and being in the habit of perusing tracts before I distribute them, I felt, with some of your correspondents, that some expressions in the tract called "The Sinner's Friend" might be liable to misuse; though, as the tract is on the whole striking, awakening, and scriptural, I have largely circulated it. The new editions appear to me greatly improved by the alteration of the general heading, as well as by the addition of two chapters. The heading which stood "Sinner! this little book is for you! to give you hope and comfort; joy and peace,"—is now enlarged to, "Sinner! this little book is for you! that by repentance and faith you may obtain remission of sins, and then exult in the blessings of hope and comfort;—peace and joy." I inclose the two new chapters, in case you should see fit to annex them to my note.

## A CLERGYMAN'S WIFE.

## "SALVATION THROUGH FAITH—NOT BY WORKS.

"What must I do to be saved?—Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 30, 31.

"All who believe on Jesus are justified from all things, from which they could not be justified by the deeds (or doings) of the law. Acts xiii. 39. Romans iii. 20—22. Gal. ii. 16, 17. (Read the texts referred to).

"O what comfort,—what joy,—what heavenly delight, does this afford to the poor afflicted soul, stretched (perhaps) on a bed of sickness, harassed in body and mind, without the smallest power of performing any works to obtain the kingdom of heaven,—and possibly, so greatly impoverished, with regard to this world's goods, as to be unable to give even a mite to aid a fellow-creature in distress.

"If then, heaven could only be obtained by works, (by something to be done, and seen, of men), such persons must be lost for ever. But, O blessed, for ever blessed be our gracious God, he requires no works of this kind to obtain an inheritance with the saints above: all the work which God requires is, faith in his beloved Son, with sincere repentance, and a forsaking of all kinds of sin.

"If we truly believe, we love; and if we love, we gladly obey; and obedience is the best proof of our sincere desire to be sanctified, and be numbered with the children of God. Yet our best obedience will not justify us in the sight of God, for we can only be justified by faith in Jesus Christ, without the deeds (or works) of the law, (without any merit of our own). (Romans iii. 20 to 28.) Read the whole of the verses; read them for your own comfort.

"Poor, doubting, afflicted sinner, here is your relief, your full deliverance, from every fear. The requirements of God are not hard; all he asks of you is confidence, (faith) in his promise, that whosoever believeth on his Son shall have everlasting life. (John vi. 47.) You would cheerfully give all you possess in the world to be assured of your safety in the world to come: but you are not required to give any thing whatever, for you are invited to take of the waters of life (eternal life) freely, without money, and without price; without any righteousness (or good works) of your own; and the only thing required of you is, to obey the voice of God, who says, 'This is my beloved Son, hear him.' (Mark ix. 7.)

"Pray then for the gift of repentance and faith, that you may be enabled to trust in the righteousness of Christ alone for acceptance with God; then your salvation will be secure. (Eph. i. 13, 14.)

## "LIFE AND DEATH.

"The soul that sinneth it shall die. But if the wicked turn from all his sins that he hath committed, he shall surely live, he shall not die. Ezekiel xviii. 20, 21.

"Sinner, mark this striking message of thy God unto thee. Here is no mention of the multitude of sins committed, nor of the depth of their guilt, nor of their long continuance; but there is a full pardon offered to every returning penitent, even at the eleventh hour.

"The self-righteous Pharisee, blinded by Satan, may raise objections against the



willingness of God to pardon old notorious offenders, but what does God himself say? 'Though your sins be as scarlet,'—even of the very deepest stain of guilt,—still, upon sincere, heart-broken repentance, 'they shall be as white as snow';—not a spot to be seen.

"Sinner! you may have committed sins so black, so filthy, as make you shudder at the bare recollection of your guilt; and you can hardly think of being forgiven. But hear your God bringing out the black catalogue of sins, (Isaiah, chap. i.)

"Ye rulers of Sodom;—a people laden with iniquity; your hands are full of blood!!' (murderers!) and then, mercifully speaking, even to these monsters of iniquity, 'Though your sins be red like crimson, they shall be as wool.'

"Here then is pardon for the very worst of sinners; and it was sinners only that Jesus came to seek and save.

"It should be the consolation of every penitent sinner, that our gracious Redeemer gave his life as the propitiation for the sins of the whole world, therefore for your sins, if you truly repent, and forsake them; not else.

"However great, then, your sins may have been, let not your fears drive you away from God. His mercy reaches far beyond all your transgressions, even if they have been as Sodom or Gomorrah. (Psalm ciii. 11, 12.)

"A broken and a contrite heart, O God, thou wilt not despise.' (Psalm li. 17.) This was happily experienced by the man who had just before cried out so earnestly, 'Deliver me from blood-guiltiness, (the murder of Uriah) O God;' and 'the Lord put away his sin,'—black as it was. (2 Samuel xii. 9, 13.)

"The Lord will also put away your sins, if you sincerely repent, and turn from them, and return unto him by Jesus Christ. See the Lord's own promise so to do, (Isaiah lv. 6, 7.)

"Return instantly unto God, lest indifference, impenitence, or despair overtake you, and your soul be lost for ever!! You have everything to hope for, if you fall humbly at the feet of Jesus."

## REVIEW OF NEW PUBLICATIONS.

### PUBLICATIONS ON THE OXFORD TRACTS.

1. *A Plea for the Reformed Church, or Observations on a plain and most important declaration of the Tractarians, in the British Critic for July, 1841.* By the REV. CHARLES SMITH BIRD, M.A., F.L.S., late Fellow of Trinity College, Cambridge.
2. *Evangelical Repentance. A Sermon preached in the Cathedral Church of Winchester in aid of the Society for promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts; on Thursday, Nov. 11, 1841.* By the REV. CHARLES WORDSWORTH, M.A., Second Master of Winchester College; late Student and Tutor of Christ Church, Oxford.
3. *The Harmony of Protestant Confessions: exhibiting the Faith of the Churches of Christ, reformed after the pure and holy doctrine of the Gospel throughout Europe.* Translated from the Latin. A New Edition, revised and considerably enlarged, by the REV. PETER HALL, M.A., Rector of Milstone, Wilts, and Minister of Long Acre Chapel, London.
4. *The Divine Rule of Faith and Practice, or a defence of the Catholic Doctrine, that Holy Scripture has been since the times of the Apostles the sole divine rule of faith and practice to the Church, against the dangerous errors of the Authors of the Tracts for the Times, and the Romanists, as particularly, that the Rule of Faith is 'made up of Scripture and Tradition together,' &c.: in which also the doctrines of the Apostolic Succession, the Eucharistic Sacrifice, &c. are fully discussed.* By WILLIAM GOODE, M.A., of Trinity College, Cambridge; Rector of St. Antholin, London.

HAVING, in our two last Numbers, reviewed nearly twenty publications bearing, directly or incidentally; upon the discussions on the Oxford Tracts, we will not dilate at great length upon the subject at present; but the works of which we have just copied the titles, will justify our recurring to it. The Charges of the Bishops of Winchester, Chester, and Calcutta, from which we gave ample citations, are eminently important at the present juncture. Having noticed, seriatim, all the other publications on our list, except two or three at its close, we will briefly refer back to these, before we pass on to those now in hand.

We placed Dr. Miller's Second Letter to Dr. Pusey upon our list, that we might not seem to undervalue his useful labours; but his pamphlet being connected with the controversy respecting Tract No. 90, most of the topics had been already alluded to in our pages. We will, however, quote one passage in reply to Dr. Pusey's argument respecting the influential picturesque operation of clerical celibacy upon the minds of the ignorant and debased.

"I cannot perceive in the conduct of Christ himself, or in that of his inspired followers, any disposition to seek aid for their preaching in an appeal to picturesque effect. They preached the gospel in simplicity and godly sincerity, leaving it to affect the minds of their hearers, as they, under the influence of the Holy Spirit, might be more or less favourably disposed to receive it, not assisted by exhibitions, which, like the decorations of a theatre brought in aid of sacred music, might, in regard to the purity of the gospel, be not unfitly denominated meretricious. These they left to the Pharisees, who were the picturesque performers of that early period. You, on the other hand, have assured us, that we shall have *sœurs de la charité*, and I grieve to read it. I grieve to read that we are to meet in our streets and public places that dramatised representation of charitable devotedness, which, while it fosters in the minds of the de-

luded females an unchristian feeling of meritorious service, would attract the attention of gazers by other cords than those of a spiritual conviction. These, you say, 'are one of the most powerful attractions to withdraw feeling but undisciplined minds from the communion of our own (church); they would be a grace to us, if we had them; the lack of them exposes us to loss.' Possibly the introduction of this beginning of scenic representation might disappoint you in its effect, since, while it would repel the more reflecting as a corruption of the simplicity of the church, it might lead the ignorant to seek a re-union with the church of Rome, as affording to their appetite for spectacle a fuller gratification."

Mr. Eden's Sermon is one of the seasonable parochial discourses which the circumstances of the day—placed as the Church of England is between Protestant Dissenters without and Tractarians within—have elicited. We will quote a passage in which the author writes very judiciously upon the use of the terms "Protestant" and "Reformed," the first of which the Tractarians repudiate.

"The Church of these realms must ever be regarded not only as a Protestant, but also as a Reformation Church. I use this expression, as conveying my meaning much more precisely than it would be intimated, were I only to say that ours is a Protestant community; since that word, understood strictly, would limit our doctrines to those which were opposed to Romish errors. Not only did the men who settled our standards of faith 'protest' against the encroachments of Popery: (this they did—but it was not all:) but upon other points of universal faith also they 'set forth a declaration of those things which were most surely believed among them.' To describe our Church as 'Protestant,' is to make her the enunciator of only negative propositions concerning matters of faith:—to speak of her as 'Reformed,' is to imply that she has reviewed the total of her system, and left the whole in a state restored to its former integrity. And, as those Reformers have omitted to refer to tradition as authority, when it was open to them to have made such reference had they thought it right, I see in such omission the most striking moral evidence that they declined to recognize the

claims of tradition to regulate the Church's faith.

"And when, beyond this, we see that, having to speak of Creeds, they not only leave out any hint that they possess of themselves anything of final authority, but diligently explain why they are to be retained; namely, that they 'may be proved by most certain warrants of holy writ,' I see, in such a statement, an additional argument to the same effect."

"The Confessions of an Apostate," by the author of "Felix de Lisle," is a tale of a young man who, being led by some Froudian companions at Oxford into Tractarianism, travels beyond them to Popery; from which, however, he breaks away, when his priest wishes to teach him the duty of intolerance and persecution, as enjoined by the fourth Lateran council. It is a rule which we have always followed, not to fight the battles of truth under the banners of fiction: and, therefore, we do not avail ourselves of these "Confessions." The writer, however, buttresses his statements by quotations and references; so that, though the narrative is invention, its basis is document.

Mr. Bird's "Plea for the Reformed Church" is an able reply to the British Critic of last July, which has been emphatically called "the atrocious Number;" though for doing mischief guarded and well-pruned plausibilities are more harmful than bold avowals of error. Tract 90 was "not only a crime but a blunder;" and so was the publication of Froude's Remains: and in the same bad eminence stands the British Critic for last July, as witness the following passage in the article on Bishop Jewell; which article Mr. Golightly has assigned in print to Mr. Oakley, Mr. Dodsworth's successor at "Margaret Chapel," and a zealous Tractarian.

"It ought not to be for nothing; no, nor for anything short of some very vital

truth—some truth not to be rejected without fatal error, nor embraced without radical change—that persons of name and influence should venture on the part of 'ecclesiastical agitators,' intrude upon the peace of the contented, and raise doubts in the minds of the uncomplaining, vex the Church with controversy, alarm serious men, and interrupt the established order of things, set 'the father against the son, and the mother against her daughter,' and lead the taught to say, 'I have more understanding than my teacher.' All this has been done; and all this is worth hazarding in a matter of life and death; much of it is predicted as the characteristic result, and therefore the sure criterion, of the truth. An object thus momentous we believe to be the unprotestantizing, to use an offensive but forcible word, of the National Church; and accordingly, we are ready to endure, however we may lament, the undeniable, and in themselves disastrous, effects of the pending controversy. But if, after all, we are not to be carried above the doctrine and love of the English Reformers; if we are but to exchange a congenial enthusiasm for a timid moderation, a vigorous extreme for an unreal mean, an energetic Protestantism for a stiff and negative Anglicanism, we see but poor compensation for so extensive and irreparable a breach of peace and charity. The object, important as it may be in itself, is quite inadequate to the sacrifice.

"We cannot stand where we are; we must go backwards or forwards; and it will surely be the latter. It is absolutely necessary towards the consistency of the system which certain parties are labouring to restore, that truths should be clearly stated which as yet have been but intimated, and others developed which are now but in germ." Here occurs a note which says, "As one among many instances of the way in which Catholic truths modify one another, might be mentioned the tendency of correct views of the sacramental efficacy of penance, and of the power of the keys, to adjust the doctrine of the Church concerning 'sin after baptism.' It is worth considering, whether the opposition which the ancient religion encounters in our own age, be not in part owing to the necessity entailed by our circumstances, of restoring it by degrees. Medicine is never so unpalatable as when sipped." Then the text proceeds to its conclusion thus: "As we go on we must recede more and more from the principles, if any such there be, of the English Reformation."

Upon this text Mr. Bird comments with pungent truth, as he did in a former publication upon Mr. Williams's first Tract on "Reserve." We will give the substance of his remarks, only premising that the British Critic now occupies the place of the Tracts for the Times, the superficially-obedient discontinuance of which, at the suggestion of the Bishop of Oxford, was one of those hypocritical measures which characterize the whole policy of the Tractarian school; for though No. 91 and its intended successors have not been put forth *eo nomine*, they have appeared in other forms, there having been a prolific crop of new issues from the same source: and while we are writing we see advertised a "New Volume (the third) of Plain Sermons, by contributors to Tracts for the Times." Out upon such "dutiful obedience!" But the treatises in the British Critic are the chief periodical manifestos of the school; and we will now shew how Mr. Bird deals with the portentous passage which we have quoted.

"The importance of the above quoted passage is extreme, whether it be regarded in its aspect towards the past, the present, or the future. It is frank, bold, portentous. It is frank, in acknowledging that the disputes and variances which the publication of the Oxford Tracts has caused in the Church and country, during the last five years, are all to be laid at the door of the writers of those Tracts. The party here take upon themselves the whole blame, if blame there be. And they justify those friends of the Church as it exists, who were quick to feel alarm, and anxious to kindle it in others—who looked upon the movement as a deep and extensive one, and prophesied that the movers would proceed to lengths, not indeed equal to those which they have now gone to, but far beyond what people in general anticipated, and perhaps beyond what they themselves originally contemplated. These friends of the Church, amidst all the pain it gives them to see their prophecies more than fulfilled, must at least

have the comfort of thinking that they shall no longer be reproached as mere alarmists or lovers of needless strife. It is bold, in declaring that nothing which has happened to the Tractarians has shaken them. Their opinions are unchanged, their determination fixed as ever. It might be thought that they had received some checks and reproofs from quarters towards which they profess profound respect, which might have made them humble; but all such imaginations and hopes are here proved to be vain. There is nothing of humility in the passage before us. They rather display increased confidence of tone at the present moment, lest it should be thought that they are dispirited or abashed. Lastly, it is portentous with respect to the future. We hear many persons flattering themselves that the storm is over—that it has spent its strength—and that since the celebrated No. 90 appeared, and closed the series of the Tracts for the Times, we are destined to enjoy repose. Alas! the language of this passage portends a tempest, such, perhaps, as the Church has not experienced since the time of the Reformation. Far from Tract No. 90 having ended their exertions, we see that they propose to themselves a course of exertion which nothing but total defeat or total success can end. They are even jocular on the subject—an indication of perfect ruthlessness. We have only sipped, it appears, as yet the medicine they have to administer; and 'medicine,' they tell us, 'is never so unpalatable as when sipped;' hence, from kindness to us, and in expectation that we shall find it more agreeable as well as effective, we are to have a good dose! This is the prospect we have before us. The serious language they use is very distinct and very astounding. 'Truths,' they say, 'must be clearly stated which as yet have been but intimated, and others developed which are now but in germ.' What a dark and untrodden vista is here opened! what new surprises may we yet have to feel! what new contentions to endure! They here give the Church fair notice that their desires are insatiable—their aims more ambitious and aspiring than could have been conceived. But it seems they have 'counted the cost.' They plainly foresee 'effects of the pending controversy,' not yet experienced, which they confess will be 'deplorable, and in themselves disastrous.' But this moves them not. Their course is clear, their resolution is taken! 'Agitate' they must, however dreadful religious agitation, especially when the foundations are touched, must be. They have, they tell us, a 'momentous object' which compels them to be 'ecclesiastical

agitators ;' so momentous that they must steel their hearts against all old affections and compunctious visitings. Strain every nerve they must—encounter every 'hazard,'—peril the very existence of the National Church :—and all for what purpose ? that they may 'unprotestantize' it ! 'An object thus momentous they believe to be the unprotestantizing of the National Church.' And what is the meaning of this 'unprotestantizing' ? Is it something unconnected with the Reformation ? Is it the getting rid of something of a later growth ? No—it amounts to the same thing as unreforming. It is the getting rid of the very essence and first principles of our glorious Reformation. This important point is clearly proved by the concluding part of the same passage. 'As we go on,' it says, 'we must recede more and more from the principles (if any such there be) of the English Reformation.' Now here let us pause, let us draw our breath, and begin to contemplate, as calmly and accurately as we can, the probable and imminent consequences of this invincible resolution of the Tractarians to 'go forward' in the path here indicated.

"It is a point, of which we fully recognise the value, that our Reformed Church is not, properly speaking, a new church, formed at the Reformation ; it was, as the title implies, only re-formed. It was cleansed, purified, regenerated. The spirit of Romanism was cast out. The intolerant, tyrannical principles of Rome, which opened the door to the unchecked and unlimited admission of errors in doctrine and corruptions in practice, were exchanged for the tolerance and purity which characterise our church as it exists. To speak of the principles of the Reformation with an unworthy gibe, as if they could not be defined, or were no principles at all (in the way in which the words we last quoted speak,) is to pour contempt on the noblest and most precious privileges of mankind. Such scorn rebounds on those who use it. Are they incapable even of discerning the form and features of those great principles on which the Reformation proceeded—freedom of conscience, and the right of private judgment ? No, they are well aware of the existence and the dignity of these principles ; but it is part of their tactics to undermine people's reverence for things hitherto highly esteemed, by perpetually speaking of them with scoffs and insinuations. No one can have failed to observe this for years in all their writings, but especially in their articles in the British Critic. It is not a manly way of opposing great truths, and argues a

secret consciousness of the weakness of their cause. Let them, however, ridicule freedom of conscience and private judgment as they will—let these sacred rights be abused by those who possess them, as they may—they are invaluable privileges, for which we must unceasingly and fearlessly contend. Without them, a flood of error and corruption might again overflow the land. The true Church of Christ, of which our present Church is, we verily believe, the most perfect specimen the world has seen since the Apostolic times, (if her theory and constitution were brought into full play,) is not afraid of these principles. She is not afraid of putting into the hands of the people those Scriptures which 'are able to make men wise unto salvation'—of which it is her highest office to be 'the keeper and witness,' (Article 20,) which she has 'kept' faithfully from the first ages, and to the perpetual purity of whose text she witnesses, as the Jewish Church did to that of the ancient oracles of God. She is so sure of the conformity of her doctrines and teaching to the Written Word, that she desires nothing more than that all men of humble and candid mind, and competent ability and learning, should ascertain for themselves the fact. Her language to her children is, 'Prove all things, hold fast that which is good.'

"The Tractarians are men of sagacity—as sagacious in their generation as ever men were. They are men of classical learning, and have not read ancient history in vain. They know that when the Athenians wished to subjugate an allied city without going at once against it in open arms, they first required it to throw down its walls. So, could they but persuade us to give up 'the principles of the English Reformation,' they are well aware that all would be done. Take away the principle of the sufficiency of the inspired word without tradition—the principle that every man has a right to judge for himself if he can, whether the teaching of the church corresponds with that of Scripture—and what have we left ? A precarious tenure of such truths as might not be objects of immediate attack. We should be at the mercy of our conquerors. Suppose they used their conquest, in the first instance, mercifully—suppose they did not instantly deprive us of our Articles—suppose they left the doctrines we most value as the fruit of the Reformation for the present unassailed—who could answer for their followers that they would show like mercy ? Who could say what would happen in the next

generation? In fifty years, there might not be left a trace of all that distinguishes our Church as it is, from what it was. Such would be the inevitable result of parting, in an hour of weakness or of treachery, with the principles of the Reformation. The preservative power would be lost—and decay and destruction would follow as a matter of course. Our Articles would not be worth many years' purchase. Our Reformed Church, in all that constitutes its peculiarity, its essence, its life, would be no more.

"Could we thus abandon the bulwarks of our Church and throw down its walls, who would pity us, if, in a short time, we experienced the fate of cowards or traitors? We should have no consolation in our misery. The very Tractarians would despise us.

"They tell us that the matter to them is 'one of life and death.' Is it less to us? They say they have 'truths' to introduce into the Church, which in their esteem are 'vital,' and which justify them in using every exertion. Have not we truths to preserve, which in our most sober judgment are vital, which will justify us in defending them to the utmost of our power? They declare that their truths 'cannot be rejected without fatal error, nor embraced without radical change.' We affirm that the precious truths we defend—the truths which were recovered through the principles of the Reformation—cannot be abandoned without fatal guilt, nor lost without radical injury. The 'change' which they desire, is what we call destruction. The 'medicine' they wish to administer, is what we consider poison. Let but these ecclesiastical empirics have their way, let the indefinite dose of which we have hitherto but sipped a few drops, be swallowed, and the patient, our Reformed Church, will speedily be defunct. If we really believe this, we must needs do all we can to resist their administering it."

Mr. Bird has so ably exhibited the spirit and tendency of the passage on which he comments, that we do not consider it necessary to add anything to his observations. But the most ominous characteristic of the passage is its announcement that the Tractarians are as yet only feeling their way; and, with Jesuitical reserve, making their publications literally "Tracts for the Times," by studying how much their docile readers

can bear, and where they are likely to recalcitrate. "Truths," say they, "must be clearly stated, which as yet have been but intimated; and others developed, which are now but in germ." Why not, as fair dealing men, tell us plainly what these truths are? Let us know what gigantic upas-tree the "germ" is to produce; tell us the weight of the ox before we are overreached into a promise to carry the calf till it grows to maturity. Yet we are not left so wholly in the dark that we may not shrewdly conjecture whither we are tending, as Mr. Bird shews in the following passage:—

"Though we have to wait for an exact development of these truths, so called, before we can particularize them, yet we have a general view of the nature and bearing from a passage which occurs in the very article in the British Critic from which the extract is taken. The writer is mentioning the difficulty which he and his friends may be supposed to feel, in adhering to a Church such as ours is at present, so different from what they would have it to be; which difficulty he states in the following manner: 'The question is, how persons, cordially believing that the Protestant tone of doctrine and thought is essentially anti-christian,—a class, we can assure our readers, by no means inconsiderable,—can conscientiously adhere to a communion, which has been made such as it is, in contradistinction from other portions of the Catholic Church, chiefly through the instrumentality of persons' (the Reformers) 'disavowing the judgment of Rome, not in this or that particular, but in its general view of Christian truth.' Here we see pretty clearly the tendency of the new 'truths,' that are to be defined in due time—it is to 'the judgment of Rome, not in this or that particular, but in its general view of Christian truth.' *Tendimus in Latium*. The Reformers committed the crime of getting rid of a general sympathy and coincidence of judgment with Rome!—the Tractarians will relieve us from the penalty by kindly restoring it! We see, therefore, that it is not absolutely necessary to know the precise definitions of these undeveloped 'truths,' in order to pronounce confidently on their scope and bearing. What the Reformers disavowed, they

will of course avow. What the Reformers thought it their glory to reject, they will necessarily re-infuse. And let it be remembered, the Reformers did not disavow the judgment of Rome, as to the creeds and the doctrines contained in the canons of the early councils. Finding these, on examination, to be conformable to Scripture, they agreed with Rome in receiving them. There is absolutely nothing to restore upon these points. What is the Romanism, then, which the Tractarians would bring back into our Church? This we must leave to the Tractarians fully to answer—we can but conjecture at present. Is it the doctrine, that tradition is upon a par with Scripture? This is a leading general view of Rome, and has a most extensive bearing upon Christian truth, and what the Reformers considered a most detrimental one. In fact, it opens the gate to the admission and establishment of every error. Is it the doctrine of the Pope's supremacy? This, of course, is a general view of Rome, which so impregnates her whole system, that we can hardly include it amongst things which are meant by 'this or that particular.' Is it transubstantiation, so far as it enunciates the doctrine of a corporeal presence? Is it purgatory, shorn of its disgusting particulars, which we need not mention? Is it saint-worship in a modified form? Is it the belief that miracles are worked by relics? Is it the compulsory celibacy of the clergy? Is it auricular confession? We will not ask more questions. Suffice it to know, from the evidence of the passage we have quoted, that Romanism, 'not in this or that particular, but in its general view of Christian truth,' is the desideratum in our Church, after which the Tractarians most eagerly pant."

Mr. Bird proceeds to ask whether the members of the Church of England are prepared for this issue. Our forefathers rejected Romanism, not merely in "this or that particular," but in its essence. They considered "the judgment of Rome, in its general view of Christian truth," to be diametrically opposed to Holy Writ. Its doctrine respecting "the nature of justifying righteousness," they regarded as a fundamental error. "We disagree," said Hooker, "about the essence of the medicine wherewith Christ cureth our disease. This

is that grand question which hangeth yet in controversy between us and the Church of Rome." Further, as Hooker adds, the Church of England condemns "her impiety, in maintaining that the same credit and reverence that we give to the Scripture of God ought to be given to unwritten verities;"—and he might have said unwritten *non-verities*, for such Rome vouches for, and so do the Tractarians, boldly declaring that tradition is "equally" God's gift with Holy Writ.

To the allegation that the Tractarians are not satisfied with Rome as she is, but would reform her, Mr. Bird replies as follows:—

"Who can hesitate to say that if our Tractarian brethren had lived in the sixteenth century, they would have opposed the Reformers with all their might? They would have been like Cardinal Pole and others of that century, who disagreed with the Church of Rome in some measure, but agreed with it in a greater measure. What did such men effect by their feeble opposition (scarce heard of at the time, and the echo of which has long since died away) to certain particulars in Romanism? Nothing at all; not one person in a hundred in the present day knows that they ever opposed Romanism in the slightest degree. Their resistance was borne down: in some instances it was calamitous to themselves, but in all instances utterly useless to the cause of reformation. And such, we hesitate not to assert, would have been the case with any resistance the Tractarians, if we are to judge them by the confession before us, would have made, had they belonged to that age. They would have avowed, in the first instance, as the Cardinal and his brethren did, 'the judgment of Rome in its general bearing on Christian truth,' and this avowal would soon have carried with it, as its inevitable consequence, a passive submission to all the particulars. For the leading point in which that general judgment was disavowed by the Reformers, is—the duty of absolute submission on the part of individuals to tenets, however revolting, which the whole Church, or what they regard as the whole Church, in any age holds to be true. As it is certain, then, that we never could have had a Reformation

effected by men so inclined towards Rome, so it is equally certain, that should they succeed in contaminating a large proportion of our countrymen in the present day with their own general inclination, Romanism will come in like a flood, and soon sweep away any faint opposition and lingering scruples. The contest which goes on between the Tractarians and their opponents is not one in which there is no third party interested. Far from it; the Church of Rome looks on, ready to turn any success of the Tractarians, whatever its degree, to her own advantage. Their whole weight is thrown, whether they mean it or not, into the scale of Romanism. A general inclination—a general sympathy—with only a partial, hesitating disinclination, on account of objections to 'this or that particular'—prepares the way exactly as Rome would wish. Never were there such expectations entertained by that Church, respecting England, as at this moment. Never did she consider her prospects so bright. There are now public prayers offered up by her, specifically for the 'conversion of England.' And is it any wonder that her hopes are kindled? When men like Dr. Wiseman see the increasing boldness of the language of the Tractarians, can we marvel if their eyes sparkle with delight? Supposing the Doctor a sincere Romanist, what can be the tendency of all they say, but to confirm him in his erroneous, his perilous faith? Must he not regard their movement as an answer to the prayers of his Church? What chance can there be of converting Romanists in the present posture of things?—it will be well if we can 'keep our own.' No one can read the various Popish publications, small and great, which now deluge the country, and call attention to what they call 'the ancient religion,' (and ancient indeed it is, but not so ancient as the primitive one,) without being struck with the tone of exultation in which they speak of the Oxford Tracts? It is their theme of delight and hope—and we hear the same from France and Italy. The *Dublin Review*, the chief organ of the Romanists, as the *British Critic* is of the Tractarians, declares that they look upon the Tractarians already as brethren, though still labouring under some prejudices; that they are willing to wait till these prejudices evaporate, and in the mean time to endure without complaint the abuse which some of the Tractarians occasionally bestow on 'this or that particular';—they feel sure, that since the main principle, implicit submission to mere human authority in matters of faith, has once been acknowledged, the rest will all speedily follow."

"Our trust is, that the disclosures now made will open many eyes which have hitherto been kept obstinately closed. The combination of the two passages we have laid before our readers furnishes a complete case against the Tractarians. First, we are to recede more and more from the principles of the Reformation; and next, we are to go more and more towards an agreement with Rome in its general judgment of Christian truth. The one passage gives us a clear notion of the demolition that is to take place—the other of the reconstruction. Surely this must convince the most incredulous."

Mr. Bird proves by the declarations of the Tractarians themselves, that the questions at issue are not matters of small moment; but that they involve the alternative whether the Anglican Church is a true, or false witness for God.

"They would indignantly inform their officious friends, that order, and discipline, and ornaments—though none can estimate these more highly than they—and even obedience and reverential feelings, are not the only, nor the chief, objects they have in view. If these, indeed, were their great objects, we may ask, who would quarrel with them for seeking these? We might differ as to the best measures to be pursued for the restoration of discipline and the ancient popular regard for the Church, but would the peace of the Church be broken for mere matters of judgment? Would 'serious men be alarmed'—would 'the established order of things be interrupted'—would 'the father be set against the son, and the mother against her daughter'—would 'there be an irreparable breach of peace and charity'—only for such matters? No!—let all those well-meaning persons who have hitherto taken such an inadequate view of the length and breadth of 'the pending controversy,' raised by these self-styled 'Ecclesiastical Agitators,' cast but a glance on the disclosures which it has been our object to bring before the public, in order to see and be convinced that the real questions in dispute are matters of faith. The contest is truly described as 'one of life and death.'

"The defenders of the Church as it is, stoutly maintain that it is a foul libel to say that there are 'vital truths' of which she is ignorant and destitute, and has been so for the last three hundred years. Nevertheless, the impugners of the Church, with a degree of hardihood



quite amazing, affirm that this is the case; and that they are raised up to instruct her in these unknown truths, and to deliver her, if she will but implicitly trust them, from the darkness in which she has been so long unconsciously lying. In short, the point at issue is this: does the National Church need a thorough doctrinal illumination and purification, and consequently a 'radical change,' or does she not?"

But, say the Tractarians, in abjuring Protestantism, we do not wish to revert to Popery; Anglicanism is bad, but Romanism is not immaculate; we espouse "catholicity." This is a good word; but Mr. Bird shews that the Tractarians use it very indefinitely, and not very charitably.

"Let not any be deceived by a vain attempt to withdraw the Tractarians out of range of the charge to which their recent confession has exposed them, under cover of the convenient word 'Catholicity.' It was, indeed, in former times imagined that we knew the meaning of this word, now so much in the mouths of the Tractarians; but none of the old definitions will suit their purpose. If Catholicity imply a feeling of love to all our Christian brethren all over the world, it is clear that Rome had no such feeling as this at the period of the Reformation. Rome at that very moment was in enmity with the whole Eastern Church, to say nothing of her bitter wrath against those portions of the Western Church that wished to purify themselves from corruption, and had at first no idea of separating from communion with her. Rome at that time knew nothing of love and charity and brotherly feeling: there was nothing of this kind in her, which our Reformers had to disavow, had they been inclined. This, then, cannot be the Catholicity which the Tractarians declare to have belonged to Rome at the period of the Reformation, and which they are taking such pains to restore. It cannot be a Catholic spirit, anything like 'the communion of saints.' Take the word, then, in a lower sense; that of a general visible unity. Was there any true Catholicity in Rome, in this sense, at that Epoch? Do the Tractarians justify and admire her domineering disposition, by which, the moment any lawful opposition arose to her claims of supremacy, visible unity in the Church of Christ was interrupted and destroyed? Could anything more surely disturb and break up the peace of Christendom, than

the pretence that one member of the general family had dominion and power over all the others? Is it possible that this, in any shape or degree, is what the Tractarians wish to restore? Is the Catholicity they long for, that which Hildebrand did and suffered so much to establish? Is it the Catholicity which Innocent the Third endeavoured to enforce by the crusades against the Albigenses? Is it the visible unity enforced by the Inquisition? Had Thomas à Becket the true conception of Catholicity before his eyes, and the true feeling of it in his heart? Hildebrand, Innocent, and Thomas à Becket, are the special objects of Tractarian admiration: and we confess, it excites the most uneasy suspicions in our minds, when we consider what sort of spirit dwelt in them, to see a deliberate attempt made to procure a reversal of the judgment which, in this country at least, has been universally passed upon those ambitious and unscrupulous men. The very article on Bishop Jewell, which has furnished us with our previous quotations, thus lauds them: 'We do not think such a person (as Jewell) the least in the world fitted to be a Reformer; the only good Reformers have been ascetics; Elijah, John the Baptist, and, again, the lights of the Church in the middle ages, Hildebrand, Becket, and Innocent.' It fills us with pain to transcribe such words. It kindles a sort of indignation. It alarms us too. If the Tractarians,—who are themselves, in a certain sense, Reformers, being, as we have seen, counter-reformers, bent upon undoing whatever through the principles of the Reformation was done in our National Church—if they consider these men as models of Reformers, what may we expect? What will the Catholicity turn out to be which will be introduced in the name, not of Christ, nor of the Apostles, nor of the martyrs of the early ages, but of Hildebrand, Becket, and Innocent? Surely we scarcely need more evidence than this, that it will turn out to be pure Romanism, in some of its worst features, intolerance, pride, and overweening assumption.

"Becket seems to be a particular favourite with the Tractarians, as we know from the third volume of Froude, and also by a passage in the article on Bishop Jewell. Jewell had ventured to say concerning Becket, 'The very true cause of Becket's death was his ambition, and vanity, and wilful maintenance of manifest wickedness in the clergy, to the great dishonour of God's holy name.' This is quoted by the Reviewer, and calls forth the following

burst of wrath: "One is hardly restrained from indignation on hearing the blessed saints and martyrs of the Most High thus slandered by these teachers of yesterday."

This, as we said, is not very charitable "catholicity;" for from these "blessed saints," "ascetics," and "lights of the world," Hildebrand, Becket, and Innocent, there is but a step to Dominic, Loyala, and Bonner. And as to the catholicity of the fourth century, if this is to be the standard, it is not only so indefinite a criterion as to be practically useless: but it is also tainted with incipient Popery. Dr. Miller, whose claims to be listened to upon a question of history, says, on this subject, in his second letter to Dr. Pusey:

"Even the incipient practices of the fourth century, far from regarding them as entitled to claim authority and respect, I view with utter alienation of mind, as the beginning of a gross depravation; and I cling more firmly to the simple truth of the Scripture, as the sure and only guide of man in his religious concerns, though to be interpreted by whatever means may be best supplied."

But on this subject nothing needs be added to the painful documents exhibited by Mr. Taylor. The Tractarians have spent much impotent virulence upon him, but they have not disproved his main facts or conclusions. What was scriptural or edifying in the Church of the fourth century our Reformers retained; but they did not think it necessary to store up the chaff with the wheat. And they were truly catholic men; they would hold no intercourse with Popery, because it was *not* catholic; and they embraced their fellow-reformers, provided they scripturally adhered to "the common salvation." Mr. Bird writes on this subject:

"Shall we pay the price which the Tractarians wish us to pay, of casting

off communion with the Reformed Churches, in order to purchase communion with Rome? Here, if we mistake not, lies the unpardonable guilt of the Reformers in the eyes of the Tractarians. They had too much Catholicity, not too little. It was a Catholicity not merely retrospective, but also prospective. It carried the Church of England the length of acknowledging as sisters those foreign Churches, which are undoubtedly defective, but not corrupt. Losing in the great struggle they went through (in which their bishops deserted them) the Episcopal 'succession of persons'—(what hinders their receiving this from us at any time, when they are willing? God grant they may soon be so!)—they recovered the 'succession of doctrine,' by far the most important part, as we said before, of the legacy of the Apostles; (which, indeed, we see by the example of the Church of Rome, after three hundred years of awakened attention, during which she has not made a single advance towards improvement; how hard a thing it is for a Church to recover.) Shall we join the Tractarians in condemning our Reformers for holding these Churches to be part of Christ's holy Catholic Church, and giving them the right hand of fellowship? Archbishop Wake, with all his desire to be reconciled, if possible, to the Romish Church, was of another mind. 'I cordially embrace,' he says to his correspondent Le Clerc, 'the Reformed Churches, though in some things differing from the Anglican;—God forbid that I should be of such an iron mind, as, on account of a deficiency of this kind to think that any of them should be cut off from our communion, or, with some furious writers amongst us, pronounce them devoid of the sacraments, and therefore scarce Christian. I would willingly pay any price for a closer union amongst all the reformed.'"

Mr. Bird shews the insidiousness of the Tractarians in their dealing with Popery, and the dangerous effects which must result from diminishing that just disapprobation and terror with which it was generally regarded by the people of England.

"What cause have we to fear that Tractarianism has spread to such an extent as to make these calamities (the overthrow of the Church of England) possible?"

"Much!—most perhaps, with regard to the clergy; especially the younger

part, who are liable to consider Tractarianism a short cut to confuting Dissent; and also to be seduced by the personal consequence it promises them, on the easy terms of magnifying their commission beyond all bounds, and exacting implicit submission to their authority, instead of winning honour and respect both to themselves and their office, by laboriously setting forth God's true and lively Word, and displaying in their own humble and holy lives an example to their flocks—most, we say, with regard to them, but much also with regard to the people.

"A horror existed in this country not long ago, on the subject of Popery. The great struggles and controversies which resulted in the sixteenth century in the reformation of our National Church, and in the seventeenth in the expulsion of our monarch and the whole Popish branch of the Stuart family, left this horror, as their unreasoning, but not unreasonable, memento in the present day. It occupied with us, till of late, the place of reflecting knowledge, on the momentous question of the comparative merits of Romanism and the Reformation. People would not hear a word in favour of Popery. They laughed at the very idea of a restoration of Popery in England. They would not even inquire into the grounds of their aversion. It is clear, in such a case, there is a peculiar danger attending this species of protection. If you can by possibility succeed in sapping, or breaking down, this single barrier—if you can but overcome the horror of which we are speaking,—there remains, for a time at least, no inner wall, no other protection. Before such an inner wall can again be raised, the whole process of suffering and controversy must again be gone through, which had been gone through at some former period. The Tractarians are aware of all this—wiser men, as we said before, in their generation never existed—and they have acted on the dictate of their wisdom. They saw, in the commencement of the task they proposed to themselves, that there stood in their way the national horror of Popery. Accordingly they commenced operations by endeavouring to destroy this horror. This they did, not by open and direct assault, not by a battery of strong reasoning, but by a perpetual fire of insinuations against the Reformers and the Reformation—by well-affected surprise that prejudice and partiality should exist in sensible people—by quiet but effective ridicule—by presenting, with an air of importance, some difficulty, which a well-informed person would have considered and re-

futed long ago, but to which an ill-informed one has no answer, merely because he never thought of it before—by suggesting a doubt, and then leaving it to work, instead of supplying the solution. If Socinianism should ever spread in this country, as it is said to have done in America, it will commence its success in this way, by ridiculing the horror that people in general now feel of everything approaching to an attack upon the doctrine of the Trinity."

We have quoted largely from Mr. Bird, considering his remarks strikingly able and seasonable. We will add a few detached passages before we lay down the pamphlet.

"The Tractarians have succeeded beyond all expectation. But, however successful their policy has been, was it an honourable one? However prudent, was it right? When, under the natural supposition that they were real friends to the Reformed Church, and desirous merely to correct some deficiencies in it, they sapped the old feeling in favour of the Reformation,—was this a justifiable course of proceeding? Sitting as they did in the Reformers' seats—speaking from the more than classic—the sacred ground, where lie the ashes of Cranmer, Ridley, and Latimer—officiating in the Reformed Church, and occupying places of honour and trust in one of our renowned universities—who could imagine that they were enemies in heart to the very name and principles of the Reformation?—who, we say, could imagine this, unless they had revealed it? Why did they not utter one little sentence then, such as that which closes our extract from the British Critic? It is true, it would have been destructive to their hopes—it would have nipped them in the bud: but still was it not their duty to utter it? 'Fiat justitia, ruat cælum!' Was it high-minded to avail themselves of a false impression, which they knew to exist and could easily remove? Did not their words carry a double weight, because supposed to be extorted from friends by an honourable candour, and the constraining force of truth? On the other hand, would not those words have been light as air, had it been known, as it ought to have been if they had acted with perfect uprightness, that they were dictated by deliberate and conscious enmity?"

"The momentous object," they say, which urges them on to persevere in an agitation which they describe as most

fearful, disturbing, according to their own language, the order of society, and breaking up domestic peace, is—'the unprotestantizing the National Church.' Can anything be more bitter against the word than to use it in this way; and at the same time more mysterious?

"It invests it with a certain shadowy terror, well calculated to impress weak minds, and daunt timid dispositions. We have also seen another indefinite denunciation, in still bitterer terms, in the passage from the body of the same article in the *British Critic*, where they say that they 'cordially believe that the Protestant tone of doctrine and thought is essentially anti-christian.' This, though a tremendous accusation, is unsupported by reference to the Scriptures in any one point connected with Protestantism."

"But it is a poor thing to extract comfort from an enemy's imprudence. Our sure hope for our Church must rest in God, and in the spirit which He breathes into her faithful children. We trust He has not deserted her, but is only trying her for her good. We trust there are yet multitudes in her, both of the Clergy and Laity, (for the Church, it should ever be remembered, consists not of one of these bodies alone, but, as her Nineteenth Article teaches us, of both,) who are ready to labour and suffer in defence of the principles of the Reformation, who know what they owe to those principles, who value in their hearts and from their own experience the pure, spiritual, vital religion, which, under God, they had derived from them; and dare not commit such an act of treachery to their own souls, and cruelty to their children's, as to cut off, or allow other's to cut off, the source. If the number of those who value their blessings increase, we are safe. God will hear their prayers in this agony of our beloved Church; and will save mankind from the intolerable evils which would attend the fall of that Church, which is the great bulwark against Romanism, the glory of the Reformation, and the champion of Protestantism throughout the world."

It is with grief that we take up the next pamphlet on our list; the Sermon of Mr. Wordsworth; for it is painful to see so serious, so devout, so diligent, and so able a writer, advocating a doctrine which no learning or argument can reconcile to Scripture or to the tenets of the Anglican Church,

and which, as alternately cause and effect, has given rise to, or resulted from, the direst delusions, superstitions, and malpractices of the Church of Rome. What Bishop Burnet so justly asserts in the oft-cited remark, that the notion of sacramental justification is the most mischievous tenet of Popery, applies not merely to an alleged primary justification in baptism, and a progressive justification by the "sacrifice" of the Lord's Supper; but also to the recovery of justification by the placatory sacrament of penance, to which Rome attaches great "merit"—a word which the Tractarians were at first chary in using, knowing how suspiciously it sounds in Protestant ears, but which they are now bold enough to employ; as, for instance, Mr. Keble, who affirms in his Letter to Mr. Justice Coleridge, that Tract No. 90 was called for because "persons imbued with the principles, and carrying out the views, which they seemed to have learned from *sacred antiquity* (the writings of the Fathers) were in some points staggered by the tone and wording of the Articles;" in illustration of which he says that the doctrine of justification *by faith* might seem to contradict "the constant use of the terms *justification*, *MERIT*, and *the like*, in the writings of the Fathers" ("*sacred antiquity*.".) Thus the Tractarian system involves, as does its originator Popery, three particulars in justification:—justification by faith in baptism; but afterwards justification meritoriously by works; and further, the recovery of lost justification by meritorious penance; the blood of Christ, as Dr. Pusey leads us to infer, not being available for a second sin after baptism. Mr. Keble's significant "and the like," must not be overlooked;

for it comprehends, among other things, what the Church of Rome, without any ambiguity, calls "works of satisfaction." We do not see any difference, except in a certain prudent "reserve" of enunciation, between the doctrine of Trent and that of the Tractarians. The Tridentine decrees (Sess. vi. Cap. xiv) declare that penance is the instrument by which those who have fallen from the grace of justification must recover it; quoting the words of St. Jerome, which Dr. Pusey so much relies upon, but omits to say whence he borrowed them, that penance is "fitly called the second plank after the shipwreck of lost grace." Cap. xvi. is entitled "Of the fruit of justification; that is, of *the merit* of good works, and the reason of that merit;" and it declares that "the justified are in no respect deficient, but may be considered as fully satisfying the divine law, as far as is compatible with our present condition." The Trent divines, as do the Oxford, add, of course, through Jesus Christ, the influences of the Holy Spirit, "and the like;" but the addition does not contravene the naked fact that they make sanctification to be justification, and this in virtue of the merit of our works; for even when the righteousness of Christ is spoken of as the meritorious cause of justification, it is not because we stand thereby accepted before God, but because it gives efficacy to our own goodness. Thus Canon xi. reads: "Whosoever shall affirm that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity which are shed abroad in our hearts, *and inhere in them*, or that the grace by which we are justified is *only the favour of God*; let him be ac-

cursed." This takes justification from "Christ's righteousness" and "the favour of God," to graces inherent in man. Canon xxiv. curses those who say "that justification received is not preserved, and even increased, in the sight of God, by good works; but that works are only the fruits and evidences of justification." Canon xxxii. curses those who say "that the good works of a justified man are in such sense the works of God, that they are not also *his own worthy merits*." Thus throughout is faith made void, and man's works are set up in the place of Christ's sacrifice.

The same doctrine pervades the statements respecting penance; and we have connected both points for the reason which the Tridentine council assigned for connecting them; because according to their system they could not treat upon justification without touching upon the sacrament of penance. Cap. i. of Sess. xix. says that if all the regenerate preserved the grace of baptism, "there would have been no need to institute another sacrament *for the remission of sins*, besides baptism." Cap. v. says that "venial sins may be *expiated* in many other ways;" but mortal offences only by penance and priestly absolution. Cap. viii. is on "the necessity and fruit of satisfaction," and it declares that God does not forgive our sins without our making "satisfaction;" and enduring "satisfactory penances." It adds, that when we thus "suffer in making satisfaction for our sins, we are conformed to Jesus Christ who satisfied for our sins;"—the two parts of which sentence we cannot make agree, unless by the solution that Christ satisfied for ante-baptismal sins; but that for post-baptismal we must satisfy by penitential inflictions, as Dr. Pusey teaches.

Cap. ix. declares "that we are able to make satisfaction to God the Father through Christ Jesus, not only by punishments voluntarily endured by us as chastisements for sin, or imposed at the pleasure of the priest according to the degree of the offence, but also by temporal pains inflicted by God himself, and by us patiently borne." The Catechism adds, "They are an abundant source of satisfaction and merit." Hence we see why the notion lingers, even in this Protestant country, among those who are ignorant of God's righteousness, that voluntary deeds of penance, or the enduring of pain or illness, will make atonement for sin.

But enough. We have quoted from the Articles of Trent, because we see no substantial discrepancy between them and the doctrines in Mr. Wordsworth's sermon. If there be, let it be pointed out. We do not indeed say that Mr. Wordsworth, Mr. Newman, or Dr. Pusey speaks as intelligibly as the Tridentine Fathers; they may even entertain some minor differences of opinion among themselves, or with the Romanist; but the agreement is substantial, and we believe not now denied by those who are willing to "speak out" without "reserve."

We have from the first remonstrated upon the "stealthiness" of the Tractarian writers, in interjecting their statements with equivocal limitations, which, though they by no means lessen the obvious force of the passage upon the mind of the reader, serve to fall back upon, should the doctrine, in its real drift, be impugned. There may be sentences in their writings which seem to exclude the notion of justification by merit; yet when they admit that their views of "justification, merit, and the like," are irreconcilable with the

language of the Anglican Article on justification by faith, except by such a black-is-white and white-is-black argument as that of No. 90, they in effect go the whole length of Tridentine "meritorious satisfaction." There is, and can be, no medium. Justification, as St. Paul shews, must be either of grace through faith, or of desert through works; there is no *via media*, otherwise grace is not grace; or works, works.

In imputing therefore to Mr. Wordsworth, and the writers of the Tracts for the Times, the Tridentine notions respecting the meritorious satisfaction to be purchased by "the sacrament of Penance"—for the Tractarians agree with the Romanists in considering it a sacrament\*—we proceed upon the broad basis of what they have repeatedly urged; as

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\* Some readers may think this impossible, seeing that the divines alluded to have subscribed to Article xxv., which asserts that there are but two sacraments, not seven: "Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted sacraments of the Gospel;" which the Article proves by saying that "they have not any visible sign or ceremony ordained of God," but have grown "partly from the corrupt following of the Apostles, partly from states of life allowed in the Scriptures." But what says No. 90? "This Article does not deny the five rites in question to be sacraments, but to be sacraments in the sense in which Baptism and the Lord's Supper are sacraments." That they are sacraments is argued in the following extraordinary manner. "They are not sacraments in any sense, unless the Church has the power of dispensing grace through rites of its own appointing, or is endued with the gift of blessing and hallowing the 'rites or ceremonies' which, according to the twentieth Article, it 'hath power to decree; but we may well believe that the Church has this gift." Ergo, the Church having power "to dispense grace through rites of its own appointing;" and Popery being the Church, and having declared Penance and the rest to be sacraments, they are so in spite of the puny denial of the Anglican Reformers.

for example, Dr. Pusey, in his work upon baptism, where he speaks of "energetic spirits who feel the greatness of their fall, (by sin after baptism), and would undergo any pains whereby they might be restored;" seeing that for a sin after baptism it requires "more enduring pains, (more than what?) more abiding self-discipline, more continued sorrow, again to become *capable* of that mercy;" "not as if they could at once lay down all their burden at their Saviour's feet," but "by a hard and toilsome path" they must earn *uncoveranted* mercy through fasting, tears, and grievous bodily endurances; and "by embracing the knees of the presbyters and of the friends of God;" in short, submitting to what the priest says may haply, if severe enough, make "meritorious satisfaction," and incline him to administer plenary absolution. In thus asserting the obvious drift of the Tractarian doctrine upon penance, we do its advocates no injustice; for though there may be scattered here and there a few qualifying words, Dr. Pusey himself argues that "A man's belief is not what he abstractedly holds, or what he would, if questioned, ultimately fall back upon; but his habitual belief is just so much of his system as is habitually interwoven in his mind and thoughts: other thoughts may have been, or may again be, made part of his belief; but if habitually thrown into the shade by the greater prominence given to another view of the subject, they can scarcely be called part of his actual belief; they are for the time in a state of abeyance and listlessness, almost as if they were not held at all." But even if we were to exempt the Tractarian teachers from the application of this principle, and to admit that their notions are not to be ga-

thered from the obvious scope and pressure of their writings, but from nice discriminations and modifying words "thrown into the shade" and "in a state of abeyance and listlessness," still the effect of their lucubrations upon the minds of their readers results from "the greater prominence given to another view of the subject;" and this, in the particulars in question, is the Tridentine, not the Scriptural or Anglican, view. Dr. Pusey shall again be our witness; for he remarks: "The influence which a man [say a Tractarian] has upon his contemporaries, or upon posterity, depends *entirely* upon his prominent system of belief. That which has seized possession of his own mind is that whereby he influences the minds of others. The more retiring parts of his system, by which it may be to him occasionally modified and controlled, have but little influence on himself; how then should they have strength enough to reach others?" On the ground so clearly expressed in this passage, we collect the intended drift, and still more, the obvious effects, of Mr. Keble's sermon on Tradition; of Mr. Wordsworth's on Penance (he uses this word freely in his discourse, though the title-page reads "Evangelical Repentance"), of Mr. Newman's Sermons; of Mr. Sewell's Essays; and of the "Tracts for the Times." We have given many "illustrations of this; but as the point is important we will adduce one more from one of the early Tracts, No. 2 of the *Via Media*.

"*Laiticus*: What do you mean by Protestant in your present view of it? *Clericus*. . . . At present I will use it in the sense most apposite to the topics we have been discussing; viz. as the religion of so-called freedom and independence, as hating superstition, suspicious of forms, jealous of priestcraft,

advocating heart-worship; *characteristics which admit of a good or a bad interpretation*, but which, understood as they are instanced in the majority of persons who are zealous for what is called Protestant doctrine, are (I maintain) very inconsistent with the Liturgy of our Church. . . . A modern Protestant, even though he granted that children were regenerated in Baptism, would, in the Confirmation Service, have made them some address about the necessity of spiritual renovation, of becoming new creatures, &c.? *I do not say such warning is not appropriate*; nor do I propose to account for our Church's not giving it; but is it not quite certain that the present prevailing temper in the Church, would have given it, judging from the prayers and sermons of the day, and that the Liturgy does not? Were that day like this, would it not have been deemed formal and cold, and deficient in spiritual-mindedness, to have proposed a declaration such as has been actually adopted, that 'to the end that Confirmation may be ministered to the more edifying of such as shall receive it, none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments,' &c.; nothing being said of a change of heart or spiritual affections? . . . Take again the Catechism. What can be more technical and formal (as the persons I speak of would say) than the division of our duties into our duty towards God and our duty towards our neighbour? Indeed would not the very word *duty* be objected to by them, as obscuring the evangelical character of Christianity? Why is there no mention of newness of heart, of appropriating the mercies of redemption, and such-like phrases, which are now common among so-called Protestants? Why no mention of justifying faith? *L.* Faith is mentioned in an earlier part of the Catechism. *C.* Yes, and it affords a remarkable contrast to the modern use of the word. Nowadays, the prominent notion conveyed by it regards its properties, whether spiritual or not, warm, self-renouncing. But in the Catechism, the prominent notion is that of its object, the believing all the Articles of the Christian faith. . . . In the order for Visiting the Sick, a modern Protestant would rather have instituted some more searching examination (as he would call it) of the state of the sick man's heart; whereas the whole of the minister's exhortation is what the modern school calls cold and formal. . . . Not a word of looking to Christ, resting on Him, and renovation of heart. Such are the expressions

which modern Protestantism would have considered necessary, and would have inserted as such. *They are good words*; still they are not those which our Church considers the words for a sick-bed examination."

Nothing can be more clear than the insidious drift of these passages. But does the writer really mean to denounce the hatred of superstition, the jealousy of forms being substituted for religion, and the advocacy of heart-religion? Oh no! they are "characteristics which admit of a good or a bad interpretation." Does he object to candidates for confirmation being addressed "about the necessity of spiritual renovation, of becoming new creatures, &c.?" Oh dear no! "I do not say such warning is not appropriate." Does he find fault with what he calls "modern Protestants" for speaking of "justifying faith," looking to Christ, resting on him, and renovation?" No, no; for does he not say "they are good words?" Upon these quiet interjections the Tractarian will "fall back," if taxed with the undeniable animus of the whole dialogue; which is to cast "spiritual" religion "into the shade;" to unprotestantize the Anglican church, and in the most cool manner possible to affect to take for granted that she does not urge "heart-worship," "looking to Christ, resting on him, and renovation of heart." Does the writer advocate such "good words?" So far from it, he makes their goodness very questionable; they admit indeed of "a good or a bad interpretation;" but the insinuation is, that "the bad" is the obvious one; what the good one is he does not tell us. No person can mistake the real scope of this style of writing; any more than Mr. O'Connell's hoping the people would not pump upon their enemies; or



than "Brutus is an honourable man."

Though we have not yet directly noticed Mr. Wordsworth's discourse, we have been reviewing it by anticipation; for, if the Tridentine doctrine is such as we have described; and if the Tractarian doctrine, which Mr. Wordsworth follows, is in essence and spirit identical with it, notwithstanding some nice distinctions "thrown into the shade," and such "good words" as "Evangelical Repentance" instead of "penance" and "meritorious satisfaction;" then as the Tridentine doctrine on this subject is allowed by every true Anglican to be unscriptural, and the doctrine of our Articles scriptural, we have only, as Anglicans addressing Anglicans, in a notice of a book and not as writing a treatise, to shew by fair quotations what Mr. Wordsworth's doctrine is, so as to bring it within the range of the argument. This we will now do. He lays down the following six positions.

"It may be well to state, as clearly as I can, in this place, the leading positions upon which the argument proceeds. They are the following:

"1. That the inspired Epistles, which the Apostles addressed respectively to the primitive Churches, are the main standard to which we should refer for guidance in addressing a Christian congregation upon the doctrine of Repentance.

"2. That the application of the rest of Holy Scripture upon the same point is liable to such restrictions (and no other) as arise from these two propositions; namely, that increased spiritual gifts (entailing increased responsibilities) are vouchsafed to Christians since the day of Pentecost; and that our blessed Lord himself referred to the teaching of the Holy Spirit, to descend after his ascension, for the full development of all truth.

"3. That (these propositions admitted) the direct testimony of Holy Scripture is much less full, and less definite upon the doctrine of the forgiveness of deadly sins after baptism, than (to judge from the tone and language of much of our

modern preaching) is often imagined;—that, in fact, it is scanty; and no more than sufficient to prove what our Church teaches in her 16th Article.

"I earnestly hope that any who may attempt to impugn the general doctrine of the Sermon, will direct their attention especially to these three first positions; because if they are shewn to be unfounded, or can be, in any degree, materially invalidated, I freely confess that, though the doctrine itself, in all the main and essential features of it, will still be true, *the balance of the truth*, and of the testimony of Scripture, will not indeed be such as I have represented it.

"4. That the safe, and divinely-appointed way for the recovery of fallen Christians would seem to be by ecclesiastical discipline, ending in ministerial absolution—both from the testimony of Scripture and the practice of the primitive Church.

"5. That the absence of any such discipline, in effect and practice, among ourselves, *i. e.* in our own Church, as at present administered, is deeply to be regretted. And however the attempt at restoring it may now be unwise or impracticable, the bearing it in mind, and representing it as a loss, repeatedly, both to our own consciences, and in the ears of our congregations, is highly proper and salutary, and especially needful to make us cautious in preaching the momentous doctrines, and in describing the true measures of sin and of repentance.

"6. That good works are a necessary part not only of our duty as Christians, but also of our discipline as penitents.

"If these positions are granted to me, but still it is objected that the following discourse exhibits a one-sided view of the truth—I admit the objection—so far as this: that all views, designed to be corrective of prevailing error, are of necessity one-sided. Above all, I must not be supposed to deny, what rather I trust will be understood only the more clearly from the view which I have taken, that there is another side of the 'faith once delivered to the saints,' though it did not fall within the scope of this discourse to treat of it."

In these propositions we have an illustration of the indefinite style of argument of which we have been complaining. First there is a declaration that appeal in the matter must be to "the main standard" of "the inspired epistles." Do then these

affirm that the blood of Christ is not available for post-baptismal sin; but that it must be atoned for by the macerations of penance? The simple question is Yes or No; and the whole system of satisfaction by penance depends upon the answer being in the affirmative. Does Mr. Wordsworth assert this affirmative? Does he venture to say that Scripture excludes post-baptismal sin from pardon through the blood of Christ? No; but he says that the "direct testimony of Scripture is less full and less definite upon the doctrine of the forgiveness of *deadly* sin after baptism than is often imagined; it is *scanty*; and no more than sufficient to prove what our Church teaches in her 16th Article." Here we are plunged in a sea of ambiguities. The writer would not assert that the Scriptures preclude post-baptismal application of the blood of Christ; but the evidence that they admit it is "scanty;" it just covers our 16th Article, as pared down in its meaning in No. 90; but that is all; and thus the reader is left in dim mistiness shrewdly to infer that what is so indefinite and evanescent is in truth non-existent. But should he close with the offer to make Scripture the "main" standard of appeal, and prove that it is "full" and "definite," still Mr. Wordsworth will not give up the point; the Scriptural evidence to which he offered to appeal would indeed be "materially invalidated," but "the doctrine itself, in all the main features of it, will still be true;"—all that he will have lost will be some unessential corroboration; "the balance of the truth, and of the testimony of Scripture, will not be such as I have represented it." What he means by this he afterwards explains; namely, that should he

not be able to sustain his doctrine of penance by Scripture, still the authority of the Catholic Church would bear him out in asserting it, as one of those traditional verities which his neighbour Mr. Keble says are equally the gift of God with Holy Writ.—And by the way, by what warrant do the Tractators so grievously disparage the Old Testament? There is a trace of this in the above extract; but the writer afterwards boldly declares that he puts "some limitation in the application of the older scriptures" in the matter in question. This contradicts Article vii.

There is another of the ambiguities complained of, in the last sentence of the extract. The author had expressed his conviction that the way of recovery of fallen Christians is "by ecclesiastical discipline, ending in ministerial absolution,"—he says not one syllable in these propositions about the blood of Christ cleansing from sin;—it is by "good works," and "our discipline as penitents," that we effect our restoration to the favour of God; but he adds that there is "another side of the faith once delivered to the saints, though it did not fall within the scope of this discourse to treat of it." What is this other side? Unaffectedly we cannot conjecture. Anglicans affirm that the pardon of the penitent is free through the blood of Christ, and not in virtue of "our discipline as penitents," or of "ecclesiastical discipline ending in ministerial absolution;" Tridentines and Tractarians affirm the reverse; but what is that "other side" which Mr. Wordsworth alludes to, we know not. It is, at all events, something "thrown into the shade," which does not affect his present conclusions; or even if it modify them to his own mind, it does not,

according to Dr. Pusey's own principle, prevent their Tridentine bearing upon other men.

We will further develop Mr. Wordsworth's opinion by a characteristic extract from his discourse. It will be seen in this passage that what is denied to the blood of Christ, is accorded to "the Church and her duly-called and apostolical ministers." They can forgive post-baptismal sins, however heinous, in virtue of "ecclesiastical penance," and God will justify in heaven their absolute but he has no where covenant that forgiveness shall be bestowed on the penitent as coming to the expiatory sacrifice of Calvary. Can Trent inculcate penance in a more awful form than this?

Again, it is intimated in the text, and enlarged upon in the notes, that a third kind, or acting, of penance is necessary, namely, the exercise of severe bodily infliction; of which we have specimens in the hair-cloths, the self-inflicted or earnestly impetrated scourgings, the exposure to cold and hunger in caves and forests, the standing on pillars, allowing vermin to prey upon the body, and other acts of superstitious asceticism of the dark ages, and in which Hindoo idolators far outvie Rome herself. Mr. Wordsworth, however, admits that "it is not perhaps very easy to determine," "from Scripture itself," whether repentance implies, "in every case" where the priest on God's behalf remits deadly sin, this severe "ecclesiastical discipline." But he can prove it, he says, by the practice of the primitive church, which he considers argument sufficient. He however glances at the defect of scriptural proof, lest he should seem to take advantage of those "who appeal to the Bible and the Bible only." As to the "primi-

tive church," the term is relative; but we do not deny that many absurd and superstitious practices had become widely prevalent before the third century. But the reference to Scripture is quite decisive. The strongest text which Mr. Wordsworth himself can produce, is "Bodily exercise profiteth little," which he construes "profiteth a little; serves to some purpose, and is useful in its kind." We will not give our own interpretation, but will repeat what Mant and D'Oyly cite *in loco* from Bishop Hall:—

"As for that bodily exercise of fasting and strict penance wherewith many please themselves, if it be considered in itself, surely it profiteth little, and many have used it to small purpose."

The passage which we are about to quote also intimates—in the significantly *suggestive* style of which we have spoken—that the doctrine of the 16th Article is not "read in Scripture."

"The grant of Repentance, freely given, by the word of God, to minor and less inordinate offences, 'is not to be denied' (as our Church teaches) to greater and more grievous sins. And, doubtless, it is possible to find passages in the New Testament which extend the application of the word in question so as to cover the commission even of deadly sin. Such, it may be, is the censure addressed, in Revelations, to the Church of Pergamos; and of St. Paul to many of the Corinthians who had before sinned, and who repented not upon the uncleanness, and fornication, and lasciviousness which they committed. Such a scope, unquestionably, we claim for that gracious promise, conveyed to the Church and to her duly-called and apostolical ministers, Whosoever sins ye remit, they are remitted unto them. But whether or no Repentance, when so extended, may not imply in every case the further notion of ecclesiastical penance, and so require a new and distinct, that is, a third division of the subject in general; this, as it is a point of most serious and awful concern, so it is not perhaps very easy to determine. I mean, of course, out of Scripture itself:

and this I admit, that I may not appear in this part of the argument, which treats only of the testimony of Scripture, to take any undue advantage of those who appeal to 'the Bible and the Bible only.' How the primitive Church did, in effect, determine the question by its own practice, will appear in a subsequent part of this discourse.

"Surely, then, the question arises; if it be, as it is indeed, a point so fearful and momentous, are we not doubly bound to treat it fearfully? Are we justified in teaching that which is so far doubtfully and scantily written—I speak advisedly, which is scantily written—as if it were emblazoned in the brightest and boldest characters, and to be read in every page? Are we justified in a lax and indiscriminate use, I will say no more of the *word*, but of the vital and all-important *doctrines* of Repentance? And yet is there not reason to fear that such a use—rather, I should say, such a mistaken abuse and perversion of these doctrines, very generally prevails? It is a question, I think, which admits of more consideration than it generally receives, how far the statement of our 16th Article ('on Sin after Baptism') may be actually read in Holy Scripture, and how far only it may be confirmed thereby;—whether texts and illustrations are not frequently alleged in immediate support, or even as direct proof of it, which, strictly speaking, have little or no reference to a Christian congregation;—and whether a disproportionate prominence be not thus given to that single doctrine in the scheme of our redemption, which chimes in most agreeably with the frailties of our corrupt nature, to the disparagement of others—(who shall presume to say, less essential?)—from which the weakness and corruption of man's heart no less naturally recoils. And, if this be so, surely, my brethren, it concerns us deeply. Surely it is no true service to the sacred cause in which we are engaged—but rather a pernicious and fatal injury—to use as *Promoters* of Christian Knowledge the language and the arguments, which we can rightly employ only as its *Propagators*."

This distinction between the language which ought to be employed by the Christian Knowledge Society, and that which is proper for the Society for the Propagation of the Gospel, may be illustrated by Dr. Pusey's remark upon Article xiii., "Of works before justification," that however true, as an abstraction

in theology, it is a matter with which we have practically no concern, for that we were justified in baptism in our infancy, before we performed any works good or bad. In like manner Mr. Wordsworth's system implies that the Propagation Society is to preach justification by faith for the heathen; but the Christian Knowledge Society justification by works for the baptised. True we are to address a heathen differently to one who call himself a Christian; for, in the former case, we may, and should, appeal not merely to duties and responsibilities, but to exalted privileges and blessings, especially to baptism, none of which the former has known; but in the matter of justification before God, Scripture makes no distinction.

We will only quote one passage more, as illustrating the motives by which the preacher urged his hearers to contribute largely to the funds of these Societies. The argument that they ought to do so, as an act of "discipline," "corrective justice on ourselves," and "punishing ourselves for our sins by parting with our money, that we may not be punished by God, we cannot but think anti-scriptural, superstitious, pharisaical, and embodying the Tridentine doctrine of meritorious satisfaction by penance.

"The obligation upon us is twofold: as Christians, and Churchmen, we have a duty to perform; as penitents, we have a discipline to undergo. Are we conscious of grievous sins—of wilful disobedience, or forgetfulness of God—of a wanton, sensual spirit—of covetousness, and worldly lusts, inconsistent with the hopes and calling of one, who confesses that he is a stranger and a pilgrim on the earth—we shall give the more freely; not as a deed of love and charity only, or as an offering and sacrifice to God, but also, when occasion so requires, as an act of corrective justice on ourselves—as condemning and punishing in our-

selves the acts and desires, the occasions and incentives of sin, and selfishness, for which we know and confess the wrath of God to be due. So may we judge ourselves that we be not judged of the Lord ! So may we chasten ourselves that we be not condemned with the world !”

We repeat our expressions of grief in having been constrained by duty to write as we have done of a discourse which contains much serious thought and solemn warning ; and the writer of which is, we doubt not, a man of amiable character and devout habits, as he is unquestionably of learning and study. But we must not shrink from our ungrateful task ; for such discourses, delivered in cathedrals, and evulgated by the press, are not things of light or local moment.

We have already stated, that writing as Anglicans for Anglicans in the passing pages of a review, we do not consider it incumbent on us to attempt a treatise upon the sacrament of penance. We have performed our task if we have shewn that Mr. Wordsworth's doctrine is in essence that of Rome, and from which our Reformers dissented, and which they notoriously set themselves to oppose, so that it is only by the sophistry of No. 90 that the Tractarians can subscribe the Articles, or admit that the Homilies contain godly doctrine. It is not requisite that we should open up the question anew, as if nothing had happened. So far as regards the members of the Church of England, it is a determined case. For the controversy is not respecting the need of repentance ; the duty of fasting, almsgiving, and acts of self-denial and humiliation ; the benefit or obligation, in certain cases, of confessing our sins to man as well as to God ; the value of ministerial advice, reproof, consolation, and declaration of God's promises of absolution to all who

repent or believe ; all this we hold, and would urgently inculcate. But when we get beyond this scriptural and Anglican ground, to the doctrine of “ the sacrament of penance ; ” — to the denial that Christ's blood is promised to cleanse the penitent from all sin after baptism, as well as before, being applied by faith, and not through man's satisfaction made by maceration, or the authority of sacramental priestly absolution ; then commences Popery, with its abominable doctrine respecting mortal and venial sin ; its will-worship, its meritorious austerities, its attrition without contrition, its extreme unction, its purgatory, and its expiatory masses for the souls of the living and the dead. In popish lands the priest is looked up to by the people as if he were their God ; their remission of sin depends entirely upon him, as it must, upon the system under consideration. Ireland presents a fearful specimen of the practical results of the doctrine. Superstition is never truly sanctifying. It may prostrate the understanding, and call mental and moral slavery faith ; but it will not purify the soul.

Our answer then to Mr. Wordsworth is the whole tenour of the promises of God made to the returning penitent, through faith in the Redeemer, and which are no where restricted by the Tridentine or Tractarian limitations. Our subordinate answer as Anglicans is the whole tenour of our Articles, Homilies, and Prayer-book. The Homilies on Repentance might have been written as a reply by anticipation to Mr. Wordsworth's sermon. We copy only two or three brief passages as specimens :

“ Whereupon, we do not without a just cause detest and abhor the damnable opinion of them, which do most wickedly go about to persuade the sim-

ple and ignorant people, that if we chance, after we be once come to God, and grafted in his son Jesus Christ, to fall into some horrible sin, repentance shall be unprofitable to us, there is no more hope of reconciliation, or to be received again into the favour and mercy of God. And that they may give the better colour unto their pestilent and pernicious error, they do commonly bring in the sixth and tenth chapters of the Epistle to the Hebrews, and the second chapter of the second Epistle of Peter; not considering that in those places the holy Apostles do not speak of the daily falls that we, as long as we carry about this body of sin, are subject unto; but of the final falling away from Christ and his Gospel, which is a sin against the Holy Ghost, that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ and his word, they do crucify and mock him, but to their utter destruction, and therefore fall into desperation, and cannot repent. And that this is the true meaning of the Holy Spirit of God, it appeareth by many other places of the Scriptures; which promise unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remission of their sins."

"Now unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally offered, whereby it followeth necessarily, that although we do, after we be once come to God, and grafted in his Son Jesus Christ, fall into great sins;—for there is no righteous man upon the earth that sinneth not; and if we say we have no sin, we deceive ourselves, and the truth is not in us;—yet if we rise again by repentance, and, with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father."

Such is the language of the Homily on Repentance. In reading it, as well as the Articles, the question is, not whether by such glosses as those of No. 90 such passages can be "got over" by the Tractarians; but whether their clear obvious drift is not directly and intentionally opposed to their system. We may say the same of the writings

of our Reformers in general; and of our standard divines, among whom we may divide some who have been linked into the Tractarian Catena. Among these is Dr. South, assuredly no Puritan; but who, in his Sermon on 1 John iii. 3, expresses himself in the following decided and striking manner. We adopt it as a part of our reply to Mr. Wordsworth.

"We know, how miserably the deluded Papists err in this point, how they wander in the maze of their own inventions about works of penance, deeds of charity, pilgrimages, and many other such vain ways, found out by them to purge and purify guilty consciences. A man perhaps has committed some gross sin, the guilt of which lies hard and heavy upon his conscience, and how shall he remove it? Why, peradventure by a blind devotion, he says over so many prayers, goes so many miles barefoot, gives so much to holy uses, and now he is *rectus in curia*, free and absolved in the court of heaven. But certainly the folly of those, that practise these things, is to be pitied; and the blasphemy of those, that teach them, to be detested. For do they know and consider what sin is? and whom it strikes at? Is it not the breach of the law? Is it not against the infinite justice and sovereignty of the great God? And can the poor, imperfect, finite services of a sinful creature ever make up such a breach? Can our pitiful broken mite discharge the debt of ten thousand talents? Those, that can imagine the removal of the guilt of the least sin feasible, by the choicest and most religious of their own works, never as yet knew God truly, nor themselves, nor their sins; they never understood the fiery strictness of the law, nor the spirituality of the Gospel.

"Now though this error is most gross and notorious amongst the Papists, yet there is something of the same spirit, that leavens and infects the duties of most professors; who, in all their works of repentance, sorrow, and humiliation for sin, are too apt secretly to think in their hearts, that they *make God some amends* for their sins. And the reason of this is, because it is natural to all men to be self-justitaries, and to place a justifying power in themselves, and to conceive a more than ordinary value and excellency in their own works, but especially such works as are religious.

"But this conception is of all others

the most dangerous to the soul, and dishonourable to God, as being absolutely and diametrically opposite to the tenour of the Gospel, and that which evacuates the death and satisfaction of Christ: for it causes us, while we acknowledge a Christ, tacitly to deny the Saviour."

"In the next place, therefore, positively that course which alone is able to purify us from the guilt of sin, is by applying the virtue of the blood of Christ to the soul by renewed acts of faith. We hold, indeed, that justification, as it is the act of God, is perfect and entire at once, and justifies the soul from all sins, both past and future; yet justification, and pardoning mercy is not actually dealt forth to us after particular sins, till we repair to the death and blood of Christ by particular actings of faith upon it. Which actings also of themselves cleanse not away the guilt of sin, but the virtue of Christ's blood conveyed by them to the soul: for it is that alone, that is able to wash away this deep stain, and to change the hue of the spiritual Ethiopian. Nothing can cleanse the soul, but that blood that redeemed the soul.

"The invalidity of whatsoever we can do in order to this thing, is sufficiently demonstrated in many places of Scripture, Job. ix. 30, 31: 'If I wash myself with snow-water, and make my hands never so clean, yet thou shalt plunge me in the ditch, and my own clothes shall abhor me.' He that has nothing to wrinch his polluted soul with, but his own penitential tears, endeavours only to purify himself in muddy water, which does not purge, but increase the stain. In Christ alone is that fountain, that is opened for sin and for uncleanness; and in this only we must wash, and bathe our defiled souls, if ever we would have them pure. In the 1 John i. 17: 'The blood of Jesus Christ cleanseth us from all sin.' It is from his crucified side, that there must issue both blood to expiate, and water to cleanse our impurities. Faith also is said to purify the heart, Acts xv. 9; but how? Why certainly as it is instrumental to bring into the soul that purifying virtue that is in Christ. Faith purifies not as the water itself, but as the conduit that conveys the water. Again in Rev. i. 5. Christ is said to have washed us from our sins by his own blood. There is no cleansing without this. So that we may use the words of the Jews and convert an imprecation into a blessing, and pray that his blood may be upon us, and upon our souls; for it is certain that it will be one way upon us, either to purge or to condemn us. Every soul is polluted with the loathsome defiling

leprosy of sin. And now for the purging off of this leprosy, if the Spirit of God bids us go and wash in the blood of Christ, that *Spiritual Jordan*; and assures us, that upon such washing our innocence shall revive and grow anew, and our original lost purity return again upon us; shall we now, in a huff of spiritual pride and self-love, run to our own endeavours, our own humiliations, and say as Naaman did, Are not the rivers of Damascus better than all the waters of Israel, may I not wash in them and be clean? Are not my tears, my groans, and my penitential sorrows, of more efficacy to cleanse me than the blood and death of Christ? May I not use these and be cleaned, and purified from sin? I answer, no; and after we have tried them, we shall experimentally find their utter insufficiency. We may sooner drown than cleanse ourselves with our own tears."

If the Tractarian system in general, and Mr. Wordsworth's sermon in particular, are not open to Dr. South's pungent strictures, we solemnly affirm that it is in unskilfulness and not in uncharitableness that we apply them. We would fain that Mr. Wordsworth should tell us, where, in necessary practical result, and, as we think, in theoretical logical sequence, the revival of the confessional which he advocates would eventually stop short of the evils which grew up in the Church of Rome, and which led to the Protestant Reformation; having become at length intolerable, through the ambition and cupidity of the Popish priesthood engendering upon the sacrament of penance the atrocious venal traffic in masses and indulgences. It was not in hastiness of speech that we epitheted the Romish doctrine respecting mortal and venial sin, as "abominable," since upon it are grounded those soul-ensnaring, demoralizing, priestcrafty, and Gospel-debasing theories and practices which have most deeply stained the history of Popery. Dr. South, in a passage previous to that

which we have quoted, justly shews that the Popish notions respecting mortal and venial sin, and which are being revived by the Tractarians, are delusive and unscriptural; for that it is "the power and root of sin," and not merely "some great actual sin," to which our "humiliations and penitential cleansings" should have especial reference. It is often objected that what are vaguely called Puritans, Methodists, Calvinists, Evangelicals, and the like, are constantly preaching about the religion of the heart, spirituality of mind, conviction of sin in its essence, and not simply or chiefly in its acts; that they dwell upon conversion of soul, and even in urging deep self-examination speak of particular acts of overt transgression chiefly as they indicate alienation of mind from God; whereas divines of another class catalogue and describe sins one by one, with their various hues of venial and mortal, and more or less venial, after the manner of the Romanist books of preparation for the confessional, such as Dr. Chaloner's popular "Garden of the Soul," in which vices are named *seriatim*, with "suitable remedies against them." We are far from saying that distinct specification is not often important, more especially as the upbraidings of conscience for some aggravated sin may lead to conviction of sin generally; but still it is out of the heart that all sins proceed, and we therefore pray to God to "cleanse" the thoughts of our hearts; and we are set upon a mischievous and anti-scriptural pursuit when we begin to sooth our conscience with the notion that our post-baptismal sins have been venial, or, in the appropriate language of Popery—unknown to the Bible or the Anglican prayer-

book—"peccadilloes." We would urge the Tractarians carefully to consider the following observations of Dr. South. He is addressing himself to two classes of persons; the one those who "rest only in complaints of the evil of their natures, without a vigorous endeavour to amend the particular enormities and misdemeanor of their actions;" antimonians, who "cry out of the body of sin, and yet take no notice of actual impieties;" the other—(we shall retain the writer's significant Italics in our citation)—the other,

"Such as direct their humiliations and penitential cleansings only to some great actual sin, that hath broke out in their lives, but in the mean time never to the power and root of sin, which is the cause of all these actual rebellions. These indeed are most conspicuous in our lives, but the other is the most dangerous and hurtful to our souls. For this is that spring-head, that lies under ground, and sends forth all those streams of impurity, that flow in our actions. Now that should most humble us, that most provokes God; but it is the sinful frame of the heart, the inclination and disposition of the whole man to wickedness, that renders us so loathsome in the pure eyes of God. We indeed take more notice of a sinful action than of a sinful heart, because that does more vex and disquiet us, and is more visible to ourselves and others. But when repentance is sincere and effectual, where it resolves to kill sin, it gives the first stab to the heart. Thus David, an excellent pattern of true penitence, when he would humble himself for those actual sins of murder and adultery, pursues them to their first cause, which was his sinful nature. Psalm li. 5. In sin (says he) was I conceived, and, v. 10, he cries out for a clean heart. Those actual sins he made only occasions to discover to him the sin of his nature. They indeed made a greater noise and clamour in the world, and procured him more trouble and shame from men; but he knew, that the power of sin in his heart was most odious, and consequently most deserved his sorrow.

"From whence we may take an excellent infallible note of difference between a forced unsincere, and a true spiritual repentance; that the first humbles us chiefly for actual sins, and that because they are the most troublesome, the latter,



humbles us chiefly for the sin of our *hearts and natures*, and that because it is the most sinful."

If this be Scriptural and Anglican doctrine, as we are sure it is, it subverts the whole of the casuistry of the Popish confessional, and with it of Mr. Wordsworth's Sermon. That it is Scriptural, Dr. South proves; and that it is Anglican, the Sixteenth Article alone would be sufficient to shew, even if there were not another word in our formularies on the subject. Yet, strangely enough, the advocates of Tractarianism, reasoning upon the model of No. 90, would affect to claim that Article, because it embodies the word "deadly." The Novations said, and the proposition had gained ground in the Church of Rome, that every deadly sin willingly committed after baptism is sin against the Holy Ghost, and therefore unpardonable. The Article uses the very words of this declaration, prefixing the word "Not." Had the word "deadly" been dropped, the assertion of the Article would have been pointless and unmeaning. "Not every sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable." The Papist would have replied, "Who said it was? we said every *deadly* sin." Well then, reply the compilers of the Article, we take your own proposition and we negative it. They could not say, "Not *any* sin;" for that would be to assert that the sin against the Holy Ghost, whatever it be, cannot now be committed. They therefore confined themselves to denying the false position; but without one word about venial sin. Bishop Burnet shews clearly enough what the Article imports in the following passage upon it.

"By *deadly sin* in the Article, we are not to understand such sins as in the Church of Rome are called *mortal*, in opposition to others that are *venial*: as if some sins, though offences against God, and violations of his law, could be of their own nature such slight things, that they deserved only temporal punishment, and were to be expiated by some piece of penance or devotion, or the communication of the merits of others. The Scripture nowhere teaches us to think so slightly of the majesty of God, or of his law. There is a *curse* upon every one 'that continueth not in all things which are written in the book of the law to do them; and the same curse must have been on us all, if Christ had not redeemed us from it: 'The wages of sin is death.' And St. James asserts, that there is such a complication of all the precepts of the law of God, both with one another, and with the authority of the lawgiver, that 'he who offends in one point, is guilty of all.' So since God has in His Word given us such dreadful apprehensions of his *wrath*, and of the *guilt of sin*, we dare not soften these to a degree below the majesty of the eternal God, and the dignity of his most holy laws." "But, after all, we are far from the conceit of the Stoics, who made all sins alike. We acknowledge that some sins of ignorance and infirmity may consist with a state of grace; which is either quite destroyed, or at least much eclipsed and clouded by other sins, that are more heinous in their nature, and more deliberately gone about. It is in this sense that the word *deadly sin* is to be understood in the Article."

Have the Tractarians considered to what they are reducing us? The Gospel requires, and our Church inculcates, as we have already,—not merely admitted,—but asserted, whatever is "meet for repentance," whether in heart or "works;" whether contrition; voluntary confession; or suitable acts of humiliation, either private, or, where befitting, public. But all this is far short of the Romanist and the Tractarian doctrine of the sacrament of penance. The Anglican ritual, canons, and articles, neither empower, nor teach our clergy how to conduct the confessional, with its sacramental

absolution, in the spirit of what Mr. Wordsworth calls "the power of the keys, and therewith the discipline of penance," "the rod and the robe of shame," as those expressions have been elucidated by the practice of Rome. If we adopt the system, we must return to the rules. We must recur to Papal Bulls and decretals, and to the multifarious checks and casuistical distinctions which Rome has found necessary in carrying out and guarding the process. Dominus Deus would be our best instructor. Or if we decline being transmontane; if we refuse the Roman Penitential, or the Gregorian Penitential, as our authority in "the imposition of penances and the reconciliation of penitents," we must at least adopt those of our own country in what the Tractarians consider its most religious days. We have old Saxon "penitentials;" we have also the Anglo-legateine constitutions of Otho and Othobon; we have our provincial Cantaurian constitutions set forth by Archbishops Stephen, Richard, Edmund, Boniface, Peckham, Winchesley, Walter, Mapham, Stratford, Islip, Langham, Sudbury, and Arundel, to Chicheley the persecutor of Wickliffe. Much of what those prelates found to be necessary for the regulation of the sacrament of penance in its practical workings, we should be ashamed to transcribe; but human nature is not better now than it was five hundred years ago; and not all the purity, delicacy, meekness, and simplicity of the leaders of the newly-revived opinions could prevent such deteriorations. Archbishop Edmund very properly begins (Constitutiones A. D. 1236, 21 Hen. III.) with the deportment of the priest in the confessional. "In confessione habeat sacerdos vultum humilem, et

oculos ad terram demissos, nec faciem respiciat Confitentis, et maxime mulieris." He gives much salutary direction in a pure-minded and judicious spirit, and mentions what are some of the cases of "majora crimina" which the priest is to reserve for the bishop. Boniface (A. D. 1261) does not forget the favourite metaphor of "the plank" which is "the last refuge of sinners," instead of the blood of Christ. "Cum sacramentum confessionis et penitentiae, secunda post naufragium tabula (query trabea) ultimus humanae navigationis portus, et finale refugium sit, unicuique peccatori per necessarium ad salutem, &c." Walter (A. D. 1322) directs that the confessor shall apportion the penance, *majorem vel minorem*, according to the circumstances of the sin, the quality of the person, time, place, and cause, taking care that it be such that the husband may not discover what the wife confesses to the priest, or the wife what the husband. He prudently enjoins, "Sacerdos ad audiendum confessiones communem sibi locum eligat, ubi communiter ab omnibus videri poterit in Ecclesia, et in locis absconditis non recipiat Sacerdos." Simon Sudbury gives discreet rules "quomodo confessiones mulierum sunt audiendae," to prevent evils which it was easier to denounce than check. Our Protestant bishops will not escape their share of this painful duty, if our Oxford presbyters succeed in reviving the system; for, says Stephen, A. D. 1222, "Prelati in propriis personis confessionibus audiendis interdum intersint, et poenitentis injungendis." The laws, which we will not transcribe, against perverting the confessional to vice, would be necessary; as also those against making it venal.

We must further reprint many

now obsolete and forgotten books of hortatory theology and ritual observance. When Caxton set up his press he very properly considered what books the age required, and would most readily purchase. He printed at Westminster, in 1483, "Liber Festivalis, or Directiones for keeping feasts all the year;" and shortly afterwards, "Quatuor Sermones Novissimorum, perutiles et necessarii, in devotionis ardorem et Dei timorem inducentes." We might quote from this exceedingly rare volume some notable things illustrative of the alleged wisdom and knowledge of an age which we are vituperated for calling "dark;" as for example the following story respecting Pontius Pilate, the novissimus writer understanding Pontius to be the name of some place where Pilate was born or had lived. "The emperor, by counsel of the Romans, sent Pilate into a country called *Pounce*, where the people of that country were so cursed that they slew any that come to be their master over them. So when this Pilate come thither, he applied himself to her manners; so that with wiles and subtlety he overcame them, and had the mastery, and gat his name, and was called *Pilate of Pounce*." The word was written Ponce or Pounce in the creed till the year 1532, when it was altered in the Salisbury Primer to Pontius; so that up to the period of the Reformation, this notable story was probably popularly believed.

But this only in passing. The utility of the revival of such works in connection with our present topic, would be to teach, as the *Four Sermons* do, which are "the seven deadly sins and the nine pains;" for the exact classification of mortal and venial sins is essential to be known, if the confessional, with its sacrament of pe-

nance, is to be revived; and yet Dr. Pusey says:

"A further question will probably occur to many: what is that grievous sin after baptism which involves the falling from grace. What the distinction between lesser and greater, venial and mortal sins. . . . This question, as it is a very distressing one, I would gladly answer if I could or dared."

Upon Dr. Pusey's system the question is not only "distressing," but most awful; for if eternal salvation or damnation depends upon the sacrament of penance, and the confessor cannot adjust the scale with precision, souls may be lost by his ignorance. And yet Mr. Wordsworth would seat every presbyter in a confessional; whereas even Dr. Pusey cannot solve the very first question which it is requisite for the penitent to ask and for him to answer. The Bible does not answer it; nor does the Anglican prayer-book; there is therefore but one resource—to reprint such works as *Dens*, and others which we have referred to. Caxton's book will also shew the method of proceeding, when those who commit such offences as denying that penance is a sacrament are to be anathematised by bell, book, and candle: "*Modus fulminandi sententiam*. Prelatus albâ indutus, cum cæteris sacerdotibus in ecclesiâ existentibus, cruce erectâ, candelis accensis, stans in pulpito, pronunciet verba quæ sequuntur: Ex autoritate Dei Patris omnipotentis, et beatæ Mariæ Virginis, et omnium Sanctorum, excommunicamus, ET DRABOLO COMMENDAMUS, omnes supradictos malefactores." Then follow eleven lines in Latin (they are too gross to be Englished) cursing the culprit, and "commending him to the devil," in eating, drinking, sleeping, or waking. "Finitâ sententiâ extinguat lumen, ad terrorem pulsatis campanis." Yet money or interest could buy off these penal-

ties. A prelate, whose splendid chantry still adorns the venerable edifice in which Mr. Wordsworth delivered his discourse—Beaufort, bishop of Winchester—procured, under the great seal of England, a pardon for all crimes whatever, from the creation of the world to the 26th of July 1437. This civil act of indemnity was but a plagiarism upon the popish bulls of spiritual indulgence and pardon. These atrocities grew out of the system, and would grow again were it revived, without the countervailing check of Protestant neighbourhood. We have seen what were the “discipline of penance,” “the rod,” “the robe of shame,” “the power of keys,” in those ages which it is said to be ignorance or calumny to call “dark,” and which the Tractarians hold up for admiration and imitation. If Mr. Wordsworth reply that he would not go quite so far, let him shew where the wheel once set in motion would stop. We mean no offence, and no caricature, by the above quotations and illustrations. If Mr. Wordsworth gives us the prime ratio, we are mathematically entitled, and in duty bound, to trace it to the ultimate ratio. If the dark ages were the brightest ages, we ought to shew what they were. It is bootless, having loaded a cannon to the mouth, to talk of firing it gently.

We gladly insert in our list a new edition of “The Harmony of Protestant Confessions, revised and considerably enlarged by the Rev. P. Hall,” not of course with the design of reviewing a standard book published in Latin as far back as 1581, and in an English translation in 1586, and again in 1643; but as heartily recommending it as a work of great value and utility, not only to professional theological students, but to all who de-

sire to peruse those admirable compendiums of Christian doctrine which were drawn up by the Protestant Churches at the era of the Reformation. They differ upon subordinate questions—though some of them questions of moment;—but they have all, for the most part, such a common likeness as it becomes sisters to have; and in the controversy with Rome, and equally with the Oxford Tractators, their clear and scriptural statements are of great service to the cause of pure and undefiled religion. We cannot but reiterate the exhortation which was given in our volume for 1805, in the review of the “*Sylloge Confessionum*,” published at the Clarendon press, and of which a revised and enlarged edition was set forth by Bishop Lloyd in 1827.\*

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\* A larger collection of Protestant Confessions was issued on the continent about the same time; but Mr. Hall, who has bestowed much labour in his researches, states that a still more satisfactory work, edited by Dr. H. A. Niemeyer, was published at Leipsic in 1840. It contains Twenty-eight Confessions. The Clarendon Press might do well to reprint it. As between a Harmony and a Sylloge, though both are useful, we prefer the latter. The object of the Harmony was to shew to the whole world, but especially to the Romanists, the incorrectness and unfairness of the charge that the churches which had thrown off the Papal yoke were a mass of discordant units with little or no cement of common doctrine. To evince their substantial agreement, the divines assembled at Frankfort in 1577, projected a digest of the chief Confessions under various heads of doctrine and discipline. There is some inconvenience in this plan, as we are introduced to a feast of scraps, no one Confession being given entire and consecutive, so that we may see at once its whole tenour. Nor is much gained for convenient collation; for as the matter of the Confessions cannot be given under each head in a dozen, or twenty, or more parallel columns, (according to the number of Confessions included) so as to catch the eye simultaneously, but must be presented in successive Sections, it is almost as difficult to find first the general head we want,

Our reviewer remarked that it was important "to observe the spirit and tendency of these Reformed Confessions, as well as merely the bare tenets which are maintained in them; the piety and holiness, as well as the orthodoxy of those creeds: the evident tenderness of conscience, hatred of sin, love to the Redeemer, repentance for daily infirmities, pursuit of holiness, indifference to the practice and opinions of the world, which stamp and elevate these discussions." Yes, genuine vital godliness, not mere theory, however correct, was what their venerable compilers sought to promote; and in this day of theological strife, their documents are of peculiar importance and interest. We sincerely hope that Mr. Hall may not have encountered the toil and risk of this publication in vain; but may have the satisfaction of seeing the work widely circulated, and by God's blessing rendered extensively useful.

Next succeeds Mr. Goode's work, the object of which is stated in his ample title. But what shall we say of about 1500 closely printed pages of condensed matter, and the catalogue of the contents of which occupies a dozen? We should pay a poor compliment to Mr. Goode, if we pretended in the brief space of a review to do justice to his volumes, the value of which consists not in a few striking passages, which might be extracted or commented upon, but in a mass of facts, documents, and reasonings, which, taken in their totality, go to the foundations of the great questions at issue, and are highly serviceable for instruction and reference. Mr.

Goode has entered largely into the chief matters connected with the Oxford Tracts, as they relate to tradition both in theory and practice; and has shewn by copious adductions of extract from the Fathers, that the doctrine of tradition, being a concurrent authoritative rule of faith or conduct with Scripture, is not a catholic dogma; and that even if it were, it would not sustain the edifice that is attempted to be built upon it; first, from the impossibility of finding out the *always, by all, and everywhere* model; and secondly, because, so far as the stream of respectable tradition flows, it runs counter to the peculiarities of the Tractarian system; and he takes occasion to detect some of the errors, mistranslations, and misappropriations of the Tractators, in their application of patristical authorities. He follows a similar course with regard to the principal divines of our own Church; and shews that even of the writers quoted by Mr. Keble and other Tractarians as upholding their views, the chief are so partially cited, that when their whole opinion is given it turns out to be something very different from, and often quite opposed to, that which it is adduced to prove. Mr. Newman seems to have been conscious that his quotations might be open to the serious charge of being garbled; for having quoted and applied passages from Taylor, Stillingfleet, Waterland, Van Mildert, in proof that his "view of catholic tradition" is "received from and maintained by our great divines," he very coolly adds: "If it could be proved contrary to anything they have *elsewhere* maintained, this would be to accuse them of inconsistency, which I leave their enemies to do." But a truth-loving man should not appeal to authors, *ex parte*, keeping back

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and then the extract from each Confession under it, as to turn to the same matter, by the aid of a good Index, in a collection of Confessions.

something else in their writings which would modify, or set aside, the inferences which he derives from fragmentary extracts. As to the invidious manner in which Mr. Newman consigns to his opponents this task, Mr. Goode says, with equal truth and manliness, "Their statements, as a whole, are perfectly self-consistent; and I am not at all fearful of being reckoned their enemy for having shewn them to be opponents of the system under review." Mr. Newman is ludicrously sensitive in shielding the character of the divines of our Church from the opprobrium of not being good Tractarians; he leaves it to their "enemies" to prove that;—but his nerves are not affected at bringing them into peril of being accused of popery, on account of the anti-protestant construction which he puts upon their words.

We congratulate the Church upon the publication of Mr. Goode's volumes. They are the fruit of diligent and well-directed study; and we doubt not will retain a permanent place in theological libraries.

We deceived ourselves when we hoped our present paper would not be lengthy; but long as it is, we have omitted more than we have printed of what we had to say and to quote. We trust we have now done with the subject for some time.

At an early period of the controversy, our advice was, in addressing any person who seemed likely to be led away with these delusions, not to waste words in discussion, but go at once to the conscience and the heart. Has there been true, penitent, evangelical "conviction of sin;" sin, not in act only, but in its spring? If there has not, theological argument is merely literary disputation; if there has, the penitent truly feels his ruined condition, and is earnestly

asking "What must I do to be saved?" the doctrines of grace (which, be it not forgotten, are also the only genuine doctrines of holiness) meet his wants, and by God's blessing will appeal to his understanding and affections. And such is still in spirit our exhortation; but alas! the revival of the popish doctrine of remission of sin through penance and priestly absolution, instead of by the spiritual application of the blood of Christ, stops the ears against this appeal. If there is conviction of sin, without its leading the penitent to the only fountain opened for sin and for uncleanness, the effect is to harass—perhaps to overwhelm, but not to sanctify; and should there supervene the delusion that only by severe penance such as the priest is satisfied with, can the way be re-opened for pardon, either despondency or self-justification will be the result. And this makes the system so fearful. The whole of our Lord's dealings with the Scribes and Pharisees prove that those who are ignorant of Christ's righteousness, or careless of it, are not in so perilous a condition as those who deliberately substitute something else for it.

The best—the only effectual check to the progress of the evil, is, under the divine blessing, the simple, faithful, cordial, unreserved preaching of the Gospel—not stinting its duties to please one man, or its grace to please another. Subordinately we hope for much from the revived study of the writings of the Reformers; and we rejoice to see the success which has attended the pious design of the Parker Society in reprinting them. The *British Critic* speaks of them as being rather "Literary curiosities than valuable contributions to our theology." Thirty years ago our *Homilies*, and even our *Articles*,

were "curiosities." We bless God they are such no longer. We trust that the writings of the Reformers will be extensively studied;—by many for edification;

and if by some at first from curiosity, in the end from a better motive; and that they will cause many to burn their "curious" books of another kind.

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## VIEW OF PUBLIC AFFAIRS.

FOR the reasons which we assigned in our remarks upon the birth of the infant Prince of Wales (Appendix for 1841, p. 814) we heartily sympathise in the marked and glowing interest evinced by the nation upon occasion of his baptism. There is, in the affectionate sympathy of the people towards the royal house, a revival of those feelings which were warmly manifested during the earlier part of the reign of George III., but which had become, from various causes, if not less ardent, at least less apparent, during the last thirty years; and which, by God's blessing, may be of great service in binding the members of the community together in a common bond. The splendors of a great national solemnity require careful chastisement of mind to be kept in perfect unison with a religious service; but we do not question that amidst what upon the surface might seem to be only a civic rejoicing, and even to partake of these very "poms and vanities" which in baptism we engage to renounce, there has been a deep conviction, and to a wide extent, of the thrilling solemnity of the the sacrament of baptism, and that many and ardent prayers have been offered, both by those present upon the occasion, and by the faithful throughout the land, in behalf of the infant Prince, that he may be educated, and grow up, as becomes a disciple of Christ, and in the course of nature succeed to the crown of his ancestors, and be a blessing to the land; till taken "by Him who wears the crown immortally" to wear a crown of glory in heaven.

The King of Prussia, who came over to England to be sponsor in baptism for the Prince of Wales, has been received with marks of honour, due not merely to his rank, but to his personal character. His recent pious munificence in the affair of the new bishopric at Jerusalem, had prepared for him a welcome reception by all faithful and consistent members of our Church; though some of the new Altitudinarian party have taken the occasion of his Majesty's becoming a godfather according to the Anglican rites, to inveigh against the

Lutheran Church, as being no Church; and one or more young zealots, it is said, have seriously talked of doing our communion the service of leaving it, if his Majesty should be admitted to that office by the Primate of all England, who certainly has expressed no such scruples. Had he done so, his conduct would have contradicted his well-known letter to the Church of Geneva; and he would have been the first Protestant Archbishop of Canterbury, Land excepted, who unchurched the Lutheran and Reformed communions, and consigned them to uncovenanted mercies. Lutheran missionaries were long ago sent out in the service of the Society for Promoting Christian Knowledge; the conductors of which must have concurred in the sentiments expressed upon the subject by not only such Archbishops as Wake, Tillotson, Tenison, Seeker, and others of what were called the moderate school, but by Sancroft and his predecessors, with only the one dissident above named. And it is matter of notoriety that, in times past, Lutheran princes have been sponsors for English royal infants. And, lest the new objectors should reply that this recognition of foreign Protestants was by the State, and not by the Church, we might adduce—but where should we begin? for the documents are numerous; but we will mention one of the early ones as a specimen; more especially as we have never seen it alluded to. In the fifth of Elizabeth, cap. 26: "The prelates and clergy of the Province of Canterbury, being lawfully congregated and assembled together in a Convocation or Synod," express their gratitude to her Majesty for various things, "principally for the setting forth and advancing God's holy word, his sincere and true religion," among which Christian deeds they mention her successful efforts in "abating of all hostility and persecution within the realm of France against the professors of God's holy word and true religion;" on which grounds they vote her a subsidy. Nor was this a transitory feeling; for we find a similar acknowledgment and grant from the Provincial Convocation,

Eliz. xiii. 26 ; and again Eliz. xxix. 7 ; and again Eliz. xxxv. 12. The same spirit has pervaded the great body of the bishops, clergy, and laity of the Church of England from that time to this, with the exception of Laudites, Non-jurors, and the sect of the 90 Tracts. We rejoice to add, that not only her Majesty's court, but those dignitaries of our Church who have had occasion to hold intercourse with his Prussian majesty, have felt that they could well uphold, as in duty bound, the constitution of their own church, without its being a corollary that they were to turn away from foreign Protestants as "heathen men and publicans."

Some jealousy has been expressed lest the king of Prussia should have had certain ecclesiastical objects in view in visiting England. Now it happens to be within our private knowledge, on good information, that long before the proposition was made of his becoming sponsor to the Prince of Wales, his Majesty had expressed great interest in the spectacle presented by England in a Christian aspect ; that nation having shewn much love and zeal for the Gospel, as evinced abroad by her Bible, Missionary, Educational, and Tract Institutions, and at home by these and other pious labours ; nor is it any secret that his Majesty, in his desire to promote religion, and its attendant blessings, in his own land, has inquired into the institutions, civil and ecclesiastical, of other countries, and has expressed peculiar respect for the Church of England, a public mark of which he exhibited in the grant for the endowment of the Anglican bishopric at Jerusalem. But in all this there was nothing but what is honourable to his Majesty's character as a man, a king, a patriot, and a Christian ; but it is one of the calamities of exalted station, and is perhaps mercifully intended as a counterpoise to the self-gratulation which it tends to foster, that its possessor cannot speak or be silent, sit still or move, without being suspected of some deep political mystery. His Majesty's addresses to various classes of his subjects, at his accession to the throne, were construed, and commented upon, after this sinister fashion ; and yet nothing could appear more frank, gracious, and heart-felt. As his Majesty's visit to this country has justly excited much interest, not only on account of his relationship to our Sovereign, but from the religious tie by which he has attached himself to her royal infant, it may be gratifying to many of our readers to peruse a few passages from his addresses on the occasions above referred to. They were translated for us

at the time ; but we have not had a previous opportunity of noticing them. Our translation being original will not be word for word the same with any other, should such have been published elsewhere.

In his Address delivered to his people at Königsberg, on the 10th of September 1840, when they took the oath of allegiance to him, his Majesty said : " I solemnly engage here in the presence of God, and before all these endeared witnesses, that I will be an upright judge, a faithful, considerate, merciful prince, a Christian king, such as my never-to-be-forgotten father was. Blessed be his memory. I will zealously administer law and justice, without respect of persons. With equal benevolence I will consult, cherish, and promote whatever is conducive to the best interests, to the honour and to the prosperity of men of all ranks and conditions in life, and I pray God for His blessing, so indispensable to the sovereign, and which alone can conciliate to him the affection of the people, and can transform him into a man after God's own heart, a praise to the good, and a terror to the evil-doer." The address continued in the same strain, his Majesty earnestly praying that God would bless his " Fatherland."

To the nobility, on their taking the oath of allegiance to him at Berlin, Oct. 15th, 1840, he said : " It was formerly an established custom with the various estates of Germany, not to take the oath of allegiance until they had received the assurance of the firm maintenance of all their rights and privileges. I will conform to this custom. I know indeed, and I confess it, that I derive my crown from God alone, and that it well becomes me to say, ' Woe to him that shall touch it.' But I also know, and I avow it before you all, that I wear my crown as a solemn trust confided to me by the Most High, the great Sovereign of all, and that I must render unto Him an account of every day and every hour of my government. Such is the pledge which I give (if any be desired) for my future conduct. A better I cannot give ; nor indeed can any man on earth. It weighs heavier, and binds more firmly, than all coronation oaths,—than all assurances engraven on brass, or written on parchment ; for it flows from the heart, and is rooted in faith. Those of you who do not desire a government seeking its so called fame and glory in exploits of war, in the thunder of the cannon and the sound of the trumpet, but who will content themselves with a plain and simple, with a paternal, truly German and Christian government,—you I invite to repose confidence in me, and with me to



trust in God, that He will render the vows which I daily offer before Him, conducive to the promotion of the best interests of our native land, and accompany them with His rich blessing."

In his address on the 15th of October, 1840, at Berlin, to the Estates of the Kingdom, and to the People at large, he spoke to the same effect; saying among other things: "I implore the Lord God that it may please Him to confirm with his all-powerful Amen, those sacred vows which have just been made, or are about to be taken; those vows which I myself pronounced at Königsberg, and which I here confirm. I solemnly engage to govern in the fear of God, and in love to man; to govern with open eyes, when the wants of my people and of the times in which I live are concerned, but with closed eyes, when the claims of justice are to be attended to. I will maintain peace in my time, so far as it may depend on my power and my will, and I am determined fully, and with all my might, to support the generous efforts of the great (European) powers, who for a quarter of a century have proved themselves the faithful guardians of the peace of Europe."

His Majesty having appealed to his people to aid him in his patriotic and religious designs, tens of thousands of voices loudly, determinately, and affectionately responded to his address, whereupon, said the king, "The solemnity of this day is important for our own land, and important for the world at large. But your approving yes, more immediately concerns myself; it is my own; I will not let it go; it indissolubly unites us in mutual affection and fidelity; it inspires courage, strength, and confidence; I will not forget it in a dying hour. I will keep my vows, such as I have pronounced them both here and at Königsberg, and may God help me, for on Him alone I depend. In token of this I lift up my right hand to heaven. Accomplish now what remains to be done of this august solemnity; and may the fructifying blessing of God rest on this hour!"

We will not believe that such sentiments, so uttered, were tricksome nothings; and we pray that God may continue and prosper his Majesty's patriotic and Christian resolves.

The Oxford Professorship having terminated in the election of Mr. Garbett, without opposition, Mr. Williams not having been nominated, we withhold a mass of memoranda which we had collected, bearing upon the professorship, the contest, and Tractarian matters.

thereunto anent; as we have no wish to revive past strifes without imperative necessity. But there is one matter which justice requires that we should advert to, because it has been most unfairly handled. It has been stated that the Tractarian party have won golden opinions, and greatly increased their moral strength, by their meek and strifeless spirit; their willingness to listen to conciliatory suggestions, to obey the voice of authority, and to suffer persecution rather than plunge the University and the Church in internecine war; whereas Mr. Garbett's friends refused to accept an equitable compromise offered in the most impartial and amiable spirit. Now first, after what we have quoted from the British Critic in another part of our Number, (p. 95), respecting the determination of the Tractators to be "ecclesiastical agitators," in the very tone of "war to the knife," we account very lightly of the panegyrics upon their mildness and candour; and, as we said at the very outset of the contest, in our reply to Mr. Newman and elsewhere, rough words were far more easily borne, than the coolly-sarcastic, overbearing, and supercilious spirit which distinguishes the writings of the Tractators. There is nothing so galling as contempt, whether real or affected. But how stood the facts respecting the professorship? On the one hand, against Mr. Garbett nothing was alleged as respecting his doctrines, or competency; he was not regarded as a party man; his friends had good reason to believe that the suffrages in his favour were as two to one; and, even if he failed, neither he, nor any other person, was in any way exposed to risk, or bound by any inconvenient pledges. But, on the other hand, Mr. Williams was objected to upon principle; he was the writer and known advocate of opinions which rendered it injurious to the University, to the Church, and to Religion, that he should hold influential office; a Tractarian could have conscientiously voted for Mr. Garbett; but the opposers of the Tracts could not do so for the writer of the Cathedral, and the essays on Reserve; further it was well known that the promise of votes was unequivocally against him; and last, not least, the Tractators, in declining to recognize the authority of the Hebdomadal Board, had said that, had the Convocation decided against them, the matter would have been very different; and had held out something very like pledges or threats, (as they did also in the event of episcopal censure), that they would resign their official appointments; and as there was no longer any doubt that if the matter came

to a vote in Convocation, Mr. Williams would be rejected, and thus the crisis arrive in which they would be thrown back upon their pledges, it was of great importance that such a disaster should not be allowed to supervene. Accordingly, as soon as the certain failure of Mr. Williams was ascertained, his prudent friends put forth a "feeler," through the Times newspaper, urging how much it would conduce to the peace of the Church for each party to withdraw its candidate. The bearing of the matter on both sides being as above stated, such an anonymous proposal was simply ridiculous, and was of course disregarded. But at length a veritable memorial to the same effect was concocted, and a large number of highly respectable signatures were procured to give it weight; but of the subscribers not a few were known full-grown Tractarians and zealous party men; others were Tractarians half-fledged; some did not wish to be committed on either side; some, though not Tractarians, were afraid, as Lord Dungannon stated, that the rejection of Mr. Williams would be a triumph to what his Lordship called a party within the Church, "fit to become members of a Presbyterian synod;" some had, to say the least, connived at the Oxford Tracts, instead of opposing them; others merely wished for peace, and considered the contest inexpedient; so that, after the list, respectable as it is, was thus weeded, there was but a very small number (if any) of names of those who had taken, throughout, a decided stand against the Tracts, not merely in regard to a few outrages, but as respected their general spirit and character as anti-Scriptural and anti-Anglican.

Under these circumstances, Mr. Williams's Committee could not but rejoice to have the opportunity of withdrawing their already beaten candidate upon the preposterous condition that the victorious committee would withdraw theirs, against whom there was not a shadow of objection: but it is preposterous to hold them up as models of conciliation and forbearance for acceding to a proposition which would rescue their party from all the perils above alluded to, and turn a signal defeat into a drawn battle; a verdict of guilty into the withdrawal of a juror. Mr. Garbett's committee did act in a spirit of peace and conciliation; for they agreed to abide by a comparison of promises, instead of going to the vote in Convocation, thus relieving the Tractarians from the inconveniences of an authoritative academical condemnation. The comparison gave 921 to 623; about two to one; which shews that it would have been an act of gross injustice to

Mr. Garbett to have listened to a scheme of party tactics which was to sacrifice him to prevent the general discomfiture of the Tractarians.

We would respectfully solicit the attention of our readers to the suggestion of a correspondent in our present Number, for memorialising the proper authorities respecting the puerile, absurd, bombastical, and often profane nomenclature of our national ships. We take up the Times newspaper for the day on which we happen to be writing, and there under ship news we read, "The Vindictive left the Downs, in company with the Warspite." "The Revenge, Captain the Hon. W. Waldegrave, is daily expected at Spithead." "The Warspite has left Malta for Corfu; and the Devastation for Jerusalem, having on board the bishop of Jerusalem." There are other notices respecting the Thunderer, the Hecate, the Polyphemus, the Prometheus, and the Cyclops; and all this in one column of a single newspaper, being an average daily specimen. One might almost fancy that vessels were appropriated to special services for vulgar jest or insult. The episcopal messenger to Salem, (Peace) goes out in the Devastation; when the Bishop of London went to the continent to administer confirmation, it was in the Spitfire; the conciliatory envoy to the United States sails in the Warspite; Captain Waldegrave being a remarkably amiable man, and a member of the Church Missionary Committee, is appointed to command the Revenge; and a few days ago it was announced that "The Vixen towed out the Queen." We would boldly urge in the proposed memorial not only that a new system of nomenclature should be adopted; but that many of the present names should be at once changed, as being unbecoming the character of the nation, and often morally and religiously offensive.

We are reminded, by a paper upon Insanity in our present Number, of the very interesting and important facts which have lately come before the public, regarding the treatment of persons suffering under that direful calamity. The Lunatic Pauper Asylum at Hanwell, under the humane and enlightened management of Dr. Conolly, has become a model for such establishments. Chains, handcuffs, coercion-chairs, leg-locks, gags, and we know not how many other contrivances, which ignorance, idleness, cruelty, venality, or supposed necessity, have multiplied in so many other lunatic asylums, are banished from this. The patients are carefully watched, guarded,

and soothed; but are allowed to walk about within and without doors, and enjoy life as much as their affliction permits, and no injury has resulted to themselves or others from the system. Where special restriction is necessary, it is mild, and confined to the particular exigency. We earnestly hope that the example will be followed throughout the kingdom; and that the legislature will interfere for the protection of lunatics to a far greater extent than it has yet done, notwithstanding much good has already been effected. The patient should not be subjected to any unnecessary hardship; and his friends should have the satisfaction of knowing that his heavy calamity is not made still greater by negligence, unskillfulness, or inhumanity. We would recommend all who take an interest in this painful subject to peruse the statistics of lunacy which have appeared in parliamentary papers and other documents; the results of which have been ably commented upon by Mr. Farr. The following are among the chief of the immediate or exciting causes of disease among 201 male and 171 female patients at Hanwell: *Moral causes*.—Poverty, M. 22, F. 21; Reverses, M. 15, F. 5; Disappointed affections, M. 4, F. 11; Domestic unhappiness, M. 8, F. 19; Religious enthusiasm, M. 5, F. 10; Fright, M. 6, F. 9; Grief, M. 4, F. 11; Mental anxiety, M. 1, F. 7. *Physical causes*.—Intemperance, M. 60, F. 9; Epilepsy, M. 24, F. 19; Injury of Head, M. 17, F. 3; Paralysis, M. 12, F. 9. In higher stations of life the scale differs.

We lament to record the decease of Bishop Shuttleworth, who has followed his beloved predecessor, Bishop Otter, after the short space of a year and a few months. In our notice of his nomination to the episcopal office, we expressed our opinion that he had done much service to the Church of Christ, and our own branch in particular, by forcibly delivering his testimony against the Oxford Tract doctrines in three sermons preached before the University; in the preface to which he says: "The doctrines of justification through faith, of the free pardon of sin through the Gospel covenant, and of the entire sufficiency of Scripture as our guide to salvation, are no longer, as formerly, accepted by all parties within our Church as almost trite and undeniable truths. Within the last few years a strong and extensively organized effort has been made, if not openly to controvert them, at least to weaken their evidence, and practically to super-

sede them. Minute and unessential points of practice have been rigidly insisted on; inferences, either derived from Scripture by a strained exaggeration of particular texts, or purely and simply the product of human caprice, have been oracularly brought forward as indispensable parts of faith; and thus, whilst men's attention has been drawn away from fundamental principles, a system of theology has been set up, not of that soul-stirring and yet simple character taught by the apostles, but blended with many of the super-additions, not to say cold superstitions, of a later and far less pure period. Under such circumstances it would seem to be incumbent upon every sincere friend to the principles of the Protestant Reformation, and (as I conceive them to be) of Evangelical truth, openly to declare their dissent from doctrines which, if they are doing nothing more, are at least disarming those principles of their poignancy and efficacy." His Lordship's testimony against these delusions was forcible and seasonable. A heathen regarding his decease so soon after his elevation to the rank, dignity, and affluence, which accompany, though they are not a part of, Anglican prelacy, might exclaim, "O fallacem hominum spem, fragilemque fortunam, et inanes nostras contentiones; quæ in medio spatio sæpe franguntur et corrunt, et ante in ipso cursu obruantur quam portum conspiciere potuerunt;" but a Christian has higher hopes than those of earthly "fortune;" neither were the discussions in which Dr. Shuttleworth took a part "vain contentions," seeing they had reference to concerns of eternal moment. But the lesson recurs with solemn force, that our time upon earth is but as the day of a hireling; and oh! how laborious should be our zeal, how warm our love, how self-denying our exertion, that we may work while it is day, and rest for ever in a world of peace and blessedness.

The new bishop is Dr. Gilbert—an appointment highly honourable to all parties. The public has regarded it, and we think not unfairly, as a manifesto of Sir R. Peel against Tractarianism. To say the least, considering that Dr. Gilbert's name was at that precise moment conspicuously before the Church, as the patron of Mr. Garbett in the opposition to Mr. Williams, it evinced in Sir R. Peel more moral courage than is always found in patrons, to do a right thing at the risk of perhaps incurring some personal obloquy.

## ANSWERS TO CORRESPONDENTS.

P. W.; *Pietis*, T. E. H.; Amicus; Bradford; N. P. W.; and several CONSTANT READERS, are under consideration.

In answer to *VINDEX*, we need only repeat what we have often stated, that our insertion of a Paper does not imply that we agree in opinion with the writer. We endeavour to afford fair range for useful and well-conducted discussion, both in statement and reply.

A MEMBER OF CHRIST'S HOLY CATHOLIC CHURCH will perceive, by referring to our Review department, that we have not overlooked Mr. Wordsworth's Sermon at Winchester Cathedral; but it has not convinced us that the doctrine advocated in it is consistent either with Scripture or the formularies of the Church of England. Our correspondent is mistaken in supposing that Mr. Wordsworth's views of penance and absolution are those of what used to be called the "Orthodox" Clergy. So far from it, we will shew, by the following brief citations from the "Elements of Christian Theology" of the late Bishop of Winchester, Dr. Pretyman Tomline, which used to be accounted the very marrow of what was called "orthodoxy," that the divines alluded to (as we have shewn in our Review, in the instances of Burnet and South) are as hostile to the Tractarian view of the subject, as those "called Evangelical." "It is scarcely necessary to observe," says Bishop Tomline, in his remarks on Art. xxv., "that the Penance of the Church of Rome is totally different from the Gospel doctrine of repentance, which consists in an outward sorrow for past sins, and a firm resolution of future amendment. This pretended sacrament has no foundation whatever in Scripture; we are not commanded to confess our sins to priests, nor are they empowered to dispense absolution upon their own judgment. St. James indeed says, 'Confess your faults one to another,' but no mention is here made of priests; and the word 'faults' seems to confine the precept to a mutual confession among Christians, of those offences by which they may have injured each other; but, certainly, the necessity of auricular confession, and the power of priestly absolution, cannot be inferred from this passage. . . . But though there is not the slightest ground for considering Penance as a Sacrament, nor any authority for requiring auricular confession to priests; yet confession of sins to God is an indispensable duty, and confession to priests may sometimes be useful, by leading to effectual repentance, and therefore our church encourages its members to use confidential confession to their priest, or to any other minister of God's holy word; but this is very different from its being an essential part of a Sacrament instituted by Christ or his Apostles. . . . The *only* absolution which our Church authorizes its clergy to pronounce is ministerial, or declaratory of God's pardon upon the performance of the conditions which he has been pleased to require in the Gospel; it always supposes faith and sincere repentance, of which God alone is judge. Nor was any absolution, except declaratory and precatory, known among the early Christians. . . . The right of requiring confession, and of absolving sins, as exercised in the Church of Rome, must necessarily be the source of an undue and dangerous influence to the clergy, and must, at the same time, operate as a great encouragement to vice and immorality among the people."—See also his remarks on Article xvi., where he refutes the Tractarians by anticipation.

## ERRATUM.

WE observe that in our Number for December, p. 760, the Printer has left out part of a sentence from Hooker, as quoted by the Bishop of Chester, and which, being merely a printed extract, did not fall under our revision. When Mr. Burke, quoting Cicero's authority in proof that economy in national expenditure is a mighty revenue, happened to misaccuse "Vectigal," and his opponent Lord North repeated the word in a loud whisper as its quantity required, Burke thanked him for the interruption, as it gave him the opportunity of re-quoting the passage, which he did with startling energy. Profiting by this example, we gladly repeat Hooker's words, which exhibit, with admirable precision, the difference on the subject of justification and sanctification between the Popish and the Tractarian view, on the one side, and that of Scripture and the Anglican church on the other. "There is a righteousness which is inherent, and a righteousness which is not inherent. The righteousness whereby we are sanctified, is inherent, but not perfect. The righteousness whereby we are justified, is perfect, but not inherent."

THE

# CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

LABOURERS IN THE VINEYARD.

*For the Christian Observer.*

WE find our Blessed Lord constantly adopting, in His teaching, the form of parable, for two causes—one, as related to the persons whom He immediately addressed,—the other, as related to succeeding generations. With respect to the former He declares His motive, in reply to that question of His disciples, “Why speakest thou unto them in parables?” And though certainly his reply is not free from difficulty, yet we may clearly gather from it thus much, that His motive was one of mingled judgment and mercy,—of judgment, in that they had rendered themselves by their prejudices, arising from wilful blindness and hardness of heart, *incapable* of receiving fuller light and instruction—of mercy, in that He adapted the light to their diseased organs, and taught them in parables, as they were able to bear it. Thus He cloaked those unpalatable truths from which their prejudices would have revolted, and yet left in their minds a deposit of truth, upon which, in after times, and under different circumstances—in the season of affliction, during the tedious hours of sickness, or upon the bed of death, the Divine Spirit might advantageously draw for their conversion and edification.

As related to succeeding generations, His object apparently was to give universality and comprehensiveness to His discourses: to divest them of a merely temporary, or local, or particular application; and, by freeing them from the shackles of time and place and circumstance, to render them vehicles of abstract truth, immutable and eternal, which applied with power to those whom He immediately addressed; and which spoke with no less awakening personality and conviction to every individual, of every nation and every age, in the words of Nathan to David, “Thou art the man!”

A principal subject of those parables is “the kingdom of Heaven:” and as this expression is used in three different significations, sometimes only one of which, sometimes all, are designed to be comprehended in the parable, it is necessary, in order to enter fully into the object and bearing of any one of these discourses, first to ascertain, as far as we may from its general structure, in which sense this term is intended to be understood.

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Sometimes "the kingdom of heaven" is intended to signify God's kingdom of *glory* in heaven, to which all true believers pass through the grave and gate of death. Sometimes it means God's kingdom of *grace* on earth, that is, the invisible "church militant here in earth," and in which Christ's people are trained for heaven. These two meanings indeed are generally linked together, for, in fact, grace is but glory begun, glory grace consummated. But there is another use of it, diverse from those in which it represents the *visible Church*, comprehending within its visible pale nominal as well as real believers. As the kingdom of glory, it is spoken of where it is said of Christ, He "shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity:" as the kingdom of grace set up, not only in the world, but in the individual soul, where it is compared to a pearl of great price—to hid treasure:—as the visible church, where it is represented by a net cast into the sea, that gathered of every kind.

These are instances in which the phrase is used in one sense exclusively; but there are others where it is used in its three different significations, and where the form of parable is adopted for *both* the causes which I have mentioned; and the parable before us furnishes one of these. In its grand division of the labourers into those who were hired at a stipulated price, and those who entered the vineyard relying on the generosity of the householder, we have a type of the visible Church under its two great dispensations,—the Law, and the Gospel. In the former class we see the characteristic feature of the legal dispensation, which accurately defined the rule of duty, and annexed a stipulated reward to its perfect fulfilment,—which said, "Do this, and thou shalt live." In the latter class we see the characteristic feature of the evangelical dispensation, which says, "By grace ye are saved; not of works, lest any man should boast: for by the deeds of the law shall no flesh be justified." And it was this part of the parable, as declaring the introduction of the Gentiles, with equal privileges, into the Church, which rendered the form of parable necessary in speaking to the Jews, to whom this doctrine was highly unpalatable; who, perceiving it, murmured against the good-man of the house.

But in the subdivision of those who entered the vineyard on evangelical terms, into those who came at the third, the sixth, the ninth, and the eleventh hour, the reference appears to be exclusively to the invisible Church; and designed to represent the different periods of life, and the different circumstances, in which the Gospel appeals effectually to the individual soul. And as this is the view of the parable which is most practical, and in which we, as Christians, are most interested, to this I purpose to confine myself.

The householder, who here represents God,—the great Proprietor, whose is the earth, and the fulness thereof,—is described as going out into the market place—that is, the active haunts of the world, the theatre of business or of pleasure, and calling upon those whom he finds there idle, to go and work in his vineyard; and as, in *every instance*, a part of the day had elapsed, to trust, simply, and without any terms, to his bounty and generosity for their reward, "Whatsoever is right, that ye shall receive."

But who are they who stand idle? Are we to suppose that any, previous to the commission of some gross sin upon the one hand,

or to some express dedication of themselves to the Lord on the other hand, are in a merely passive, negative state; not indeed, as they will confess, devoted to God; but still not, as they will assert, servants of sin? Undoubtedly not. They are called "idle," because they are not occupied in the great business of life, in any thing which can really profit them; because they are not laying in stores for their eternal voyage, amassing any treasures for eternity, and not because they are in a neutral state, neither good nor bad, for it is impossible that such a state can exist. The soul is an active, living principle, and must be employed. We must either be, as the Apostle expresses it, "servants of uncleanness, and of iniquity unto iniquity; or servants of righteousness unto holiness." If we have not the Spirit of Christ, we are none of His. Whose then are we; and whose spirit liveth in us? Why truly the spirit of the God of this world, the spirit that now worketh in the children of disobedience: for there are but those two spirits which can animate and energize the human soul. "He that committeth sin is the servant of sin;" and if, by thus yielding to his temptations, we hire ourselves to Satan, he will employ us as he did the prodigal: he will send us "into his fields to feed swine:" to pamper some sensual appetite, some "fleshly lust which wars against the soul," and levels us with the beasts that perish: to indulge some paltry and mean ambition, some empty pride, some worldly desire "which cannot profit, for it is vain:" to cherish some malignant passion; some envy, hatred, malice, or uncharitableness, which brings a present hell into the soul; and thus to foster in our own bosom a viper which preys upon the very vitals of our happiness and peace. If, on the contrary, we yield ourselves to God, and enter into His service, He will restore us to that paradise, to dress and keep it, from which sin expelled the first Adam:—not indeed to a paradise without us, for still in the world we may have tribulation, but to a paradise of far more value,—in our own bosom. We shall find His "service perfect freedom," a glorious liberty of soul; liberty, which no sinner possesses, to follow the dictates of reason, of conscience, of the Spirit of God. A present peace, and a hope full of immortality, will be diffused throughout every region of the soul. A kingdom of heaven, *now*, will be set up within us, in "righteousness, and peace, and joy;" and, beyond this, a "looking for and hasting to the coming of the day of God."

Of the particular service in which the householder employs each of his labourers we have no intimation. The general direction, and addressed indiscriminately to all, is this, "Go work in my vineyard." And this silence is perhaps designed to imply, that the general disposition must be a readiness for *any* office for which each may be wanted, and deemed competent, and to which he may be providentially and lawfully called. Doubtless when he entered the vineyard in the spirit of Saul at his conversion, "Lord, what wilt thou have me to do?" it would be taught him what he ought to do.

And this is in full harmony with God's moral government of His Church. It is not God's plan to encumber and enslave His people by a multiplicity of commands, written upon tables of stone, but to unfold to them those *principles* of abstract truth which comprehend the universe, and link in cords of love the creation to the Creator; and to apply those principles to the particular constitution and cir-

cumstances of each individual, by writing them with that Spirit which guides into all truth, and which is the finger of the living God, upon the fleshly tables of the heart.

But to speak generally, the first duty which God has imposed upon every individual is to work in the vineyard of his own soul,—to dress and keep *this* paradise, in which God would again, by the indwelling of His Spirit, walk with man.

It were easy to run a parallel between the work in which the householder occupies his labourers, and that which each individual has to discharge in keeping his heart with all diligence. He must, by penitence, eradicate every weed that would deform, or render it barren and unfruitful; every sensual appetite, every worldly desire, every malignant temper. He must dig deep into the soil, by self-examination and reflection. He must, by a frequent study of the Divine word, by calm meditation upon it, and by endeavouring to copy from it into his own soul the whole mind of Christ, seek to have implanted in his heart the several graces and tempers of Christianity. He must, by frequent and fervent prayer, draw down upon those trees which his heavenly Father has planted the dews of heaven,—the influences of the Spirit of grace. He must, by watchfulness and diligence, fence out every enemy,—every distraction of sense, every wandering of imagination, every direct suggestion of Satan: and while he daily prays, “Lead us not into temptation,” he must studiously avoid every person, place, or practice, which has betrayed him into it: while he daily prays, “Deliver us from the evil one,” he must harbour no impure or malicious suggestion, but seek, after the example of his Divine Master, that when the prince of this world cometh, he may have nothing in him,—no root upon which to graft corruption. In the temptation he must, by a cultivated spiritual tact, at once discern the tempter, and thus expel him from his heart, “Get thou behind me, Satan.” Thus must he, by a close walk with God, cherish, cultivate, and ripen the fruits of the Spirit in his soul, studying to perfect holiness in the fear and love of God.

But is this his *only* work in the vineyard of Christ? Assuredly not. The Scripture frequently uses the similitude of a vineyard to represent the *Church* of God. David, speaking of the Church, says, “Thou hast brought a vine out of Egypt, Thou hast cast out the heathen, and planted it.” And again, Isaiah: “I will sing to my well beloved a song of my beloved touching his vineyard.” Can the Christian then look abroad upon a world that lieth in the wicked one, and is at enmity with God; that lies, as it were, weltering in its sins and in its blood, and, like the priest and Levite, heartlessly and selfishly pass by on the other side? Can he look upon thousands and tens of thousands rushing along the broad way that leadeth to destruction, and perishing in their sins, and sit down in cold apathy and torpid indifference; or, if conscience makes a faint appeal, in the spirit of Cain answer, “Am I my brother’s keeper?” He cannot. It is an obligation bound upon his conscience by God, that each, in his several sphere, and according to his several ability and opportunity, should do good unto all men; should imitate the example of his Divine Master, who went about doing good, not only to the bodies but to the souls of men. And it is an obligation which every soul born of God acknowledges, and to which the regenerated heart and affections freely respond. In fact, to love God with the whole heart



and soul and mind and strength, and to love our neighbour as ourselves, are the systolé and diastolé,—the alternate throbbings of the life of God in the soul.

If ever there were a time when this call, "Go work to-day in my vineyard," sounded louder than at another in the believer's ear, it is the present. Our lot has been cast in very peculiar and remarkable times. We see vital Christianity and its two great opponents, superstition and infidelity,—the one, the religious principle perverted,—the other, the religious principle smothered or extinct,—rallying their respective forces; and each levying conscripts from the armies of formality and indifference which but lately covered the earth, as if preparing for some great and eventful struggle. At this we might well shudder, did not revelation announce both the conflict and its issue,—that infidelity and superstition shall perish by mutual wounds; that the Ancient of days shall come, and set up his throne upon the ruins of both; and that the saints shall take the kingdom.

To effect this, we see a powerful instrumentality raised up suddenly by Providence, in the various religious societies, unheard of in former times, and which form a characteristic feature of the present. We see, for instance, the Bible Society, realizing the Apostle's vision, when he saw; in the Spirit, an angel flying through the midst of heaven, having the everlasting Gospel to preach to every nation and kindred and tongue and people. We see our own, and other kindred societies, employed in sending forth missionaries to give light to them that sit in darkness, and in the shadow of death; to seek and to save the lost sheep of the house of Israel; or to edify among us the body of Christ. We find education spreading her brooding and vivifying wings over the surface of the earth, as the waters cover the sea; levelling every obstacle of prejudice or indifference; and comprehending among her subjects the Lapland savage and the Hindoo female. We see, to feed the appetite for knowledge thus excited, religious publications teeming from every press in such multitudes, as must appear to any one acquainted with the state of things, in this respect, twenty or thirty years ago, little short of miraculous.

Have we then discovered in those societies that quarter of the vineyard in which our work *principally* lies? Is the work assigned us to co-operate with some one or all of these in endeavouring to bring in the Redeemer's kingdom? Certainly not. This indeed should not be left undone: but there is, as I already suggested, a far more important work that should pre-eminently be done, and yet *for* which, many practically substitute the other. We should remember that it is a dangerous thing even to prop the ark of God with a profane and a presumptuous hand. We should beware lest we subject ourselves to the charge, "Thou that teachest another, teachest thou not thyself." We should cast the beam out of our own eye, that we may see clearly to pull out the mote out of our brother's eye. We should qualify ourselves, by the cultivation of deep personal piety, for the high office of becoming fellow workers with the Holy God. We should study to maintain a due balance and consistency between the religious spirit and religious activities, that zeal may be the handmaid of charity: and, as the tree is said to secure its stability by striking a corresponding root beneath the earth for every branch it spreads out above, we should consider every call to external action as furnishing a correspondent call to introversion and self-inspection. We should ever

keep in mind, that no instrumentality, however wisely arranged and actively worked, can be efficacious, except as it is animated by the Divine energy of holy love; regulated by that spirit of holiness which alone is a spirit of power and wisdom, and of a sound mind; and worked by the omnipotence of prayer: and therefore that he brings to the help of the Lord the most powerful aid, who brings the Spirit of God in his own bosom.

It is well worthy of observation, that when He who spake as never man spake, set himself to teach that Christianity which he came on earth to establish, it was not with the tongues of men, or of angels, or of God himself, but with the silent, unobtrusive power of example: and this, not only when he would teach those graces which are proper attributes of Deity, as holiness and purity, mercy, truth, and love; but also when he would teach those self-denying graces which are *not* attributes of God, who cannot deny himself, but which are peculiar to the creature, and could be exhibited in the person of God, *only* as manifest in the flesh. When, for example, He would teach us to be meek and lowly of heart, it is not by abstract principles and cold definitions, but by graciously inviting us, "Come and learn of me." If He would teach us humility, it is by calling us to do as He had done to us, when he girded himself with a towel and washed his disciple's feet. If He would wean our affections from the world, it is by telling us that "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." If He would teach us in offices of love to serve one another, it is by proposing to us the example of the Son of man, who came not to be ministered unto but to minister. If He would teach us to pour out our sorrows in prayer before the throne of grace, it is by calling us to watch with Him one hour, while, being in an agony, He prayed more earnestly! And why? Because the Divine wisdom well knew the superior potency of example above precept in acting upon man, and would teach us this secret to regulate our efforts in acting upon our brethren. And, consistently with this, we find our Lord repeatedly calling upon his people to preach the Gospel by their life and conversation. When He calls His *Church* to act upon society, He compares it to the salt of the earth, which, if it has lost its savour, is good for nothing but to be cast out and trodden under foot of men: to a city set upon a hill which cannot be hid, appealing to the eyes rather than the ears of those upon whom it should act. When he calls the *individual* to act upon others, it is not by ringing the changes of jangling controversy, and scattering the firebrands of theological discord: His call is, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

But do I speak thus to damp the zeal of any who have a zeal for the glory of God and the good of souls: who anxiously desire to work their day in the vineyard, by striving to promote glory to God in the highest, and on earth peace and good will towards men? God forbid. I would but ground upon this acknowledged obligation a call to the cultivation of deep personal piety, as essential to the discharge of it. I would exhort *him* who desires to work in God's vineyard, to discipline himself for this high office by the cultivation of his own. St. Paul compares Christians to light-houses upon the shore of a dark and troubled ocean: "Among whom," he says, "ye shine

as lights," or, as *φωστῆρες* might fairly be rendered, *light-houses* "in the world, holding forth the word of life." I would then remind him, that like the beacon upon the watch tower, the flame of Divine charity, to be widely diffusive and extensively beneficial, must shine with a bright, a pure, and an intense light: and if the love of Christ constrains him to seek and to save those who are lost, I would exhort him to do it after the example of Christ himself,—for their sakes to sanctify himself, that they also may be sanctified through the truth.

In the several hours at which the several labourers are called into the vineyard, we have the different ages and circumstances under which different individuals are effectually called to the knowledge of the truth. Each, and all, have their peculiar grounds for thankfulness. Those who have been called in early life have been graciously preserved from dishonouring God; from corrupting others by their conversation and example; and from themselves tasting the bitter agonies of a late repentance. Those who have been called in maturer life owe a deep debt of gratitude to redeeming love, for many and heinous *acts of sin* pardoned, and for inveterate and deeply rooted *habits of sin* eradicated. While those who have been called at the eleventh hour should feel as those who have been arrested on the very brink of perdition; as brands plucked from the burning.

But let us here beware of abusing the grace of God to licentiousness, and of making that which should have been for our wealth, to be unto us an occasion of falling. Let none think that this parable countenances that mad delusion which destroys so many souls, that we can safely enjoy the pleasures of the world, or the pleasures of sin, for a season, or put off the consideration of eternal things a little longer, and when old age or sickness arrives, and when death standeth at the door, we can repent, believe, and be saved. Only consider how hazardous the risk which this implies, how tremendously awful the consequences which it involves. What, in the first place, is your security that death may not arrest you suddenly, by some fatal accident, or by some immediate and palpable judgment of God? May not this night your soul be required of you? If your estate, or your whole earthly property, depended upon the execution of a deed of conveyance by a certain individual, would you feel so secure of his life, as that you would leave that deed a single day which you could avoid unexecuted? But even though your death be not instantaneous, what is your security that, in that trying hour when flesh and heart are failing, you will possess calmness and vigour of mind to accomplish that important work for which your whole life was given, and which, in life's last hour, you had not vigour to attempt? What security have you that you will ever desire to experience that change of heart, that regeneration of nature, without which you cannot see or enter into the kingdom of God, and from which your whole soul revolted throughout life? May not conscience, if you silence it now, be silent, until it speaks but to arouse you at the bar of judgment? May not God refuse to be thus outwitted? May not the Divine Spirit, if grieved, be quenched; if resisted, strive no longer, but give you over to a reprobate mind? But you trust to the power of death—the purgatory of nominal Protestantism, to awaken and alarm you. I doubt not that this king of terrors may alarm, but I beseech you to remember, that the fear of death is not the love of God; and to credit the testimony of every experienced minister of the Gospel, that

many a soul is terrified upon the bed of death, and few converted. There is but one solitary instance of a dying penitent recorded in the Scriptures, and that under the most peculiar circumstances: it is of him whose death-bed was the Saviour's cross. That one is recorded to protect the dying sinner from despair: and *but* that one, to warn the presumptuous sinner against hardening his heart, and saying to conscience, "Go thy way for this time, when I have a convenient season I will call for thee."

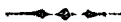
Remember, too, that the fact of some having been called, even at the eleventh hour, furnishes no encouragement or hope for *you*, if you wilfully refuse the calls of conscience, and delay your repentance. When conscience, long resisted or silenced, awakes upon a dying bed, and the terrors of the Lord compel your affrighted soul to cry out for mercy; and when the Searcher of hearts, while at a glance He views your past conduct and your present fears, demands, Why do you thus stand upon the brink of perdition, unsanctified and unredeemed? Why have you wasted your day of grace, idle and unoccupied in the great business of life? Can *you* with truth reply, "Because no man hath hired me?" Can *you* say, with the ignorant and unconverted heathen, who, upon a dying bed, has for the *first* time heard some missionary tell of a God and an eternity: who has listened with deep attention while he proclaimed the terrors of the Lord and the tender mercies of our God: who has trembled as he reasoned of righteousness, temperance, and a judgment to come; or rejoiced, with joy unspeakable and full of glory, when he preached Jesus and the resurrection,—can *you* answer as he would to the messenger of God, You bring *strange* tidings to my ears? No ambassador of Christ ever warned me of my danger, or besought me, in Christ's stead, to be reconciled to God. No ordinances of religion set forth Christ crucified among us. No Sabbath bell summoned me to a house of prayer. No pious parent, or friend, or minister trained up my infant mind in the nurture and admonition of the Lord. Revelation spread not her golden pages before mine eyes. No key of knowledge opened for me the treasures of eternity. No spirit that could guide into all truth illumined my dark and dangerous course. Even conscience seldom spoke; or, if it spoke, but called me to some senseless superstition, some cruel sacrifice.—Can *you* say this?

Nor deceive yourself with a hope that when it comes to the final issue, and your eternal destiny depends, as you falsely imagine, upon the *arbitrary* will of God, his mercy will prevent the exercise of his justice, and pardon you, in despite of his holiness and truth, without repentance, without faith, without holiness. Are not the agonies and the death of Christ an unanswerable proof that the hands of mercy are fettered by the bonds of justice, truth, and holiness? But God's own words are, "Except ye repent, ye shall all likewise perish." "He that believeth not shall be damned." "Without holiness no man shall see the Lord." These are the words of God: and "God is not a man that he should lie, or the son of man that he should repent. Hath he said, and shall he not do it? Hath He spoken, and shall he not make it good?" Observe that none are called at the *twelfth* hour. The call is, "Work *to-day* in my vineyard." Now is the accepted time: now is the day of salvation. To-day, while it is called to-day, if you will hear his voice, harden not your heart: for the night is fast coming when no man can work. There is no re-

penitance in the grave. As the tree falleth, so it lieth. Then, he that is unjust shall be unjust still; and he that is filthy shall be filthy still.

But if the consideration that the time for working in the vineyard is limited to a day, be an awful warning to the ungodly and impenitent, it is full of consolation and support to the people of God. Their work is but for a day: their reward for eternity. If man be born to trouble as the sparks fly upward: if even the children of God "in the world shall have tribulation," and, if needs be, shall be in heaviness through manifold temptations: if our corrupt nature has imposed even upon that God who is love, and who does not grieve or afflict willingly the children of men, this general law, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth:" if poverty, or pain, or sickness oppress us: if friends torn from our arms rend the heart, or live but to sting it with ingratitude, and to freeze the warm flow of its affections with apathy and alienation: if, mourning over the remainders of indwelling corruption, we would say with the Psalmist, "Oh that I had wings like a dove, for then would I flee away and be at rest:" or, mourning over the weakness of grace, and hungering and thirsting after righteousness, we would cry with the beloved Apostle, "Come, Lord Jesus, come quickly,"—it is cheering to the soul to think that he who testifieth these things saith, "Surely I come quickly:" that the dark and stormy day of this troubled life is fast drawing to its close: that the shadows of this day of toil are lengthening: that the night of rest, when no man can work, is setting in: that the morning of eternity will shortly dawn, and a new world burst upon the emancipated and enaptured soul,—a world where there is no more death, neither sorrow nor crying, neither any more pain, but where God himself shall wipe away the tears from off all faces.

J. M. H.



TRANSLATED EXTRACTS FROM THE PREFACE TO THE MONS  
TESTAMENT.

*To the Editor of the Christian Observer.*

I HAVE translated a few more passages, as I last month proposed, from the Preface to the Mons Testament. Your readers will not be surprised to learn that the Testament, having such a Preface, finds a place in the Prohibitory Index of Rome; though they may, perhaps, be at a loss to understand in what manner St. Augustine can be adduced (as he has lately been) as advocating "reserve in communicating religious knowledge." Certainly the Port-Royal divines do not appear to have considered him in that light.

S.

A repugnance to apply ourselves to Scripture, because of its being obscure in many places, would also be a disposition capable of causing us to lose all the fruit which we might gather in such holy reading. St. Augustine, the most enlightened of all holy Fathers, does not hesitate to acknowledge that Scripture is full of wisdom so sublime and so profound, that there are in it many more things which he does not comprehend, than there are which he understands. After this, shall we be astonished, that, what has happened to the saints happens to us? and that we cannot penetrate that which remains hidden from the most enlightened?

Holy Scripture, says St. Gregory, is like a mighty river, which has been always

flowing, and will flow on till the end of time. The great and the small, the strong and the weak, therein find that living water which springs up even to heaven. It offers itself to all, it proportions itself to all. It has a simplicity, which stoops itself to the simplest souls, and a sublimity which exercises and raises the most exalted. All indifferently draw thence, but far from being able to exhaust it in filling ourselves with it, we always leave there unfathomable depths of knowledge and of wisdom which we adore without comprehending.

But, according to St. Augustine, that which ought to console us in this obscurity, is, that Holy Scripture sets before us, in an easy and intelligible manner, all that is necessary for the conduct of our life; that it explains and illustrates itself, by clearly declaring in some places that which it speaks obscurely in others; and that even the obscurity which is there, is very profitable to us, if we consider it with the eye of faith and of piety. For, as pearls and precious stones are so much the more esteemed in proportion to their rarity, and because they are not found but with great difficulty, and that, for this very reason, silver, in the time of Solomon, as the Scripture informs us, was thought no more of than stones, because it had become common,—so, also, it is useful, according to St. Denis and St. Augustine, that the majesty of God, and the sublimity of his wisdom, should be, as it were, environed with a cloud, and concealed under shadows and figures, that it may not be penetrated, but with much meditation and labour, in order that it may impress more vividly upon our minds that holy fear, and that profound reverence which is due to it.

It was even necessary to man, in the state to which sin had reduced him, that God should set before him his truth in this manner, in order to humble his pride, by the difficulty he would experience in penetrating its mysteries and its secrets; to rouse [him from] his indolence; to oblige him to ask that he might receive, to search that he might find, and to knock long at the door that it might be opened unto him; to shew him that it is only the Spirit of God who knows the things of God, and that it is by this spirit, and not by our own, that we must learn what God teaches us: to cure him of the weakness which makes him easily despise that which costs him no trouble to comprehend; to renew in him, continually, admiration and love of the wisdom of God which causes him to behold it under different forms and by images and figures ever new: and, lastly, to make him taste a joy, when he has learned some one of those hidden truths which the prophet calls diamonds, so much the greater, the more obscure that truth at first seemed, and the greater the pains he took to discover it. For St. Augustine assures us, that this joy is so lively and so pure in a soul which fears God, and which only seeks to know him in his Scripture, in order to obey and love him, that there is no joy on earth which approaches to it, and that it is the greatest consolation of those who are still living in this state of exile. It is this which that holy teacher has comprehended in these excellent words, which well deserve our consideration: "There are," says he, "in the Scripture, profound mysteries which God keeps concealed, in order to render them the more estimable; which he suffers us long to search for, in order to exercise us and to humble us by this labour; and which he discovers to us, when it pleases him, to the end that they may be the joy and the nourishment of our heart."

This same saint, whose spirit, as humble as exalted, has penetrated with more clearness than any other into the spirit and the heart of Scripture, which St. Gregory calls the heart of God, adds to what we have just said another very important truth, and which is very consolatory even to the least enlightened souls. It is, that this multiplicity of precepts and mysteries scattered, in so many different ways, through the sacred books, have all a reference to this single commandment "to love God with all our heart, and our neighbour as ourselves." The Scripture, says this great teacher, "forbids only one thing, which is covetousness, and the love of the creature: and it commands but one thing only, which is, charity and the love of God. It is on this double command that all Christian morality is established. It is on this, according to the word of Jesus Christ, that the whole of the ancient law and all the prophets depend; and, it may be added, all the mysteries and all the instructions of the new law. For love, as St. Paul says, is the fulness and the compendium of the whole law. This love, adds St. Augustine, is, as it were, the root, and all truths are the branches and the fruits of it. If you cannot, says he, comprehend all the branches, which are so extended, content yourself with the root which contains them all. He who loves, knows every thing; for he possesses the end to which every thing refers itself. Say not, then, that you cannot comprehend the Scripture: love God, and there will be nothing that you may not understand. When the Scripture is clear, it clearly shews the love of God; and when it is obscure, it shews it obscurely. He who knows what it is to love God, and who

rules his life by this love, understands what is clear and what is obscure in the Scripture. It is with this disposition that we ought to read the word of Jesus Christ, and this love, purifying our hearts, will dissipate, by little and little, all the obscurity which we shall find therein, and cause us, to become more and more enlightened; as the same Father assures us when he says, "It is love which asks; it is love which seeks; it is love which knocks at the door, and causes it to open; and it is by this love that we shall remain firm in the truths which the Spirit of God has revealed to us."

The New Testament is the treasure of the Church; and thus any translation which may be made of it, if it be such as should be desired, is a common blessing. Therefore there is room to hope, that all will take a part in that which may be useful to all, and that there will be found humble souls who, seeking only their edification in this work, will ask of God for those who have had any share in it, that he would not impute to their temerity the service which they have endeavoured to render to the Church, without sufficiently considering that it was beyond their powers; that he would cover and repair the faults which they may have committed in consequence, in not having laboured with all the reverence, all the attention, and all the piety with which they ought to have laboured; that he would accompany it with his blessing and with his Spirit, and that he would not permit anything foreign or human to mingle therein which might in any way turn aside or alter the impression which ought to be produced in souls by these words of grace, of truth, and of life."



#### ON THE REVIVAL OF THE ANCIENT OFFICE OF READERS.

*To the Editor of the Christian Observer.*

It is asked with much deference, whether it is not advisable, under the present circumstances of the Church of England, to revive an ancient office in the Church which is mentioned by Tertullian, Cyprian, and others. It is that of Lectors or Readers, and is treated of by Bingham in the 3<sup>rd</sup> Book and 5<sup>th</sup> chapter of his *Antiquities*. These persons appear to have been employed in reading the Scriptures in church under the superintendence of the minister. They were accounted an inferior order of clergy, and were ordained to their office. The following decree was made respecting them in the Council of Carthage: "When a Reader is ordained, let the Bishop set forth to the people the good opinion he has of his faith, life, and disposition. Then let him deliver the Bible into his hands, and say, 'Receive this book, and be thou a Reader of the word of God, which office if thou fulfil faithfully and profitably, thou shalt have part with them that minister in the word of God.'" The age at which this office might be entered was fixed by one of Justinian's Novels. It forbade any one to be ordained Reader before he was completely eighteen years of age. The office was considered one of great respectability, and was occasionally filled by persons of the highest rank. From it individuals were frequently called up into the higher orders of the Clergy.

Persons of piety might be ordained to such an office as this, without having provision made from the Church funds for their maintenance, as they might be left at liberty to follow any respectable profession or business: "For in the first ages both the laws of Church and State allowed the inferior Clergy to work at an honest calling, to provide themselves a maintenance when the revenues of the Church could not do it." (Bingham.) They need not be confined to discharging only the duties of the ancient Readers, but might fulfil those of some of the other inferior orders, such as Catechists, Sub-deacons, and the like.

Among other reasons that might be given for the revival of this ancient office, are the following :—We have a population increasing beyond all means of finding funds for the support of clergy sufficient for their wants. It will be some years, even should the Government make a grant for the purpose, and the Ecclesiastical Commission employ their resources to the best effect, before a decent maintenance can be secured for the many poor incumbencies which now exist. In the mean while the new masses of population which are continually forming, ought not to be left to fall either into schism or irreligion. Not one immortal being ought to be left to perish, if thought and exertion can do something for him. The revival of such an office would do much to strengthen the hands of the present clergy, and to supply their lack of service. These readers might save the officiating minister's strength, by reading the lessons in church, and by superintending his Sunday schools. They might visit in a given district, inquiring after absentees from church and school, and calling upon the careless to attend the means of grace. They might read the word of God to the families they visited, and converse with them on its momentous truths. They might give private instruction to candidates for confirmation and other persons standing in need of elementary instruction. And perhaps in cases where a poor population had sprung up at some distance from the Parish church, they might be employed to read the prayers and catechise the school children publicly, and so make some provision for the infirm who might not be able to attend the Parish church.

It may be said the clergy can now avail themselves of such assistance as this where they can find men of piety resident in their parishes. A few clergymen may do so; still several never think of obtaining such assistance, and some would scruple about receiving it, even if placed within their reach. An authoritative recognition of such an office, on the part of our Church, would suggest it to all clergymen, and remove the objections which at present would keep several from employing the laity in such ways. It would also lead to a better selection of persons. Individuals could not be put into the office in the hasty way in which they are sometimes now employed as District Visitors and the like. It would be needful they should have good testimonials to their character, and give proof of their possessing a fair knowledge of the Scriptures and of the doctrine and discipline of our Church. They would have a better prospect of enjoying the Divine blessing on their labours, as they would be commissioned to their office by proper authority and with prayer. There would also be a safeguard against their becoming insubordinate to the incumbent, or falling off into an erratic course, by their being amenable to ecclesiastical discipline and control. The credit of the office could encourage men of piety to seek it, and would keep them attached to the Church, especially if a good discharge of this office for some years were considered an equivalent for an university education, and formed a ground on which they might present themselves as candidates for the order of a deacon. Our Church loses much at present from the fact that no authorised employment is to be found in it for a pious layman, and that the way into the ministry is made so inaccessible to multitudes. Should a young tradesman imbibe strong religious convictions, and become desirous of serving God by calling his neighbours to repentance, he



finds, if he remains in the Church, he must continue in a private situation; but if he join the Dissenters he has a prospect of passing through the different useful offices of Sunday School teacher, class leader, and local preacher, and that of the ministry itself. The consequences are, that numbers of zealous men are lost to the Church every year, and swell the ranks and increase the activity of dissenting bodies. Such individuals might be rendered highly useful to the Church; for we especially need a further means of serving the lower classes. The influence of the clergyman is most useful in determining even the humblest poor to what is good, but we need somebody at present to mix among them to know at once what they are doing, and give immediate warning or advice as cases may require.

These hints are respectfully thrown out by one who can see no prospect that funds will be found for the maintenance of clergymen sufficient for the wants of our increasing population, and who feels at the same time that our Church ought to do something, and that as quickly as possible, for the spiritual necessities of hundreds and thousands who are dying yearly in ignorance and sin.

A COUNTRY INCUMBENT.



• DOCUMENTARY ILLUSTRATION OF ARTICLE XIX.

*To the Editor of the Christian Observer.*

THE author of the Tract for the Times No. 90, asserts of our Church Art. XIX. "This is not an abstract definition of a church, but a description of, *the* actually existing One Holy Catholic Church diffused throughout the world."

In support of this assertion, the object of which is, I suppose, to guard against the notion that our Article has laid down such a definition of a Church as would include those foreign Churches which have not kept up the Episcopal succession, he cites certain passages of the Fathers, and adds, "These illustrations of the phraseology of the Article may be multiplied in any number. They plainly shew that it is not laying down any logical definition *what* a Church is, but is describing, and as it were pointing to, the Catholic Church diffused throughout the world, which being but one, cannot possibly be mistaken, and requires no other account of it beyond this single and majestic one."

If the object of Tract No. 90 had been really to illustrate the phraseology of the Article, would it not have been much more to the purpose, to cite the following document, which may be found in the Addenda to the first vol. of Burnet's History of the Reformation, folio edition, p. 368, and is entitled, "A *Definition* of the Church, corrected in the Margin by King Henry's own hand. An Original."

"DE ECCLESIA.

"*Ecclesia præter alias acceptiones in Scripturis duas habet præcipuas. Unam, quæ Ecclesia accipitur pro congregatione Sanctorum et verè fidelium qui Christo capiti verè credunt, et sanctificantur Spiritu ejus; hæc autem una est, et verè sanctum corpus Christi, sed soli Deo cognitum, qui hominum corda solus intuetur. Altera ac-*

ceptio est, quæ Ecclesia accipitur pro congregatione omnium hominum qui baptizati sunt in Christo, et non palam abnegarint Christum, nec sunt excommunicati: quæ Ecclesiæ acceptio congruit ejus statui in hæc vitâ duntaxat, ubi habet malos bonis simul admixtos, et debet esse cognita per verbum et legitimum usum Sacramentorum, ut possit audiri, sicut docet Christus, qui Ecclesiam non audierit. Porro ad veram unitatem Ecclesiæ requiritur, ut sit consensus in rectâ doctrinâ fidei, et administratione Sacramentorum."

Here we have a two-fold "acceptio," or *definition* of the term Ecclesia, as used in Holy Scripture—one, of the true and spiritual, the other, of the professing and visible Church,—and this latter is said to be cognita per Verbum et legitimum usum Sacramentorum; just as in Art. XIX, it is said to be a body "in which the pure word of God is preached, and the Sacraments be duly ministered." The "congregation of faithful men" of the Article, is identical with the congregatio omnium hominum qui baptizantur, &c., of "the definition," the term "faithful" being manifestly used for professing Christians.

Can there be any doubt that the author of Art. XIX., if not himself the author of "the definition," had it in view in the composition of that Article?

The remaining words of "the definition" place the matter beyond all question. "Traditiones vero et ritus atque ceremoniæ quæ vel ad decorem, vel ordinem, vel disciplinam Ecclesiæ ab hominibus sunt institutæ, non omnino necesse est, ut eadem\* sint ubique aut prorsus similes; hæ enim et variæ fuere, et variari possunt pro regionum atque morum diversitate et commodo, sic tamen ut sint consentientes verbo Dei: et quamvis in Ecclesiâ secundum posteriorem acceptiorem mali sint bonis admixti, atque etiam ministeriis Verbi et Sacramentorum nonnunquam præsent, tamen cum ministrant non suo sed Christi nomine, mandato, et autoritate, licet eorum ministerio uti tam in verbo audiendo quam recipiendis Sacramentis, juxta illud, Qui vos audit me audit: nec per eorum malitiam imminuitur effectus aut gratia donorum Christi ritè accipientibus, sunt enim efficacia propter promissionem et ordinationem Christi, etiamsi per malos exhibeantur."

We have here almost the very words of Articles XXVI. and XXXIV., the first, "Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments;" the second, "Of the Traditions of the Church," as any one may see, who will take the trouble to compare the Latin Articles with "the definition."

If, then, the connection of the phraseology of this document with that of Art. XIX. be so clear and indisputable; and if this document be, as internal evidence proves it to be, really "a definition" of the Church, what becomes of the Tractators' bold assertion respecting the Article, that "this is not an abstract definition of a Church, but a description of *the* actually existing one Holy Catholic Church diffused throughout the world?"

A. O. S. D. S.

\* Query, "eædem."

## DISINGENUOUS GLOSS ON THE TWENTY-FIFTH ARTICLE.

*To the Editor of the Christian Observer.*

I CANNOT call to mind a more disingenuous gloss than that of Tract 90 (alluded to at p. 100 of your last Number,) that the Twenty-fifth Article does not deny that penance and the other four Popish "sacraments" are sacraments; but only that they are sacraments "in the sense in which baptism and the Lord's-supper are sacraments." The title of the Article is "Of the Sacraments;" (not of two species of sacraments;) and it is stated unequivocally that there are but two sacraments. The Article does not say merely that they are not sacraments in the sense of not being like Baptism and the Lord's-supper, but that they are not in *any* sense "sacraments of the Gospel;"—the Latin is "Sacramentis Evangelicis." True, argues Mr. Newman, not "sacraments of the Gospel," but sacraments of the Church, which "has the power of dispensing grace through rites of its own appointing." I freely resign to Mr. Newman, Mr. Wordsworth, and the Papists, all sacraments which are not "evangelical sacraments." But the disingenuousness of the gloss is apparent in this, that the whole wording of the Article denies their being sacraments *in any manner whatsoever*. For the first sentence defines sacraments to be divinely appointed "sure witnesses and effectual *signs* of grace;" the next declares that Baptism and the Supper of the Lord are such; the next affirms that penance and the other Popish sacraments are not such; and this because they agree to neither part of the definition; for first they are not divinely appointed, but spring "*falsâ*," (not *verâ*) "*Apostolorum imitatione*," or are merely "*vitæ status*," no more sacramental than royalty or any other state of life; and secondly, "they have not any visible *sign* or ceremony ordained of God;" which, by the definition, they ought to have to be sacraments.

EQUUS.

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ON THE ALLEGATION THAT DISGUISED JESUITS HAVE BEEN RECENTLY ORDAINED AS ANGLICAN CLERGYMEN.

*To the Editor of the Christian Observer.*

A LETTER appeared in the November Number of your well-conducted periodical, containing the startling intelligence, that *Jesuits in disguise* had recently been ordained to the Ministry of our Protestant Establishment. The assertion was made on the authority of the "Protestant Magazine," an oracle of the Reformation Society. Your own comments upon such an alarming announcement were strong, seasonable, and to the point: you justly remarked that such a declaration should either be retracted, if false, or substantiated, if true: that, for the satisfaction of the public, the names of these wolves in sheep's clothing should be published. The present is an imminent crisis to the spiritual efficiency and stability of the Established Church, as the *miso-Protestant* spirit has deeply infected many of her members and ministers: and this danger will be increased in a ten-fold degree, if artful and daring Jesuits, under the guise of membership and the sacred garb of the priesthood, are sapping the foundations

and undermining the bulwarks of our Zion. Myself and other of your readers, have been not a little surprised to find that no further notice has been taken by the *Christian Observer* of this strange and astounding intelligence. If it be true, how could such men enter the University with their *certificate of baptism*, and the necessary testimonial of competency from an M. A. ? How, too, could they pass through their college, without being suspected by their brother collegians of their Popish associations ? The examination before the bishop would not be the only ordeal they would undergo.

The object of my addressing these lines to you, Sir, is to inquire, through the channel of your useful periodical, whether the conductors of the *Protestant Magazine* have made *any*, and *what*, reply to your well-timed observations. I have my doubts of the correctness of the information, through the source from which it emanates. Much as I admire the honest boldness and uncompromising zeal of the Members of the Reformation Society, I fear the fervour of their zeal sometimes leads them to advance statements which they cannot fully substantiate. My memory now reverts to the thrilling sensation of indignation that pervaded a large audience, on hearing a somewhat similar assertion to the one under inquiry made from the platform of one of their Exeter Hall meetings ; but I could never discover the names of the parties concerned, or full particulars of the transaction. The assertion was to this effect ; that a clergyman of the Establishment was in treaty for a Curacy, and when pressed by the Incumbent to produce his letters of Orders, he could only produce documents which shewed that his ordination was foreign and Popish, without any evidence that he had ever abjured the errors of Popery.

With many thanks for your firm and Scriptural opposition to the Oxford movement towards Rome, I remain, &c.,

A CONSTANT READER.

\* \* We know nothing of the matter referred to. That there are clergymen in the Church of England who would far more consistently be Romanist priests, we are quite sure ; but the specific assertion that Jesuits in disguise have recently been admitted to holy orders by Anglican bishops, ought not to have been made, unless the party who makes it can prove it. Our correspondent has confused, as many persons do, the "Protestant Association" with the "Reformation Society." The declaration referred to appeared in the "*Protestant Magazine*," published "under the direction of the Committee of the Protestant Association." The Reformation Society eschews political questions ; the Protestant Association embraces them.



BISHOP DOANE AND DR. WOLFF.

*To the Editor of the Christian Observer.*

IN your Number for January there appears an article which, in my humble opinion, requires some explanation, inasmuch as it involves the veracity of the two distinguished individuals whose names stand at the head of these remarks. It is not my intention here to enter on the interminable subject of Apostolical succession ; but admitting, for the sake of argument, that the Church of England possesses this

succession, I beg the favour of your reply to the following questions, which naturally enough suggested themselves to my mind on reading the article in question.

Bishop Doane, in referring to the previous life and labours of Dr. Wolff, speaks in the highest terms of eulogy of his having been, with the Apostle Paul, a partaker of all the difficulties, hardships, trials, and persecutions, incident to the man who carries the message of divine love among those who sit in darkness;—thus, I presume, in other words recognising him as a preacher of the Gospel of Jesus Christ among his countrymen the Jews, so far back at least as the spring of 1821, when, after enjoying the “patronage, the instruction, and the confidence of the Rev. Charles Simeon and the Rev. Professor Lee,” he set out on his travels in the East. Again, the Bishop, in addressing Dr. Wolff on the occasion of his ordination, says to him:—“A life of singular adventure in the cause of Christ and his Gospel, has taught you, through that most effectual discipline experience, how arduous is their duty, and how great their charge, who undertake the cure of souls;”—again evidently recognising him as *having been* a preacher of the Gospel. Once more: the Bishop of New Jersey intimates that Dr. Wolff, when he shall have received ordination, is to go out to *resume* his former occupation, which was ostensibly that of a preacher of the Gospel.

Now I wish to be informed how these admissions, made by Bishop Doane, can be reconciled with his assertion that Dr. Wolff was, in September 1837, there (in the Bishop’s church, Newark) “to receive—what he had never yet received, nor professed to receive—the Scriptural authority to preach the Gospel.”

I wish not to debate the point as to this authority;—but I must say there is, to my mind, something very strange, if not absolutely untrue, in the whole affair. Whether Dr. Wolff was ordained or not when he went out, instructed by the Rev. Charles Simeon and Professor Lee, and possessing their *patronage and confidence*, I cannot speak with certainty;—but sure I am that he was, in some way or other, *appointed* as a Missionary to labour among his brethren according to the flesh in the East. Indeed, unless the public prints can be proved to have falsified the matter, Joseph Wolff appeared in Palestine as a properly instructed and an accredited ambassador of the Gospel of Jesus Christ.

But even supposing that I am mistaken on this point, I would ask,—Did Joseph Wolff never *profess* to have received the scriptural authority to preach the Gospel? If not, then what meant all his movements in Palestine? and in particular, from what authority did he utter his well known rhapsody on the Mount of Olives? Could the Right Rev. G. W. Doane, D.D., Bishop of New Jersey, who seems to be so intimately acquainted with the history of Joseph Wolff, be ignorant of this one circumstance? Surely he must have known that Wolff did at least pretend to have all the warrant that was considered necessary by the Church of England for his preaching the Gospel among the Jews; and if he considered that warrant as insufficient, a word or two on the impropriety of Dr. Wolff’s “running without being sent” would not have been at all unseasonable on this occasion. Certainly the Bishop appears to have nerve enough to have enabled him to remind his “dear brother” of the irregularity of which he had been guilty.

One question more, Mr. Editor, and I have done. Bishop Doane, in magnifying his office, which he certainly has a right to do, tells Dr. Wolff that "From the corrupt communion of Rome, from his nursing mother the Church of England, from the time-honoured churches of the East, his feet had wandered to the youngest branch of the Church Catholic, to seek from him, by a strange providence, the warrant of the ministerial office." Now the only meaning I can make out of these words is, that Joseph Wolff travelled from England to New Jersey to obtain what neither Rome, nor England, nor the time-honoured churches of the East could really grant him. This, he says, was "by a strange providence," and "such," he affirms, "is the order of God's providence;" whence I infer, whether rightly or not be pleased to inform me, that every candidate for even "the lowest order of the ministry which Christ has established in his Church,—the office of a deacon,"—must either wend his way to New Jersey to obtain his commission, or act in opposition to the providence of God.

In conclusion, permit me to observe, that this same bishop appeared to me to talk in a strain rather more laudatory of the "Nursing Mother," when some time ago he was enjoying her caresses on this side of the Atlantic. On the occasion alluded to, Bishop Doane thus addressed the people of England:—"The strength of England is in Christian hearts! The strength of England is in Christian hearts! The sunlight of its splendour which is reflected from its Christian spires! The anchors that have moored that island, and preserved it immoveable, are the deep roots of old cathedrals; and the ornament that keeps its virgin shore unsullied, is the squadron that conveys to distant lands the missionary enterprise. Be these your acts, my friends, be these your aims. Cling to your fathers' church, your fathers' God! Increase your folds! Multiply your pastors! Gather in your scattered sheep! Compass the earth with your Colonial Bishoprics! This is the strength which will procure no enmity. This is the glory which will provoke no war. It is the strength in which humanity itself shall be made strong. It is the glory which shall overflow and bless the earth."

J. M.

\* \* It would have been well if J. M. had told us whether he is a Churchman candidly addressing his fellow-Churchmen relative to some real or supposed anomaly which requires explanation; or whether he is a Dissenter, who, under cover of certain queries upon Dr. Wolff's ordination, intends to disparage ordination in the Church of England, or Episcopal ordination generally, or (as the Quakers do) all ceremonials of ordination whatever, valid or invalid. If his object be to raise either the general question of ordination, or that of Episcopal ordination, we frankly tell him that on the former there can be no question; and that the latter is a question decided—at least so we regard it as Churchmen writing for Churchmen, and when we are not specially arguing it, which we are always willing to do when occasion requires.

As to the extraordinary allegation that the statement referred to "involves the veracity" of Bishop Doane and Dr. Wolff, the parties accused are competent to defend themselves if they judge it necessary. It is not for us to expound their views, as to whether Dr. Wolff had previously trespassed beyond the due bounds of lay agency, or whether they considered he had kept within them; whereas he had now authority to go beyond them. But

our correspondent is welcome to our own opinion upon the subject. Wolff, after probation as to the sincerity of his conversion, not only from Judaism to Christianity, but from Popery to Protestantism, and upon what seemed satisfactory grounds for believing that God had called him to the office of a missionary to his countrymen, was sent to Cambridge to pursue the usual course of academical study, with a view to ordination in the Anglican Church, with special reference to that object. But, as his friend Lewis Way said of him, he was a man "who knew of no church but his heart, no calling but that of zeal, and no dispensation but that of preaching;" and he could not therefore submit to the duties, the reading, the restrictions, and the delay as regarded his final destination, which were indispensable to his receiving holy orders by an Anglican bishop. He therefore went forth unordained as a lay-telcher or catechist; and as the Society for the Conversion of the Jews could not make itself responsible for his erratic proceedings, he was supported for some years by private patronage, and was familiarly called "Mr. Drummond and Mr. Bayford's missionary." Whether at this period he considered himself a cleric or a laic, we know not; but we regarded him only as the latter; and in justice to him we ought to add, that though he publicly read, prayed, exhorted, and taught, he did not, that we are aware, administer either of the sacraments, which is a distinctive line of demarcation between lay and clerical ministration. Under these circumstances we have not a shadow of doubt that he required ordination; not to legitimate anything that he might lawfully do as a catechist, but to give him a warrant to discharge the office of a presbyter.



#### ROMANIST INTERCESSION FOR ENGLAND.

*To the Editor of the Christian Observer.*

I READ in the British Critic as follows: "It was most touching news to be told, as we were lately, that Christians on the Continent were praying together for the spiritual well-being of England. We are their debtors thereby. May the prayer return abundantly into their own bosom." Being instructed by Holy Writ that "the effectual fervent prayer of a righteous man availeth much," I should respond to the British Critic in the above passage, if none of the necessary requisites for "effectual fervent prayer" were wanting: but this is not the case, in this instance; for neither in the subject-matter of the prayer, nor in the invocation of saints and angels that it may be granted, do I find Scriptural warrant; and therefore it is not a prayer offered in true faith, and consequently not that prayer of a righteous man which availeth much. The following passage from a Romanist publication, "The Tablet," will shew what is the subject-matter of the prayer:

"Messrs. Newman, Pusey, and Keble, labour to restore the ancient Catholic liturgy—the breviary, (which many of them, to the knowledge of the writer, recite daily,) fastings, the monastic life, and many other religious practices. Moreover, they teach the insufficiency of the Bible as the rule of faith—the necessity of tradition and of ecclesiastical authority—the real presence—prayers for the dead—the use of images—the priests' power of absolution—the sacrifice of the mass—the devotion to the Virgin, and many other Catholic doctrines, in such sort as to leave but little difference between their opinions and the true faith, and which difference becomes less and less every day. Faithful! redouble your prayers, that these happy dispositions may be increased!"

Here we learn what are the doctrines which Romanists consider

the Tractators to teach "in such sort as to leave but little difference between their opinions and the true faith," that is, Popery; and even this little "becomes less and less every day;" and their fervent petition is, that "these happy dispositions may be increased," till they reach the perfection of Romanism. But as Romanism, even according to the estimate of the Tractarians themselves, is not pure Christianity, it can be no cause for gratulation that "Christians on the Continent" (a soft phrase for Romanists) are praying that England may be papalised.

But farther to estimate aright the value of a prayer, it is necessary to consider to whom it is offered. If instead of being presented to God, and only through the mediation of Christ, it is addressed to those who are not able to grant the petition, and who ought not to be invoked, it is a vain and worthless, nay, a sinful or idolatrous prayer. I have not seen the form now in use; but I will copy a portion of "The Litany of intercession for England" used in former days."

"Holy Mary, Queen of Angels, whose powerful intercession destroys all Heresies, Pray for England.

"St. Raphael, faithful guide of those that have lost their way, Pray for England.

"All ye holy Apostles and Evangelists, chief planters of the Christian faith, and zealous maintainers of Catholic Union, Pray for England.

"All ye holy Bishops and Confessors, by whose wisdom and sanctity this Island was once a flourishing seminary of Religion, Pray for England.

"From presuming on their own private opinions, and contemning the authority of thy Church, Deliver England, O Lord; We sinners, beseech thee to hear us.

"That it may please thee to hasten the conversion of this our miserable country, and re-unite it to the ancient faith and communion of thy church; We beseech thee to hear us."

Whatever might be the subject-matter of the petition thus presented, it would be idolatrous on account of the invocation; and therefore, instead of rendering us "debtors," should excite our grief, and cause repulsion. The British Critic will see that what he calls "touching news," is no novelty whatever; for from the days of the Reformation, Rome has been anxious to subjugate England once more to her sway; and no secret is made, that of the large sums of money annually collected "on the Continent" for promoting what are called "Catholic" (Romanist) missions, a considerable portion is allotted to Great Britain.

C. C. C.

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#### DAILY PRAYERS.

*To the Editor of the Christian Observer.*

A CORRESPONDENT in your last Number, amidst some excellent remarks on the due appreciation of the liturgical part of divine service, objects to the revival of daily morning and evening prayers in our churches. Being myself an advocate for this custom, believing it to be conducive to an increased spirit of devotion—as leading to daily intercession, too often neglected, for rulers and all that are in authority—as likely to form a bond of union among Church members—as affording opportunity for the public celebration of all rites and ceremonies—and as therefore necessary to carry out our Church system; I have thought I might be allowed a word in reply to that portion of his remarks.



He first objects that in many parishes the attendance would be scanty. The reply is simple, that the devout prayers of "two or three" for themselves, on behalf of the absent, the busied, and the sinful, could not drop to the ground unheard.

To his objection that in most parishes the clergy are not sufficient in number for the purpose, I shall not reply; because, if really valid, the desirableness of the scheme must of course yield to a necessity which forbids it. But where a single-handed clergyman has tolerable health, and his other duties are not over burdensome, it may be doubted whether daily reading aloud is not conducive to health, and likely to make the Sunday's exertions less oppressive from daily habit.

As to daily church prayers being a substitute for daily family prayer and instruction, I see not the necessity. If one or two members of a household attended divine service, the whole might still meet together at all events once a day, for prayer and praise.

G. H. doubts whether the mass of our population would, or could, attend the daily double service. Indeed the mass can scarcely be said to attend the double Sunday, or occasional weekly, services; and yet their non-attendance makes nothing against the binding necessity and privilege of church communion for those who will and can. But, either the mass of our population would attend the morning and evening daily prayers, or they would not. If they did, who shall say that this country would sink in the scale of nations, or fail in any branch of its prosperity, because all its inhabitants devoted an hour and a half daily to public worship? Would not the very contrary be the result? Would not there then be one heart and one mind amongst us, to act one way, and to suppress in a moment every turbulence, and to oppose every sin? Would not the divine blessing rest upon us more abundantly, as a nation of united brethren and worshippers? Or, if they did not—if, as would probably be the case, only a few persons, disposed and able, were found in each parish to attend—yet can we think that the stockbroker, who gave his hour and a half to God in public, would be a loser by it in his hours of business; or that the shopkeeper would really be a less prosperous man at the end of the year, who took his turn to attend the prayers? It may be remarked that the canon (15) which requires an attendance on the Wednesday and Friday Litany, is framed in the spirit of mercy, only binding this duty on one member of each household "dwelling within half a mile of the church."

Your correspondent fears, that attendance, if secured, would degenerate into formality. Doubtless it would, if not fanned by the breezes of the Spirit, perpetually sought, and perpetually needful. But if it were, it is not too much to assume that it must have the very contrary effect; and neither can I see by reason, nor have I found by experience, that to pray daily in church language, diminishes spiritual fervour, but on the contrary helps it, by drawing down continually fresh supplies of divine strength and daily bread for the soul.

That the attendance at the College chapels, morn and eve, has not succeeded, does not, if it is a fact indeed, weigh much with my mind; since we may find causes enough—in the congregation of so many young men together, at a time when, just let loose from the confinement of school, the heart shows its corruption at its first contact with the world, and in other such like reasons—for the dissipation unhap-

pily prevalent amongst the junior members of the universities, without going for it to the compulsory attendance on the college prayers.

AN ANGLICAN MINISTER, BUT NOT TRACTARIAN.



THE GOSPEL NOT PLANTED IN ENGLAND BY THE CHURCH OF ROME; IN REPLY TO MR. SIBTHORP.

*For the Christian Observer.*

WHATEVER difference of opinion there may be between Mr. Sibthorp and his old friends, in regard to religious or ecclesiastical questions, there ought to be none in matters of plain historical fact. We are therefore surprised at finding him urging, as an argument in favour of our being rightfully subjected to the Church of Rome, that the Gospel was planted in England by the missionary labours of the monk Augustine, under the auspices of pope Gregory, in the sixth century. It is not strange, that Mr. Sibthorp should have been seduced by specious, but hollow, arguments, to quit the Reformed Communion of England for the Papal apostacy, when we call to mind his changeful career,—now half-Dissenter, now Ultra-churchman, now Evangelical, now Tractarian—from his original wish to join himself to the Church of Rome (as he himself states,) before his ordination, to his final—yet we would hope not final—union with the original object of his regard. It is now seen that he was not as well informed as he was devout; and his deficiency of knowledge in ecclesiastical lore is evident from the mistake respecting the origin of the Anglican Church.

We are not prepared to say that the proofs are irrefragable that the Apostle Paul visited England, though it is not impossible that he did so; and the arguments for the affirmative are venerable, and of some cogency. But most clear it is that Christianity had made progress in our island at a very early period; and for ages before Pope Gregory dispatched Austin hither. Baronius, Parsons, and some other Romanists, maintain that the Apostle Peter planted the Gospel in Britain, grounding their opinion upon a passage in Metaphrastes. The authority is not weighty; but its being urged by learned advocates for the Latin Church, shews that they did not regard Austin as our proto-missionary. We pass by the legend, that Aristobulus, mentioned by St. Paul, was appointed to the office of Bishop by St. Peter, and sent to preach the Gospel in Britain, and suffered martyrdom there; and as little do we heed the tradition, so generally credited by our Romanist ancestors, that Joseph of Arimathea founded Glastonbury Abbey. William of Malmsbury gives us the original tale; but the monks of Glastonbury largely improved upon it.

There is reason to believe that the religion of Christ was very extensively known in South Britain early in the second century. Bede, Nennius, and others, whose authority Romanists regard as not slight, vouch for the conversion of King Lucius; and Matthew of Westminster, following Gildas, says that Lucius saw the faith of Christ propagated through his dominions, and bestowed large revenues on the church, ratifying his grants by charters. We read also of bishops and archbishops at York, London, and Caerleon upon

Usk, in Glamorganshire, in that century. Jeffrey of Monmouth has the story at large. Giraldus Cambrensis talks of five metropolitans, each having twelve suffragans; a mighty invention, but indicating that at least Christianity was not unknown. But early in the third century the evidence becomes less misty. Tertullian tells us that the Gospel had stretched beyond the limits of the Roman province into those parts of Britain which had not submitted to the Roman arms. Again the persecution of Dioclesian extended to Britain. Gildas, the most ancient of our historians, states the facts; and Bede gives the date of 286, which was the year in which St. Alban suffered martyrdom. Aaron and Julius, two citizens of Caerleon, and many other persons, both men and women, in different parts of England, were persecuted to death for Christ about the same time.\*

\* Bede's narrative is so interesting (though mixed up with figments) that we will cite it in translation.

*"The Martyrdom of Saint Alban, the first martyr of Britain.*

"In the way as he was led to his death, he came to a flood which, with a very swift course, ran betwixt him and the place where he should suffer. Now he saw a great company, of all sexes, degrees, and ages, going with him to the place of his execution, insomuch that it seemed the Judge was left alone at home without any to attend upon him. This company was so great, and the bridge they had to pass over so little, that it would be toward night ere they all could get over. Alban, longing much for his blessed death, and hasting to his martyrdom, coming to the river's side, and making there his prayer with lifting up his eyes and heart to heaven, saw forthwith the bottom to have been dried up, and the water give place for him and the people to pass over dryshod, as it were upon even ground. Which when among other the executioner which should have beheaded him did see, he made haste to meet him at the place appointed for his death, and there (not without the holy inspiration of God) he fell down flat before his feet, and casting from him the sword which he held in his hand ready drawn, desired rather that he might be executioned either for him or with him, rather than do execution upon him.

"Whereupon this man being now made a fellow of that faith whereof before he was a persecutor, and the sword lying on the ground before them, the other officers staggering and doubting also who might take it up and do the execution, the holy confessor of God, with the people there assembled, went unto a hill almost half a mile from that place, beautifully garnished with divers herbs and flowers, not rough nor uneasy

to climb, but smooth, plain, and delectable, worthy and meet to be sanctified with the blood of the blessed martyr. Unto the top whereof when he was ascended, he required of God to give him water, and straight there arose a spring of fair water before his feet, whereby all might perceive that the river before was by his means dried. For he which left no water in the river, would not have required it in the top of the mountain, but that it was so expedient, for the glory of God in his holy martyr. For behold the river having obeyed the martyr, and served his devotion, leaving behind a testimony of duty and obedience (the martyr having now suffered) returned to its nature again. Here therefore this most valiant martyr being beheaded, received the crown of life, which God promiseth to them that love him. But he which there took upon him to do that wicked execution, had short joy of his naughty deed: for his eyes felt unto the ground with the head of the holy martyr. There also was beheaded the soldier which, being called of God, refused to strike the holy confessor of God: of whom it is open and plain, that though he was not christened in the font, yet he was baptized in the bath of his own blood, and so made worthy to enter into the kingdom of heaven.

"Now the judge seeing so many strange and heavenly miracles wrought by this holy martyr, gave commandment that the persecution should cease, beginning to honour, in the saints of God, the constant and patient suffering of death, by which he thought at first to bring them from the devotion of their faith. St. Alban suffered his martyrdom the twentieth day of June, nigh unto the city of Verolanium, where, after the Christian Church being quietly calmed and settled again, there was a temple builded of a miraculous rich work, and

At the commencement of the fourth century the British Church was in so settled, respectable, and recognised a condition, that her delegates were summoned to attend one of the early councils convened by the first Christian emperor Constantine. Among the clergy present at the council of Arles in 314, we find three subscribing British bishops; namely, Eborus of York, Restitutus of London, and Adelph of Colchester, (*Colonia Londinensium*; some would read *Colonia Lindum, Lincoln.*) It is probable that British bishops were present at the memorable and justly celebrated (*pace Taylor*) first general council of Nice in 325; and we know they attended the council of Ariminium in 359. Again we find Athanasius, and the bishops assembled at Antioch in 363, assuring the emperor Jovian that the bishops of Spain, Gaul, and Britain continued to adhere to the faith of the council of Nice, as against Arius; and St. Jerome and St. Chrysostom speak of the orthodoxy of the British Churches. Pelagius (vernacularly Morgan) we are sorry to say was our countryman; but the very circumstances attending the career of this heresiarch, who was born in the fourth century, shew that Britain was in the main a Christian land. And, what is material to add, there is not the slightest trace of the British Churches, during these ages, being subject to the Bishop of Rome, or to any foreign authority.

It is absurd to speak of England being first evangelised at the close of the sixth century under the auspices of Pope Gregory the Great. So far from it, when Austin came over to our island he found Christianity established; and he began quarrelling with the British bishops and clergy, because they did not compute Easter according to the Roman calendar; and Bede says, (Book II., C. 2, entitled "How Austin exhorted the British bishops to Catholic unity, with a miracle done before their eyes,") that "they used many other things, (besides the computation of Easter) contrary to the unity of the church;" so that it is clear they were independent of Rome—they were indeed utterly strangers to the pope's pretensions, which Austin strove to force upon them; telling them, in true papal style, that if they would not conform in the disputed matters—among which was the Latin mode of administering baptism—they should be coerced, exchanging peace with brethren for war with enemies. Austin found seven bishops in the British churches upon his arrival; namely, Herefordensis, Taveusis, Paternensis, Banchorensis, Elwiensis, Wiccensis, and Morganensis (we suppose Menevensis.)

Should Mr. Sibthorp reply to all this that the Saxon invaders were heathens, though the aborigines were not, it will not aid his argument; for our island has sustained so many mixtures of population from Britons, Romans, Picts, "Scottish men coming out of Ireland," Angles, Saxons, Danes, Normans, and others, that it were quite inconsequent to speak of the tribes whom Austin chiefly addressed as if they were our sole ancestors. At the very period when Austin was attempting the conversion of the heathen invaders, the aboriginal Church was engaged in the same work. But even if the

worthy of such a martyrdom. In which place truly even unto this day are sick persons cured, and many miracles wrought. There suffered also, about that time, Aaron and Julius, town dwellers of the city of Leicester, and

many other both men and women in sundry places, which, after diverse fierce and cruel torments sustained in all parts of their bodies, by perfect victory achieved by patience, yielded their souls unto the joys of heaven."

facts were otherwise, a nation is not spiritually under the dominion of a foreign church, because by the aid of that church it was first evangelised. If it were, England could boast of trophies as well as Rome; for, to say nothing of her modern missions, she was the instrument in God's hand of planting the Gospel in many lands in ancient days. "The world can testify," says the venerable Camden, "that four Englishmen have converted to Christianity eight nations of Europe. Winfrid, alias Boniface, the Denshire-man, converted the German Saxons, Franconians, Hessians, and Thuringians: Willebrod, the Northern man, the Frisians and Hollanders: Nicholas Brakespeare of Middlesex, who was afterwards called Pope Hadrian, the Norwegians; and not long since, Thomas of Walden in Essex, the Lithuanians. Neither will I here note which strangers have noted, that England hath bred more princes renowned for sanctity, than any Christian nation whatsoever." ("Remains concerning Britain, but especially England," 1614; p. 13.)

If it were necessary, we could pursue this argument more fully; but we have said enough to shew that Rome has no pretension to style herself our spiritual mother. Fact and fable are blended in our early records, as in those of all other nations; and we do not believe all the narratives of monkish, and other ancient, writers, who have handed down such relics as we possess of our ecclesiastical antiquities;—for even the venerable Bede abounds in false and incredible stories; but after every necessary deduction, there remains ample testimony, unimpeached and unimpeachable, to prove that Gregory's successors have no claim upon us on the score of possession, like a prince whose servants set up his flag on a newly-discovered isle, which he claims against the aborigines by that token. Unjust as such a pretence would be were the fact as specified, even this pretence is unfounded, England never bowed to the Latin yoke till coerced or fraudfully inveigled into submission; and now that she has thrown it off, and asserted that freedom with which Christ has made her free, God forbid she should ever be again reduced to that unhallowed and galling thralldom.

We will add a translation of the reply of Dinooch, Abbot of Bangor, to Austin, upon his requiring the submission of the British churches to the Bishop of Rome, as given in Spelman (Concil. fol. 109), though not vouching for the authenticity of the document.

"Be it known to you that we are all obedient subjects to the Church of God, and to the Bishop of Rome, and to every godly Christian, to love every one in his degree in perfect charity, and to help every one of them by word and deed, to be the children of God. And other obedience than this we do not know due to him whom you name to be the Pope, or father of fathers. And this obedience we are ready to give to him, and to every Christian, continually. Besides we are under the government of the Bishop of Caerleon upon Usk, who, under God, is to oversee us, and to cause us to keep the way spiritual."

As we have fallen into a vein of citations, we will copy quaint Fuller's remark upon Austin's introducing into our island the doctrinal corruptions and mummeries of Rome; its crucifixes, relics of saints, carrying of crosses in procession, gorgeous and improper vestments for the priest and ornaments for the church, and its many unprofitable ceremonials. "He found here," says Fuller, "a plain religion practised by the Britons; living, some of them in the contempt, and many more in the ignorance, of worldly vanities. He brought in a religion spun with a coarser thread, though guarded

with a finer trimming; made luscious to the senses with pleasing ceremonies, so that many who could not judge of the goodness, were courted with the gaudiness thereof." Fuller adds with equal candour and just discrimination: "We are indebted to God's goodness in moving Gregory; Gregory's carefulness in sending Augustine; Augustine's forwardness in preaching here; but above all, let us bless God's exceeding great favour that that doctrine which Austin planted here but impure, and his successors made worse with watering, is since, by the happy Reformation, cleared and refined to the purity of the Scriptures."



ON CHRISTIAN CONCILIATION AS DISTINCT FROM WORLDLY CONFORMITY.

*For the Christian Observer.*

IN tracing the perverseness of the human will, as attested by Scripture, by history, and by experience, we can scarcely overlook the fact, that many, who are called Christians, confound "worldly conformity," which dishonours God, with "Christian conciliation," which is calculated to promote His glory. It is not always easy to draw a line of perfect demarcation between them; but that there is *some* difference is obvious. Their very names respectively denote it; and it may minister to edification to point out the excellence of the one and the evils of the other.

"Christian conciliation" is not inconsistent with fervid zeal for the salvation of the souls of men through Christ; it does not, like worldly conformity, become all things to all men in a latitudinarian spirit, or for sinister objects; but even in discharging the office of Christian faithfulness, it avoids a harsh and bigoted temper, and employs those arts of kind persuasion and concession in non-essential points, which are beyond the contemplation of the mere professor of religion.

The *object of Christian conciliation* is to exalt Christ as the only, the "immortal" Saviour. Looking on those who are around us, and meditating on those who are in other and in distant lands, it cannot view the natural condition of their souls, as fallen and enslaved in Adam, without aiming to promote their recovery from such a state of ruin, and their emancipation from such bondage, through faith in "Christ crucified." To shew them the certainty of pardon to all who flee to Him "for refuge;" the gracious manner in which that pardon is bestowed, apart from our "works or deservings;" (see Article XI.) the inestimable value of that peace which is allied to it; that new creation of the soul to "righteousness and true holiness," which it is the prerogative of the Holy Spirit to effect; that joy, which blossoms and bears fruit in the walks of Christian piety, even in this lower world, and which is perfect and eternal in the upper; the supports of the conflicting, the solace of the suffering, the anticipations of the dying saint,—and this with a view to awaken the irreligious and the youthful mind, to the instant consideration of all that they lose by sin, and all that they may gain by penitence—this, and more than this, is contemplated by every believer, who would persuade the unhappy wanderer to return to God; who would "allure to brighter worlds, and lead the way."

But what, on the other hand, is the *object* of "worldly conformity?" Nothing really charitable, or spiritual. It aims to escape the cross. Perceiving that it is utterly impossible for us to be at once approved of God, and commended by the world; to be "followers of Christ," and yet followers of men; and that to be free from ridicule and reproach, yea even from unkind treatment at the hands of relatives and friends, is not the lot of his people in this transitory state of being, so long as they are zealous in His cause; and that the cross must be endured before the crown can be enjoyed—the worldly conformist shrinks at the very sound of advocating the cause of Christ, and dares not face the consequences of attempting to persuade others to be "reconciled to God" in Him. Of such a person it may too truly be affirmed, "he loveth the praise of men more than the praise of God." Things temporal, and not eternal, occupy his field of vision, and (like certain natural objects seen through a misty atmosphere) assume a magnitude which they do not actually possess.

Hence it follows that the *motives* of "Christian conciliation" are essentially different from those by which "worldly conformity" is governed. "Love to Christ," comprehending that charity to man which is its natural and necessary result, (1 John iv. 21), is the secret spring of action in the case now under consideration. The true believer is so powerfully and habitually impelled by it, that his "heart's desire and prayer to God," is, "May thy ways be known upon earth, and thy saving health among all nations." He cannot sit down satisfied with the character and condition of his friends, and still less with that of his nearest and dearest relatives, so long as they make light of the all-important matter of salvation through the blood of Christ, or even pay but a secondary regard to their eternal interests. He has learned at the cross of Jesus to weep for those who never weep for themselves, and to "put on, as the elect of God, bowels of mercies"—yea, to pray always with all perseverance on their account, that they may yet "be vessels of mercy," and "heirs of everlasting life." In this spirit of expanded charity, did the Apostle Paul "*privately*" preach to them that were of "reputation" in Galatia,—not, indeed from the fear of man, but "lest by any means he should run, or had run, in vain." (Gal. ii. 1). Here Christian conciliation gave effect to Christian faithfulness. So also in a similar instance, recorded in 1 Corinthians ix. 20—22, St. Paul trod in the footsteps of that Heavenly Master, in whom alone fidelity in teaching and gentleness in winning souls could be pronounced absolutely perfect.

But are the *motives* of "worldly conformity" of a like description to the foregoing? Assuredly not. It yields to the degrading love of *self*, in some or other of its varied and imposing forms; such as the dread of ridicule, reproach, and unkind treatment, as the result of "uncompromising piety." Inseparable from this is the love of present ease. A decided attachment to that religion, which "makes no fuss," and occasions no trouble either to our neighbours or ourselves, is one clear prevailing mark of worldly conformity. The conformist is anxious to please others for the sake of his own ease or temporal advantage, but not to profit them with a view to their real peace and their everlasting happiness. In minds of such a downward inclination, earthly motives are predominant.

Then as regards the *different proceedings* which originate in the two systems. Christian conciliation is distinguished by consistent

purity and straightforwardness; for he whose objects and motives are sincerely, though imperfectly, conformable to the revealed will of God, must uniformly make it the rule of his conduct and conversation. He dares not overstep a commandment under the idea that he may win a soul; nor will he attempt any good that involves opposition to the voice of an enlightened conscience. Accordingly, while he spreads around him the net of Christian charity, that so he may successfully become "a fisher of men," he ventures not to tread the paths of worldly dissipation, in the hope of possibly rescuing, by means of timely admonition, some who unhappily pursue them. Nor will he even talk with them of their many "poms and vanities!"—the dance, the theatre, the opera, the race,—in order that, by "innocently unbending," (as it is still falsely called) he may prove the mildness and cheerfulness of the Christian system, and thus chase away their prejudices against it, and melt down their opposition to its holy precepts. He has not "*so* learned Christ." And though he finds it next to impossible to fix that precise boundary between religion and the world, that shall never, in any degree, or even in appearance, be overstepped, he still so adheres, through grace, to the broad principles of the Gospel, and so continually watches unto prayer, that he neither courts worldly society, nor surrenders himself to worldly rules and fashionable customs. His study is to be habitually "harmless and without rebuke, as a son of God in an evil and crooked generation." To offend the world by singularity is a far lighter evil, in his account, than to offend God by inconsistency. He says, like the great apostle, (1 Cor. iv. 3, 4,) "With me it is a very small thing that I should be judged of you, or of man's judgment. . . . He that judgeth me is the Lord." Such<sup>a</sup> "soldier of Jesus Christ" will also determine, like St. Peter, (Acts v. 29,) "We ought to obey God rather than men." He would "let his light so shine before men that they may see his good works, and glorify our Father which is in heaven."

Worldly conformity is totally opposite in *its proceedings*. As its object and its motive are both alike secular, so it is prepared to venture on any sacrifice of conscience, or any violation even of the Divine laws, so long as neither may affect his present interest or reputation. Follow the man who surrenders himself to these false and carnal principles, and you will find him bending to circumstances, and not to Scripture; going down the stream with the thoughtless, if not with the ungodly; talking with unbecoming freedom of vanities, if not of vices,—in short, mixing himself up with the society in which he may be placed, and without any remembrance of that ear that hears all things, or of that eye which penetrates the heart, or of that day on which all its "secrets" shall be judged according to the Gospel (Rom. ii. 16.) Religion is with him a mere mask. Like the talented yet audacious Roman, who, by rousing the indignation, fired the eloquence, of Cicero, he will assume, perhaps, a tone of gravity with the grave, of levity with the young, and accommodate himself to all tastes and to all principles, as far as may consist with the real maintenance of his own—with the security of his present ease, and of his credit with the worldly multitude.

ΠΙΣΤΙΣ,

(To be continued.)



TESTIMONY OF FOREIGN PROTESTANTS TO THE ANGLICAN CHURCH.

*For the Christian Observer.*

WE took occasion, in our last Number, in alluding to the King of Prussia's sponsorship to the Prince of Wales, to exchange a word with those who would unchurch all the Protestant non-episcopal churches; and we mentioned that not one of the Archbishops of Canterbury, from the days of the Reformation, Laud excepted, had the "iron heart,"—as one of them, Dr. Wake, expresses it—to follow the opinion of "certain raving writers who affirm that the Reformed Churches have no valid sacraments, and so pronounce them scarcely Christian."

From this view we never wish to shrink; but remembering that the candour with which the Anglican Church regards other Christian communions is not always now-a-days returned in just reciprocity, it is necessary not to be slack in vindicating the claims of the Church of England. Against the Romanist on the one hand, and some bigoted members of the Reformed Churches on the other, we have to defend not only our doctrines and practices, but our holy orders; while with the Protestant Dissenter we have the additional task of urging the scriptural warrant for a national ecclesiastical establishment.

Thus circumstanced, we may seem to be placed in a false position, while allowing to others more than some of them are willing to allow to us; and there are not wanting those within our own pale who accuse the truly catholic-minded Anglican of treachery or inexpedient concession, in that, while he asserts the excellence of his own church, and the Divine sanction upon which it is based, he does not carry out his doctrine to conclusions which he believes to be unwarranted. This unbrotherly and unjust charge he must be content to bear; but it is not pleasing to him to find, that while endeavouring to keep "the unity of the Spirit in the bond of peace" in regard to other churches, and exposing himself to reproach for so doing, he has to fight the battle of his own with some not very scrupulous out-door enemies—especially Protestant Dissenters.

Against opponents of this class it might be a useful office to collect some of the most striking testimonies of foreign Protestants in former days, to the excellence of the Anglican Church; and as a specimen of what might easily be adduced, we will give a few shreds of quotation.

Calvin, in his work on *The Necessity of the Reformation of Churches*, says that "In a hierarchy in which bishops so hold their dignity that they do not refuse to submit to Christ," in contradistinction to the usurpations of Romanism, "no anathema is too great for those who shall not regard such a hierarchy reverently and with the greatest obedience." He also says, in one of his letters to Archbishop Cranmer: "*Te præsertim, ornatissime Præsul, quo altiore in specula sedes in hanc curam, ut facis, incumbere necesse est. Scio enim non ita unius Angliæ haberi abs te rationem, quin universo orbi consulas.*" He goes on to enjoin him to discharge his function, as specially committed to him by God.

Beza said (*Resp. ad Saran. c. 18*) that the Anglican Reformed

158 *Testimony of Foreign Protestants to the Anglican Church.* [MARCH Church was supported "by the authority of Archbishops and Bishops;" and he prayed for a blessing upon their function, and that, it might be perpetual. He declared that the people ought cheerfully to obey their authority: "Præsulibus ex animo obsequantur. Majori pœna digni sunt qui auctoritatem tuam aspernabuntur."

The learned Isaac Casaubon—a Genevese, and the son of a Reformed pastor—was pleased to say that "No church in the world doth come nearer the form of the primitive church than the Church of England, "having followed the middle path between excess and defect, so that those who envied it were constrained to praise it." Upon witnessing a consecration of bishops at St. Paul's Cathedral, in London, he writes: "Vidi illos ritus et impositionem manuum, et preces in eam rem. O Deus, quanta fuit mihi voluptas! Tu Domine Jesu serva hanc ecclesiam, et Catharis qui ista rident da bonam mentem."

Spanheim, the Genevese professor of divinity, extolled the bishops and clergy of the English Church for their accurate writings in defence of the true faith, and affirmed that himself and the church of Geneva embraced the Anglican bishops and pastors, and prayed for the prosperity of those who sit at the helm of the Church, that they might enjoy the divine blessing, and that the episcopal authority might continue. (*Ecclesiarum vestrarum Præsulibus sua autoritas.*)

Proceeding from Switzerland to France, we find the elder Du Moulin writing to the Bishop of Winchester that the martyrs who suffered in the days of queen Mary were in no respect inferior in zeal to the most eminent servants of God in Germany or France; which none, he says, will deny who is not blind in day-light. He elsewhere adds, speaking in the name of the French Protestant Church, "The Bishops of England, after their conversion to the faith, (from Popery) were faithful servants of God, and ought not to desert their office or title of Bishop."

Thus wrote many eminent members of the foreign Protestant churches, concerning the Church of England; for it would be easy to add largely to such testimonies. If our modern Dissenters, who speak a very different language, say that they do not see anything beyond friendly candour and courtesy in such expressions of respect, we only ask that they would be equally candid and courteous.

As for those professed Anglicans who are trying to unfeather the nest in which they were reared, and to unroof the goodly mansion which shelters them, we will merely say that their proceeding is as novel as it is ungrateful and inconsistent. The divines whom they appeal to as the brightest links in the golden Anglican *catena*, never expressed a wish to unprotestantize the Church of England; nor did they carp at its formularies, or reverse their averments, after the fashion of the sect of the Ninety Tracts, under the insulting pretext of thereby exalting them to catholicity, which otherwise they would lack. Whether from pride or prudence; from a sense of decency, or, as we believe, from sincere conviction, they professed to approve and admire the Church of England *as it is*. Were we to select from among the divines of this school one who may be regarded as its most far-going and uncompromising advocate, it would be Doctor Peter Heylin; who out-Lauded even his admirer and patron, Archbishop Laud. The manner in which he argued in the schools at Oxford, in 1627, the negative of the question "An ec-

clesia possit errare was a prelude to his future course; and we cannot think without horror of the wicked, though able, treatise which he composed, to please Laud, against the Divine obligation of the Lord's-day, and in favour of the proclamation for Sunday Sports, which Laud judged an admirable expedient for supporting the Church of England, and putting down Puritanism.\* But even Heylin did not speak of the Church of England after the fashion of the Tractarian school, as though it were a miserable abortion, rather too good for ultra-Protestantism, but not good enough for Popery; a cruel unnatural mother, in whose service we work in chains; a torpedo that benumbs all that is devout and fervent; and, to use the mildest words, a church so uncatholic in its spirit, that it requires much good sophistry to enable any sound member of Christ's holy Catholic Church to continue in its communion. We will only quote one brief passage from Heylin, to shew how far he was from agreeing in this matter with the "British Critic" and the author of No. 90, the statements of which Dr. Pusey, Mr. Keble, and Dr. Hook have made their own. He says, in the preface to his "Ecclesia Vindicata:" "Reader, if thou art of the same persuasion and opinion with me, I doubt not but thou wilt . . . find much comfort in thy soul for thy adhesion to a Church, so rightly constituted, so warrantably reformed, so punctually modelled by the pattern of the purest and most happy ages of Christianity; a Church which for her power and polity, her sacred offices and administrations, hath not alone the grounds of Scripture, the testimony of antiquity, and consent of Fathers, but as good countenance and support as the established laws of the land could give her." So thought even Laud's Heylin and Laud himself. It was left for the Oxford Tractarians to discover that the Church of England is *not* "warrantably reformed and punctually modelled by the pattern of the purest and most happy times of Christendom."

\* Heylin had good cause in after years to dislike the Puritans for the persecutions he underwent at their hands during the reign of their faction; for like our modern Dissenters they became political religionists; nor were they satisfied till they overthrew both the Church and the Throne. His (first) biographer, the Rev. George Vernon, says of him in after-life, that having been "betrayed by a zealous She-Puritan, one Mrs. Munday," under the protection of whose husband, a zealous cavalier, he had placed himself, "he ever after observed it for a rule never to come within the doors of a *holy sister*, whose house may be compared to that which Solomon describeth, the way to hell, going down to the chambers of death." The anecdote, and the unjustifiable language in which it is narrated, are more monitory than pleasing. They shew the spirit engendered by the fierce strifes of unscrupulous partizanship, whether in politics or religion; but most

when by passion and prejudice they are made to inflame each other. Among these "She-Puritans" and "holy sisters" were many truly holy and admirable women; among the persecuted and proscribed "cavalier-doctors," as Mrs. Munday called Dr. Heylin, were some of the most learned, exemplary, and pious divines, that ever adorned any church or country, as was especially seen at the Restoration. When we view the contentions of the present day, and the manner in which they are too often carried on, we sometimes forbode lest there should supervene such a state of affairs as that which convulsed the people of this highly-favoured land two centuries ago. There are some Churchmen, we fear, and some Dissenters, who would precipitate us into this disaster; but our trust, under God, is in the better spirit of the influential majority on both sides, who have no wish to carry their measures to such nefarious extremes,

## LAYMEN NOT AUTHORISED TO READ THE LESSONS IN CHURCH:

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To the Editor of the Christian Observer.

IN the various Articles which formerly appeared in your pages, on Laymen reading the Lessons, I do not remember to have noticed an argument, which yet seems to me calculated to set the question at rest, as far as regards the lawfulness of the practice in our own Church. It is this:—Though the Rubric, in the Order for Morning Prayer, merely directs “Then shall be read . . . the first Lesson,” without specifying by *whom* it shall be read;—and though the phrase “He that readeth,” at first sight seems actually, if not designedly, indefinite; yet the *note* to the Rubric directs that “Before every Lesson the *minister* shall say, ‘Here beginneth such a chapter,’ &c. This direction plainly shows that the Lessons are to be read by “*the Minister* ;” and it is needless to add that by this term our Church means only a bishop, or priest, or deacon; nor does it seem at all likely that our Church intended to allow laymen the very privilege which she expressly confers on deacons at their ordination,—“Take thou authority to read the Gospel in the Church of God;”—and, be it observed, this is *the whole of the privilege* of public teaching which is *absolutely* committed to a deacon by ordination; for liberty “to preach the same” Gospel is conditional, “if thou be thereto licensed by the bishop himself.” It seems to me very probable that the compilers of our Liturgy used the phrase, “He that readeth,” as equivalent to “the Reader,” the minister in the Church, before the Reformation, who performed this part of the public service. I am not aware whether they copied the Rubric in question from the Breviary; but if they did, such was undoubtedly the case: and if they did not, still the circumstance of their being so familiar with the office of *Reader*, as distinct from the *Priest*, most likely led them to adopt the phraseology in question.—May we not also trace to this source the custom of others, besides the regular officiating minister, occasionally reading the Lessons? In consequence of that part of the public Service having been, before the Reformation, performed by an *inferior minister*, it seems not unnatural to suppose that it became to be considered allowable for some one besides a bishop, or priest, or deacon, to perform it, after the office of *Reader* was abolished; especially as the direction of the Rubric was *apparently* vague and indefinite.

Still this custom of the earlier Church—even if it indirectly gave rise to the practice alluded to—affords no sanction for *laymen* reading the Lessons. “The Readers” (as seems clear from Bingham, “Christian Antiquities,” Book III. Chap. V.) were regularly *ordained* to their office, and reckoned among the inferior clergy. He shews, in the first place, that the office of Reader was not instituted till the third century; Tertullian being the first author who mentions it. Before that time, it seems that the Lessons were read by deacons, presbyters, or bishops; as was also occasionally done in some churches even after the institution of Readers; the Church of Alexandria being the only one which allowed laymen to officiate in this part of the service. “Tertullian,” says Bingham, “writing against the heretics, objects to them that their orders were desultory and inconstant; “*hodie Diaconus, qui cras Lector;*” which implies that

it was otherwise in the Church; and that Readers were then as much a settled order, as deacons, or any other.

Cyprian, who lived not long after Tertullian, frequently speaks of them as *an order of the clergy*. In one place he says, "*fecisse me sciatis Lectorem Saturum;*" in another, "*merebatur Aurelius clericæ ordinationis ultiores gradus, . . . sed interim placuit ut ab officio Lectoris incipiat,*" &c., and, speaking of having made Celerinus a Reader, he mentions him as "*Clero nostro, non humanâ suffragatione, sed divinâ dignatione, conjunctum.*" "And there is no writer of that age," concludes Bingham, "but always speaks of Readers as a distinct *Order of the Clergy* in the Church." He further says that persons deputed to this office were ordained to it with the usual solemnities and ceremonies of the other inferior orders. The direction of the council of Carthage is very similar to the address of a bishop in ordaining a deacon in our Church. "It appertaineth to the office of a deacon. . . to read Holy Scriptures and Homilies in the Church:" "Take thou authority to read the Gospel in the Church of God." Does not this language afford a presumption that the duties of the old order of Reader are attached to the Diaconal office in the Church of England?

H. J. B.

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## REVIEW OF NEW PUBLICATIONS.

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### REVIEW OF HEISCH'S LIFE OF LAVATER.

*Memoirs of John Casper Lavater, with a brief account of his Widow; to which is added Lavater's Correspondence with the Oberlins.* By P. J. HEISCH, Esq., 1842.

WE were reminded of this new life of Lavater by the allusion to him in Dr. Steinkopff's letter to us, introductory to the account, in our last Number, of the festival at Zurich, in honour of the Very Reverend Antistes Gessner, D.D., the son-in-law of Lavater, upon his completion of fifty years of his ministry in that town and Canton; and which was the more interesting, from the coincidence of the year 1841 being the centenary of the birth of Dr. Gessner's venerable predecessor, Antistes Hess; and also of the birth of Lavater, whose memory Zurich fondly treasures from the recollection of his devout and amiable character and pastoral labours. There have been several sketches of the life of Lavater, and numerous criticisms upon his Physiological system; but a fuller

memoir was requisite; and Mr. Heisch has therefore compiled the present volume, which embodies many particulars not generally known in England.

The following summary will best introduce Lavater to the reader.

"John Caspar Lavater was a man of distinguished character and talents, and his thoughts were directed to various subjects, of which the following may be considered as a brief sketch:

"I. To the knowledge of man.—But this knowledge was not theoretical only, but practical, being always in connexion with the real and lasting happiness of mankind. He began with observing himself with extraordinary strictness and faithfulness, of which his 'Journal of a Self-observer' affords sufficient proof. By his observation of others in an immense circle of acquaintances and persons with whom he was in connexion, he extended his knowledge considerably. "This study of man also led to his study of Physiognomy; and though his

work is only entitled 'Fragments,' still it contains deep and valuable thoughts on the nature of man, and never with any other view but for their benefit.

"II. To the arts.—He was very fond of drawings and paintings, and was himself a proficient in both. He was also fond of poetry, and a poet himself. His 'Patriotic Swiss' and his 'Sacred Songs' will pass into future times: his 'Messiah, or the Gospels and Acts,' and his 'Messiah, or the Second Advent of our Lord,' are also poems of high merit, written in hexameters.

"III. To the study of the Scriptures.—He was not so much a critical as a practical divine; but the study of the Scriptures was his constant, his most interesting study during all his life. It did not lead him to the Rationalism which has caused so much mischief in Germany. Though he was not riveted to any particular system, yet his doctrine was that of Jesus and the Apostles. Lavater has also the great merit of having manfully opposed himself to Neology, and his writings have no doubt contributed to counteract it considerably.

"But great as Lavater was as an intellectual man, still he was much greater as a moral and religious man.

"1. He was, from the earliest youth, conscientious in a high degree, actuated by the love and fear of God.

"2. His love to Jesus Christ as the mediator between God and man was unbounded. It was his delight to ponder on his character, and on every word that is mentioned of him in the gospels. Such a character, he more than once declared, could not have been invented; it must therefore be true, and He must be what he declares himself to be.

"It is remarkable, that a short time before his death he was very anxious still to declare his ultimate conviction of the character of the ever-blessed Redeemer; but his strength for writing, and even for dictating, failed him.

"3. He held prayer in the highest estimation,—childlike and bold prayer, without doubting or wavering. The value he set upon prayer was so great, that during the year of immense suffering previous to his death, he still wrote or dictated a book of prayers, which would recommend him to the regard and love of all real and enlightened Christians, if he had not done or written anything else.

"IV. His faith in God and Jesus Christ was also transcendent, but at the same time practical: his faith did not prevent him from using every exertion; and whatever might be the result of any event, relating either to himself or to others, he was convinced, that that result

must be the best. It has been said that his ideas about the effect of prayer and faith were exaggerated; as an answer to this he always referred to the Scriptures, where there is no passage which limits the power of prayer and faith to the apostolic times.

"About prayer nothing further need be said. Would to God there were many who had as much of the spirit of prayer as Lavater had!

"With regard to the miraculous power of faith, it seems to be certainly doubtful whether, *de facto*, it has extended beyond the times of the Apostles; and if, by faithful prayer, we obtain from God what might often be called miraculous help, is it not better than that the same should be effected by the medium of man, whose proud and corrupt nature could hardly bear such a privilege?

"V. If we look at Lavater in the different situations of life, we shall have much to admire and to hold up as a pattern and example.

"1. How amiable and dutiful was his behaviour to his parents from early life to the end of their days!

"2. He was a faithful friend. How interesting his friendship with the Hesses in early life; and afterwards, particularly that with Pfenniger, besides numerous other instances!

"3. He was a most tender husband and father.

"4. He was a most faithful pastor to his congregation. This having been his proper vocation during the greater part and to the end of his life, it deserves chiefly to be illustrated.

"What dignity in his person! what an expression of devotion! what simplicity, and yet what power of speech in the pulpit! what life and spirit in the subjects he treated! It was almost impossible to hear a preacher who could rivet the attention of his hearers so strongly; and all his pastoral duties were performed with a conscientiousness and zeal not to be surpassed.

"5. His activity was extraordinary. What an extensive correspondence with all classes of men, giving counsel on various subjects, but having always a moral and religious tendency! He embraced in his mind the whole race of man; and wherever an opportunity offered, he endeavoured to instil some wholesome exhortation, either in words or in writing. As a further proof of his rare activity, may be mentioned the great number of books he wrote,—most of them of general interest, others designed for individuals or friends,—a list of which will be subjoined.

"6. His benevolence was also unlimited,

or rather, only limited by his too scanty means : it was so great, that if he had had thousands at his disposal, they would not have been employed for his own comforts, but for suffering humanity. Nobody can form a just idea of the above two qualities, except those who had the happiness to see him in his own house or in his own closet, were it even only for one day.

"7. His cheerfulness deserves also to be mentioned among his distinguishing qualities—such a cheerfulness as only a religious mind can produce ; but never was there anything uttered by him which was in the least unbecoming his dignity, or the character of a minister of the gospel : to this might be added the delight he felt when he was with persons to whom he could communicate his ideas without reserve, and in whose presence it was not needful to weigh his words. This he considered as a foretaste of the conversations of the blessed in the other world.

"8. He was also a good and faithful citizen. Nobody could feel and value the liberty of his country more than he did ; and, also, nobody more expose and resist all kinds of injustice and oppression. The instances of his proceedings against an unjust country magistrate in his younger years, and against the French Directory towards the close of his career, are striking proofs of the truth of the above assertion, and are very marked and interesting features of his character."

From this summary of Lavater's character, written indeed by a friendly and partial hand, it will be seen that he was not the mere dreaming enthusiast, and concocter of whims and paradoxes, which some who know nothing of him but from his speculations on physiognomy suppose him to have been ; for though he held peculiar notions on various subjects ; and believed in modern miracles and the power of exorcism ; and allowed his imagination too often to predominate over his judgment ; he was a man of an enlarged and liberal mind, endued with strong powers of thinking and reasoning ; and whose life was spent in active duties of piety and benevolence. Among the striking features of his character was the union of

great moral courage with extreme constitutional timidity. His countenance, upon his own principles, indicated weakness and irresolution ; he was so diffident in his youth that he was often unable to converse, and was called the Dumb Boy ; but when his conscience or his feelings called him into action, he was bold and unflinching ; and in his riper years, so intense were his love and zeal, and so powerful the control of principle over natural reserve, that in the pulpit, as well as in conversation, he was distinguished by flowing and energetic eloquence.

We proceed to a few notices of his life.

He was born at Zurich, Nov. 15, 1741. His father was a physician, and both his parents were devout Christians. Young Lavater from his earliest childhood appeared to be under the gracious teaching of the Holy Spirit. He says of himself :—

"I distinctly remember, that when I was about seven years old, I felt a strong impulse to disengage myself from sensual objects, and to be more collected in my prayers. Youthful levity no doubt effaced those ideas and feelings from time to time ; but it was not long ere I returned to God, whom I considered the highest and all-sufficient Being, and towards whom I felt the strongest attraction. Of Jesus I had, at that time, no clear idea, nor did I feel any want of him : the New Testament did not interest me nearly so much as the Old, particularly the books of Samuel, the books of Kings and Chronicles, and above all, the history of Elijah or Elisha ; these I often read at church, in my little pocket Bible, instead of attending to the sermon.

"As I felt a want of God, so I felt a want of prayer :—when I had been inattentive, or talking at church, and in consequence was apprehensive of punishment on my return, I prayed, and the chastisement was not inflicted ; had I lost or unnecessarily expended some of my money, of which I was obliged to render an account to my mother, I prayed, and generally received what was missing, either from my grandfather, father, or some other person. It

may appear marvellous, but I remember having once, in a Latin task, written *relata*, instead of *revelata*; the paper was given in, and I apprehended bad consequences: I prayed, and behold, the paper came out with *ve* added to it, and at the end the word *alsque* (on which much depended,) that is, without faults. No doubt the master, from indulgence to me, or some one else, had made the correction; but frequent experience of this kind gave me extreme confidence in prayer: I had a God who taught me to pray and heard me, a God whom I could not be without, because he helped me.—O that I could weep myself back to that blessed simplicity of my earlier days!"

This statement would bear some comment, for it is important to distinguish between what is clearly sound and scriptural, and what partakes of mistake or fancy; but leaving our readers to their own reflections upon this and other statements, as they occur, we proceed with the narrative.

Before he attained his tenth year, the "Dumb Boy," expressed, in the most ardent manner, a wish to become a minister of the Gospel; but his parents considered it was too early to determine whether it was the will of God that he should be educated for that purpose. We will extract two or three other youthful incidents.

"He was attacked with a severe illness, which brought him to the verge of death. In this illness, he says, 'I passed in review my former life, and I particularly remember, that I cordially forgave them that had ever in any way offended me, and prayed God to forgive me also every offence committed towards others.'

"In the course of the following year, he became acquainted with two boys in his neighbourhood, one of whom was inclined to gaming and theft, and both were already addicted to intemperance. This might have been dangerous to him, had not this connexion soon been broken off by the following occurrence. One day they all three took a walk together, and as the weather was very hot, they entered a house and asked for milk; there not being any, the two boys proposed to ask for wine; Lavater objected, but wine was brought: for want of anything else

he took a few glasses, and the other boys, who were already used to wine, slyly induced him to take more; the effect may be guessed. He hastened home, and endeavoured to reach his chamber unperceived; but as he passed his mother's room, in which there was company, the door being ajar, he was called in—'Have you been drinking wine?'—'No!'—Shame and self-reproach brought his soul into the same degraded condition to which the wine had reduced his body.

"No event of my life, [he writes in the MS.] made such a deep impression on my heart as this; it was very salutary, and I never forgot it; it strengthened me against temptation, and cost me many tears; though my mother never asked me any further questions, and I was not punished for it; it increased my piety, and up to this time (twenty-four years after) it has preserved me from intemperance. O my God, how Thou canst produce great effects from small causes! how early, and by what simple methods, didst thou teach me, that all things, even sins and failings, must work for good to those whom thou lovest!"

"The MS. from which the preceding notices have been extracted does not proceed much further than the time of his entrance into the Collegium Humanitatis, anno 1754. 'I am, then, [so begins this section of his life,] arrived at college—I am a student—another, and a new man—so I thought at first; but I was the very same, as I have since discovered. I entered the college with the most serious determinations, with the most religious sentiments, with the most lively feelings of the importance of my station; I rejoiced at the new life which seemed to kindle in my soul; I resolved, by the help of God, to become a good and useful man.'

"In the year 1758 or 59, he cultivated an intimate friendship with four of his countrymen, Felix, Jacob, and Henry Hess, and Henry Füssly, (generally spelt in English works, *Fuseli*;) afterwards an eminent painter in London. His letters to these friends at that period, shew a mind chiefly occupied with serious thoughts, with the improvement of himself and of others,—a mind directed towards higher objects than most men, particularly under the age of eighteen, have generally in view; and we shall gradually see the development of those high perfections which shone in Lavater, with increasing splendour, to the last moment of his life."

In Jacob Hess our readers will recognise the future venerable



Antistes of the Church of Zurich, Lord Teignmouth's Bible Society correspondent. As there have been many unjustifiable assertions and insinuations respecting the Bible Society's continental friends, and Hess we believe among them, we will digress with a citation relative to him.

"He died at the age of eighty-six, in possession of all his faculties to the very last. It was interesting to the writer of these memoirs to see in his study a number of stands like music stands, on which were placed Bibles in many languages, together with books adapted to assist in their interpretation; and such was his knowledge of the original languages, that he seemed to be almost as familiar with them as with his own. A short time before his death, in February 1828, a daughter of Lavater communicated the following interesting conversation she had had with him:—

"A few weeks ago, I spent a delightful hour with the revered Hess, whose frame indeed sinks very fast, but whose mind is still extraordinarily strong and bright. Soon after my salutation, he said with inimitable mildness and sweetness, 'The longer I live, the more clearly I see that all we love and enjoy is mere mercy; the Gospel would not deserve the name of Joyful News if it were not so. How few feel that they can do but little with their own strength! Oh that the number of those might increase who experience and confess how rich we are in the Lord, if we take grace for grace from His fulness.' He then told me, that of late he passed many hours of the night sleepless; this, however, being unconnected with pain, he considered as a real gain, because a number of passages from the Psalms and the Prophets occurred to him with such clearness as if they proceeded from his inmost soul; he had never before thought that there were so many passages in those books calculated for sleepless nights. 'During the day,' he said, 'the study of the Bible is my delight;' and added, with apostolical warmth and joy, 'The New Testament, which I have read so many hundred times, teaches me to approach my Lord and Saviour nearer every day, and yet I am not near enough. If, however, we have already here below so much enjoyment, comfort, and instruction from quiet communion with Him, and from the reading and meditating His word, what surprising proofs of His mercy and love have we to expect hereafter!'"

Doubtless young Lavater had often prayed for this Jacob Hess, as we find him doing for his brother Henry, in the following earnest strains, when Henry Hess was deliberating whether he should devote himself to the Christian ministry or to secular concerns.

"O Lord, all-bountiful Father! I pray for my dearest friend, who loveth Thee! Shew him, O Father, the way in which he should go; let his actions be pleasing in Thy sight; make him fit to serve Thy purposes. O Father of lights, let him shew us a light among this faithless and perverse generation; shew him for what Thou hast chosen him; fortify him in all knowledge and virtue. O Thou that provest all hearts, guide my heart and my hand, that nothing may proceed from them but what may be profitable to him; hear, O Father, hear me!"

In the year 1761 he was called upon to preach previously to his taking holy orders. His dignity and earnest manner raised very high expectations in the minds of all his hearers. His time was limited to an hour: when just uttering these words, "Here we have no certain dwelling place; we are but guests and pilgrims on earth; are not all our moments numbered?" the clock struck;—Lavater suspended his voice till it had done, and then continued with solemn earnestness, "This hour, then, is also gone, my brethren, and we are an hour nearer to eternity!"

In the spring of 1762 he received holy orders; on which solemn occasion he adopted the following resolutions: "Humbly will I throw myself down before my Creator and Redeemer; I will strive after the highest perfection; I will not grow weary in honouring God in all things; I will not become a servant of men, or have only myself in view; I will particularly endeavour, by the grace of God, to regulate my actions according to the difficult rule of

St. Paul, Romans xiv. 23, 'Whatsoever is not of faith is sin.' So I trust I may become a man in Christ, and His worthy servant." If there should seem anything of self-trust in these resolutions; the qualification that he would so "endeavour by the grace of God," brings them to our own Anglican response: "I will do so, the Lord being my helper."

The following occurrence exhibits the character of young Lavater: his youthful fire, his love of justice, and his hatred of injustice.

"Lavater and his friend Füssly had heard a great deal of the crying injustice and peculation of a bailiff in one of the bailiwicks under the jurisdiction of the town of Zurich: the complaints grew every day louder; his evil practices were known; but it was extremely difficult for the citizens under his government to lodge their complaints with the Senate of Zurich, the then burgomaster (the head of the State) happening to be the father-in-law of the unjust bailiff. This was very much in Lavater's way in seeking redress for the oppressed, though, according to his own declaration, that old man was free from all dishonesty. To this must be added, that the parents of Lavater were intimately acquainted with the burgomaster; but his love of justice glowed, his strong feeling for oppressed innocence did not permit him to be silent, and his conscience urged him to hazard the utmost; still, it was absolutely necessary that his measures should remain a secret, as he felt that, by all the circumstances just mentioned, his hands would be so tied as not to be able to do anything; it was, therefore, not through fear, or through a wish to shun the light, that he did not choose the open straight way of public accusation, but, with his friend, acted in the beginning anonymously.

"They first addressed the unjust bailiff direct, in a letter written by Lavater, and signed with his initials, J. C. L., in the hope of alarming his conscience, and inducing him to make good his past iniquities. He was at that time no more in his bailiwick, his time of six years having expired the year before: he had returned to Zurich, and was one of the members of government. —The letter is dated 27th August, 1762.

"The unmasked bailiff never gave any intimation of having received this

letter; the two friends, however, did not let the matter stop here. The affair was still a profound secret, when Lavater, on the 21st October 1762, drew up a memorial, and had it printed under the title of 'The Unjust Bailiff, or an Accusation by a Patriot.' A copy was sent, properly sealed and addressed, to each of the principal members of government, each cover containing a motto particularly calculated for the individual character of each: these mottos were so striking, that with many they had more effect than the memorial itself.

"This memorial necessarily made a great sensation. One party praised the patriotic courage of the author; others, and among these some members of the government, inveighed against the anonymousness and illegality of the undertaking, and called the memorial a libel; they all, however, agreed in their anxiety to find out its author. Lavater often heard his own father disapproving of the anonymous libeller, who had caused so much uneasiness to the excellent burgomaster, whose wife happened to be his son's godmother.

"But Lavater remained silent until the proper time should arrive.

"On the 4th of December, the subject came before the Senate, when justice triumphed over family interest; it was decreed that a strict examination should take place, and that all those who had complaints to make should lay them before the burgomaster Escher.

"On the same 4th of December, the accused bailiff, though he had kept silence on the receipt of the first letter directed to him alone, presented also a memorial to the Senate, in which he complained of the libel which had appeared against him in print.

"The affair had now taken that turn which Lavater and Füssly wished for; the time had arrived when they felt it their duty to stand forth and maintain the justice of their cause. In the first instance, they thought it advisable to send a circular to the underbailiff, and the heads of the communes of the whole bailiwick, challenging them to bring forward their complaints; some copies of the memorial before mentioned were also sent to the bailiff himself then in office: — no names appeared, however, as yet in these documents.

"Already, on the 16th December, twenty parties had brought forward their complaints, in consequence of which the Senate appointed a commission of six of their members to examine into the truth of them, with authority to arrest the bailiff, should he be found guilty. The time seemed, therefore,

now arrived for Lavater and his friend to step forward as the authors of the accusation. The unhappy bailiff did not, however, wait for the result of the examination, but, warned by his conscience, sought safety in flight and concealment.

"Lavater had often dreaded the moment when his share in the transaction should become known to his parents. In the same hour, therefore, when he proceeded to the burgomaster, in order to declare himself as the author of the whole proceeding, Antistes Wirz, at his request, went to his parents to make the necessary communication to them; this the worthy man did in a very suitable manner:—'I come,' he said to them, 'to congratulate you on the possession of a son who, on account of his love of justice, will not only one day be, but is already, a great man;' &c. The father, after having heard him, expressed his dread of the consequences, but the Antistes composed him with these words:—'Rejoice, Doctor, in having a son who speaks where no other person dares; justice, for whom he has so pure a zeal, will cover him with her wings.'

"The news was kindly received by his parents, and particularly by his mother, who, knowing that her son would not have begun such an undertaking without imploring God's blessing, respected his zeal for truth, and his having had the courage to execute what thousands had wished, but what he alone had accomplished.

"While all this was passing in his father's house, Lavater was at the burgomaster's, where he had to submit to the taunts and reproaches of his godmother, which he heard with calmness and in silence; but on his return home his soul was refreshed by the words of his mother, mentioned above, and which he did not forget to the end of his life:—'I know, my son, you have not begun this without God and without prayer, and He will assist you in accomplishing it.'

"On the 20th of December, the commission of inquiry was opened; the young men appeared before it, and avowed themselves to be the authors of the anonymous memorial against the bailiff.

"Being asked what had determined them to take this step, they answered, that they had carefully consulted their consciences and their duty,—that they felt that they could never meet death with composure, unless they made some attempt to rescue oppressed innocence, and to obtain a verdict of restitution against this enormous offender. When asked why they had not done this in a

legal way, Lavater drew from his pocket an address, couched in the most respectful terms, and containing all the arguments in favour of their proceedings. They admit that the manner they had chosen in their proceedings was not regular, perhaps not legal; they observe, however, in extenuation, that they had waited for some time after the accused had left his bailiwick, to see whether the cause would be taken up by competent persons; but this not having been the case, they felt it their duty to take it up themselves; and that in the first instance they had acted anonymously, lest their extreme youth would not have carried sufficient weight.—The address ends with an invocation to Almighty God to bestow his blessings on the Senate, whom it calls the just and faithful fathers of the country.

"We cannot help adding, as something very characteristic in Lavater, that previous to his going to the Senate for his defence, he preached a sermon, for which he had engaged himself before he knew that it would be on such an important day. He was quite composed, whereas his friends and hearers felt great anxiety for him; for in those times it was no trifle to attack a member of government, particularly when he was related to the first families of the state.

"The strict examination and its issue justified the accusers, and bore full testimony to the love of justice on the part of the Senate. The plunder was ordered to be restored, and condign punishment inflicted on the bailiff; and it is further remarkable, that another person in office, who was also conscious of evil practices, became so much frightened, that of his own accord he restored several thousand guilders which he had obtained in an illicit manner."

Soon after this, Lavater, having as yet no pastoral appointment, travelled in Switzerland, Germany, Prussia, and other countries, and formed friendships with many eminent men. Among his new acquaintance we find Mendelsshon, Spalding, Euler, and Klopstock; and in after years his list of literary and religious correspondents largely increased. Returning home, he married, in 1766, Miss Ann Schintz, one of the youngest of three and twenty children of a worthy magistrate in Thurgovia. Of this admirable woman blessed recollections are

on record as a wife, a mother, a pastor's help-meet, and a devoted Christian. She survived her husband many years. We will here cite a few particulars respecting her latter days, lest we should not find another niche for them.

"When she was about giving an order for her shroud, she said to her daughter Louisa,—'Thou hadst better leave the room, for thy heart would suffer too much; as for myself, I do not think it a burdensome duty to order what I still want on earth.'

"On Louisa's birthday, she opened the Bible for a passage suitable for the occasion, and lighted on the following:—Psalm cxxi. 7, 8: 'The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.' 'I consider,' she said, 'these words as farewell words to thee. When that moment comes, and I am not able to speak any more, this wish will accompany me in my passage to heaven.'

"On Easter-day she suffered violent sickness, and the pain in her neck grew excessive. On the following day she had again a little respite, and could lift up her soul to Him who can give refreshment to the sufferer. One of these easier hours was spent with Louisa and Mr. Gessner in prayer. A few days afterwards, she again made use of some tolerable hours to take leave of a few friends, and to fulfil the wish of Mr. Gessner, that she would give her blessing to his children, (her grandchildren.) She raised herself up as well as she could, spread her arms round the children, and said, with a very distinct voice,—'May Jesus thus surround you with his blessed arms, as I surround you with my dying ones! May He sanctify, bless, and preserve each of you, and fit all for his kingdom! May He hear the supplications of your parents for you, and also mine, which I send up to Him in weakness! Oh, how shall I rejoice to find one day all of you again! Do not remain behindhand in what is good. May each joy, each suffering, bring you nearer to the Lord! Pray for strength to remain faithful to Him. Be the blessing of your parents! Let it not be a duty only, but a privilege, to do everything for the relief of your mother.' She then thanked each of them for the proofs of love they had given her, and, after having dismissed them, sunk exhausted on her pillow."

"The 8th of July was her birthday, when she observed,—'How thankfully

ought I to look back to seventy-two years now gone by! Though I have had much sorrow, yet I am forced to say, "The Lord has carried me through all on the wings of an eagle;"' then she lifted up her heart in prayer, and uttered these words:—

"O Lord, hear in mercy the supplication of Thy child!—am I allowed to say Thy child?—on this her last birthday, possibly her last day altogether! "As the hart panteth after the water-brooks, so panteth my soul after thee, O Lord!" After this she fell into a little slumber, and on awaking said,—'See, Louisa, so it is; when the Lord should find me in prayer, he finds me sleeping!'

"One day, having read part of a prayer, she said, with tears,—'O think, Louisa, I cannot make out the connexion of the passage! Oh how dull is my head!' She then folded her hands, raised her eyes full of expression to heaven, and said, with great emphasis,—'O Lord, if I cannot pray any longer connectedly, I will at least stammer,—Thou wilt hear even my stammering!'

"She sat up every day a few hours in her arm-chair, and enjoyed the sight and little attentions of her children, grandchildren, sisters, and friends. She also received a few foreign friends, the last of whom were the Rev. Dr. and Mrs. Steinkopf of London.

"On the 22nd September, (1815), she had a sudden and violent attack of fever; from that moment she did not utter another word, and was probably without consciousness; and on the 24th her spirit, free from the fetters of the body, returned to Him who had given it."

Lavater, ardent in everything he undertook—we should have said romantic, had not his arduous been under the control of elevated Christian principle,—was not least ardent in his affection towards this beloved object of his youthful and aged regard; but that which added the highest zest to his domestic happiness, and to all his intercourses in life, was, that he habitually regarded all earthly blessings in their connection with things heavenly and eternal. Thus he writes to his bride shortly before their marriage:

"Ascension-day morning. 'O glorious, blessed day! how sweet is the song of the wakeful birds! My soul is serene as the blue sky, and thou, my be-

loved, art the sun which I see rising in it ! This is indeed a glorious day for all Christians. We, my dearest, belong to them, we have a Friend whose love for us surpasses all understanding. O this heavenly Friend, what happiness has he in store for us ! even now is he occupied in preparing for us a place of eternal happiness in his Father's house, where there are many mansions.'

"On the morning of the marriage solemnity, Lavater observes in his journal, that two thoughts occupied his mind chiefly, first, the wish that the honour of God might be promoted by this union, and then the thought of the immortality of the successive generations that might spring up from it."

He resided with his wife eight years under the beloved roof of his parents, before he had a home of his own. They had eight children ; but only three grew up to maturity ; Henry, a physician ; Mrs. Gessner, the wife of the venerable pastor of Zurich ; and Louisa, who is, or lately was, living, as we learn from an interesting incident which we will digress to mention. Among the numerous visitors to Lavater in 1787 was young Prince Edward, afterwards Duke of Kent, the father of our beloved queen. The prince asked for Lavater's autograph for his mother queen Charlotte, by her desire. Lavater in consequence wrote a little poem called "The Human Heart," which he dedicated to the queen. The author of the memoir in our hands wrote to Louisa Lavater in 1838, to know if a copy of the poem could be procured. She replied :

"I feel now a new interest for your queen, since you have informed me that she is the daughter of Prince Edward, whose likeness I have so often seen on the watch which, on occasion of the poem 'on the Human Heart,' he presented to my father, who wore it to the end of his life, and which has since passed to his son. I shall endeavour to find out a copy for you, though this little work, which was only printed for distribution among friends, is scarce."

A copy being found, it was presented to Queen Victoria, who  
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directed her librarian, Mr. Glover to thank Miss Lavater for this interesting present, which her Majesty caused to be placed among the books in her closet.

In 1769 Lavater was chosen deacon of the Orphan House at Zurich ; in 1774 first pastor ; in 1778 deacon of St. Peter's Parish, the only parish in the Canton in which the people have the right of choosing their own minister ; and in 1786 first pastor, in which office he remained to the end of his life, much beloved and esteemed. The following passage from a prayer in his journal, shews the spirit in which he entered upon his ministry :

"I know myself, my Creator and my Father ; I feel the levity and weakness of my heart ; I dare not rely upon myself, but I feel on that account the more constrained to turn myself, with child-like and humble supplications, towards Thee, O Almighty and most compassionate Father, and towards Thee, O my Redeemer, who art rich in power, mercy, and love. If Thou strengthenest me, I am able to perform my duty. O that this conviction may never leave me ! that I may always look up to Thee in faith, always conform my will to Thine, that Thou mayest from heaven look upon me as Thy faithful servant, and that I may be able to look up to Thee with confidence from the darkness of this life, and comfort myself in humility with the thought of doing the work Thou hast given me to do with faithfulness. Let me in my vocation always speak as before Thy face ; let me, Thy servant, never become a servant of men for their own destruction ; let me be mindful that all my words are weighed, and will not be judged by men, but by Thee !"

This prayer was abundantly answered ; for his ministerial conduct was exemplary, and he deservedly earned the title of the father of his flock, to whom he was a diligent and affectionate friend and adviser, both in their temporal and spiritual affairs. His heart and his hand were ever open ; and though his literary labours and extensive cor-

respondence have made him best known to strangers, to those around him he was most endeared as a faithful preacher and pastor, for he "watched for their souls as they that must give account." His latter years were harassed by the outbreak of the direful principles—or rather absence of all principle—which convulsed revolutionary France, and spread through various parts of Europe, and not least among the hitherto peaceful valleys of Switzerland. Zurich was much exposed to these evil influences; and suffered severely both by its domestic factions and the invasions of the French armies, which carried desolation both to friends and foes wherever they penetrated. Lavater, ardent for true liberty, but abhorring revolutionary licentiousness, and immeasurably afflicted with the infidelity, atheism, and awful ungodliness which had obtained fearful sway in his beloved country, exerted himself, and at great personal risk, as a Christian, a patriot, and a pastor, to stem the torrent. The series of extracts which we are about to string together will exhibit his character and conduct amidst these trying scenes. We shall not attempt any reduction of our citations to special heads, as the narrative is too desultory to allow of it; but we will endeavour that our quotations shall convey a general view of Lavater's habits and proceedings. We might have devoted a special head to his publications; but when we mention that they were above sixty in number, it will be obvious that any minute examination of them would be impracticable. Many of them are small elementary books for children; and only a very few of them find a place in the English catalogues of his works, or have been translated into our language from the German. As some readers may be

curious to see the complete list, we will transcribe the titles in English; and the rather because we shall do an act of justice to Lavater, who is known among us chiefly from his Physiognomical publications, so that his labours as a Christian minister are not fairly appreciated.

"LIST OF LAVATER'S PUBLICATIONS.

"1. The Psalms, metrically translated. 2. Swiss Songs. 3. A Christian Manual. 4. Views into Eternity, in Letters to Zimmermann. 5. Translation of Bonnet's Philosophical Palingenesy, or Thoughts on the Past and Future State of Living Beings. 6. Reflections on Myself. 7. Christian Manual for Children. 8. Historical Panegyric on the late Antistes, J. J. Breitinger. 9. Secret Journal of a Self-observer; 1st vol. edited by Zollikofer; 2nd do. by himself. 10. Register to the Contents of the new Zurich Bible, composed in connexion with Hess and Tobler. 11. J. C. Lavater on Physiognomy, edited by Zimmermann. 12. Sermons on the History of Jonah. 13. Little Annual, containing for every day of the year a Passage of the Bible, or a Verse of a Hymn, &c. 14. Little Alphabet. 15. Little Pocket-book for Servants. 16. Sermons on Festivals, published by request. 17. Promiscuous Sermons. 18. Miscellaneous Writings; 1st vol. 19. Physiognomical Fragments; 4 vols. 4to. 20. Christian Songs; first hundred. 21. Miscellanies, edited in connexion with some friends. 22. Jesus the Messiah, or the next Advent of the Lord, in 24 cantos. The Book of Revelation in hexameters. 23. Abraham and Isaac, a sacred drama. 24. French edition of the Physiognomical Fragments. 25. New Collection of Spiritual Songs. 26. Charity delineated in four Sermons, and some Hymns. 27. Poems, 2 vols. 28. The Christian Poet; a weekly paper. 29. Smaller Prose Writings, 3 vols. 30. Jesus Messiah, or the Gospels and Acts, in 4 vols., in hexameters. 31. Pontius Pilate, or the Bible on a reduced, and Man on a large scale. 32. Reflections on the weightiest Passages of the Gospels; an ascetic book for unlearned but thinking Christians. 33. Relief of my Heart, or Varieties for Various Persons. 34. Solomon, or Rules of Wisdom. 35. Sermons on the Epistle of Paul to Philemon. 36. A Vindication to his Friends, chiefly Meiners. 37. Nathanael, or the certain though not demonstrable Divine origin of Christianity: for Nathanaels. 38.

Promiscuous, not Physiognomical, Rules for the Knowledge of Self and of Man. 39. Three Conversations on Truth and Error, Reality and Appearance. 40. Songs and Hymns for Sufferers. 41. Religious Instruction for Reflecting Youths. 42. Manual for Sufferers. 43. Two Teachers of the People; a Conversation. 44. Moral Manual for Servants. 45. Little Pocket-book for the Wise. 46. A Collection of Letters. 47. Hand-library for Friends, 24 little vols. 48. Evangelical Manual for Christians. 49. A few words on Pfenniger. 50. Fragment of a Journey to Copenhagen. 51. Tales of a Christian Poet. 52. Joseph of Arimathea, a Poem. 53. Lectures on the History of Joseph. 54. Sunday's Sheet. 55. Rules for Children. 56. Anacharsis, 2 vols.; Promiscuous Rules for the Knowledge of Self and of Man. 57. Little Present for Friends. 58. Friendly Letters to various Persons. 59. Legacy to my Friends. 60. Weekly Sheet. 61. Candid Letters on the Nature of Deportation. 62. Private Letters from Saul to Paul. 63. Book of Prayers. 64. J. C. Lavater's Posthumous Writings, edited by Gessner, 5 vols."

We will now proceed with our proposed extracts, which we will not disturb by notes or comments. We know not that we could in any way devote a few pages more profitably; and as much of our Number is occupied by matters of discussion, the following narrative will be a pleasing refreshment.

"One of his most celebrated poetical works is that entitled 'Swiss Songs,' in every line of which that noble spirit of true liberty breathes which animated his country, and above all himself to the end of his life. This work was first published in 1767, and met with such general approbation that it passed through more editions than any of his other productions. 'I would affirm,' says the author of 'Lavater and his writings, Leipsic, 1801,' 'that the Swiss would cease to be genuine Swiss, could they ever forget that noble and pure patriotism which glows in those poems. When I myself heard in the valleys of Uri and Schwitz, the fatherland of Swiss liberty, men and youths sing the songs of 'William Tell'—'Helvetic Concord'—'The Farewell,' and the 'War,' and other songs of liberty; when I heard the echo resounding from the hoary rocks of the Waldstädter Lake, I could not help thinking, that no popular patriotic songs could be

finer, more nervous, and more replete with noble feelings, than the productions of Lavater; and even now, after a lapse of time, I am still delighted with a recollection of them.'

"Another distinguished work occupied Lavater about this time, his 'Views into Eternity.' His intention had been to write a poem on this theme; and in order to enlarge and correct his own ideas, he corresponded with his countryman Dr. Zimmermann, royal physician at the court of Hanover, and Abbot Jerusalem, on the subject; but the idea of writing a poem was afterwards abandoned, and the work in prose may therefore be considered as the plan and theme of the intended poem.

"In the year 1769, Lavater began to write a journal. In the following year it fell into the hands of a stranger, and from him it was transmitted to Zollikofer, with such alterations, however, as to conceal the real author. Zollikofer, thinking that it contained much useful matter, had it printed; and, among others, sent a copy of it to his friend Lavater, who was beyond measure astonished at the sight.

"The following resolutions are taken from the first leaves of this journal: 'I will never rise in the morning without thanking God, and offering him my prayers, without being mindful that it may be my last day. Neither in the morning nor in the afternoon will I go to my business, without having, at least for a few moments, implored God upon my knees for His assistance and blessing. I will undertake nothing that I should leave undone, if Jesus Christ stood visibly before me, nothing of which I should repent in the uncertain hour of my certain death; I will, with the help of God, accustom myself to do, without exception, nothing but in the name of Jesus Christ, and to be in a constant disposition to prayer. I will daily read some chapters in the Bible, chiefly in the New Testament, and mark one passage for particular reflection. No day shall pass away without, at least, one act of benevolence and charity. On each day I will particularly endeavour to be useful to my domestic circle. I will never eat or drink so much as would cause the least inconvenience or interruption in my business, and I will also abstain from eating and drinking between the meals. Wherever I have to go, I will previously send up an aspiration to God, to preserve me from sin, and to enable me to leave some useful remembrance behind.

"About 1770, Lavater composed fifty Christian songs or hymns, which, in 1780, he had increased to two hundred. They contain a great store of Christian

instruction, edification, and consolation, and have been, and are still, very much esteemed.

"In the years 1770 and 1771, there was a great dearth in Switzerland; so much so, that many died of hunger, and a great number of the poorer classes flocked from the country to the town. Lavater and his wife, though they had themselves but very limited means, and were still living with Lavater's parents, were very active in alleviating the distress. His visits to many of the wealthier families, and particularly his sermons, had a very great effect. Money was scarce with everybody; but a very considerable number sent their plate, jewels, and ornaments to his house, which enabled him to buy provisions for the poor in town and country, and afforded comfort to his own feelings, for he suffered exceedingly at the sight of the sufferings of others.

"Lavater already foresaw the epoch of that dangerous laxity in religious ideas, which by degrees spread over Germany and other parts. In a letter of June, 1773, he writes thus: 'The best religion will not perish; of this I am certain; but it will be brought near its fall; deism and atheism will spread very generally, and every defender of Christianity will be ridiculed; many divines prepare the way for it. I have many proofs of the increase of deism; and atheism is the necessary consequence of deism. If the Godhead has not spoken and acted through Jesus Christ, there never was a godhead that has spoken or acted; if Jesus is an imaginary being, man and the whole world are also imaginary; if Jesus did not require a God for his actions, nature does not require one either. I repeat, deism and atheism will become general; but then God will again act, and say, Here I am; then the chief doctrine contained in the Scriptures will again become the chief article of theology: 'God is in Christ Jesus a rewarder of those that seek him.'

"Lavater had, from an early age, a disposition for drawing or painting portraits. This led him to observe the correspondence between the face and the qualities within; but it was chiefly from the year 1770 to the end of his life, that he made this object a study, and endeavoured to reduce it to rules. He spent a great deal of time and money in drawing, painting, and other physiognomical pursuits; still this study always remained a subordinate one, whereas religion and Christianity were his main objects.

"His cough, with which he had been affected in earlier years, having become more violent, and threatening to lead to

consumption, he was ordered to drink the waters of Ems; and, in consequence, left Zurich in June 1774, accompanied by Mr. Schmoll, who was clever in taking likenesses, of which Lavater made a considerable collection during this journey for his physiognomical work, having seen and had intercourse with a great number of interesting persons of all classes. 'It is striking,' says his biographer Gessner, 'to see, in the journal of this journey, how quickly he got into conversation with persons of different descriptions on those subjects with which they were particularly acquainted; but religion and Christianity were always the main topics on which he delighted to converse, and on which he endeavoured to extend his ideas.'

"On his way home Lavater was invited to several German courts; and such was already his fame, that an extraordinary number of people were eager to get, if more could not be obtained, at least a sight of him. This was rather troublesome; still, the cordial esteem of many who had read his books, more than counterbalanced that inconvenience.

"The following little anecdote is not undeserving of notice, as it records a mark of love and esteem of one of his parishioners which was a source of much comfort to him during a long series of years. This individual having heard of a wish Lavater had expressed to find sometimes a little retreat in the neighbourhood of the town, where he could remain a few hours in quiet reflection and undisturbed occupation, enjoying, at the same time, a fine prospect of the country, determined to erect a little cottage, in a delightful situation, in one of his vineyards, for the sole use of his beloved pastor. This he communicated to him, requesting him to draw the plan of it himself. Lavater accepted the kind offer: he often resorted to this retreat at an early hour during the summer months, as it was only a quarter of an hour's walk from his house, and studied there as long as his parochial labours would permit.

"Soon after he had begun his duties at St. Peter's, he came in the course of his weekly evening sermons to the explanation of the Revelation of St. John. This was a very difficult task for him, and he did not undertake it without much prayer. He had the greatest reverence for this book, and felt deeply that it contained in the highest degree the spirit of prophecy, but that withal the explanation must rest a great deal on probability.

"It was one of his favourite principles, 'What must be done, because love



of truth and honest attachment to the good cause demands it, that I must do, if nobody else will undertake it.' No considerations and warnings about personal bad consequences, no ill-natured expression of public opinion, could deter him. Of this we have an instance in the steps he took to counteract the effects of a book by the consistorial counsellor Steinbart, which appeared about this time, under the title of 'System of the pure Philosophy, and the Doctrine of Happiness through Christianity,' and which, though disapproved by many of the clergy of the canton of Zurich, yet made a great sensation among a considerable number, particularly the younger members of it. This was not only the case in Switzerland, but also in Germany, and was therefore a matter deserving serious consideration. Lavater declared his deliberate judgment on this book very unequivocally. He first stated everything that could be said in favour of it, and then added these observations. 'Let us now,' he says, 'look at the work itself and its contents. Is it what it should be, what it professes to be—the pure doctrine of happiness through Christianity, and no other? Is it Christianity derived from Christ and his apostles?—the whole, pure, genuine doctrine of the Gospel? I answer, as a free, unfettered member of the literary, theological, and Christian world, notwithstanding anything favourable that I have granted to it,—I answer, without the least hesitation, without fear of being mistaken, decidedly, *No!* Much is wanting in it that is essential and characteristic of Christianity. I hold it to be nothing more than finely-disguised *deism*, with a little colouring of Christianity, and by no means the pure, genuine, apostolic religion of Jesus Christ; an unhappy attempt to reconcile modern philosophy with Christianity; a kind of capitulation with men who are not without some sense of religion, but who either do not know, or doubt, the truth of real evangelical Christianity: a capitulation unworthy of a philosopher who has respect for truth, and unworthy of a Christian teacher, who has no right to model Christianity as recorded and based on history, according to the taste of his age, or of unbelief, or of half-unbelief.'

"There was a synod just at hand: Lavater determined to disclose his ideas and feelings on this subject to the whole assembled clergy of the town and the canton of Zurich. According to the established rules, he was obliged to communicate his intention to the Antistes for the time being, who stated many difficulties, and apprehended many dan-

gers that might result from it; but his representations and entreaties could not alter Lavater's conviction that it was his duty to speak his mind. His speech was never printed, but Gessner gives a great part of it; it is very able, and much to the point. We confine ourselves to a few words of the concluding part: 'O beloved fathers and brothers! how derogatory would it be to the dignity of this assembly, if I, though an humble individual, were obliged to be afraid of bearing testimony to Jesus Christ with frankness; if I were obliged to be ashamed, in the midst of the pastors of the flock of Christ, to warn you of wolves, who do not spare that flock, but introduce dangerous doctrines, and deny the Lord by whom it was so dearly bought! In what a degraded situation should we be, if, in these days of liberty, *he* only should be doomed to be a *slave*, who feels himself called to liberty through Jesus Christ! Yes; how degraded should we be, if everybody were allowed to speak and to write *against* Jesus Christ what they like, and if those who are *for* Him could not find a hearing! *No!* this shall never be the case with us; we will, with one accord, bear testimony to Christ, with one heart believe in him, and with united strength combat for him!"

"In the year 1784, Lavater had an attack of an indisposition in his chest, attended with cough, to which he was often subject; but this time it was very violent. In consequence of these repeated attacks, which, however, did not check his activity, he accustomed himself to write in bed; and, as his head was not in the least disturbed, he at last felt scarcely any inconvenience from that position; and he often went from the bed to the pulpit, and returned from the pulpit to the bed. He frequently collected the young people, whose religious instruction belonged to his office, around his bed, particularly those whom he had to prepare for the Lord's supper, a part of his duty to which he devoted much time. He also did not neglect his visits to the sick; and if he was too weak, and one and another wished particularly to see him, he was conveyed to their houses in a sedan chair."

"In the year 1791, Lavater was invited by the Princess of Montbeillard to become a kind of private chaplain to her, and to make from time to time a journey to her residence, to administer the sacrament to her and to her household. He accepted this proposal with pleasure, having for some time been acquainted with the noble and Christian character of that princess. In the month of February, he made his first

journey to Montbeillard for the above purpose, accompanied by his eldest daughter, and staid about a week; which he spent in a manner much suited to his inclinations. He was either alone, or conversing with the prince or princess, or with some member of the household, or found himself in the midst of a larger circle. The princess was particularly interested in his conversation, and often proposed questions which she requested him to discuss; religious subjects being always predominant. In a conversation with the prince on the dangerous encroachments of deism, Lavater could not help smiling at the amiable bluntness with which a simple-hearted soldier, Major Tiemann, said—'Cursed be that enlightening which teaches anything different from what Jesus and the Apostles taught! Jesus Christ is general-in-chief; should an officer be ashamed of his general, who is not ashamed of any of his soldiers? We wear the uniform of Christ, and yet say under-hand, Who knows whether he be our general?—O shame!' 'I was delighted,' says Lavater, 'to hear that honest man exhort me to be faithful to the Gospel, and to oppose myself to the increasing unbelief, and to the prevailing duplicity in sentiment and language relative to religion.'

"He returned highly gratified to his native town by way of Basle, where he saw a great number of fine pictures, and many artists. On this occasion he made, among others, the following observation in his journal: 'One may know all the great masters, and reason on their productions, and yet not possess a true feeling of the beautiful; in the same way that one may be a great critic of the New Testament, without tasting a drop of the living waters.'

"Lavater, whose life and soul breathed humanity, observing that a great many of his countrymen were inclined to excuse those horrible deeds which were perpetrated in France at the Revolution, thought it his duty to preach a sermon on the text of Prov. xxv. 11: 'A word fitly spoken is like apples of gold in pictures of silver.' He spoke on the *political, moral, and religious* consequences of the horrible scenes exhibiting in France, in reference to the danger which he anticipated from them for his own country. 'Perhaps,' says Gessner, 'Lavater never preached a sermon which made a deeper impression on his hearers than this; every body was astonished at his boldness, and whoever had an eye and feeling for truth, saw and felt it.' Speaking of the religious consequences, he used this apostrophe:—'O France, France!

if thou continuest as thou hast begun, to drive away thy priests, to destroy and sell thy temples, to change thy holidays into theatrical exhibitions, thy holy altars into altars of liberty, to deliberate whether we may still pronounce the word 'Providence,' and to preach the religion of the Epicure—'Let us eat and drink, for to-morrow we die!'—if thou continuest in all this, we shall soon see what will become of thee! O let us, my friends, open our eyes while we yet can! Let irreligion, the cause of all these horrors, be an abomination to us! Many of the magistrates found fault with Lavater for having delivered this sermon, as they in some measure considered it a breach of neutrality towards France; but Lavater could not, and would not know of any neutrality towards the pollution and degradation of humanity.

"The principles of the French Revolution progressively gained ground in Switzerland, and particularly in the canton of Zurich; dissatisfaction was spread among a people who enjoyed more happiness than many others. It was fostered, as is always the case, by agitators who wanted to come into riches and power. In this perilous situation of his country, Lavater could not remain silent. There were not wanting many persons who pretended that the ministers of religion should not meddle with politics. To this assertion he replied, that, as religion and morality had an influence on those who govern, and on those who are governed, so it behoved the minister of religion to impress their duties on both parties.

"The fine constitution of his country was now destroyed; country people, imbued with low and revolutionary principles, were mixed with the town members of the senate; all was confusion: no coherence, no prudence, no wisdom! The French were already advancing for the purpose of plundering poor Switzerland; and yet this motley senate endeavoured to persuade the people that they would never come if there were no threats to oppose them. Lavater's faith and confidence in God did not forsake him. His feet were in the storm below, but his head in the sunbeams above. On the 4th of March, 1798, when the French were already advancing towards Berne, though as yet unknown to the inhabitants of Zurich, Lavater strove to comfort them in his sermons, and to exhort them urgently to prayer.

"The French had scarcely entered the Swiss territory when they enforced extraordinary and very large contributions;—from the canton of Zurich alone, 3,000,000 of francs (about £120,000,) and these were to be paid entirely

by the members of the old government ; a revolting injustice, for such a heavy burden ought at least to have been borne by the whole community. In order to alleviate the burden, Lavater put a general subscription on foot, which was accompanied with God's blessing, a considerable sum having been subscribed.

"The Revolution, which had now completely taken root in his devoted country, made terrible inroads on Christian sentiments and virtue : injustice and selfishness were the order of the day. Lavater and several other clergymen considered it their bounden duty to use the pulpit in counteracting the spreading evil ; but such was the arbitrary disposition of the new government, that they sent printed circulars to the Zurich clergy to prescribe what they might and what they might not teach in their pulpits : this, however, did not deter Lavater from following the course which he thought his duty required. On the Sunday following, advertent to that circular, he preached 'On the duty of a Christian minister in the present time of a total revolution of the State,' from the text, Titus ii. 1 : 'Speak thou the things which become sound doctrine.' The following are a few of his observations : 'Shall the Christian preacher only deal in generalities ? Shall he not speak according to the wants of the times ? Shall he abstain from warning against the particular vices which the revolution in the State has occasioned and fosters, lest he offend any one in power ? O, in such a case, how unworthy of his vocation would he prove himself ! Did not Jesus preach against the vices of his time, against the unbelief of the Sadducees, against the bigotry and hypocrisy of the Pharisees ? Did not John, Paul, and James, preach against the false apostles, the wolves which would not spare their flocks ? How then can a preacher of the Gospel of the present times be told, Do not warn against present dangers, do not speak against the vices which now rear up their heads, do not call that injustice which is now committed ; at any other time but the present you may call it so ?' &c.

"Thus Lavater counteracted, as much as lay in his power, and as his duty required, the bad measures and regulations of the revolutionary government in his country ; but as that government had in itself no strength, and merely depended on the support of the French bayonets, he conceived the idea of addressing the French Directory itself, at the head of which Reubel then was, on the deplorable state of his country. It was a deep conviction

of his mind, that the language of truth cannot be uttered without some good effect : he therefore wrote that memorable letter, called, 'A word of a free Swiss to the Great Nation,' a document which alone would be sufficient to characterize and immortalize his memory as a great man and Christian philanthropist.

"In the following month he received, under the seal of the Directory, a lengthy answer, full of sophisms, without date or signature, but nothing like a refutation of the charges. The issue of this occurrence proved, however, that the voice of truth cannot fail to be respected even by bad men.

"The new Swiss government adopted another shameful device from the French, viz., that of opening letters. In this manner a letter of his was opened, addressed to a merchant at Basle, in which he had requested to be informed of a way in which he could receive a sum of money from the Empress of Russia, to whom he had some time before sold part of his prints and his drawings. This letter was declared a traitorous correspondence of Lavater with the Russian court, and seems to have finally determined the government to sign his deportation. Lavater's rheumatic complaint had of late increased so much, as to make it advisable to use the baths of Baden. On Whitsunday he preached twice, though suffering greatly, and afterwards set off with his faithful wife to the above place, where he enjoyed, in the midst of his pains, what was so rarely his lot, tranquillity, silence, and cordial intercourse with Mrs. Lavater ; but already, on the second day, after a painful night, there was a knock at his bedroom door, and three deputies of the government entered. One of them mentioned, that they were ordered to put a seal on all his papers, and to send him by short stages to Basle, as the place of his deportation. Lavater heard this announcement with calmness, and replied, that he was prepared for everything, but that they should consider his weak state of health, and the effect such violent steps would have on his congregation and on the community in general. Mrs. Lavater, from her bed, (for these commissioners had not given her time to rise,) said with tears, 'I will not suffer my husband to be taken away, or at least let me be arrested with him !' The commissioners consulted together, but soon declared that they could not deviate from their order.

"The escort of soldiers was ready. Mrs. Lavater, who was not allowed to accompany him, wrung her hands, cried out, 'My husband—and bayonets !' and sunk fainting on her bed. Her husband

proceeded towards the carriage with the greatest composure, nay, even with a degree of cheerfulness, so much had submission to the will of Providence become a second nature to him. Before these commissioners proceeded to Baden, they, with several others, in the preceding night, made a domiciliary visit to his house at Zurich, where Louisa, the younger daughter, only eighteen years old, was left the only one of the whole family. They asked after the places where Lavater kept his writings, chiefly his letters, and particularly his latest correspondence. When the day broke, they hastened away with several bundles of writings.

Several petitions were sent to the Directory for Lavater's release, and among others a very urgent one from his congregation, but for the present to no purpose.

The request of Lavater to be heard and examined was granted; the second interrogatory did not take place; however, till 24th of May. The questions were not many nor very relevant: they related to some of the letters which had been seized; that relating to the money owing by the Empress of Russia has already been mentioned, the explanation on which head was of course not difficult. In another letter, he had written to a friend about the antichrist, and about the probability of his being near at hand: Several questions were asked on this point, which, likewise, did not involve much ground for accusation, and so he was acquitted,—most likely not without some interference of his kind host, the deputy.

But now came the difficulty how to pass the French troops who were stationed between Basle and Zurich. He made application, and was admitted to an audience by Marshal Massena, who received him civilly, but, under the pretence of the military regulations, refused his request: he however agreed to forward a letter from him to his family, in which he acquainted them with his being at liberty. The place from whence Lavater could not proceed further was known; but here also Providence procured him some compensation for his disappointment, by two of his countrymen and friends, who had been detained as hostages, and were now set free, arriving at the same place, and proving delightful company.

Hope was, however, still deferred, as he was for several weeks obliged to wait in the old quarter, with this difference, that he was now free, and could without interruption visit his friends, as also the various classes of religious persons by whom that town was always distinguished.—At last the mo-

ment arrived. A lady had formed a plan for procuring a passage through the French outposts, but not for all three at the same time. Lavater proposed that the lot should determine, but the two others insisted that he should be the first.

In passing through the Austrian troops he was civilly received by all the officers. On the 10th of August, his family received unexpectedly a little note from him, mentioning his arrival at a country seat not far from Zurich. The meeting with him filled, as may be imagined, his family, his friends, and a considerable part of the town, with great joy. He was very anxious to appear again in the pulpit on the next Sunday, before his beloved congregation, though he had hardly time to prepare for the occasion. He chose his text from Luke iii. 10: 'What shall we do then?' and answered the question with reference and application to the Christian teachers of his country; the provisional governors of the canton; the foreign troops; the citizens of the town; Christian fathers and mothers of families; all those who felt the numberless oppressions and sufferings of that period; and finally to himself.

After his return from deportation, Lavater enjoyed decidedly better health; but the holy hand which had always conducted him was now preparing for him new and unexpected trials. He had always been extremely sensible of bodily pain. Often, when he saw others suffering from bad wounds, he used to say, 'Physical pains are an evil which I am afraid I could not bear; I hope God will preserve me from them.' But it was otherwise decreed.

Zurich was again taken by the French at the end of September 1799. Great as the danger had been during the siege, the town was yet mercifully spared; no fire broke out, no plundering was committed, either by the advancing or retreating troops; but one great misfortune happened, Lavater was wounded in a manner that threatened instant death. Notwithstanding his great anxiety during the two days when the battle raged under the walls, he constantly entertained a hope that his beloved town would be preserved in a remarkable manner. In this he was not disappointed, but he himself fell a sacrifice. The following is a relation of the event dictated afterwards by himself:

When the French, after having beaten the Russians, had entered Zurich, the soldiers dispersed to different parts of the town. Two of them approached a house near St. Peter's church, inhabited by two ladies, and asked in German, 'Wine, wine! here is a public house!'

Some one said, 'There is no public-house here.' 'There is wine here, however,' they cried, and were on the point of breaking open the door with the butt-end of their muskets, when I called from my window 'Be quiet; I will let you have some wine.' They seemed to be satisfied; I went down, tapped them on the shoulder, and said, 'Drink now to your heart's desire!' I filled their glasses, gave them bread, and offered them also some money, which, however, they refused. In the meantime, they got into a quarrel with a non-commissioned officer from Berne, who asked them, 'Whether they had also been in the fire?' A soldier from Basle now came near us. He persuaded the non-commissioned officer to go away, and endeavoured to quiet the two others, in which we succeeded. I asked them whether they wanted anything else? They said no, and thanked me, to all appearance quite cordially. The one a grenadier left me with the friendly words, 'Thanks, good honest man! Farewell, my good fellow!' My wife was glad that I had got rid of such company; she welcomed me with the words, 'Do you come, my Daniel, from the den of lions?' I wished to call on one of my children, [whom he had not seen during the siege,] and sent some one before me, to ascertain whether I could pass, having before in vain tried to visit my son on account of the crowded streets. I stood at the door of my house waiting for the return of my messenger, when a little emaciated soldier came and addressed me in broken German, saying, that the Russians had made him prisoner, and that he had no shirt. I told him that I had no shirt, but took some money out of my pocket and gave it to him. He looked at it with contempt, and said, 'Give hard dollar for shirt!' I once more put my hand in my pocket, and gave him almost all I had. Not satisfied with my answer, he once more asked, 'Hard dollar!' This is unmannerly,' I replied; 'go now your way in God's name, and let me be in peace!' Upon this he drew his sword in a rage, and cried, 'Money!' The others, together with a few inhabitants of Zurich, stood about three or four steps from me, at the corner of the house. I called for help, and could just reach them; they all seemed ready to assist me. Full of confidence, I turned myself to the before-mentioned grenadier, and said, 'My good friend, give me your protection against that man, to whom I have given all the money I had about me, and who with uplifted sword demands more? What I could least expect happened. He who a few minutes

before had refused money when voluntarily offered to him, who had taken leave of me with the words, 'Adieu, my good fellow,' seemed to be seized with satanic rage, turned his musket, put the bayonet to my breast, and called more furiously than the first for money. My own and another hand turned the bayonet a little aside; the arms of a faithful person, at that time unknown to me, (Henry Hegetschweiler,) surrounded me and drew me back: immediately afterwards a report was heard, the ball passed through his right arm, and through my body, immediately below the chest. I felt a very painful bruise as I thought, and sat myself down on a little bench before the house of my neighbour, the sacristan, where I felt excessively sick: the others went to the assistance of bleeding Henry, whom alone they thought wounded. With tender sympathy I was taken into the sacristan's house, when, after having sat down for a few moments, the blood rushed out very copiously from the right side, and nothing but very strong drops prevented my fainting. I was carried up stairs, and most tenderly taken care of. Physicians and surgeons came in haste, and found the wound was within a little of being instantaneously fatal. I was told afterwards that a slight change in my position between the entering in and coming out of the ball, had made the wound less dangerous. I was also assured that the unhappy grenadier, whose name I do not wish to be known by anybody, had charged his musket again when I was taking refuge at my neighbour's door, but was prevented from pulling the trigger.

"I once more beg of all who read this, not to endeavour to find out the name of this man, or if they learn it, to consider it as a confidential communication; I should, in the midst of my pains, suffer still more if harm were to befall him in consequence; in the strictest sense of the word, he knew not what he did."

"I found him," says Gessner, "in the house of his friendly neighbour, lying in inexpressible pain, his wife sobbing and kneeling at his side, the paleness of death in his face, and only uttering from time to time these words, "O Lord Jesus, I sink under my pains."

"On the following day he was removed to his own house. His buoyant spirit, however, could not long remain inactive. Already, on the third day after the accident, he dictated himself the above narrative, which he ordered to be printed and sent to his friends.

"With feelings of adoration, he recognized in this event the hand of his God, to whose decrees and guidance he wil-

ingly and in a childlike manner submitted. Great as were his sufferings, even to screams, he never uttered any expression of impatience; and in the few moments of ease, he was even cheerful and playful. He also soon began to write in his bed, a mode of exertion he had been used to in his frequent indispositions.

"From his congregation he was now separated, as far as regards attendance at church; but from time to time he composed addresses, which were read by his colleague from the pulpit. He enjoyed also the conversation of his friends, and liked to talk with gratitude on the blessed consequences which the late event had already had on his mind. His correspondence, moreover, was a source of enjoyment, and a mitigation of his sufferings; nor were his occupations as an author interrupted, for he finished his 'Candid Letters on Deportation;' and indeed on the very eve of the accident he had written, amidst the roar of the cannon, the fourth letter, which he dated with these words, 'written on the day which will perhaps decide the fate of Zurich and of all Switzerland.'

"By the middle of December he had recovered so far that he could be out of bed, and the wound seemed in a fair way of healing; he therefore ventured again on his pulpit duties, from which he had been for three months excluded. In the introductory prayer he said, 'O Lord, my God! men thought evil against me, but Thou turnedst it into good; Thou hast laid me in the lowest pit, but hast raised me again; in Thy power are the gates of death! May my whole soul be a holy hallelujah, for being allowed again to stand in this place and to proclaim Thy mercy to my congregation!' He preached on Psalm lxxi. 7, 8: 'I am as a wonder unto many: but Thou art my strong refuge! Let my mouth be filled with Thy praise and with Thy honour all the day!'

"Though the wound never entirely healed, nor the pains entirely subsided, still his situation was tolerable during six or eight weeks, and he appeared in a fair way of recovery. His activity increased in proportion, and he not only continued to the end of January 1800, notwithstanding the severe season, his sermons on Sundays, but was even loth to give up the weekly ones. He also visited the sick, using first a sedan, but afterwards going on foot; among others, he attended frequently, at his particular request, on a man who had been taken up and condemned as a spy in the service of the Austrians, and even accompanied him to the place where he was shot.

"Towards the end of January his

pains again increased. He had for several years, at this season, suffered from rheumatism: it was in consequence thought that this, in connection with the wound, was the cause of his getting worse, and that he might again improve on the approach of a milder season. Public business began now to be beyond his strength. From the beginning of March he kept up his connexion with his congregation by writing short lectures, which his colleague read from the pulpit. This he continued almost to the end of his life. He never felt his personal absence from the pulpit more than during the Passion-week, which had always been such a precious and holy season for him.

"At this time Switzerland was nearly deserted by foreigners, but he had frequent visits from French officers, even of the highest rank; among them he was particularly pleased with General Moreau, whom he held in high esteem.

"His pains increased, though his physicians could not assign a cause; but he made the best use of every interval, was cheerful, and even indulged in pleasantries; and above all, his soul was constantly filled with gratitude, not only for every moment of ease, but also for the sufferings themselves. How often was he heard to thank God for the sufferings he had allotted to him, of the purifying and blessed effects of which he was as certain as of his existence.

"At this period he was not only busy without intermission in completing his work on 'deportation,' but also in fulfilling the wish of many of his friends, by composing a book of prayers. His mind was in a suitable state for such an undertaking; still he felt very much the difficulty of exciting in others such thoughts and feelings as would correspond with their own disposition and their particular wants. The following classification of the different kinds of prayers is taken from the preface:

"1. *Prayers of conversation*, by which he meant such a disposition of our soul as is always ready for intercourse with God.

"2. *Prayers of adoration*, or direct addresses of our soul to God as the source of all love and perfection.

"3. *Prayers of thanksgiving*.

"4. *Prayers for satisfying wants, either of ourselves or of others*. These he subdivides into—(1.) Prayers of duty. (2.) Prayers of love. (3.) Prayers of pressure or strong impulse. 'It is difficult,' he says, 'to speak publicly on the prayer of pressure; and yet it is the only one which can properly be called prayer for real wants, to which we are authorized by the Gospel, and encouraged by so many promises.'

"5. *Prayers of submission*, which we use when we are not quite convinced that the object we pray for is for our good. The most perfect model of such prayers is comprehended in these words of our Lord: 'O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will but as thou wilt!'

"6. *Prayer in the name of Jesus Christ*. This sort of prayer is properly a revealed doctrine of the New Testament. The Christian may appeal to the express promises of Jesus, in respect of his being heard; he may make use of the name of Jesus before God as a powerful recommendation of his person and his prayers.

"In the beginning of May, it was thought that the waters of Baden might do him good. He went there, accompanied by the greater part of his family; he did not, however, find much benefit from his stay. General von Salis offered him his fine country-seat at Erlenbach, on the lake, which offer he was much pleased with, and gratefully accepted. Whatever enjoyment was still compatible with his great sufferings, he found at Erlenbach; whatever love and friendship could invent for his relief was done; in a most delightful part of the country, being not yet quite confined to his bed, he could still spend some part of the day in the open air; he was tenderly nursed by a wife and a daughter whose love to him was unequalled; he was so near his friends that all could occasionally visit him, and yet distant enough from town, so as not to be inconvenienced. In this manner he passed the summer of 1800, deeply feeling all the proofs of love and friendship that were shewn to him. He often said smiling, 'I am better off than a prince!'

"In the month of September, when it was customary to celebrate a day of public prayer in Zurich, he felt a strong wish to return to town, and once more to address his congregation, and to take the sacrament with them. He was at that time so reduced, and his body so bent, that he could not go from his bed to his chair without assistance; and his cough, which continued with more or less violence, indicated sufficiently that not only his chest was wounded, but that the lungs were also attacked. God granted him this wish. On the 14th of September he was led to the church; and after the sermon, immediately before the communion, addressed his congregation, as it might be expected, in a very touching manner, with a feeble yet distinct voice. He thus concluded; 'The sum and substance of what I have said, and what can be said, is this; Thou, O Lord, must be

our supreme joy; to Thee, who art God and man, and the truest friend of men, we must approach every day nearer; before Thee, through Thee, with Thee, and in Thee, we must live; Thou must be the life of our life, our aim in health, our support in sickness, our refuge in distress, our hope in death, our heaven of heavens; Thou must, as it were, encompass our whole soul! O Thou love, who hast been offered and crucified for us, and hast been raised again from death to be the Lord of glory, whose memory we are about to celebrate in Thy most gracious presence.—O bless, bless this festival! let us become *one* with Thee, as the bread which Thou caldest Thy body, and the wine which Thou caldest Thy blood, become one with us!'

"His activity was still so great, that, when he was roused in the night by his pains, or when he passed sleepless hours, he requested the person that sat up with him to read to him from the New Testament, or he dictated something, lest any part of his time should be lost. He often also requested his kind attendants to read to him from his 'Sacred Songs or Hymns,' one of his earliest productions; and they now gave that edification to himself which they had already afforded to so many sufferers: he was also pleased to find that in the main they contained the same religious sentiments, principles, and views, which he had held at that early period, and which he still held. He dictated, moreover, or wrote many letters in those nightly hours; and he derived great pleasure from writing in the midst of his sufferings to some of his suffering friends, knowing from long experience how welcome a friendly communication from the school of suffering is to fellow-sufferers. Once when he was writing remembrance-lines, he asked his daughter Louisa, 'To whom do you think that I am now addressing a line?' She, who could pretty well read her father's soul, immediately answered, 'To the man who has wounded you.' They are the following: 'May God forgive thee, even as I do from all my heart. Mayest thou never suffer what I have suffered through thee. I embrace thee, friend; unconsciously thou didst me good. Should this slip of paper fall into thy hands, take it as a pledge of the mercy of the Lord; which pardons repenting sinners, and holds out to them the hope of eternal bliss. May God inspire my soul with many fervent prayers for thee; and give me the assurance, that one day we shall meet together before his throne.'

"The 15th November was his birthday, on which he entered his 60th year. On these days he always liked to have

his most intimate friends with him. The same custom was observed on this day, excepting that a smaller number were present. He could, however, speak only in a low tone and broken sentences. 'It is a miracle,' he said, 'of Divine mercy that I am still here. Often am I ready to sink, but the Lord holds me up. I pray neither for life nor for death, and I wish you would do the same. All I wish you still to implore for me is, inclination and strength for prayer. If I die, do not regret my loss too much : God knows how to provide another in lieu of me. Do not speak too much of me, and only when you are among yourselves ; and as for yourselves, love each other very heartily ; love each other also for my sake.'

"To his other complaints were now occasionally added dreadful convulsions, by which he was once very nearly thrown out of bed, if a chair had not stood in the way. In the midst of all this, his patience never left him, but he sometimes expressed his joyful hope of soon reaching the end of the time appointed for him on earth."

"On the 22nd December died the wife of his brother, who lived in a distant part of the town. He was on that day so very weak, that he did not venture from the bed to the chair ; otherwise, however, there was nothing in his situation to prevent his wife from visiting her sister, who, as she was informed, was in the agonies of death. Lavater, who loved her very cordially, and was equally loved and esteemed by her, felt all at once such an irresistible impulse to see her once more, that nothing could keep him back. The endeavours and entreaties of his daughter Louisa, and even of his brother, who had left the death-bed of his wife to prevent his coming, were to no purpose. With extraordinary concentration of his remaining strength, he got up, dressed himself with little assistance, and proceeded in a sedan. When arrived, he fell several times into a swoon, so that they were afraid lest he should not return alive. Two persons so near death have rarely met in such a manner. His resolution has been always very great, when he thought himself able to do good and to comfort others. At last he so far recovered himself, that he could sit at the side of his dying sister and utter a few words. 'Here we sit,' said he, 'both dying, next to each other ; but love dies not, nor the gratitude I owe to thee, my dear and faithful sister. God will soon record that love which thy sisterly faithfulness has shewn me.' He then fell exhausted into a slumber, leaning on Gessner's breast. After a few minutes

he awoke again, when it appeared that only his body and not his mind was weakened. He continued : 'Oh, what joy there must be in heaven when they see one more approaching the shore ! "Saved," will they say, "is this one also from the shipwreck of earthly life, and will soon cry out, *Land, land !*" After great pain, he again fell into a dose, from which he awoke completely exhausted, and took leave of his sister in these words :— 'Jesus Christ, and his inscrutable mercy, be with thy spirit, and bring thee safe to thy end !'

"He was now again carried home, rather better than could be expected, being refreshed by the thought of having made this effort of love.

"In the last weeks of the year his head was sometimes a little confused, particularly after sleep, but the tendency of his mind was always observable. On the approach of Christmas, Gessner heard him in such a moment once talk in French (his native and usual language was German) about the amiable character of Mary the mother of Jesus ; and then he was also pleased with the sound of the bells, which at that season were rung in a particularly solemn manner. He laid hold of the hand of his wife and daughter, and said, 'Do you know what now makes me suffer most ? It is this ; that my thoughts are so much fettered, that I cannot ruminate any more on the greatest of all wonders, that of the incarnation of Jesus Christ.'

"At noon on New-year's-day, after having lain quiet during the whole of the morning, his wife and daughter being at his side, he requested the latter to read to him a public prayer which Antistes Hess had composed for the beginning of the year, and also some of his Sacred Songs. 'Shall I,' asked his daughter, 'read that entitled, 'Sigh of a Christian finding himself in a very distressed situation' ?' 'Yes,' said he, 'if you think that that will suit me best : do you think so ?' He had afterwards another very violent attack of pain, and said when it was over, 'This cannot last much longer ; surely you will be glad on my account when I shall soon lie here a quiet corpse ; you will be glad of my release.' And again, a little while after, 'If I cannot bless you all singly, you may be satisfied that you have all my blessing : it will to a certainty rest upon you ; I will pray for you, and God will not fail to bless you.'

"The evening of this day was quiet. A present was handed to him by a friend at Basle of a screen with his late friend Pfenninger's profile on it, and with this device,—on the one side 'shadow,' on the other 'light.' He saw the



meaning, and it gave him much pleasure. At night he requested his wife and his daughter, for the first time, to stay with him a little longer. After an hour, he dismissed them with a kiss, and fell into a deep sleep, which was not disturbed by cough or pain, and which lasted till 10 o'clock of the 2nd January. This circumstance was an indication of this sleep being probably the last. Oh, how anxiously did his family wish and pray that he thus might slumber into eternity! He awoke, however, but his eyes were fixed, and the paleness of death sat upon his face: his weakness was also so great that he could hardly be lifted up. He rested his head on his beloved wife, saying hastily, 'God bless thee! God bless thee!' He wished to be put in his chair, slumbered sometimes a little, and awoke again with greater oppression. At this time he also took the hand of his daughter Louisa, and said, 'God bless thee! God bless thee!' After this he called out several times, 'Oh, for strength! Oh, for

strength!' All his family stood around him, praying that his last struggle might be shortened. During it, two of his friends entered the room: he recognized them, called them by name, and folded his hands as a sign of his wish that they should pray for him. The window was open, and a song on the New Year was heard from the street; the first words were—'Begun is this year; who will see the end of it?' He fully understood it, looked at his son and Gessner, and then to heaven. Once more he was heard to say, 'Pray, pray!' After this the struggle lasted a few hours longer, till three o'clock, when his earthly career was closed.

"His funeral was followed by the whole town. As long as Zurich had stood, there never had been anything like it within its walls; everybody, old and young, shared with the same feelings the great loss which the country and mankind had sustained. A monument was also erected to his memory at the public expense."

#### DR. CHALMERS ON THE PAROCHIAL SYSTEM.

*On the Sufficiency of the Parochial System without a Poor-Rate for the Right Management of the Poor.* By the Rev. THOMAS CHALMERS, D.D. & LL.D., Professor of Theology in the University of Edinburgh. Glasgow. 1841.

To some of our older readers it may seem strange that we who were among the earliest and most persevering advocates for a very extensive change in the English poor-laws, both in principle and practice, should of late years have written very little upon the subject. Our abstinence from discussion most assuredly has not been the result of indifference; or from regarding the question as of small moment, or as exhausted and set at rest. Possibly we may have yielded something to the general distaste, satiety, and weariness with which most persons shrink from an argument upon poor-laws, for it is not pleasant to write what will not be read; but the actual condition of poor-law administration has suggested to us that it was best upon the whole to leave the fermenting

ingredients to work themselves clear, with as little of agitation as possible.

For thus stands the matter. We have not altered the opinion which we have expressed from the beginning, that the relief of the destitute poor is, by God's ordinance, more properly the business of the Church than of the State: the office of Christian charity rather than of harsh secular legislation. In this opinion many bodies of Christians concur with us. The Church of Scotland, till recent innovations, adequately aided the destitute by gatherings on the Lord's day, without civil rates. In our own country the Society of Friends relieve their own poor; several other bodies of religionists do the same in part; and this acknowledged duty is not

confining to Christians, for the Jews do the same. It were superfluous to speak of the early church, or of the system adopted in our own land before the Reformation, and which acknowledged the principle, though it did not rightly carry it into effect. Of late years the writers of the Oxford Tract School, much as we disapprove of many of their opinions and practices, have proclaimed much important truth in regard to the duty of aiding the destitute: and of rescuing them from the grating unblessed dole of an extorted legislative provision, and administering to their wants in the warm and bland spirit of Christian love.

The political economist in this question was at one with the Christian; for it is provable that a system of national compulsory relief for all classes of the indigent, must in the end generate more misery than it abates; and that much of the distress which has for so many years hung over vast masses of the English population, is traceable to the reckless habits engendered by our poor-laws; partly from the vice inherent in their constitution; and partly from the inevitable abuses which grow up with it, even if the constitution itself were not unsound.

Practical men, as they are called, came to the same result with the Christian and the economical theorist; as was seen in the information collected, some ten years ago, by the royal commissioners, as to the administration and operation of the poor-laws; and an important selection from which was made by the bishops of London and Chester, and Messrs. Bourne, Senior, Bishop, Gawler, and Coulson; and the extensive circulation of which prepared the way for the new poor-law. The individuals

whose names we have just transcribed, though abundantly able to work their way to solid conclusions by *à priori* deductions, adopted, in the discharge of their onerous and invidious task, the more popular and generally-intelligible argument of an appeal to facts; and the facts were such that the legislature and the country could not resist their cogency, and great improvements were in consequence effected.

But is the new poor-law perfect? It could not be so, since it proceeds, like the old poor-laws, upon unsound principles. It is not surprising that there are complaints of harshness in the administration of this law, or that popular indignation is excited against it. No administration of a poor-law can give universal satisfaction; because the larger and more indiscriminate the relief, the greater will be the demand, and, stop where we may, disappointment will ensue. But, upon the whole, the new system has worked so well; the really necessitous have been so liberally and kindly dealt with; and yet so much vigilance has been exercised to prevent improper expenditure, that much gratitude is due to those who devised and carried into effect this great amendment. So far as we can judge, without in the slightest degree modifying our views as to the abstract question, we acknowledge with gratitude, that far more has been achieved towards the introduction of a practically good system, than could have been expected. And here we cannot proceed with the giant step of Dr. Chalmers, who, if we comprehend him rightly, would not hesitate to sweep away the whole code of English poor-laws with unsparing hand. Our opinion is, that we should have less destitution if poor-laws had never been instituted; but

our whole social system having been long affected by them, it would have been injustice, cruelty, and madness, to banish them altogether.

We will, however, quote, from Dr. Chalmers's work before us, a highly interesting account of the important experiment made in Glasgow, some of the details of which will probably be new to most of our readers.

*"Narrative of Eighteen Years' Experience in the Parish of St. John's, Glasgow.*

"It may be thought that hitherto our arguments have been altogether of an hypothetical character; or that, as yet, we have only reasoned on the assumptions of theory, and not on the findings of experience. This is not exactly true. The principles on which we found the anticipations that we have expressed of a certain desirable result, from a certain procedure that we have ventured to recommend, are not so many assumptions, but so many general facts, demonstrated laws no doubt because of their generality—laws of human nature; but still accredited as facts, and throughout the whole extent too of this generality, by daily and innumerable observations. It is essential to the validity of our inference, that it be true—first, that very generally men will work or save rather than starve; second, that generally relatives will help those of their own kindred rather than see them starve; third, that pretty generally too neighbours, when told of the distress of a family within a few steps of them, will lend a hand to any generous proposal which might be set on foot for relieving them; and fourthly, should all these expedients fail, that many, very many are the gentlemen, especially in or about towns, who would most gladly meet by their handsome donations any urgent or crying necessity which has been brought authentically to their knowledge. These surely are not assumptions, but general facts, each resting on a basis of manifold experience."

"Yet there is one demand which all men have a right to insist upon. However firmly our anticipations may rest on certain generalities, and these of the surest and soundest description as verified by the experience of ages—still what is true in the general must be true in every particular case which is fully and fairly included in it; or, in other

words, what is true in the abstract must be true also in the concrete: and, should the opportunity ever come within our reach, we are bound, in confirmation of any doctrine propounded by us in the hearing of all men, to place before their eyes the actual and living exemplification of it. We have had the good fortune to be favoured with such an opportunity. The experiment that we were permitted to make was made in such adverse circumstances, that we have ever regarded it as an *experimentum crucis*; and therefore on its actual and triumphant success do we feel ourselves entitled to found an *argumentum à fortiori*. It was strongly resisted at the outset, vilified and maligned throughout the progress of it, and still after its fulfilment most grievously misinterpreted and misunderstood. Notwithstanding these discouragements, however, we still persevere in our appeal to it, as being in truth demonstrative of the principle and philosophy of the whole problem—persuaded as we are, that should the public ever be at leisure to give their close and candid attention to us, we shall obtain a favourable verdict at their hands; and persuaded further, such is our confidence in the uniformity of human nature, that, should all obstructions be cleared away for a repetition of the same experiment, it would, if fairly conducted and carried out, find in the same result all the world over.

"But it will be right to explain what these obstructions are. They do not lie between the commencement of the experiment after it is fairly set agoing, and the termination of it. They are met with and encountered and have to be overcome previous to its commencement. They do not lie in our way to the final success of the experiment when once set afloat. They lie in the way of a permission to make the experiment at all. The difficulty does not consist in making out to do the thing. The difficulty consists in making it out that we shall be allowed to do the thing. And it lies with the men in place and in power, with the functionaries or the officials of that system which is already established, either to give or to withhold this allowance. Our whole contest was with them, and never with the population,—with the quondam managers of the poor, not with the poor themselves. I was successively the minister of two parishes in Glasgow—four years minister of the first, and somewhat more than four years minister of the second. In the former, or Tron-church parish, the public alms given to the poor was made up partly of a fund raised by legal or compulsory assess-

ment, and partly of a fund raised by voluntary collections at the church-doors. In the latter or St. John's church-parish, we stipulated for a separate and independent management of our own collections; and undertook in return, that we should send no more paupers to the fund by assessment—but that we should provide for every new applicant, with no other public alms than at our disposal than the collections alone. We succeeded in extricating the one fund from the other; or rather we succeeded in extricating our own parish from the general system of administration for the poor of the city at large; and our whole struggle or difficulty lay in effecting that extrication. For the accomplishment of this we had to obtain the consent, or prevail over the resistance, of different parties. The newly formed parish of St. John's was at that time but one of the nine parishes in Glasgow, all whose collections according to the actual system behoved to be thrown into one general fund, and distributed by one body management for the whole. It was no easy matter to break up this combination, or even to detach from it but one of its members. For the accomplishment of this I had to obtain the consent, and what greatly enhances the difficulty, the corporate consent of so many and such different parties. I had the good fortune, from a rare conjunction of circumstances, to secure at the outset of my connection with St. John's parish, the countenance of the magistrates for the time being on our proposed experiment. But, over and above this, I had to deal with an adverse General Session, and an adverse Town Hospital, and, if not an adverse Presbytery, what was just us troublesome, some adverse members of it who summoned me to a public defence of my enterprise at the bar of their inferior church-judicatory, and then carried the cause by appeal to the General Assembly or supreme ecclesiastical court, where I had also to appear, and from whom, but not till after much and strenuous argumentation, I obtained the privilege of being let alone. We state these things, because we hold it all-important to the principle and philosophy of this question, that the distinction be clearly apprehended between the political and the natural, or, to express it otherwise, between the factitious and the inherent difficulties which lie in the solution of it. We repeat, that our only contest was with the former, and never with the latter difficulties—and that when, instead of the old managers for the poor, we had but the poor themselves to deal with, all went on smoothly and prosperously.

“The population of our parish, the

most eastern in Glasgow, when we first undertook the charge of it in September 1819, was 10,304; and since that time, from the multitude of new houses in the large vacant spaces not yet nearly filled up of that part of the royalty, must have increased to at least somewhere about 14,000. From two decisive criteria, both of them verified by Mr. Cleland—that is, its smallest number of household servants, and its smallest proportion of the general assessment—it was, and is still, the poorest as well as most populous parish in the city. The expenditure on the poor of Glasgow fluctuates of course from year to year, but had at times exceeded £14,000 annually previous to our connexion with St. John's, from which we may conclude what the charges of its pauperism might have amounted to under the general system and with an average style of management.

“The expense of part of its existing pauperism, as well as the whole expense of whatever new pauperism might afterwards be formed, we undertook to meet and to provide for from the produce of our church-door collections alone. These had during my four years' incumbency in another parish averaged about £400 in the year. With this yearly sum, subject of course to variations whether of increase or diminution, I agreed to meet the applications of every future claimant for parochial relief, beside the immediate outlay of £225 annually on so much of the actual pauperism that had been already formed—this happened at the time to be the sum of all the allowances then made to our sessional poor. There was thus the surrender of £175 a-year into my hands on the part of the Town Hospital, the great central institute for the pauperism of all Glasgow, but for which I undertook on certain understood conditions to protect its managers from the influx of all the new pauperism which might arise in our part of the city, or to send them no new cases from the parish of St. John's.

“We were anxious to begin, confident of a prosperous issue; and hopeful that after the full exhibition of our success, all further opposition to our management would cease, and every facility be granted in order to perpetuate and extend it. For let it well be remarked that our own expectations, so far from being at one, were in utter dissonance and contrariety from the general expectations whether of the public or of public men in Glasgow. By very many our scheme was viewed with an hostility which proved to be relentless and persevering. And by many more, who looked to it with good-natured com-

placency, it was regarded as at best an airy perhaps a beautiful idealism—the fond and sanguine speculation of a mere student, whose closet abstractions would never stand ground, when brought into collision on the same tapis with the practical wisdom of practical men. It was tolerated nevertheless by the authorities of the place, but just as any harmless crochete would be, or piece of innocent Utopianism. And hence it was thought better, that, instead of crushing it by the rude hand of power, it should be suffered to go into gentle dissipation at the touch of time and of experience. And hence it was resolved to give it line, when it would soon make proof of its own Quixotism.

“We divided the parish into twenty-five parts; and, having succeeded in obtaining as many deacons, we assigned one part to each—thus placing under his management towards fifty families, or at an average about four hundred of a gross population. We constructed also a familiar or brief directory which we put into their hands. It laid down the procedure which should be observed on every application that was made for relief. It was our perfect determination that every applicant of ours should be at least as well off as he would have been in any other parish of Glasgow, had his circumstances there been as well known—so that, surrounded though we were by hostile and vigilant observers, no case of scandalous allowance, or still less of scandalous neglect, was ever made out against us. The only distinction between us and our neighbours lay in this—that these circumstances were by us most thoroughly scrutinized, and that with the view of being thoroughly ascertained—and that very generally, in the progress of the investigation, we came in sight of opportunities or openings for some one or other of those preventive expedients by which any act of public charity was made all the less necessary, or very often superseded altogether. These expedients must now be quite familiar to the reader. There was no case brought before the deacons as a court, till each deacon to whom it individually belonged had first made sure what each applicant could do for himself, and what his relatives or neighbours were either doing or would do for him; and we certainly at all times held it the better, the more excellent way, when a sufficiency could be made out from the person's own industry, or from the kindness of those about him, than that he should be admitted as a pensioner on the charity of the parish. This was very soon understood by the people themselves to be the system on which

we acted. Let me add that each deacon was perfectly known to the families of his own district, was perfectly accessible to every complaint or tale of necessity; and never, that I knew, blinked or evaded a single application.

“There was an inconvenient yet very natural reaction to which we were exposed at the very outset of our undertaking. It was known among the people, that ours was to be some new and peculiar method for the management of our poor. With many, a better management was construed into a more liberal distribution. This in the first instance had all the effect which we have been in the habit of ascribing to the known existence of a compulsory provision—the effect of a disturbing force upon the families, and so subjected us to an excess of applications, which had each to be disposed of according to the principles of our system, but which speedily subsided when the system came to be understood. Ours was a strict, though in every case a friendly investigation—the object of which was to ascertain all the previous means and resources of which we should avail ourselves, ere we drew on the public charity at all. All who were conscious of possessing such means simply ceased to apply; and the number of applications fell in a month or two to about one-fifth of the number made under the old system. Such was one of the earliest fruits of our greater painstaking at the first—that it obtained for us in all time coming, greater liberty and leisure for a thorough inquiry into the merits of every future application.

“The result at the end of the first four years greatly exceeded even our own anticipations. In a parish of at that time about ten thousand people, rapidly on the increase and the poorest in Glasgow, there was only formed during the whole of that period a new pauperism the cost of which amounted to the annual sum of £66. 6s. Deduct certain cases of immorality which ought not to be provided for in this way, and the cases of lunacy or other institutional disease which ought to be provided for at the public expense; and the whole of our yearly charge for general indigence amounted to £32. The number of paupers which had been taken on was thirteen.

“Such a result might well be as astonishing as if no paupers had been taken on at all. And indeed it would have required but a small effort to have drawn a little more largely on our previous expedients, and so as to have prevented even these thirteen from coming on the roll.

“But more than the half remains to be

told—and that is, beside the smallness of the expenditure, the perfect facility of the management. On this latter subject too, there is a deep, I had almost said a hopeless, misunderstanding, and which, after the weary reiteration of twenty years, I still find to be well nigh incurable. One would have thought, that, could anything have opened the eyes of the public to the lightness of the task which they had taken in hand, it should have been the recorded testimony of the deacons themselves. On leaving St. John's, I sent a circular amongst them bearing a few queries, the object of which was to ascertain the exact amount of time and labour which they had expended on their respective undertakings, and that had been brought to so triumphant an issue. There may have been some initial labour at the commencement of each deaconship, in making surveys and first visits for the purpose of obtaining an acquaintance both with the state of the families, and with the families themselves; and we hope also many genial visits paid in friendly intercourse, and with a view both to the economic and educational good of the districts. What I wanted to know was the time currently spent in the affairs of pauperism alone; and I now know, on striking an average of all the replies, that it certainly did not exceed three hours a month.

“Such is the fact—a most important one truly—for after the first objection to our scheme had been dissipated, that it required means which no ordinary church collection could supply, a second in full confidence and force was ready to take its place, that it required a management which no man in ordinary business could possibly have time for. It was as indispensable to meet the latter difficulty as to meet the former, for the purpose of making out the perfect inimitableness of our system in all other parishes. But the extreme facility of this management looks a thing so marvellous as to demand an explanation—an explanation we have so often given, that an utter weariness comes upon our spirits when required from us anew. To be satisfied with, or even perhaps to understand it, one must have seized on the principle whereon the success of our undertaking hinges. It was not we in fact who executed or resolved the problem. The people did it for us. At the very time that we were complimented on the exceeding skill and strenuousness of our administration, we were lying on our oars and doing nothing,—we mean nothing in the matter of pauperism, and for this good reason, that nothing, or next to nothing, was required of us. The result did not come forth of the adminis-

trative energies of our system—for excepting in first cases or first applications, such energy was seldom or never afterwards required of any of our deacons. It came from the reflex influence of our system on the families themselves. They knew that each proposal of theirs for relief would be met on our part by a strict investigation of all their resources, whether these lay in their own capabilities or in the help of others; and all who were conscious of such resources forbore to apply. The knowledge of a compulsory provision operated as a disturbing force both on the self-care and on the sympathies of Nature. Remove that provision; and these principles were restored to their proper force or original play. The body politic of our parish was put into a better condition, and all its evolutions went on more prosperously than before—not by any skilful mechanism of ours, but by the spontaneous working of Nature's previous and better mechanism.

“But let it not be imagined that though our deacons had little left for them to do in the matter of pauperism, they therefore did little for the good of the parish or the well-being of its inhabitants. It is not conceivable of any well-principled man, whose heart was in its right place, that he should take the charge of a district, and yet take no interest in the state of its families. It were of the utmost moral importance to every cluster of our plebeian households, that we attached to each the visits and the acquaintanceship of a functionary—even though he should stand in no other relationship to its inmates than that of their general well-wisher and friend. We cannot doubt that, by the influence of these men, much was done for the people—that in virtue of their surveillance, our sewing and Sabbath and week-day schools were all better attended—that their frequent presence told on the comfort and cleanliness and whole interior economy of the houses—and that altogether there was a certain elevation of tone and habit in the little communities over which they severally expatiated. We have the most perfect assurance of such an arrangement, simple as it was, that it issued in the goodly result of a blander and better and more humanized population; and that, wholly apart from the distribution of money, there was not only a greater contentment, and not only a greater felt but a greater actual sufficiency than before. By the converse of our deacons, they were not only cheered in the midst of their difficulties, but occasionally, without question, were helped out of them—far more, however, by advice than pecu-

niary aid, better taught how to husband their own resources, and make their own hands minister to their own necessities.

"The general anticipation of our adversaries, that our means would be speedily exhausted and we should soon have to give in, not only failed of accomplishment, but was strikingly reversed. We did feel embarrassment, but from a cause the opposite of that which our enemies were counting on—not from the deficiency of our supplies, but in truth from the redundancy of them. The produce of the evening collection was in the hands of the deacons fully equal to the new pauperism,—while the day collection, more than equal to the old sessional pauperism, left an accumulating surplus of which I confess that I stood in dread, lest the superabundance of our means should tempt to a relaxation of our management. On this account I all the more readily consented to the proposal, that we should go beyond the original tenor of our bargain with the Town Hospital, and relieve that institution immediately of all the old cases from St. John's that were still upon their funds, so as in about two years to rid our parish altogether of its compulsory pauperism. The fact of such a redundancy in our means as enabled us to give the Town Hospital a large yearly allowance—the very opposite of their own prediction that such would be the deficiency as should speedily force us to draw from that institution—might well have opened the eyes of our adversaries to the truth, that in something else than the arithmetical element of money did the secret of our strength lie.

"After upwards of four years' connexion with the parish of St. John's, I left Glasgow in November, 1823, and it was well I did. By this time the enemies of our system had changed their argument. Baffled in their first anticipation that our means would fall short of the achievement, they had recourse to an hypothesis by which to cover the mortification of a defeated prophecy, uttered with all confidence a few years before, but which had been most signally reversed. At the outset of our enterprise nothing was heard of but the utter folly and weakness of the project; and when it did succeed, they managed to keep up its discredit by ascribing the whole success to the marvellous and preternatural strength of the projector. And so the conclusion was that it would not do in ordinary hands. The fact of our having fully and absolutely accomplished all, and more than all, that we undertook to do, they could not disguise from themselves; and this was the way in

which they disposed of it—if not by an express, at least by a tacit reference in their imagination, to a sort of wizard power which they were pleased to ascribe to the great Katterfelto or wonder-worker that had come amongst them from the east. And so the whole effect on their minds was a kind of gaping astonishment, the same that any feat of magic or necromancy has on a multitude of spectators—without one ray of light to penetrate their understandings; or enable them to discern what that was which really effectuated the result, or wherein it was that the success of our operation lay. There was obviously no method by which to disabuse them of this strange impression, but by turning my back on the whole concern; and thus testing the inherent soundness and efficacy of the system itself, by leaving it in other hands.

"I accordingly left the parish in November 1823, and had there been any flaw or failure in our scheme it would soon have betrayed itself—for, never, we venture to say, without a principle of native vigour and vitality in itself, could it have survived for a single year the amount of rough handling to which it was exposed. There was first a lengthened vacancy of near a twelvemonth, during which the deacons had it all to themselves—then the brief incumbency of my first successor—then another vacancy also of unusual duration—then a second successor of whom it may emphatically be said, that, in the apostolic spirit of the first founders of Christianity who gave themselves wholly to the ministry of the word and to prayer, he left the secular ministration exclusively to its own proper office-bearers. Beside all this, there was a rapidly increasing population, the persevering discountenance if not hostility of almost all public men and public bodies to our enterprise, a most unprosperous chapel which ought to have been an auxiliary but proved a burden upon the cause; and last, but most overwhelming of all, the entire neglect and non-performance of the condition which we announced from the first as indispensable to our success—there having been no exemption of our parish from an assessment to which it contributed its full proportion as before, and without for years drawing from it a single farthing for any of its families. Never was any mechanism of human contrivance more severely tried, or brought more closely to the touchstone; and yet, in the midst of all these discouragements, its success is testified by my two successors—the first, Dr. McFarlane, now of Greenock; the second, Dr. Brown, still the vener-

able minister of St. John's in Glasgow.

"We must explain what it was that laid our parochial economy under so heavy a discouragement, and which at once calls forth my gratitude and my wonder that the deacons of St. John's should have kept together so long in the support of it. First then all the while that they were employed, and with such great and signal success, in keeping down the pauperism of their own parish, they lay open to the importation of all the pauperism that was manufactured so readily and abundantly in the other parishes of Glasgow.

"Nothing could be more obviously equitable than that a poor parish, the poorest in Glasgow, which had thus struggled its way to its own emancipation from pauperism, and had not for sixteen years drawn a single farthing from the compulsory fund, should itself have been exempted from any further contributions to it. But no. During the whole of that period it cost the Town Hospital nothing—yet during the whole of that period continued to pay the Town Hospital as before, maintaining their own poor, yet subject to all their wonted exactions for the general maintenance of the poor in Glasgow. Just figure the encouragement to imitation in other parishes—had we earned as the fruit of our achievement, an immunity from the assessment for all who were connected either by residence or property with St. John's; and how it would have animated afresh our deacons, had they thus become the guides and examples of a process, by which to liberate, not only Glasgow, but the other towns and assessed parishes of Scotland, from that incubus which they had so conclusively and fully shaken off from their own territory. But instead of this, not one voice, save that of an impartial stranger (Mr. Tuffnell) from a distance, was lifted up in the acknowledgment of their great service—nor one helping hand to move aside the obstructions, for relief from which our men of local authority at home, but also of local partiality and prejudice, were solicited in vain. We never could anticipate of our deacons, that they would stand out for ever, under the burden of that heavy discouragement which lay upon them. Nor could aught else be looked for but at length an inert and spiritless ministration, on the part of men who were fairly wearied out, and could no longer be expected to maintain the vigilance and strict guardianship of other years, after all hope of a general reformation was extinguished, and no other purpose was now to be served than that of upholding a mere spectacle—a thing not to be

copied, but only to be stared at—an oasis in the desert, which men could point to as a sort of marvel or mystery, but would not take a single lesson from—an object to wonder at, but not to be taught by. And accordingly in 1837, or eighteen years after the commencement of our enterprise, it was at length desisted from—not by any infirmity of the process itself in virtue of which the experiment failed; but, which is truly a different thing, by a voluntary determination on the part of the operators in virtue of which the experiment was given up.

"It is with satisfaction that I reflect on the offer publicly made by me, at the last meeting of the British Association, and in the hearing I understand of some of the highest civic functionaries in Glasgow. I engaged to resume the process either in St. John's or in any other parish, where I might be permitted to set up the requisite arrangement—provided that the conditions were granted which I asked and were denied me on behalf of the former undertaking—that is, the same protection from the poor of Glasgow, which is secured by law against the poor of all other parishes; and a deliverance from the general assessment, so soon as we supported all our own poor upon our own resources. This offer I now reiterate, and, if not accepted by the public and official men of Glasgow, will I trust be accepted by all others as a sufficient practical reply to any objections against our scheme which may ever proceed from that quarter in all time coming. Nothing can exceed the confidence, up in fact to moral certainty, wherewith I should look on such a retracing process set up in any of the Extension Parishes of that city—on the peculiar condition, however, to meet the peculiarity of its circumstances, that the minister should be so endowed as to be at liberty for acting on the parochial system of seat-letting; and be enabled to admit into his church all the parishioners either rent-free, or at such a rent as would not exclude the humblest of his families. He must be provided not with a general but a local congregation, so as to have hearers of his own in every street and alley, perhaps in every house of his parish—and so as to obtain both for himself and his office-bearers a moral ascendancy in his own quarter of the town, which, with not one per cent. of parishioners in my day's congregation, I never could acquire. Its success were infallible; and the achievement done by him might be done piecemeal in every other territory—so as at length to clear away the legal and compulsory provision of charity from our borders."



## VIEW OF PUBLIC AFFAIRS.

The attention of the House of Commons has been engrossed almost entirely by debates on the Corn-laws. To attempt an analysis of these prolix discussions, were impracticable. Abstract political economy suggests the wisdom of allowing all persons to buy, sell, manufacture, and consume whatever they please, how, when, and where they find it most to their advantage, provided they do no wrong to their neighbour. But the whole system of English legislation has for centuries been one of protection, restriction, and special interference; our manufactures and shipping, as well as our agricultural produce, have been guarded from unchecked foreign competition; and so inextricably is the web of our institutions interwoven, that no part can be touched, even with a view to repairs, without causing rents, the extent of which no man can predict. Our whole social weal is complicated and artificial; great national interests have grown up, habits have been formed, property settled, and a general equipoise arrived at, which cannot be rashly interfered with without many serious risks. Under these circumstances, Sir R. Peel has proposed a modification of the Corn-laws, which meets with the disapprobation of those who consider that the present scale of protection to the landed interest is as low as it ought to be; and of those who think that there ought to be no protection at all, or only to an extent much below that which Sir R. Peel proposes, which is to keep the average price of wheat at about 56 shillings a quarter. The House of Commons has, however, resolved that Sir R. Peel's sliding scale is preferable to a fixed duty, having negatived, by a majority of 123, Lord John Russell's proposition to substitute the latter; and will doubtless negative any material alteration of the government scale; so that the measure, which is unquestionably a very large relaxation of the existing duties, may be considered as carried; the majority of the representatives of the rural and the town districts, admitting that the concessions are as great as the latter ought to expect, and not greater than the former ought to make, amidst the conflicts of opinion.

Her Majesty's ministers have judiciously declined stating their intentions respecting finance and commerce, or originating any measure except it be something pressing, such as an enact-

ment for remedying the present anomalous state of the marriage-law in Ireland;\* till the question of the corn-law bill is decided. We avail ourselves of this abeyance of public business to pass over some matters which we may find a fitter occasion for noticing when they are discussed in parliament.

\* This is not the only matter in which the state of the law in Ireland requires revision. A man was recently condemned to die for killing a goat, under some obsolete statute, and must have suffered but for the merciful prerogative of the crown. It seems strange that both in Great Britain and Ireland, amidst the judicial discussions in parliament and the incessant investigations of the courts of law; with a bar and a bench such as no other nation can boast, with thousands of legal practitioners constantly referring to the statutes, and with law officers provided to advise the crown, and commissions appointed for the revision of the statutes, some obsolete barbarous enactment should from time to time start up, demanding immediate repeal, but not till it has caused unexpected mischief. It was not till the year 1818 that the cruel absurdity of wager of battle was abolished, and then only by a casual conjuncture of circumstances. Mary Ashford was found drowned under circumstances indicating extreme atrocity; Abraham Thornton, who had danced with her at the village ball, and walked about with her a great part of the night, nearly up to the time and near the place of her death, was tried for murder, upon evidence of no slight strength, but was not convicted. The acquittal being extraordinary, the brother of Mary Ashford was advised, taking advantage of some old law, to prosecute Thornton a second time; but Thornton, by another obsolete law, threw down his glove, and challenged Ashford to wager of battle, which Ashford declined, Thornton being a powerful young man, and himself weakly. Thornton therefore escaped, but being everywhere execrated, he went to America, where he shortly after died. The absurd law which allowed this wager of battle was, in consequence, repealed. We have alluded to this case for the purpose of shewing, in connexion with the two Irish pending questions, the need of a vigilant examination of the statutes, notwithstanding all that has hitherto been effected.

## ANSWERS TO CORRESPONDENTS.

T. S. ; I. S. ; G. A. J. ; T. F. ; E. L. A. ; ΠΙΣΤΙΣ ; R. M. B. ; An Old Subscriber ; and A Country Clergyman, are under consideration.

PRISCA FIDES writes : " In your remarks upon Mr. Wordsworth's sermon, and throughout your strictures upon Anglican Catholics, whom you are pleased to call by rough names, you argue as though the Thirty-nine Articles were levelled at those of Trent, whereas the dates prove otherwise. You ought to be aware, and might have learned from No. 90 of the Tracts for the Times, without going farther, that English Catholics consider that many of the opinions or practices objected to in the Thirty-nine Articles were popular corruptions in the Church of Rome, and find no place in the Tridentine canons and decrees ; so that, as Mr. Newman has shewn (as also have Mr. Ward, and others) an Anglican who disapproves of the errors of Romanism, in the common acceptance of that phrase, might subscribe to the cautiously measured statements of the Tridentine Fathers, and may candidly construe our Articles, (as for example the twenty-second on Purgatory and the Invocation of Saints, the thirty-first which touches on the Mass, and the thirty-second on the Marriage of Priests) so as not to be really inconsistent with those of Trent. Thus Mr. Newman, Tract No. 90, p. 24, speaking of Article XXII., on 'The Romish doctrine concerning purgatory, pardons, &c.,' says, "By the Romish doctrine is not meant the Tridentine [statement] because this Article was drawn up before the council of Trent ; what is opposed is the received doctrine of the day, and unhappily of this day too, or the doctrine of the Roman schools." How is it that the writers of replies to the Tracts overlook this ?" Our answer is, that, so far from overlooking it, we always wish to keep it in the strongest prominence, for, as the lawyers say, it is a part of our case. It is from our superabundant candour, that in arguing with the Tractarians we so often collate the Anglican Articles with those of Trent. Romanism professing to be infallible and immutable, we should have a good right to describe it, in our reply to the Tractarian, in its "received doctrines," and "the doctrine of the Roman schools;" but as he says that he admits our Articles oppose these, but that Trent modified them, and it is only of the modified doctrine that he speaks when he affirms there is no essential discrepancy between our Articles, rightly interpreted, and Rome, we take him at his word, we join issue on his own terms, and we shew that our Articles oppose not merely vulgar Popery, but also refined Tridentinism ; and of course *à fortiori* the grosser popular belief and practice.

But, after all, a fallacy lurks in the chronologically true statement that the writers of our Articles did not oppose Romanism as explained at Trent. The Council of Trent sat from 1545 to 1563 ; and the chief matters of discussion were concurrently canvassed throughout Europe. The forty-one Articles of Edward the Sixth were passed by the Convocation in 1552, when the Tridentine Council had sat for many years, and its proceedings were well known, and indeed the chief part of its canons and decrees had already been agreed upon, (for the Council did not sit from 1551 to 1562 ;) so that the English Articles were not thrown out vaguely, but were specifically adapted to meet Tridentine Romanism. Again, the Trent Fathers were acquainted with the doctrines of the Reformed Churches ; and their affirmations, distinctions, and limitations, had reference to them. Further—as the thirty-nine Articles of Elizabeth were agreed upon in 1562, when the Council of Trent had been in existence seventeen years, their setters-forth would not have been so ill-advised and foolish, even if they had been so wicked, as to represent the Church of Rome as holding anything which that authoritative general convention had reprobated, or was likely to reprobate. The *pari passu* steps, during so many years, of the Trent Fathers and the Anglican Reformers, are evident tokens that each party knew well enough against what it levelled its Articles ; and each would have been surprised to have been told that its opponent meant in effect just the same as itself. If we thought that our readers would take the trouble to follow us, we should be very glad to collate certain dates and various readings, for some remarkable matters hang upon them ; but we will allude only to the statement quoted by PRISCA FIDES from Mr. Newman. The phrase "Romish doctrine," in the Twenty-second Article of 1562, could not refer, says Mr. Newman, to the Tridentine statement, because of the dates. Assuredly it could not ; for the Tridentine decrees upon the same subject passed in the very last Session, the twenty-fifth, Dec. 4th, 1563 ;—though, by the way, it is not certain that the decrees had no reference to the Anglican Article, which comes to the same thing ; for

both parties, we repeat, knew what they were contending about. But the point we intended to notice was this. In the Article of 1552 the wording ran, "The doctrine of school authors," but in 1562 it was changed to "the Romish doctrine," thus directly charging Rome with what had been before only vaguely charged upon the school-men; for Cranmer and his colleagues found some difficulty at first in stating what was really "Romish doctrine," not because they were ignorant of "the received doctrine of the day," but because it was not always set forth in an authoritative manner. But the Tridentine decrees and canons gave them a firm resting-place for the fulcrum of their lever; and they could now appeal to all the world as to what was, and what was not, "Romish doctrine."

We had written as above upon what appeared to us clearly the state of the case, happening to be reminded of the various reading, in referring to Bishop Gibson's collation, under the word Purgatory. But before we laid down our pen, it occurred to us to turn to Bishop Burnet on the Twenty-second Article, to see whether he noticed the various reading, and if so, how he accounted for it; and there we found the following apt remarks, which we regret we did not recollect, as they would have saved us the trouble of giving our opinion on the matter in our own words, it being expressed so much better by Bishop Burnet. He says: "The plain reason of this (the varied reading) is that these errors were not so fully espoused by the body of the Roman Church when those Articles were first published, so that some writers that softened matters threw them upon the schoolmen, and therefore the Article was cautiously worded in laying them there; but before those we now have were published, the decrees and canons concerning the *mass* had passed at Trent, in which most of the heads of this Article are either affirmed or supposed, though the formal decree concerning them was made some months after these decrees were published."

These being the historical facts, it will be seen how unfounded is the statement that the Anglican Articles are levelled only at some alleged popular corruptions of Romanism, and not at the defeated code of Trent; as if the waters of the Adige were purer than those of the Tibur; or that the doctrines of Trent were not, like its climate, too hot in summer and too cold in winter; so that in both extremes it equally swerves from the true temperature of scriptural truth.

It is a concession therefore, we repeat, to candour, a surplussage of generosity, and not an invidious exaggeration, when in reply to the Tractators, we shew that our Articles are opposed to Trent; for if Tridentinism is, as they say, so different to "Romish doctrine," and we can shew that our Articles are irreconcilable even with this dulcified theoretical Romanism, much more do they oppose what in fact Romanism has ever proved to be. But here we leave the Tractarians to the plain-dealing of their late friend, Mr. Sibthorp. He most justly expresses his astonishment that they can venture to argue that "the doctrines of the [Roman] Catholic Church, generally considered as denied by Protestants, are not *really* denied by the Anglican Establishment, but that in principle, or tacitly, she admits them all;" "and that no one who subscribes the Thirty-nine Articles is called on to reject purgatory, transubstantiation, invocation of the blessed Virgin Mary and of the saints, and the efficacy of the sacrifice of the Mass as defined by the Council of Trent; in other words, he may be a Tridentine Catholic at heart and an Anglican clergyman by profession." Well may Mr. Sibthorp add, "This is a startling position."

One word more to PRISCA FIDES as to our using "rough names." No sect can fairly expect that its opposers should adopt its own self-applauding nomenclature; for to do so would be to say, You are right and I am wrong. If we admit that our Oxford friends are true "Catholics" we confess ourselves to be schismatics. As harmless a class of names as any is that derived from a founder, leader, or reformer; as Calvinist, Arminian, Lutheran, and Wesleyan; though even from this we have abstained, never using the current term "Puseyite;" much less punning with Sidney Smith upon the New-mania. The epithet "Tractarians" seemed to us as little irritating as any not improperly complimentary; and even "the sect of the 90 tracts" is more smileful than "rough." However, as we have no wish to imitate the party-spirit which Dr. Hammond (as Bishop Horne relates the story) says so prevailed in Holland after the synod of Dort, that a Dutchman could not even chide his horse without calling him an Arminian, if PRISCA FIDES will suggest a title characteristic without implying concession, we will use it. But, seriously speaking, we dare not use flattering words in denominating doctrines which we believe to be unscriptural, opposed to those of the Church of England, and fraught with danger to souls.

In answer to SURRIENSIS, who complains that two almanacs told him differently about the service for January 30, and that the rubric seems to him doubtful, we reply that a clergyman should not allow himself to be dependent upon almanac compilers in construing rubrics, and that there is no doubt whatever about the rubric. The publishers of the almanac to which he alludes issued an advertisement requesting their readers to correct the compiler's blunder. The rubric says, "If this day shall happen to be Sunday, this form of prayer shall be used and the fast kept the next day following." Thus is the passage punctuated, and most clearly and properly, in the very first two prayer-books which we happen to refer to, and also in Dr. Mant's edition. Some copies, we are aware, have a comma after "used," where a printer, punctuating by routine, and not knowing the sense, would be sure to place one. But the sense does not depend upon a comma. No Liturgist ever dreamt that our Reformers intended to prescribe so uncatholic and absurd a process as to pray one day and to keep the fast the day after. On fast days the prayer and the fast go together; and at some festivals there is a fast the evening before to prepare for the solemnity; but never was an instance known of the fast being prescribed the day after the penitential service. Besides, Sunday is always a festival in the Anglican Church; and the compilers of our liturgy and of the occasional services knew too much of its spirit to appoint the humiliation of January 30 on the Lord's-day. Wheatly (and Dr. Mant copies and adopts his words) says: "It having never been the practice of the Catholic Church, nor indeed of any part of it, except the Roman, and that which has too many marks of its parent, the Presbyterian Church in Scotland, to allow of humiliation [that refers to the service] or fasting, on Sundays, which are appointed for duties of a different nature, it is ordered, —then follows the Rubric. We do not know what Wheatly means about the genealogy of the Church of Scotland; but it may be news to those young men who, as we have understood, took occasion, last January 30, to fulminate foolish political sermons, to introduce which they made the "humiliation" service a peg, that while they thought they were more "high-church" than their brethren, they were only exhibiting their ignorance, or "Presbyterian" breeding. If the matter were at all doubtful, which it is not, the Act of Parliament which enjoins the solemnity (xii. Car. II.) would clear up the point, the wording not being at all ambiguous: "Every thirtieth of January, unless it falls out upon the Lord's day, and then the next day following, shall be for ever set apart to be kept and observed in all churches and chapels." It is the service in the church or chapel which is to be kept or observed next day; there is not a word about the fast; and the rubric was meant to express the enactment.

Λοφ says: "Your correspondent A. O. S. D. C. in your last Number, remarks, 'Exclude the question of lay agency, and there is not a shadow of distinction between the two—the Pastoral Aid and Curates-Fund Societies.' Allow me to correct this mistake. There is, besides, not merely a shadow of distinction, but a *broad line of demarcation*. The Church Pastoral Aid exercises a *veto* on the nomination by the incumbent of a curate whose salary is to be supplied out of the funds of the Society. The Additional Curates' Fund exercises no such controul."

We thought that A. O. S. D. C. meant that there is no other distinction as respects the object proposed, and not with regard to the means employed; and he afterwards says they are "engaged in a common object, though with a well-understood line of difference." But we insert the explanatory remark of Λοφ, which removes ambiguity, if there be any.

We are informed, in allusion to our remarks on the nomenclature of ships, last month, that the vessel which conveyed the Bishop of London to Holland was not the "Spitfire," but the "Firebrand." A vessel is in progress in her Majesty's Dockyard at Portsmouth, under the name of "Beelzebub;" but the Warspite being now called the Black Eagle, in compliment to the King of Prussia, and its old name being, we suppose, too good to be lost, the Beelzebub is to be changed to the Warspite. But for this casualty the Bishop of Gibraltar might have gone out in the Beelzebub, as two of his right reverend brethren did in the Firebrand and the Devastation. It adds greatly to the offence, that these worse than absurd names are given in a ceremony called "christening," being a mockery of the sacrament of baptism.

To OXONIENSIS, who says, "If, as you assert, in your last Number, p. 123, Lutheran princes have in times past been sponsors for English royal infants, the practice must have originated in an uncatholic age, and been abetted by uncatholic or unreflecting churchmen," we reply, as *instar omnium*, that Charles the Second was baptized (in 1630) by Bishop (afterwards Archbishop) Laud, the Prince Elector Palatine being one of the godfathers.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

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THOUGHTS ON JOHN vii. 37—39.

*For the Christian Observer.*

**I**T is a distinguishing character of a spiritual mind, that every object and circumstance which it contemplates is seen through a pure and sanctifying medium; and, as its rich reward, all minister fuel to the flame of its devout affections. The Great Architect of the framework of nature is also the Father of the spirits of all flesh, and the moral Governor of the universe. Hence, "the things that are seen" teem with analogies to the invisible things of the moral and spiritual world. These the spiritual man discerns, and reads to his spiritual edification and delight. He has been, as it were, emancipated from the prison of an alien and exiled world, and has entered into a region where God is continually present,—felt, and felt with joy, to be about his bed and about his path, spying out all his ways, and understanding all his thoughts; and therefore to him all things are leavened and impregnated with God. He has, in fact, been divinely taught that spiritual alchymy which transmutes all things into God.

Our Blessed Lord, the Firstborn among many brethren, and the Great Model of His people, furnishes, as we might reasonably have expected, a beautiful and striking example of this character. To Him the volumes of nature and providence are hieroglyphics, which His discourses are continually translating for His disciples into the language of grace. The fowls of the air, and the lilies of the field; the budding or barren fig-tree, and the well of water; the passing providences and ordinary news of the day; the occupations of husbandry, and the ordinances of religion,—all supply to his devout and contemplative mind but so many texts, from which to draw and teach lessons of Divine wisdom.

This spiritualizing of nature and providence by our Blessed Lord is far more frequent than would be supposed by the mere cursory and superficial reader of the gospels, because the evangelists seldom stop to declare formally the occasion of each Divine discourse, which yet may frequently be gathered, either from the context, by incidental hints, or from our more general sources of knowledge. The scenery, and circumstances, and history of the place; the present state of

political and religious party; the nation, or profession, or character of the individual whom He more particularly addresses, or of the surrounding audience; the prevalent superstitions and customs,—each of these furnishes a clue which threads the diligent student of the Divine word through what were else an inextricable labyrinth; and supplies a key which opens to him the meaning of a discourse, an observation, or an allusion, which were otherwise abrupt, irrelevant, and unintelligible.

Our Lord's gracious invitation "in the last day, that great day of the feast" of tabernacles, all-important and beautiful as it is, considered in itself alone; yet when viewed in its context, seemingly isolated and abrupt; derives a meaning and force from the occasion which suggested it; and which we may, I think, satisfactorily gather from a consideration of the accustomed order of the temple service in the feast of tabernacles, at the time when it was delivered.

In one of the ceremonies, on the last day of the feast of tabernacles, the priests surrounded the altar, with palm branches in their hands; while one of them stood upon an eminence, and poured, out of a vessel of gold, water drawn from the fountain of Siloam, mingled with wine, upon the evening sacrifice. The waters of Siloam flowed from the vicinage of the temple, and are used by Isaiah as significant of the throne of David. Those who refuse the waters of Siloam that go softly (the easy yoke and light burden of the kingdom of Christ), will, he tells us, be abandoned to their enemies. The waters of Siloam typified the Messiah, the Messenger of the covenant, the Sent of God: and accordingly we find St. John, in recording the cure of the blind man whom our Lord sent to wash in the pool of Siloam, parenthetically, and with emphasis, stating the meaning of the word Siloam " (which is by interpretation sent) " to point out, no doubt, its figurative character as a type of Christ: the miracle thus anticipating, in its circumstances, the consummated gospel, and shewing that Christ, as our Great Teacher and Prophet, directs for healing to Himself as our Great High Priest. The ceremony in question was designed then as a type, and at the same time a profession of their expectation and hope of the coming of the promised Messiah, and of the consequent outpouring of the Spirit. The custom of pouring out water drawn from the fountain of Siloam, though not a part of the ceremonial of this feast as instituted by Moses, was yet regularly practised. It was said to be grounded on that declaration of Isaiah, " With joy shall ye draw water out of the wells of salvation; " and it was attended with such expressions of gladness and festivity as gave rise to a proverb among the Jews, " He that never saw the rejoicing of drawing water, never saw rejoicing in all his life. "

On the last day, that great day of the feast, in which was held a holy convocation to the Lord, and which summoned the people to the temple from the tabernacles or booths in which they dwelt during the seven preceding days, our Lord, in allusion to this typical ceremony, of which His own presence and the outpouring of His Spirit were the substance and fulfilment, " stood, " probably upon the accustomed eminence, and with all the moral weight of His known character, with the deep impressiveness of awful sanctity, and with powerful effect,—as appears from the reflections and sentiments which He excited in the Jews, some saying, " Of a truth this is the Prophet; " others, " This is the Christ, "—invited the people from

their pompous ceremonies, their shadowy types and carnal festivity, spiritually, by faith, to come unto *Him* as the substance of those shadows, and end of those ceremonies; from *Him* to receive spiritual refreshment, and in *Him* to find rest unto their souls. "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

When God created man He designed him for happiness. To promote His own glory, by extending His image and magnifying His love, was the great object and end of man's creation. And hence, all the faculties of his nature were formed for happiness; all the aspirations of his soul, even in its remotest wanderings and its deepest delusions, steadily tend to this centre of universal attraction; all the latent energies of his being are called into action in obedience to the summons of this prime instinct of his nature. As the burning soil gasps for the dews of evening and the cooling showers; as the lips which fever has parched long to bathe themselves in the transparent and refreshing stream; "as the hart panteth after the water brooks;" so does the heart of man pant after this great end of his being, happiness, and thirst to be satisfied: and the power of this instinct may, in some remote degree, be estimated by the active energies which it enables him to put forth; by the toils and sufferings which it enables him patiently to endure; by the repeated disappointments and as often renewed hopes, ere he relinquish the painful and laborious pursuit, and submit to sink in the listlessness of apathy, or to lie down in the anguish of despair.

But man was created in the moral image of God, holy as God is holy: hence, the same law of his nature which irresistibly summons him to the pursuit of a happiness infinite and eternal, determinately bars its attainment but by the single and narrow path of holiness. It was by tempting him to violate this immutable law, and to seek for happiness in the ways of sin, that Satan wrought the fall of man: and that fall essentially consists, not more in the perversion and impotence to good of a depraved nature, than in the cloud of awful delusion which hangs over and envelopes the soul, and which not only veils from it the intimate connection between holiness and happiness, but distorts the moral vision, and presents to it in irreconcilable opposition these congenial and inseparable natures. Hence, the recovery of man consists not less in the removal of this delusion, and the perception of this vitalizing truth, than in a divinely imparted power to act upon its dictates. It consists in a clear and abiding view of the misery of disordered passions, of unsubdued tempers, of inordinate affections: of the folly of anxieties which a day may terminate for ever, and of being "careful and troubled about many things," while but "one thing is needful:" of the madness of labouring, as in the fire, in the vain hope of satisfying the infinite and insatiable cravings of an immortal soul, with the scanty and partial goods of a transitory and perishing world.

But where is that infinite happiness to be found for which the human heart is panting, and to which the path of holiness alone is said to lead? What voice has power to call back and re-assemble the wandering affections, dissipated throughout this lower world; restlessly chasing some fugitive and airy phantom of happiness, or obstinately grappling with some substantial misery; here fluttering,

as ephéméras, amid the vanities of their summer day; there wallowing, as brutes, among midnight and debasing sensualities; perhaps, in morbid despondency and discontent, pursuing beyond the bounds of earth, into the confines of the invisible world, the spirit of some departed friend, the god of their idolatry, through gloomy, desolate, and trackless regions, on which, for them, the Gospel light of life and immortality has never dawned;—what voice, I say, can call these affections back, and re-assemble them? What authority, what power, could control them, if re-assembled? What wisdom could regulate and guide them, if controlled? What infinite good, what supreme felicity, could satisfy their boundless appetites, if regulated? What peace, what sweet repose, could still their restless energies? What ever varying pleasure could banish monotony? What calm satisfaction, what sacred joy, what home delight, could bind them willing captives, and prevent them again from wandering?—God! Atoning, Regenerating, Sanctifying, Indwelling God!

But does the soul which has found this blessed rest centre in self, and has it no interests, no affections, for the scene around it? Is there nothing which could tempt a soul, long tossed upon the troubled sea of life, and now happily moored in the haven where it would be, to put out again from shore? Will it calmly look abroad, and see many a frail and shattered bark struggling, labouring, perishing, amid those waves and storms from which the favouring gales of an auspicious Providence have graciously delivered it, and stretch forth no hand to help and save them? Can the soul hold this intimate communion with God, whose nature is diffusive charity, whose essence and whose name is Love,—can it know by personal experience the value of an immortal soul, and the blessed privileges of its high calling, without earnestly desiring to communicate them? Will not he who has thirsted and been satisfied, who has been watered by the refreshing showers of Divine Grace, earnestly wish that he were made the channel for watering others again? Now to a participation of all these blessings and privileges our Lord invites. “If any man thirst,” in his unconverted and unawakened state, after happiness; in his enlightened and converted, yet conflicting state, after holiness; in his more advanced and peaceful and contemplative state, after a profound and intimate communion of the soul with God; in his more ardent, zealous, loving state, after the high privilege of usefulness, and of working together with God in drawing souls to Christ;—“if any man *thus* thirst, let him come unto me, and drink:” let him come spiritually, by faith; by a deep and entire prostration of soul, in a heartfelt conviction of his own utter unworthiness and impotency, in a lively and grateful sense of my all-sufficient atonement, and all-prevailing intercession: with deep sorrow for the past, and sincere resolution for the future: let him thus come to me by faith, and freely drink and be satisfied. And not only shall “the water that I will give him be in him a well of water springing up unto everlasting life,” deep and unfailing, pure and unruined by any defilement from within, or by any agitation from without; but out of the heart of him who thus believeth on me shall flow rivers of living water, beautifying the moral landscape around; refreshing, enriching, and cheering all within the sphere of his influence. “If any man thirst, let him come unto me and



drink. He that believeth on me, as the Scripture hath said, out of his heart shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive;”—of that regenerating, sanctifying, comforting spirit of grace and supplication, holiness, and love, which is freely given to faith, and *that* not of ourselves, it is the gift of God : which is given to each in that moment in which he truly believes ; when he asks in humility and sincerity for grace to repent and believe the Gospel ; when he earnestly and fervently implores pardon, reconciliation, holiness ; and which is in him a principle of perfect sanctification, a pledge and earnest of eternal life.

Such are not only the personal advantages, but the blessed privileges as regards our influence upon others, which, through faith in Christ, and in answer to devout and persevering prayer, are bestowed upon the thirsting soul. It will not only save itself, but them that hear it. It will diffuse the pure flame of Divine love amid the society or family in which it mildly shines. The Spirit of grace, indeed, is free in its operations as the wind that bloweth where it listeth, yet experience abundantly proves, that it is, in general, God's gracious plan that man should be the vehicle of grace, and minister the Spirit to his fellow-man ; that the gospel leaven should spread itself, not only in the individual soul, but through society in its widest range, and still more in the interior sanctuary, and among the intenser charities of the domestic scene. Those then who know by happy personal experience the value of a soul, those who have tasted the peculiar blessedness of hopes and affections full of immortality, can never too frequently reflect upon this glorious privilege of their high calling, and upon the obligation which it imposes upon them daily to maintain a close walk with God ; and to cultivate, with especial care, that most useful and important, yet most neglected branch of religion, the humble, uninterrupted, and unobtrusive fulfilment of the pieties and charities of domestic life. They can never too frequently reflect, that in letting this mild light, which neither vanity or selfishness, vacuity or restlessness, but which the Spirit of peace and love has enkindled in their souls, illuminate and enliven the shades of domestic retirement,—in letting this *schechinah* irradiate the sanctuary of home, they may perhaps be made the happy instruments in saving the souls which are most dear to them from eternal death. Thus may they perpetuate the vernal bloom of that paradise of the home affections, which, when thus touched and gladdened by the rays of the Eternal Sun, refreshed by the dews of Divine grace, impregnated and immortalized by the breath of the Eternal Spirit, is the Christian's richest earthly treasure ; and which will transplant its choicest fruits and flowers into the paradise of God, and pour its sweetest tributary rills into the “ pure river of water of life, clear as crystal, which proceedeth out of the throne of God and of the Lamb.”

## THE CATHOLIC CHURCH.

To the Editor of the Christian Observer.

YOUR correspondent A. O. S. D. S., in his documentary illustration of Art. XIX. of our Church in your last Number, has quoted an important document giving a twofold definition of the word "Church." The expression "Catholic Church" can properly mean only what is so defined in the one or the other of these senses, according as we speak of the true and invisible Church Universal, or of the visible Universal Church. It is important to bear this in mind; because Rome arrogates to herself, and too often Protestants incautiously concede to her, the title of The Catholic Church. Much of error and delusion is propagated by this concession. If Rome be "*the Catholic Church*,"—that is to say, "*the Universal Church*,"—we Protestants are not members of Christ's Church; and the British Critic may have good reason for labouring to *unprotestantize* our Church, and bring us back to Catholicity.

Our protesting forefathers made no such concession. They did not sacrifice truth to mistaken courtesy. They called Papists Papists. But of late we have grown more liberal and more wise: The legislature called them Roman Catholics; and, partly from courtesy, partly for brevity, too many persons now call them Catholics, forgetting that if they are Catholics we are schismatics. Now let us see the magical effect of this change of nomenclature. Popery, or Romanism, is considered first as a branch of Christ's Holy Catholic Church;—then as a branch differing from our own in some, not very important, particulars;—then as an older branch, which, though not altogether faultless, retains some valuable things which we have lost;—lastly, as the stem itself on which our branch once grew, and our separation from which is deeply to be lamented. Thus, at length, Rome becomes "the Saviour's holy home;" and, if such it be, we are at best prodigal sons who have left our Father's house, and are feeding on husks, and ought without delay to return back to the happy mansion where once we dwelt. Such is the magic of words. And how is the spell to be dissolved? Simply by telling the truth, and calling things by their right names. And this is the conclusion to which my remarks tend.

Let not us Protestants concede to the community which calls itself the Church of Rome, the name of a Church, least of all the name of the Catholic or Roman Catholic Church. It is not a church of Christ, not a branch of Christ's Holy Catholic Church. What is it called in the Word of truth? An "Apostacy," "the Mystery of iniquity," (2 Thess. ii. 3, 7); "Babylon the Great, the Mother of Harlots, and Abominations of the Earth." (Rev. xvii. 9.) On the application of these names to the Papacy, Protestant commentators, with scarcely an exception, unhesitatingly concur. How can we dare to call such a community a church of Christ, the Roman Catholic Church, the Catholic Church! Is not this to "put darkness for light, and light for darkness?" And we know the woe denounced against those who "call evil good and good evil; that put darkness for light, and light for darkness." (Isa. v. 20.) By such concessions to Rome we tempt Romanists to remain in her communion, and Protestants to join it. Rather should we re-echo the warning voice

from heaven : " Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.) Especially should those whom the Lord has appointed as watchmen over his Church, lift up their voice and cry aloud from the watch-tower : " Come out of her, my people"—out of the Apostacy, which is Babylon the Great. Such was the protest of our martyred Reformers.

Let me not be misunderstood. I speak of the *community* which is called the Church of Rome, not of its individual members. The community is the predicted Apostacy, the Mystery of Iniquity, not a church of Christ, no part or branch of the Holy Catholic Church. But there may be, and the words of the warning voice imply that there are, within its communion some of God's people,—*them* I call not apostates, but the voice from heaven warns them to " come out of her."

Φίλος.

ON THE STATE OF RELIGION IN FRANCE.

*To the Editor of the Christian Observer.*

*Paris, February 16, 1842.*

I HAVE hitherto been too much occupied with my official and other duties, since my return to Paris, to find time to write to you until this day. But now having a little leisure, I consecrate a portion of it to giving such notices of what is doing here for the promotion of the kingdom of our Lord, as may seem calculated to interest your own heart and the hearts of your readers.

It is now almost seven years since I first came to France. The greater part of the intervening period I have passed on the Continent, and much of it in Paris. It may, therefore, be interesting to you to know what impression the events of seven years have made upon my mind in relation to the question. Is the kingdom of Christ making real progress among the people of this country, where superstition and infidelity have either alternately or jointly reigned so long, and where they do still reign? On this subject allow me to state a few things.

I can perceive no increased observance of the Sabbath in this city, nor any where else in the country, since I first came to this land. There has probably been an increase, however; though a stranger may not be able to perceive it. There has been an increase, unquestionably, of the number of those who love God; at least this has been the case among the Protestants in Paris. Yet that increase is so small, when compared with the masses of irreligious people, that it is not perceptible in its influence on the manners of the city. Very few shops are closed during the forenoon of the Sabbath. And though many are shut up during the afternoon and evening, it is only that those who keep them may violate the Sabbath in another form, that is, by seeking for amusement in promenading the great streets, in frequenting the public gardens; and, at night, in being at the balls, the theatrical shows, and the almost nameless other places of frivolous entertainment.

You are aware that there are not many places of worship in this city at the present day. I do not know the precise number of Roman Catholic churches, but I am sure that there are not fifty—

I think not forty—which can with propriety be called by that name. There are, besides the churches, some chapels in the hospitals and other public establishments; but neither their number nor their size is very considerable; and, excepting the time of Lent and some of the other great seasons of the Church, even the few churches and chapels that exist are not well filled. The population of Paris, including the military, is not far from one million at present; but I do not believe that a tenth part of the population, perhaps not the half of even that, go to church on any Sabbath in the year. As to the Protestants, their number, among the native population, has been estimated at thirty thousand. To supply their spiritual wants there are two national churches for the Reformed, the Oratoire, and the Ste. Marie; and one for the Lutherans—that in the Rue des Billettes. Attached to the two churches of the Reformed there are six pastors; and to that of the Lutherans four. Five or six out of these ten Protestant ministers, who preach in churches sustained by the State, are considered truly evangelical, and, to a good degree, faithful men. These three churches will perhaps hold about four thousand persons; or, at most, between four and five.

Independently of the State there are in all, I believe, five chapels in which there is preaching in French. The most important of these chapels is the one in the *Rue de Province*, commonly called the *Chapelle Taitbout*, where the Rev. Messrs. Grand Pierre and Audebez preach every Sabbath in the forenoon, and where a service is also maintained in French at night. Some six or eight hundred French, English, and Americans are to be seen here every Sabbath, listening to the words of eternal life, as spoken by two, most eloquent and faithful men. The audiences in the other chapels (French) vary from fifty or sixty persons to four hundred. I am happy to say that all those who minister in them—some four or five persons—appear to be good men, and evangelical in their faith.

From what I have stated, it may be inferred that there are in all eight Protestant churches and chapels in this city, for those who speak French, or rather for the native citizens. In the Lutheran church the preaching is in both French and German; and the whole number of Protestant preachers here, who preach in French, including the Rev. Dr. Grand Pierre and his assistant in the *Institut des Missions*, and M. Roussel, who is editor of the *Esperance*, is eighteen. Of this number, not fewer than fourteen preach Christ crucified, as the only hope of a sinner, with a good degree of fidelity; and the number of those who attend all these places of worship may be four thousand, or four thousand five hundred.

If this brief statement appear discouraging, you must remember that the state of things is, beyond comparison, far better than it was at the epoch of the return of peace to Europe and the world in 1815, or even as late as four or five afterwards. Twenty-five years ago there were not more than eight Protestant ministers in Paris, who preached in French and German; and how many of them were evangelical? No Protestant chapels existed; no Bible Society, nor Tract Society, nor Evangelical Society, nor Society for Missions among the Heathen. Now all these Societies exist.

There are even two Bible Societies, which, with the co-operation of that noble Institution, which is one of the brightest glories of England, the British and Foreign Bible Society, are putting many Bibles into

the hands of the people. Already at least a million and a half of copies of the word of God have been circulated in France; and one sees now the Bible for sale not only in the book stores, but in the book stalls, which exist in almost every principal street of this great city. What a contrast to the state of things in 1815 or 1816, when some English Christians perambulated this city to find a Bible in the book shops, and were compelled to spend three days in the search before they found one!

The Tract Society, which is next in age after the *Protestant Bible Society*, among the sacred sisterhood of religious institutions in this capital, has done much good, and is gradually augmenting its efforts, and enlarging the sphere of its operations.

The "Society for the Promotion of Missions among the nations which are not Christian," is one of the noblest fruits of the resuscitation of true piety in the Protestant churches of this kingdom. This Society has sent forth fourteen pious young men—and four others are about to be sent forth—to preach Christ among the heathen. I have had the pleasure of knowing several of these dear young men, and it gives me pleasure to bear my humble testimony, not only in favour of them and their good character, but also in favour of that excellent *Institut des Missions*, where they were trained for their work, under the care of Dr. Grand-Pierre. Eight young men are now under his instruction, in a course of preparation for the work of their Divine Master among the heathen.

But there is no Society in France, it seems to me, which is more important for its objects and its labours than the *Société Evangelique de France*, whose seat is in this city. It is a Home Missionary Society; and its efforts are devoted to the promotion of true religion, in almost every practicable way, through every part of France.

You see, then, what God has wrought! It is true, indeed, that it is still the "day of small things" in France, so far as it regards the progress of the true Gospel. But we are not allowed to despise it. On the contrary, we must bless God, and take courage.

In my future letters, if it please God, I will give you other facts which shew the measure of the return of life to the churches in France, and which are of a nature to encourage to prayer and to increased effort. I have said nothing of the English chapels here, and of the influence which they exert. This subject I reserve for my next. In the meanwhile, commending the cause of our blessed Lord in France, as well as myself, to your prayers, I remain yours most truly,

B.

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ON CHRISTIAN CONCILIATION AS DISTINCT FROM WORLDLY CONFORMITY.

(Continued from page 156.)

For the *Christian Observer*.

In the former part of my paper I endeavoured to trace the distinction between Christian conciliation and worldly conformity, in regard to their respective *objects, motives, and proceedings*; I now purpose to add a few remarks concerning their several *effects or results*.

As it regards the present world, Christian conciliation is a means of promoting the most enlarged happiness, since it directly

leads to Him who is its full and overflowing fountain. Though that most desirable result cannot be ensured to the believer, fully as his heart is bent upon it, experience will not leave us without cheering testimony to his success, in many, very many instances. We might find them thickly strewn in the path once memorably trodden by a Leighton, a Ryder, a Wilberforce, a Hannah More. Such wise, consistent, and happy followers of "the Lamb of God" were, doubtless, instrumental in conveying to many a benighted mind the light of "the everlasting Gospel;" and in persuading many a victim of sub-lunary pleasure to escape from its perilous delusions, till at length he called on Him who makes and who fulfils the promise, "Your hearts shall rejoice, and your joy no man taketh from you." (John xvi. 22.) I myself have been informed of persons, who entered the society of some of those later saints, with minds much set against them, because of their reported gloominess, and supposed austerity, and who left their company with hearts enamoured of their meekness and lowliness and charity, and who fully recognized their "peace and joy," their fine intellectual endowments, as well as their conversational attractions. Of Hannah More it was once told me, by a pious nobleman, that a lady of rank, who was then among his morning visitors, on perceiving that she was driving to his door, was about immediately to retire; remarking to his lordship, "Oh, I must leave you, I cannot stand *Hannah More*." Upon this he advised her just to wait and see her; adding, somewhat playfully, "she is not a lion, to devour you." The lady listened to his advice, and, on conversing with his new visitor, was so much delighted with her manners and mind and disposition, that from that time she was anxious to cultivate the society of Hannah More—with what spiritual results, I do not accurately remember, as the circumstance occurred above twelve years ago. "Christian conciliation," as appears by the above anecdote, seldom fails to soften the prejudices of the worldly man, even if it ultimately fail to win his affections to the truth, and, through the grace of God, ultimately to lead him to the cross.

But the *eternal* consequences of that "conciliation" may demand our more especial notice. For will not those, who by its instrumentality shall at length enter into rest, and see the King in his glory, yea rest on their Redeemer's bosom, acknowledge the services of those who had been enabled, by the admirable arts of Christian love, to lead them on step by step, till they had reached "the sure hiding place," and cried to Jesus for pardon and eternal life? Can such favoured and happy individuals fail to adore their God for having employed his faithful servants, as messengers of peace, to convince them of the vanity of the world, and of the value of that "great salvation," which Christ alone could purchase for them? And will they not mingle their joys, their thanksgivings, their hallelujahs, with those of their beloved friends who had been the means of opening their eyes to see how they were lost, and how they might be saved,—the evils of our apostasy from God, and the blessings of our return to Him, and reconciliation to Him, in Christ Jesus,— "the excellency of the knowledge of Christ Jesus our Lord?"

Another *eternal consequence* of "Christian conciliation" is the happiness of those who have exercised it for the everlasting benefit of their fellow-creatures. That "happiness" will consist in the gra-

cious acknowledgment of their work and labour of love, by "the Judge of all the earth," in the exchange of temporal reproach for everlasting honour, in the vision of Christ, and in the never-ending enjoyment of all that is comprehended in *His love*. Another ingredient in their cup of heavenly delight, will be the recollection of that strength which God vouchsafed them in the wilderness to confess Jesus before men, and to *win souls* to Him. Exceedingly will they then rejoice and magnify their Lord and Saviour, that they were "kept" by His mighty grace from that "worldly conformity" which mimicks "Christian conciliation."

And what are the *consequences* of such conformity, both in this and the eternal world? *Ruin* to all who have practised it—to all who have been deluded by it. For here the worldly conformist, while professedly conciliating, but really succumbing to the enemies of the Son of God, confirms, alas! their unbelief, their estrangement from Him, and their aberration from the path of life. Well did a Christian, of no ordinary rank, thus challenge a follower of this world, who was then opposing what she called *religious strictness*; "Shew me a single instance in which, by trying to reconcile my love of God with my participation of secular amusements, I influenced a single soul to seek and find the Saviour." The objector could make no reply. For the fact is, that those who extravagantly hope to please *God* and *the world* too, expose their own folly, but never lead others into the path of unearthly wisdom. Such ignorant and erring guides never yet conducted a sinner to "the Prince of peace."

And, as to the *everlasting consequences* of conformity to this world—where is the tongue that can describe—where the imagination that can conceive them? This will be no doubtful matter, when "the King of glory" shall appear, and prove to an astonished, trembling, and despairing multitude (Acts xiii. 41), that "the day of judgment" is a reality not to be despised—a day (as says the poet Cowper,\* when referring to an eternal world) when "self-deception will be impossible." Then the "objects," the "motives," the "proceedings" of the man of this world will be as manifest as the last issue will be tremendous. How will he be covered with confusion and tortured by regret, yea, darkened by absolute despondency, when he beholds the Saviour whom he has denied, and the immortal beings whom he has misled by cherishing "the rudiments of the world;" and that while he *professed* to *win* it by kindness and courtesy and discretion, and accused the unbending Christian of pitiable folly and enthusiasm! Then will the worldly conformist discover, and alas! too late, that he himself was to be pitied for his fatuity, in having preferred secular policy to Christian prudence, the applause of man to the favour of "the Lord Jehovah," and the advantages of time to the profits and pleasures of eternity. What sentence the Judge will pronounce upon him, we may easily determine; for our Lord has solemnly declared that (Matt. x. 35) "whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Among the fatal consequences of "worldly conformity" will be the curses that will ultimately light on it from the mouth of its unhappy victims. The justness of this anticipation must be suffi-

\* Life by Hayley, Vol. i. Letter lxxxv.

ciently clear to those who have ever heard the language of disappointed hope; or who have marked the indignation of the man, who, by following the counsels of his neighbour, has plunged his family and himself into irremediable earthly ruin. What then will be the final accusations brought against the "worldly conformist" by all who have been deluded and for ever ruined by his policy! To it they will openly ascribe their condemnation on "the great day;" their loss of all that is bright and glorious in heaven, and their endurance of all that is dark and miserable in "the pit." Thousands will then clearly see—what before they had either confidently denied, or habitually *tried* to disbelieve—that "friendship with the world is enmity with God," (James iv. 4), and will rue the day when they gave ear to those who persuaded them that peculiarity and earnestness in spiritual matters were to be renounced, and that a moderate participation (*rarely* indeed "moderate") of fashionable amusements was perfectly consistent with religion. Then things will be distinguished by their right names; we shall no longer "call evil good and good evil;" we shall no more "put darkness for light and light for darkness, bitter for sweet and sweet for bitter." For then the eyes of the blindest sinner will be opened to see the reality of all things declared to us in Holy Scripture. Then "the worldly conformist" will stand in awful prominence, as the betrayer of the souls of others, and as the deceiver of his own.

If, then, that difference exist which I have now essayed to represent, between "Christian conciliation" and "worldly conformity," who can too carefully observe it, or too conscientiously act in the clear conviction of its truth? By so doing we shall, especially as "ministers of Christ," avoid every approach to that region which (again to avail myself of the phraseology of Hannah More—see "Moral Sketches") is occupied by "*the borderers*" in religion. No trimming in our spiritual concerns;—no balancing our Christian deeds against our un-Christian acts,—our opposition to the world in some things, against our sinful succumbing in others,—our confession of Jesus when placed in the society of "saints," against our denial of Him when mixing with the enemies of God;—in short, no surrender of conscience to expediency, custom, fashion, or *foreign usages*, (to which some English religionists are said to have occasionally yielded;—such as *theatrical exhibitions*, &c.) but a firm, decided, manly stand for religion, taken in its enlarged sense of fidelity to Jesus Christ, in all its parts and ramifications, will then be our sacred principle and our unbending practice. And for an end so intimately connected with every thing of eternal moment, shall we not pray, without ceasing, that we may be strengthened with all might by the Spirit in the inner man, that so we may not be "conformed to this world, but transformed in the renewing of our minds, and prove what is that good and acceptable and perfect will of God." In *His* strength only can we overcome the "Philistine;" and persevere in that consistent piety, which will surely be acknowledged as an instrument of human weal, amid the wonders of dissolving nature and the terrors of universal judgment.

Another, and by no means unnecessary, caution, would I finally press upon your readers; namely, that they be slow to fix the charge of "worldly conformity" upon persons of professed piety. I admit (for the word of truth, alas! abundantly attests it) the liability of "the



faithful in Christ Jesus" to halt and falter in the way, and to be cast down by an evil world, in fighting the battles of the cross. Yet, before we listen to such a charge as the foregoing, it becomes us fairly and thoroughly to investigate the facts of the case,—to sift and weigh evidences,—to see if the supposed delinquents may not (like certain Israelites, who were unjustly suspected of a wish to shun a contest with the Canaanites, Numbers xxxii. 6, 17,) still be faithful to their God, while they are supposed to have parleyed with His enemies, if not to have deserted to their camp? To allege that a Christian brother is now assimilated to that world from which he is ostensibly "come out," and which he professes to have "overcome" by faith, is so grave and injurious an accusation, that no mere report—not even such as may prevail in a religious circle—no doubtful evidence, and still less any prejudice arising from minor differences in our religious creeds, should induce us for a moment to entertain it. To exercise Christian faithfulness, as reprovers of an inconsistent brother, is not more unquestionably our duty, than in charity to "hope all things," and to "judge righteous judgment." Let us imitate "the Faithful Witness," but not "the Accuser of the brethren."

ΠΙΣΤΙΣ.



#### ACCOUNT OF AN EXPERIMENT OF A BIBLE CLASS.

*To the Editor of the Christian Observer.*

I AM induced, by the advice of a friend, to send you an account of a "Bible Class" for adults, which, during the last four years, it has been my privilege and happiness to conduct in the parish of which I am the Curate. Should you consider the account likely to be useful to your clerical readers, perhaps you will do me the favour to insert it in your valuable miscellany.

I am not the only clergyman who has experienced the difficulty of devising any plan of ministerial duty, by which access can be obtained to the adult male population of our parishes. By means of schools we can instruct and watch over the young; by daily visiting, or by cottage lectures in hamlets distant from the church, we can bring the aged or infirm within the range of our ministerial instructions:—but it is difficult to become acquainted with the labouring men. They are only at home in the evening, when the distance of their habitations prevents our reaching them, and when if we did we should perhaps not discover the objects of our search; the public-houses and beer-shops established in every hamlet and on every green, holding out so many inducements to them to leave their families. On Sundays but few come to church, probably not more than one in seven; and thus, except in times of sickness, we find it almost impossible to devise a plan by which we can reach them. And yet this is one of the most important duties of the ministry. These men are the fathers of large families, who depend on them for an example; and a great part of the comfort of home must depend upon their regularity and good conduct;—where the head of the family is a pious man, the result is felt throughout; where it is otherwise, even though the wife be a pious woman, she can effect, humanly speaking, but little comparative good. During a ministry of many

years in the same parish, I had been painfully sensible of this difficulty, without knowing how to remedy or meet it.

It happened however, by the mercy of God, that about four years ago, my health became, comparatively speaking, so infirm, that I was not allowed to undertake the duties of a very large church. Preaching was altogether prohibited. When Sunday came, I greatly missed the accustomed delightful duties of the Sanctuary; and I obtained permission from my Rector to assemble a few pious men before the morning service, in the Infant school-room, in order to read with them a chapter in the Bible before they went to Church. I well remember the first morning we met; we were a little party of twelve men; they feeling a little nervous at the idea of reading to me, and I feeling very anxious to make it interesting to them, and to divest it of all undue formality and restraint. We drew a few forms around the fire, and then I invited them to read each a verse, I having taken my verse in turn with them. When we came to a paragraph we stopped, and I asked a few simple questions upon the subject of our reading. The chapter happened to be the 22<sup>nd</sup> of St. Luke, and I remember asking one of the men "what he supposed to be the cause of our Saviour's agony?" his reply was, "Because at that time he was feeling all the weight of all the sins of man heaped upon his head." This man at that time could not read; he came to listen, as he had done for years at church. His reply shews that he did not listen in vain. The hour soon passed; and before we separated, I said to them, "Now, my men, I want each of you this week to be a missionary in the parish. Go and tell your fellow-labourers what a happy hour we have passed; and when (if God permit) we meet next Sunday, let every man here bring a friend with him." •Next Sunday I was delighted to find twenty men instead of twelve. The following Sunday, in consequence of the same exhortation, there were thirty. I was now obliged to draw off my happy party to the end of the room; and arranging the forms before me, I placed my Bible on a standing desk, and stood upon the footstep of the little gallery, so that I could command a full view of their animated honest countenances. Sunday after Sunday the numbers increased, till I had on my list the names of *two hundred*, of whom about a hundred and twenty on an average attend every Sunday morning. As my numbers augmented, I made some alterations in my plan. I began with a hymn,—first reading it through, and then reading two lines and singing them, then two more, and so on to the end. I generally sang the same hymn every Sunday, till I could see they knew the tune and the words, and then I tried a new one. When the hymn was concluded, I bid them *all* kneel down, and desired them to repeat the Confession after me aloud; then followed some Collects of the Church, the opening petitions of the Litany, and, at the conclusion, the Lord's Prayer. The blessed sight of upwards of one hundred men upon their knees, all repeating the confession of their sins, was quite overpowering. Many of them have since told me that they never knelt before.

I was led to abandon the plan of asking questions, as I discovered that many men were deterred from coming, under the idea that they were to be examined. Now we read as before, each taking a verse in turn, till we come to the end of a paragraph; then I explain all the hard

words, and give the sense of the whole passage, substituting plain words for those which are difficult of comprehension ; and having explained the doctrinal meaning of it, and enforced its practice, we go on as before. In order to make these meetings as interesting as possible, I am constantly collecting anecdotes from books or newspapers, illustrating the subject from natural objects most familiar to them, and introducing into the Prayer and the Exposition any remarkable providences, sudden deaths, deliverances, accidents, storms, or other monitory events which have occurred during the previous week. I endeavour to be lively, animated, and affectionate in my address to them ; and certainly the results have been most satisfactory. These men have lost all fear of me ; while their reverence towards me, and their respect and love, are increased. The moment they are ill they frequently send for me, and I find generally a great part of my work is done ; they have gradually acquired, from hearing it over and over again repeated to them, the grand outline of man's eventful fall and recovery, and they are ready to be led on to higher ground. I always speak to them of the Bible Class as being a preparation for the services of the house of God, and our church is now so crowded with labouring men, as to attract the notice of strangers to this circumstance. One hundred families have applied for family-prayers ; the attendance at the Lord's-table has increased month after month, and the mothers of numerous families bear testimony to the change which has taken place, through the mercy of God, in the habits and conduct of their husbands. Many of these poor men have passed into the eternal world since they became attendants at the Bible Class. Some of them have died in the Lord with a hope full of immortality ; confessing that it was then they were first led to see their lost state, and that then they went to church, where "the truths they had heard were fixed in their minds." One, an old man of seventy years, told me he was utterly ignorant of "Jesus the way, the truth, and the life," till he was led from the Bible Class to the church ; and on the evening before his death he turned to his sons, and expressed his dying request that they would go to it, declaring how much benefit he had derived from it himself.

I am aware that when a clergyman has the whole public duties of any particular church to perform, it is impossible he can go through this (which is no small exertion) in addition ; but if this should meet the eye of any of my brethren who have assistance in their Sunday duties, I am persuaded they would find it a very efficient instrument of assembling a class of persons of all others the most difficult to be got at. I can truly say, also, that it has been of great service to myself, and that it has drawn poor men towards me, and united us more closely in the bonds of Christian love.

If you do me the favour to insert this in your columns, I will venture to send you, at a future time, the "short and simple annals" of a few of these poor men to whom their attendance at the Bible Class had been blessed.

## THE DECREES OF TRENT AND THE ANGLICAN ARTICLES.

To the Editor of the Christian Observer.

In reading over the "Answers to Correspondents" in your last Number, my attention was drawn to the statement quoted with approbation by "PRISCA FIDES" from Mr. Newman, who affirms, in Tract No. 90, that the phrase "Romish doctrine" in our twenty-second Article could not refer to the Tridentine "statement" because of the dates; the Anglican Article having been agreed upon in 1562, and the Tridentine decree not till the year after. Had Prisca Fides referred to the wording of the Tridentine decree, he would have discovered that the date of that decree does not affect the matter in question, and thus have saved both you and himself some trouble.\* The Tridentine decree of 1563 cannot be *correctly* said to contain "a statement" of the Romish doctrine of purgatory. It, in point of fact, is little more, if anything, than a *ratification* of what had been already decreed, a sanction of a doctrine *already defined* and settled. The decree is as follows:

"Cum Catholica ecclesia, spiritu sancto edocta, ex sacris literis, et antiquâ patrum traditione, in sacris conciliis, et *novissime in hac œcumenicâ synodo docuerit*, purgatorium esse; animasque ibi detentas, fidelium suffragiis, potissimum vero acceptabili altaris sacrificio juvari; præcipit sancta synodus episcopis, ut sanam de purgatorio doctrinam, a sanctis patribus et sacris conciliis traditam, a Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant." Here we find a command to the bishops that they should exert themselves, that "the sound doctrine of purgatory, *handed down by holy Fathers and sacred Councils*, should be believed, held, taught, and every where preached." In the 6th Session, A. D. 1547, Can. xxx., the Council of Trent had already decreed, "Si quis post acceptam justificationis gratiam, cuilibet peccatori pœnitenti ita culpam remitti, et reatum æternæ pœnæ deleri dixerit, ut nullus remaneat reatus pœnæ temporalis exsolvendæ vel in hoc seculo, vel in futuro, *in purgatorio* antequam ad regna cœlorum aditus patere possit: anathema sit." In the 14th Session, Canon viii. 1551, we read, "Sanctus Synodus declarat, falsum omnino esse, et a verbo Dei alienum, culpam a Domino nunquam remitti, quin universa etiam pœna condonetur." Again, in Canon xii., "De extremâ unctione," passed in the same

\* Our Correspondent will perceive, on looking back at our reply to Prisca Fides, that we not only "discovered," but that our whole reasoning proceeded upon the discovery, that the decree of 1563 was no novelty, for that it only recognized what the council had already sanctioned; and we also quoted Bishop Burnet as remarking that "Before the Articles we now have (1652) were published, the decrees and canons concerning *the mass* had passed at Trent, in which most of the heads of our twenty-second Article are either expressed or

supposed, though the formal decree concerning them was made some months after the (Anglican) Articles were published." We further said that "a fallacy lurks in the chronologically true statement;" and added that, "if we thought our readers would take the trouble to follow us," we should have been glad to present the result of our collations; but despairing of their doing so, we did not venture to cite much document. If, however, they will peruse our correspondent's paper, they will see that it bears out our reasoning.

session, we read, "Si quis dixerit, totam pœnam simul cum culpâ remitti semper a Deo, satisfactionemque pœnitentium non esse aliam quam fidem, quâ apprehendunt Christum pro eis satisfecisse : anathema sit." As the 22nd Session was not held till 1562, the second and third canons, then passed, are not of a date sufficiently early to be contemplated in our Articles of the same year ; but surely, as the *Church of Rome herself professes*, in the several decrees passed by the Tridentine Council, to introduce no *novel* doctrine, but merely, as we have seen in the decree of 1563, to ratify and confirm a doctrine already settled, we might, on that ground alone, consider our Article as contravening the doctrine set forth in the said decree. We are not, however, obliged to rest here. The Canons passed in 1547 and 1551 are of a date sufficiently early to be adverted to in our Article of 1562. It should also be borne in mind, that the more meagre the statement of the doctrine in Can. xxx. of Sess. vi., the more conclusive are the words of the 22nd Article against the doctrine of Purgatory, *in toto*. If it should be said that in the 30th Canon of 1547, little else is contained than the bare assertion that there is a purgatory, then our 22nd Article, in contravening that statement, contradicts a doctrine which teaches the *existence of a purgatory* ; and therefore, by a very fair inference, may be said to *deny the existence of a purgatory altogether*. Be it also remembered, that the Tridentine decree would have "believed, held, taught, and everywhere preached, the sound doctrine handed down by the holy Fathers and sacred Councils ;"\* no novel doctrine therefore, but one already determined. The decrees of Councils, and the decretals of Popes, as well as the opinions of holy Fathers, thus sanctioned, were in existence long before 1562, and well known to the compilers of our Articles ; our 12th Article, consequently, as it makes no exception whatever to any part of the aforesaid decrees, decretals, and opinions, condemns *all* that the Romish Tridentine canon of 1563 sanctions. In order to prove that our 22nd Article does not contravene the "*statement*" in the Tridentine decree of 1563, it were necessary to shew that the said statement is not contained in any Romish document, authorized of course, previous to 1562.

It is a mere quibble to say that the 22nd Article of the Church of England is not directed against the TRIDENTINE DECREE "de Purgatorio," so long as it can be proved to be directed against the *doctrine*, or "*statement*," contained in the said decree. Let the reader compare the "*statement*" of the decree of 1563 with a similar "*statement*" of the council of Florence in 1438, and then judge for himself how far Mr. Newman's assertion is borne out.

1438.

CONC. FLORENT. SESSIO XXV.

. . . . . "Item, si vere pœnitentes in Dei caritate decesserint, antequam dignis pœnitentiæ fructibus de com'issis satisfecerint et omisis, eorum animas pœnis purgatoriis post mortem purgari, et ut a pœnis hujusmodi releventur,

1563.

CONC. TRIDENT. SESSIO XXV.

. . . . . "purgatorium esse ; animasque ibi detentas, fidelium suffragiis, potissimum vero acceptabili altaris sacrificio, juvari . . . . . curent autem episcopi, ut fidelium vivorum suffragia, missarum scilicet sacrificia, orationes, eleemo-

\* C. Qualis. et seq. Dist. 25, c. Conc. Florent. Sess. ult. in fin.  
CHRIST. OBSERV. No. 52. 2 E

<p>prodesse eis fidelium vivorum suffragia; missarum scilicet sacrificia, orationes et eleemosynas, et alia pietatis officia, quæ a fidelibus pro aliis fidelibus fieri consueverunt secundum ecclesiæ instituta."</p>	<p>synæ aliaque pietatis opera, quæ a fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum ecclesiæ instituta, pie et devote fiant."</p>
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Here we have, in both decrees, the existence of a purgatory asserted, and that the souls therein detained are assisted by the "suffrages of the faithful;" and the same catalogue of suffrages is given in each. Can there be a more decided parallelism? There is a passage in a work of Alphonsus a Castro (cited in p. 354 of "Percival's Roman Schism") which, at the present time, when *silence* as to a doctrine is supposed to imply an *assent* to it, may not be uninteresting to the reader: "De purgatorio fere nulla [mentio] potissimum apud Græcos Scriptores. *Qua de causa, usque ad hodiernum diem, purgatorium non est a Græcis creditum.*" Paris 1571, p. 578. Adv. Hæres. lib. viii. verb. Indul.

I have given the above documents in the original text, because the parallelism is much more apparent in the Latin than in a translation; but as some readers may find a translation convenient, I subjoin one.

SESSION VI., A. D. 1547.

Canon xxx. "If any shall say, that after receiving the grace of justification, the sin of every sinner is so remitted, and the guilt of eternal punishment so blotted out, that there remains no guilt of temporal punishment to be discharged either in this world, or hereafter in *purgatory*, before that the entrance to the heavenly kingdom can be opened; let him be accursed."

SESSION XIV. 1551.

Can. viii. . . . "The holy synod declares that it is altogether false, and contrary to the word of God, to say that sin is never remitted by the Lord, but the entire punishment is also pardoned."

SESSION XXV. 1563.

"Whereas the Catholic Church, instructed by the Holy Spirit out of the Sacred Writings and the ancient tradition of the Fathers, has taught in the sacred councils, and lastly in this general synod, that there is a purgatory; and that the souls there detained are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar, the holy synod charges the bishops that they take diligent care that the sound doctrine concerning purgatory, delivered by the holy Fathers and the sacred Councils, be believed by Christian people, held, taught, and preached, everywhere. . . . But let the bishops take care that the suffrages of faithful men, to wit, the sacrifices of masses, prayers, almsgiving, and other works of piety, which have been accustomed to be made by the faithful for the faithful departed, according to the ordinances of the Church, be piously and devoutly performed."

COUNCIL OF FLORENCE, 1438, SESSION XXV.

. . . . "In the name, then, of the Holy Trinity, Father, Son, and Holy Ghost, with the approbation of this general council of Florence, we decree. . . . Also, that if any true penitents shall depart this life in the love of God, before that they have made satisfaction by worthy fruits of penance for faults of commission and omission, their souls are purified after death by the pains of Purgatory, and that for their

release from these pains, the suffrages of the faithful who are alive are profitable to them, to wit, the sacrifices of masses, prayers and alms, and other works of piety, which, according to the ordinances of the Church, are wont to be made by the faithful for other believers."

E.

ON THE CONVOCATION AND CANONS OF 1640.

*For the Christian Observer.*

A CORRESPONDENCE was lately published in the newspapers respecting some "novel observances in Divine worship." The Rev. J. Garbett, the Rural Dean of Birmingham, addresses a circular to the clergy, in which he says:—

"Considerable excitement and controversy having been raised in this place, and offence taken, by the introduction of certain novel observances in Divine worship; and public attention having been directed to it, not only in our local but also in the metropolitan journals, I forward you a copy of a letter recently addressed by the Lord Bishop of the diocese to one of our brethren; it being his Lordship's wish that I would embrace the opportunity of thus informing the clergy of his opinions 'on the general subject,' in order that it may be known that our diocesan is decidedly opposed to the introduction of novelties.—'which create disunion without producing any counterbalancing good whatever.'"

The Bishop of Worcester's letter, referred to by Mr. Garbett, was addressed to the Rev. J. Oldknow of Trinity Chapel. The Bishop states as follows the charge, and his opinion upon it:—

"My attention has been called to certain letters in the Birmingham Advertiser, wherein it is alleged that in one of the churches in Birmingham a gilt cross has been introduced upon the communion table-cloth, and that the officiating clergyman is in the habit of kneeling down before this cross, on his way to the reading-desk, and of bowing to it, on returning to it, after the prayers and the sermon.

"Without entering into the question of how far the introduction of such novelties may be justified by the practice of antiquity, I would wish you seriously to consider whether they are of such importance as to justify the destruction of unity in the Church, which must be the necessary consequence. The mere display of the cross, as a symbol of our Christian profession, may indeed be a matter of indifference; and I lately declined ordering one to be removed, as I was requested to do, from one of the churches which I have recently consecrated at Rugby; but I then said, that I would certainly do so, if I afterwards found that it led to idolatrous or superstitious practices. Now I firmly believe that you do not worship the cross in the sense in which the Roman Catholics are said to do so; but if you do not, you cannot attach any religious importance to its display in your church, or to the genuflexions and obeisances which, without any direction from the rubric, you are in the habit of making before it; and if these be things indifferent, where is the prudence of 'troubling the consciences of those who are rightly religious,' by adopting practices in themselves indifferent, but which you know will give cause of offence to others?

"There is one other point which I wish to press upon your attention. Granting that various modes of Divine worship may, for various reasons, have become obsolete, which yet may have been the practice of the primitive Church, and even directed by some of our rubrics or canons, who is to decide upon the propriety of their being again revived? Is every individual minister to take this upon himself? Or does it not more properly belong to those who are placed in authority? And may it not be inferred, from their silence, that they consider such a revival inexpedient, or at least indifferent?"

Mr. Oldknow, in his reply, writes:—

"I am sorry to find from it that your Lordship is labouring under very serious misapprehension with regard to those particulars which have occasioned your communication. It is true that the communion-cloth of this chapel has been ornamented with the simple figure of a cross; but, let me add, in a much less

adorned style than in many churches both of this and other dioceses; and when I consider that crosses have appeared on the outside of the chapel ever since it was built—that the altar-cloth of another church in Birmingham is adorned with one, of which mine is a copy—that in another the cross forms a prominent object over the altar, whilst in that wherein the Rural Dean himself officiates, the sounding-board is ornamented with the same design, it does excite my surprise that the introduction of this plain and unostentatious representation in my chapel should subject me either to newspaper animadversion or Episcopal reproof. I am happy, however, to find that your Lordship considers ‘the mere display of the cross as a symbol of our Christian profession’ ‘a matter of indifference,’ as I can assure you, my Lord, in all truth, that it is only as such a symbol that it has appeared at Trinity. So far has it been from leading to any ‘idolrous or superstitious practices,’ that my practice has been in no respect different since its introduction from what it was before; nor could I have imagined that the absurd and revolting idea of my attributing to it anything like worship—an imputation which I repudiate, with sorrowful indignation, as most sinful in the sight of God, justly offensive to all good Christians, and utterly unbecoming a minister of Christ’s Gospel—would ever enter the mind of any person whatsoever, had I not seen it so stated in the newspaper to which your Lordship refers. From the first of my coming to this chapel, I have been in the habit of bowing towards the altar whenever I had occasion to pass it, and of performing my private devotions, before going into the reading desk, at the communion-rail. The former of these practices I have observed from the same feeling that leads me to take off my hat when I enter a church. The altar being confessedly the place where the faithful Christian is brought into closest communion with his Lord, it appears not unreasonable that it should be approached with some additional token of reverence; and in making an obeisance towards it, I am not following my own private judgment, but the recommendation of the Church, as expressed in the Seventh Canon of 1640. In that canon this practice is stated to have been the custom of the Church for many years after the Reformation.”

The purpose for which we have extracted these passages is for the sake of remarking upon Mr. Oldknow’s appeal to the Canons of 1640. With these canons we have no concern; they are no part of the law of our church; and the Bishop of Worcester must have felt some surprise at a clergyman’s gravely quoting them to his diocesan in defence of his proceedings; but a few observations respecting them may not be superfluous, as they have of late been much talked of, and by some who do not appear to have read them, and therefore only repeated something about them at second or third hand. Whether Mr. Oldknow has read them we cannot tell; but he has not accurately described the one to which he refers. He says that this canon recommends “making an obeisance towards the altar.” Now the canon does not use this language; for, bold as Laud was, he did not venture to propose to Convocation to speak after this naked fashion. The reader may find a copy of these obsolete canons in Bishop Sparrow’s “Collection of Articles, Injunctions, &c.,” or among the documents of that period, p. 538, in Dr. Wilkins’s *Concilia*. We will copy the chief part of Canon vii., including all, and more than all, that relates to the present question:—

“The Synod declareth as followeth:—That the standing of the communion-table sideways under the east window of every chancel or chapel, is in its own nature indifferent, neither commanded nor condemned by the word of God, either expressly or by immediate deduction, and therefore that no religion is to be placed therein, or scruple to be made thereon. . . . We judge it fit and convenient that all churches and chapels do conform themselves in this particular to the example of the cathedrals or mother-churches, saving always the general liberty left to the bishop by law, during the time of administration of the Holy Communion. And we declare that this situation of the holy table, doth not imply that it is or ought to be esteemed a true and proper altar, whereon Christ is again really sacrificed; but it is and may be called an altar by us, in that sense in which the primitive church called it an altar, and in no other.

“And because experience hath shewed us how irreverent the behaviour of many



people is in many places, some leaning, others casting their hats, and some sitting upon, some standing, and others sitting under the communion table, in time of Divine service : for the avoiding of these and the like abuses, it is thought meet and convenient, by this present synod, that the said communion tables in all chancels or chapels be decently severed with rails, to preserve them from such or worse profanations . . . . And lastly, whereas the church is the house of God, dedicated to his holy worship, and therefore ought to mind us both of the greatness and goodness of his Divine Majesty ; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others ; we therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this church, that they be ready to tender unto the Lord the said acknowledgment, by doing reverence and obeisance, both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive church in the purest times, and of this church also for many years of the reign of Queen Elizabeth. The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the communion-table, the east, or church, or any thing therein contained, in so doing, or to perform the said gesture in the celebration of the holy eucharist, upon any opinion of a corporal presence of the body of Jesus Christ on the holy table, or in mystical elements, but only for the advancement of God's majesty, and to give him alone that honour and glory that is due unto him, and no otherwise."

It will be seen that even in this canon, Laudean as it was, and offensive as it has always been considered by many Churchmen, and injudicious by most, there is nothing said of clergymen bowing towards the altar whenever they have occasion to pass it ; of their going up to it to prostrate themselves to perform their private devotions before proceeding to the reading-desk ; or of its being entitled to special obeisance ; or of bowing to it being the custom of the Church for many years after the Reformation. An apology is made for so much as calling it " an altar " at all ; the placing " the communion-table sideway under the east window " is declared to be a thing " indifferent ; " and the bishop is at liberty, if he see fit, in order to avoid offence or superstition, to have it removed from that place during the administration of the holy communion. Christ is declared not to be sacrificed upon it, so that (unless the reference to the sense of the primitive church be intended jesuitically to cover what the compilers were afraid to say in words) there is no commemorative sacrifice, but only a commemoration of the sacrifice offered once-for-all. The inclosing of the communion-table is declared to be merely to prevent indecent behaviour ; and as to the bowing, care is taken not to mention " the altar " or the East ; or the corporal presence of Christ in the mystical elements : the reverence being only general, in acknowledgment of the Divine Majesty. But even with all such modifications and explanations, the wise compilers of the Canons of 1603, which are still the law of our Church, considered that the customs referred to are liable to evil or evil misinterpretation ; and therefore they significantly proscribed them by not recommending them ; for they mentioned only " bowing at the name of Jesus." The omission, we repeat, was intentional and significant ; for it was not a question which had not been raised ; and there were some, who, as in 1640, were great sticklers for turning to the East, and bowing towards the altar ; or, as Dr. Pusey does not scruple to say of his own practice, " bowing to the altar." Even to this hour there are those who are so ignorant and so venturesome as to assert that our Canons direct turning to the East when we bow at the name

of Jesus ; but there is nothing to that effect in them ; and even the bowing at the name of Jesus—a custom so simple, expressive, and unexceptionable—is explained and justified so as to guard it from misconception.

But whence comes it to pass that the obsolete and superseded Canons of 1640 are to be revived and regarded with such peculiar favour ; and by what authority do the Tractarians attempt to bind themselves or others by them ? We are content to ask these questions either constitutionally or religiously ; either as Englishmen or as members of the English church ; though in point of fact there is no need of separating the two relations, for in neither have we any concern with the Canons of 1640.

A solemn compact was entered into in the reign of Henry VIII., and ratified on subsequent occasions when the Reformation was more advanced, between the Church and the State, by which the State afforded civil protection to the Church, and the Church consented not to hold its Convocations, or to put forth Canons, except with the permission of the State. The question of the propriety of this arrangement is beside our present subject ; but at least it obviated the dissenting objection that our Church was created by Act of Parliament or by the fiat of the Crown. On the contrary, the Church existed, and the secular power, as such, had no voice in its assemblies ; but with regard to a national church establishment, the State had good right to some guarantee, lest ecclesiastical power should be perverted to injustice, heterodoxy, or tyranny ; and the Church might bind itself not to use its spiritual authority for improper purposes. The compact was for the benefit of all ; the Church was enabled to extend its ministrations for the public welfare ; but if the State became dissatisfied with the Church, whether rightly or not, it had it in its power to disestablish it as a national institution ; and the Church, if the State wished to repress its spiritual energies, might, and must, cast off such usurpation. The *casus fœderis* happened again and again. The Protestant Anglican Church would not poperise itself in the days of Mary, it was therefore disestablished ; and Popery was restored in its place. In the reigns of Elizabeth and James the First, the Church and the State adhered to the compact ; the State had the benefit of the national worship of God, and the Church was not enslaved by any secular restrictions to which it could not conscientiously submit. In the troublous times of Charles the First the compact was again broken ; for the Church could not accommodate itself to the popular taste of the day, and the State could not brook an ecclesiastical *imperium in imperio*. At the Restoration the Church was again established ; the basis of the old compact was relaid ; and though some considerable misunderstandings arose from time to time, and the state even went so far as to prevent the Convocations of the Church proceeding to business, whereby many anomalies were caused ; yet the Church still enjoys so many privileges ; and her translated Bible, her Prayer-book, her Articles, her Homilies, her Canons, and her various institutions, furnish her with so excellent an apparatus of spiritual instrumentality, that she rather bears with some evils, and puts up with the loss of some advantages, than severs her connexion with the State, which would be to consign the nation, so far as her instrumentality is concerned, to ungodliness and infidelity. Still the compact is only voluntary on

either side; for if the Church should forsake its present standards of faith and practice, and determine to have a new body of Articles and Canons which the nation did not see fit to approve, the legislature could strip it of its power as an establishment, and it would then become merely a voluntary church, like the episcopal church in Scotland; and the same result would ensue, if the State were to interfere with spiritual things, in such a manner that the Church could not conscientiously conform to its proposals, and therefore must relinquish State patronage rather than abandon the Gospel of Christ.

If we look back to the history of the Reformation, we find that it was the clergy who, in the Synod of 1552, drew up the 41 Articles; nor did the pious king Edward or the Parliament interfere with their peculiar office. Our present Articles also of 1562 were agreed upon by the Archbishops and Bishops of both provinces, and the clergy, in solemn convocation; and not one word is said in any record of any thing in this behalf being done by the legislature. Parliament did indeed approve of what was done, and the broad seal of England was affixed to the Church Articles; but this in no wise vitiated them. The Canons also and Constitutions of the Church were the work of Churchmen. The compact between Henry VIII. and the clergy, and which being judged advisable was afterwards adhered to, was to the effect that till a new code of church law could be drawn up, the old Canons and Constitutions should be in force, except where they were inconsistent with the Reformation, or with any laws or canons which might be afterwards enacted. It is to be lamented that a complete revision of Anglican Canon law, accommodated to the circumstances of the Protestant Reformation, has never been effected. It was much desired by Cranmer and his colleagues; but the troubles of the Church, from the days of the Reformation to the Revolution, prevented its accomplishment, and the project has never been resumed, nor could it be rightly carried out without the restored legislative power of Convocation.

Thus the Church of England is under a threefold code, in subordination to that supreme allegiance which it owes to Christ alone. First, it has its Common law; that is, *custom*, which has obtained the force of law, and which extends to innumerable particulars for which there is no written authority. Secondly, it has its Canon law, which comprises such ancient canons and constitutions as were not set aside at the Reformation or since, together with such post-reformation canons as have been made, and not rescinded or superseded. Thirdly, Statute law, which touches upon many things affecting the Church; but ought not to entrench upon spiritual matters; and if in any instances it should do so, it must be by mistake or usurpation; though the consent, tacit and constructive, if not enactive, of the Church makes such laws ecclesiastically valid; as they are in conscience, if not inconsistent with the law of Christ, upon the general principle of obedience to the powers that be, where they uphold, or do not contravene, Divine authority.

We have written as above, because, in refusing to acknowledge the validity of the Canons of 1640, we think it right to meet the allegation, that, though they are not acknowledged in our temporal or spiritual courts, as authoritative, they are still the law of the Church, and therefore binding upon the consciences of its members.

We have said enough to shew that we have no leaning to *Eras-tianism*; for we maintain that though the Anglican church is legislatively established, it is not an act-of-parliament church in the sense which that expression is meant to bear. Its Articles and book of prayer were ecclesiastically set forth, though afterwards civilly adopted. The Canons of 1603, which are recognised in our courts as the law of the Church, though not as a part of the law of the land, not having been enforced by statute, have adequate sanction both spiritual and civil. They were set forth by the Church; yet under the stipulations which had been entered into between the Church and the State, that the Convocation should meet by the king's permission, and its acts be sanctioned by his authority; and the sanction given to these Canons by James the First for himself and his successors has never been revoked; but is tacitly renewed from reign to reign. Upon these points, however, we need not enlarge, as no doubt exists upon the matter. We incline to think that the Canons of 1603 ought to have greater authority than either the civilians or the secular courts seem willing to allow them; but all admit that they are the law of the Church, which is enough for our present purpose.\*

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\* It would be not only so presumptuous, but so absurd, to set up our unlearned judgment against the decisions of courts, ecclesiastical and secular, that we do not for a moment arrogate for the Canons of 1603 more than is above asserted; but there are grounds upon which we think an argument might be not unreasonably held in proof of a constructive sanction being given to them by the legislature. For example, the rubrics in the prayer-book have not only the sanction of the Convocation and the crown, but of parliament also; they are in fact a portion of statute law. Now two of the rubrics refer to the Canons of 1603, in a manner which, to our unlearned apprehension, would seem to go far towards recognising them as the law of the land in matters spiritual in relation to the laity as well as the clergy, where not set aside by statute, as they are in many particulars by the Acts of Toleration and other legislative enactments. The appeals of the rubric are, first, that at the end of the office for Baptism, which refers to the thirtieth canon as giving "the true explication of the cross in baptism, and the just reasons for the retaining of it;" and secondly, that prefixed to the communion service which directs, that when a curate rejects an evil liver from the communion, he shall notify it to the ordinary, "who shall proceed against the offending person according to the canon." In both these cases the legislature, in giving to the rubric the force of law, seems to say, that in the matters in question it

needed not make any new enactment, the canons, where not repealed by statute, being of authority in the matters to which they refer, and which in this and other instances take effect upon laymen.

There is another argument which appears to us of some weight. A branch of the statute of the first of Elizabeth gave the queen and her successors power to appoint commissioners for ecclesiastical jurisdiction; and what tyrannical abuse Archbishop Laud made of that power is well known. Accordingly, in the year 1640,—the year of Laud's highest domination and approaching downfall,—an Act was passed (17 Car. i. cap. 11.) reciting that "by colour of some words" in the clause of the Act of Elizabeth, "the said commissioners have, to the great and insufferable wrong and oppression of the king's subjects, used to fine and imprison them, and to exercise other authority not restored by that Act," (Elizabeth's); therefore the clause is repealed, and no ecclesiastical ordinary, judge, or king's ecclesiastical commissioner, is to fine, imprison, or punish, or have any authority under that clause. But at the Restoration this sweeping repeal was considered to need some restriction; an Act was therefore passed (13 Car. II. cap. 12.) which stated that doubts had arisen as to whether the Act of 1640 had not taken away all ordinary jurisdiction in causes ecclesiastical; and it was therefore enacted that such power was *not* taken away; but that archbishops, bishops, and others ex-

But how stands the case in regard to the Canons of 1640? They were passed in the disastrous Convocation presided over by Archbishop Laud at the summit of his power, just before his troubles, which the proceedings of this Convocation precipitated. They were never, *morally speaking*, the Canons of the Church, but only of a violent faction within its bosom, which, happening at the moment to possess some energetic and not very scrupulous leaders, was able to overawe, overbear, and scatter those who were opposed to their proceedings. We say that, *morally speaking*, the Convocation of 1640 was not a true representation of the English Church, but of a faction within its pale. But this forms no part of our argument; for it was summoned by the king's permission, and consisted of the proper church officers for the time being; so that if its proceedings had never been set aside, or superseded, by the Church as well as the State, we should not maintain that the Church was not bound by them. Neither do we admit the objection against these canons that they were *ab initio* illegal, the Convocation having passed them after the Parliament was dismissed; for as the king gave his sanction to its continuing to sit, and authorised its decrees, they were valid, and so the judges decided, according to the terms of the compact or surrender under which Anglican Protestantism was established. Not that we think the prolongation of the session was in the spirit of the constitution; more especially as its chief object was to vote a subsidy to the king to aid him against parliament; for the taxation of the clergy by Convocation after Parliament was prorogued, was, we apprehend,

exercising ordinary, ecclesiastical jurisdiction might proceed in as ample a form as before the passing of the Act of 1640; only that the High Commission court was abolished. Then follows the remarkable proviso, that the Act does not "abridge or diminish the king's majesty's supremacy in ecclesiastical matters and affairs; nor confirm the canons made in the year 1640, nor any of them; nor any other ecclesiastical laws or canons not formerly confirmed, allowed, or enacted by parliament, or by the established laws of the land, as they stood in the year of our Lord 1639." Here the Canons of 1640 are declared to be not confirmed; but in saying that the Act does not confirm any canons prior to 1640 which had not been already allowed "by parliament, or by the established laws of the land," it is implied that canons prior to 1640 which had been thus allowed were confirmed; and as the Canons of 1603, though not enacted or confirmed by parliament, were yet enacted and confirmed "by the established laws of the land," the king (whose "supremacy in ecclesiastical matters" is carefully maintained) having allowed them in legal form, it seems to us that the whole wording of the clause, and the express exception of the Canons of 1640, were intended to confirm those of 1603; for if the general wording of the clause

excluded *all* canons from confirmation, what need was there for a special exclusion of those of 1640? The negation of confirmation seems to us to be meant to apply only to those canons which had not been sanctioned, either "by parliament," or by "the established laws of the land" in any other way; (such as the extraordinary Canons of 1606, which King James would not sanction) as distinguished from those which had received such sanction; and as parliament had never denied the king's right to allow canons, the Act would confirm all canons up to 1639 which had been thus allowed and were not superseded;—that is, the Canons of 1603, there being no others thus circumstanced; for those of Elizabeth's reign were superseded, not having been allowed by her for her successors as well as herself, as those of 1603 were by James. The simple question is, were the Canons of 1603 set forth according to "the established laws of the realm?" If they were, this statute virtually confirms them. That they were good by the statute of 25 Henry VIII. was declared in the court of King's Bench in the 30th year of Charles the Second (see Gibson, p. 955) in the case of a schoolmaster teaching without license; still the decision of the courts is, that they bind only the clergy, not the laity.

illegal. Our most zealous Church historians, and High-prerogative writers, admit that the prolongation of the session for taxation is to be distinguished from its prolongation for ecclesiastical purposes. The former, they allow, was unconstitutional; and what they thought of the latter will appear from the following statements of Lord Clarendon and Fuller, both of whom were anxious to make the best of the case for the Convocation. "It did many things," says Lord Clarendon (Vol. i. p. 116, Ed. 1704) "which in the best times might have been questioned, and therefore were sure to be condemned in the worst, and drew the same prejudice upon the whole body of the clergy, to which before only some few clergymen were exposed." That is, in mild words, it was the proceeding, as we said, of a faction; though unhappily being entrenched in official forms it exposed the whole body to obloquy; and if these proceedings are now in the year 1842 to be upheld, and these repudiated canons to be revived, the obloquy will necessarily be renewed.

Next let us hear what Fuller says: "Church History," Cent. xvii. anno 1640;—"Some wise men in the Convocation began to be jealous of the event of new Canons, yea became fearful of their own selves for having too great power, lest it should tempt them to be overtampling in innovation. . . . The judicious feared lest the Convocation, whose power of meddling with Church matters had been bridled up for so many years before, should now, enabled with such power, overact their parts, especially in such dangerous and discontented times. Yea, they suspected lest those who had formerly outrun the canons with their additional conformity, ceremonising more than was enjoined, now would make the Canons come up to them. . . . Expect not here of me an exemplification of such Canons as were concluded of in this Convocation; partly because they, being printed, are public to every eye;\* but chiefly because they were never put in practice or generally received. Therefore I decline setting down the acts of this synod."

Thus wrote Fuller, anxious to praise, but forced to blame. He distinctly admits that these Canons were the work of a faction, which wished to force its novelties upon the Church of England; and he declines printing them, because "they were never put in practice or generally received." Nothing could be more condemnatory; and from such a man as Fuller.

The proceedings of this Convocation immediately excited the alarm

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\* It might be so when Fuller wrote, but they must now be sought for in books of reference. The heads and chief proceedings respecting them are noticed by Rushworth, Heylin, Clarendon, Rapin, Sparrow, Collier, Ayliffe, Kennet, Burnet, Neal, Strype, and many other historians, paper collectors, and ecclesiastical writers. The document in full may be referred to in Wilkins's Concilia. Some thirty or forty books and pamphlets were published towards the close of the seventeenth and the beginning of the eighteenth century, upon Convocation matters, in consequence of the warm controversies which were carried on

from time to time, especially those in which Kennett, Hody, Wake, Atterbury, Hoadly, Gibson, &c. &c. took a part. From these discussions, those readers who have time, patience, and access to books, may collect much information respecting the rights, duties, and history of Anglican ecclesiastical assemblies; but a well-condensed work on the subject is still wanted. There is much information in a convenient form in a volume published (2nd Ed.) in 1730, entitled, "A complete History of Convocations, from 1366 to 1689." This contains the Canons of 1640.

and indignation of Parliament and the nation; and accordingly both Houses passed resolutions to the effect that "they contain in them many matters contrary to the king's prerogative, to the fundamental laws and liberties of the realm, to the rights of parliaments, to the property and liberty of the subjects, and matters tending to sedition, and of a dangerous consequence." Now, though we are far from approving of many things in those Canons, yet this description was overcharged, and shews the spirit which Laud had so unhappily excited against the Church.\* Some of the Canons are good, and others

\* We doubt not that Laud persuaded himself he was acting for the best; but there was a strange want of judgment, bordering on fatuity, in many of his self-willed, arbitrary, and often cruel proceedings. What, for instance, could be more unwise, when, as he had long found to his surprise and regret, the nation was accusing him of wishing to bring in Popery, than that at every turn he should go out of his way to do something that strengthened this popular persuasion? Even in the Convocation of 1640, notwithstanding one of its canons professed to be intended "for suppressing the growth of Popery," he contrived to subject himself to the suspicion of wishing to introduce it by preparing the way for the prohibition of divine service in the vernacular tongue; for he urged upon the Convocation, though the better judgment of his brethren negatived the proposition, that they should request the king to have the common-prayer reprinted in Latin, on the ground that the rubric allows persons, when they pray privately, to do so in any language they themselves understand,—indeed who could or would hinder this? though a man's mother-tongue is surely the most suitable language for his secret devotions. There was no harm in having a new edition of the prayer-book in Latin; indeed copies must have been wanted, were it only for the purpose specified in the forty-second canon of 1603; but the supply could have been obtained without the suspicious formality of making Convocation address the king upon the subject, and urging as a reason that the books were wanted for private devotion. Poor Laud, like Dr. Pusey, was always declaring, and we believe from full conviction, that his views were pre-eminently adapted to check the growth of Popery; and yet he had the mortification to find that his best disciples were the foremost to run into it. When we lately read Dr. Pusey's letter to the Archbishop of Canterbury, we called to mind a remarkable and affecting incident related by Laud's chaplain, Heytin, which, as we do not remember having seen it referred to, we will quote. We be-

lieve that the tears which Dr. Laud shed were sincere and bitter, as we question not are those of Dr. Pusey. Mr. Newman sheds no tears about the matter.

"In the November of this year (1640) I received a message from him (Laud) to attend him the next day at two in the afternoon (at Lambeth). The key being turned which opened the way into his study, I found him sitting in a chair with a paper in his hand, and his eyes so fixed upon the paper that he did not observe my entrance. Finding him in that posture, I thought it fit manners to retire; but the noise I made in my retreat rousing his attention, he recalled me unto him, and told me, after a short pause, that he well remembered he had sent for me, but he could not tell for his life what it was about. After which he was pleased to say (not without tears in his eyes) that he had then just received a letter, acquainting him with the apostacy of a person of quality in North Wales, to the Church of Rome; that he knew these frequent conversions tending to the increase of Popery would be ascribed to him and his brethren the bishops, who were least guilty of the same; that for his part, he had done his utmost, so far as was consistent with the rules of prudence and the preservation of the Church, to suppress that party, and to bring its leaders to condign punishment. To the truth whereof, lifting up his wet eyes to heaven, he took God to witness, conjuring me, as I would answer it to God at the day of judgment, that if ever I were promoted to any of those places which he and his brethren, by reason of their great age, were not likely long to hold, I would employ the abilities which God had given me to suppress the Romish party, who, by their open undertakings and secret practices, were likely to prove the ruin of this flourishing church."

A similar scene is being acted over again; only that the Tractarians have palliated Popery and abused Protestantism, in a manner, and to an extent, which it would be calumny to charge upon Laud; who would have been shocked at the manner in which Tract

not bad; but as a whole, besides particular objections, they were ill-judged, irritating, unconstitutional, and mischievous.

Thus then they became defunct from the first. But were they revived at the Restoration, either by the Church or the State? No;

90 deals with the Anglican Articles; to which he was prompt enough to appeal when it suited his purpose, as for example to the twenty-first—which Mr. Newman flatly contradicts, declaring that general councils gathered in the name of Christ, (as all such councils, down to Trent, profess to have been) do not, and cannot, err; whereas Laud was wise enough, in addressing the House of Lords, to plead in palliation of the Canons of 1640, that, "If by any inadvertency, or human frailty, anything erroneous or unfit has stepped into these canons, I humbly beseech your Lordships to consider that it is an Article of the Church of England that General Councils may err, and therefore this national synod may mistake."

But it is not so much theological error, or superstitious ceremonialism, that characterises the Canons of 1640, as a spirit of political and ecclesiastical despotism. And yet so adroitly does the nose-of-wax system, called Laudism, Nonjurism, or Tractarianism, adapt itself to any object which its leaders for the time being wish to promote, that, if we chose to follow Mr. Oldknow and his friends in making appeal to the Canons of 1640, we could make sad havoc among the modern members of the same school. The Hon. and Rev. A. Perceval, for example, would have been roughly used in true Star-chamber fashion in Laud's Commission court, and have been fined, imprisoned, and perhaps lost his ears, for daring to say that the Article above alluded to (the 21st) does not "assert a principle" where it declares that "General councils may not be gathered together without the commandments of princes," for that this were "profane, impious, and anti-christian;" but that it only specifies "a fact," the negation "may not" meaning only "cannot;" that is to say, the king's soldiers or police would prevent them. Mr. Perceval, writing in degenerate latitudinarian days, when princes and parliaments have no wish to revive the pontifical tyranny which popes and conclaves used to exercise, aided by the terrors of purgatory, the confessional, and penance; which the Tractarians are wishing to restore, has no fears except on the side of State oppression; he therefore vindicates the right of ecclesiastics to make such a bear-garden as that of Trent where and when they please, in spite of

the civil magistrate. But Archbishop Laud held Charles the First in his chain, and thought he should most exalt his own power by upholding his master's prerogative, and employing it for his own purposes; so that if Convocations were supple, he could use them, and if refractory or puritanical, dismiss them; being himself pope, archbishop, and king-leader. The following passages from the first Canon of 1640 will shew the spirit of the whole; but we quote them chiefly for Mr. Perceval's edification.

"We do further ordain and decree, that every parson, vicar, curate, or preacher, upon some one Sunday in every quarter of the year, at morning prayer, shall, in the place where he serves, treatably and audibly read these explanations of the regal power here inserted.

"The most high and sacred order of kings is of divine right, being the ordinance of God himself, founded in the prime laws of nature, and clearly established by express texts both of the Old and New Testaments."

"The care of God's church is so committed to kings in the Scripture, that they are commended when the Church keeps the right way, and taxed when it runs amiss, and therefore her government belongs in chief unto kings; for otherwise one man would be commended for another's care, and taxed but for another's negligence, which is not God's way." "The power to call and dissolve councils, both national and provincial, is the true right of all Christian kings within their own realms and territories: and when in the first times of Christ's Church prelates used this power, it was therefore only because in those days they had no Christian kings." "For any person or persons to set up, maintain, or avow, in any their said realms or territories respectively, under any pretence whatsoever, any independent coactive power, either papal or popular, (whether directly or indirectly) is to undermine their great royal office, and cunningly to overthrow that most sacred ordinance which God himself hath established; and so is treasonable against God as well as against the king."

"And although tribute, and custom, and aid, and subsidy, and all manner of necessary support and supply be respectively due to kings, from their subjects, by the law of God, nature, and nations,



for King, Lords, and Commons passed the Act of 13 Car. II. cap. 12, in which, lest the revival of ordinary episcopal jurisdiction should by any possibility be supposed to confirm the Canons of 1640, they were expressly excluded. Thus they have no parliamentary sanction; nor have they the royal sanction which the compact of the Church with Henry VIII. and his successors required; for Charles the Second affixed his signature, and gave his approbation, to this Act; nor did he by any special exertion of prerogative stultify this proceeding, sanctioning as one estate of the realm, what he had repudiated in common with the other two. The Church also refrained from reviving these obnoxious defunct Canons; for though several efforts were made to induce the Convocation to consider them, and they were referred to the bishops several times for that purpose, nothing was done, and they were wisely allowed to lie quietly entombed; and were never further noticed, much less acted upon.

Yet these are the canons which Mr. Oldknow, and some other rash and ill-informed clergymen, are now appealing to, when admonished by their diocesans to refrain from superstitious ceremonies. Are they ignorant that other canons have been issued from time to time since the Reformation, and have either become defunct with the reigning monarch, or been superseded by subsequent canons, or been invalid for want of the approval of the Crown? Of this last class are the extraordinary set of Canons of 1606, which James the First had too much common-sense to sanction.\* Are all these to be

for the public defence, care, and protection of them; yet nevertheless subjects have not only possession of, but a true and just right, title, and property to and in all their goods and estates; and ought to have; and these two are so far from crossing one another, that they mutually go together for the honourable and comfortable support of both. For as it is the duty of the subjects to supply their king, so is it part of the kingly office to support his subjects in the property and freedom of their estates.

"And if any parson, vicar, curate, or preacher, shall voluntarily or carelessly neglect his duty in publishing the said explications and conclusions, according to the order above described, he shall be suspended by his ordinary, till such time as upon his penitence he shall give sufficient assurance or evidence of his amendment; and, in case he be of any exempt jurisdiction, he shall be censurable to his Majesty's commissioners for causes ecclesiastical.

"And we do also hereby require all archbishops, bishops, and all other inferior priests and ministers, that they preach, teach, and exhort their people to obey, honour, and serve their king; and that they presume not to speak of his Majesty's power in any other way, than in this Canon is expressed."

\* These extraordinary "Canons and

Constitutions," A. D. 1603 to 1610, were published in 1699 from the papers to Bishop Overall, who had been prolocutor to the Synod. The volume consists of more than three hundred quarto pages; the Canons being fenced in with long argumentative proofs, the historical facts of the Old Testament being turned into political propositions with much misplaced ingenuity. The book, after sleeping in manuscript till the Revolution of 1688, was published (twenty years after Overall's death) to serve a purpose. In the life of Overall a passage is extracted from Bishop Burnet, which we will copy; because it connects with the singular fact that it was this very book, published by Archbishop Sancroft to shew the unlawfulness of the Revolution, that reconciled Dr. Sherlock to it, and led him to take the oaths to the new government.

"Our Bishop (Overall) is known in England chiefly by his 'Convocation Book,' of which Burnet gives the following account: 'There was a book drawn up by Bishop Overall four-score years ago, concerning government, in which its being of a Divine institution was positively asserted. It was read in Convocation, and passed by that body, in order to the publishing of it, in opposition to the principles laid down in the famous book of Parsons the Jesuit, published under the name of Doleman;

revived? and is every Presbyter or Deacon at liberty to appeal to them, as if they were the living voice of the Church? On what ground would Mr. Oldknow urge any distinction between the Canons of 1606 and those of 1640? Will he say that the former were never sanctioned by the Crown? Neither have the latter been since the days of Charles the First, who was under the pressure of Laud's heavy hand. But he will say that he considers the Canons of 1640 as speaking the sense of the Church. But why more than those of 1606, which were passed by both houses of Convocation; and were never rescinded? whereas those of 1640 were so by the refusal of the Convocation of 1662 to have anything to do with them.

But the whole proceeding of the Tractarians, respecting these Canons, is preposterous; for what government, jurisdiction, order, or uniformity of faith or practice, can we have, if every clergyman is allowed to appeal from our recognized documents, from our Prayer-book, Articles, Homilies, and Canons, to what he calls "the Church Catholic," or to Articles or Canons which are not now in force? If Mr. Oldknow's diocesan were to command him upon his canonical obedience to do something enjoined by the Canons of 1606 or 1640, and not by those of 1603, he could in law and in conscience refuse, if he saw fit, and were not induced to comply on other grounds. Is it then seemly that he should urge against his bishop, what his bishop could not enforce against him? His bishop could not, for instance, force him to take the *Et Cetera* oath of the Canons of 1640.

But let us not be misunderstood respecting the Canons of 1603. Our argument has required us to show that they are the only Canons passed since the Reformation which have any force; those of the reign of Elizabeth expiring with her; those of 1606 never having had the royal sanction;\* and those of 1640, which were instantly

but king James did not like a Convocation entering into such a theory of politics, so he wrote a long letter to Abbot, who was afterwards Archbishop of Canterbury, but was then in the Lower house. By it he desired that no further progress should be made in that matter, and that this book might not be offered to him for his assent; there that matter slept. But Sancroft, archbishop of Canterbury, had got Overall's own book into his hands; so, in the beginning of this (king William's) reign, he resolved to publish it, as an authentic declaration that the Church of England had made in this matter; and it was published, as well as licensed, by him a very few days before he came under suspension for not taking the oaths (October 1689). But there was a paragraph or two in it that they had not considered, which was plainly calculated to justify the owning the United Provinces to be a lawful government; for it was there laid down, that when a change of government was brought to a thorough settlement, it was then to be owned and submitted to as a work of the providence of God; and part of king James's letter to Abbot related to this. But what gave this

book much consequence on its revival was, that the celebrated Dr. Sherlock acknowledged that he became reconciled to take the oaths to the new government, at the Revolution, by the doctrines above-mentioned in Overall's work."

\* As Overall's Convocation Book is not generally accessible, we will give a brief specimen of these extraordinary Canons of 1606, which, though they have not the slightest authority in the Anglican church, Mr. Oldknow might, with more shew of reason, refer to as expressing her voice, than those of 1640; since they were passed by both houses of Convocation in both provinces, and were never, like those of 1640, repudiated; for the proceedings in the Convocation of 1661, after the Restoration, were an authoritative and intentional, though tacit, repudiation. At that Convocation there was a zealous party of the old Laudean faction, especially in the Lower house; and as the king had granted his licence to the Convocation to make or revise Canons, these persons wished to avail themselves of the circumstances of the moment, which were

set aside by Parliament as illegal, never having been revived by royal authority, or by the Church, but on the contrary having been disallowed by the three estates of the realm in a solemn act of legisla-

highly favourable to the Church, to revive the defunct Canons of 1640, or as much of them as possible; and for this purpose they teased the house of Bishops by their applications, and a committee was appointed, but only to take into consideration the very guarded and limited question, "*quinam eorundem fuerunt, aut sunt, debite et idonee observandi et usitandi*;" to which, after full deliberation, they gave the most prudent answer—a silent negative; that is, they declined restoring them, or admitting that they either "are" or ever "were" *debite et idonee observandi*. Many of the leading members assuredly disapproved of them; and all moderate men must have foreseen that to restore them, even in a revised form, would be extreme folly, and would probably cause a fatal return of opposition to the church; yet it was not desirable to rend the Convocation at such a moment, and therefore the matter appears to have been allowed to drop, and the canons thus remained in their defunct condition. Indeed so careful was the Convocation to avoid in the slightest degree acknowledging these Canons to be any portion of the law of the Church, that when in its eighty-fifth session, it was called upon "by the direction of the Commons House of Parliament" to consider what was proper to be done "*de reverentia solenni inter liturgiæ publicæ celebrationem*," it took not the slightest notice of anything in the Canons of 1640 (no, Mr. Oldknow, not even of the seventh) but went back to those of 1603; and "*Major pars domus superioris convocationis in votis dedit, ut constitutio in libro constitutionum, sive canonum ecclesiasticorum, alias in anno Domini 1603, sub titulo 'De solenni reverentia inter liturgiæ publicæ celebrationem,' edit' et provis' dietæ Domui Communitatis Parliamenti præsentetur*." Mr. Oldknow had perhaps never heard of these matters; but then he should not have bandied ecclesiastical arguments with his bishop, who doubtless had. We owe much gratitude to the "*major pars Domus Superioris Convocationis*," that the Oldknows of that day did not once more overthrow the Church.

In selecting a short specimen from the Canons of 1606 we know not where to cull from, as they contain many hundred propositions woven together with much ingenuity, and containing many true and valuable, and many far-

fetched and doubtful, things. We will however select a few of the shortest.

"VI. If any man shall therefore affirm, either that the civil power and authority which Noah had before the flood, was by the deluge determined; or that it was given unto him again by his sons and nephews; or that he received from them the sword of his sovereignty; or that the said distribution did depend upon their consents, or received from them any such authority, as without the same it could not lawfully have been made; or that this power, superiority, and authority, and all the parts thereof, which Noah's three sons and their children had (as is before declared), did not proceed originally from God, or were not properly his ordinances, but that they had the same from the people, their offspring; he doth greatly err.

"VII. If any man shall therefore affirm, either that the priestly office, and authority ecclesiastical, which Noah had before the flood, was by that deluge determined; or that it was by the election of his offspring conferred again upon him; or, that Sem, Abraham, Isaac and Jacob, were neither priests, nor had any ecclesiastical authority, until they were chosen thereunto by their children and nephews; or that the priesthood and ecclesiastical authority were not the ordinances of God, for the governing and instructing of the church, according to the will and direction of God himself delivered and revealed unto them, as is aforesaid; he doth greatly err.

"VIII. If, therefore, any man shall affirm, that the said posterity of Noah's children did well in altering either the manner or form of civil government, which God had appointed, by bringing in of tyranny or factious popularity; or of the ecclesiastical, by framing unto themselves a new kind of priesthood or worship after their own humours; or that it was lawful for such as then served God, upon any pretence to have imitated their examples in either of those courses; he doth greatly err.

"IX. If any man, therefore, shall affirm, either that the uniting of the children of Jacob into one nation, or the severing of the civil and ecclesiastical functions (the prerogatives of birthright) from Reuben the first-born, and dividing of them from one person was made by themselves;

"X. Or that their servitude in Egypt was unjustly suffered to lie upon them

tion. But do we therefore consider that the Canons of 1603 are a sufficient or a faultless code of Church law? Very far from it. Many parts of these Canons have become obsolete by time, and others are set aside by various statutes; some things in them were not perhaps judicious even at the period of their enactment; and the obligation to conform to them, even upon the part of the clergy, is subject to considerable restriction. We will quote what is said upon this point by Archdeacon Sharp in his "Charges on the Rubrics and Canons," as cited and adopted by Bishop Mant in his "Notes on the Book of Common Prayer," under the head of the office for "the ordering of priests."

"As to the *Canons* to which we are not bound by any formal promise, but only by virtue of their own authority, I believe no one will say that we are bound to pay obedience to them all, according to the letter of them. For the alteration of customs, change of habits, and other circumstances of time and place, and the manner of the country, have made some of them impracticable; I mean prudentially so, if not literally. Others of them are useless and invalid on course, through defect of proper officers, and proper inquiries, to render them of force and effectual. And there are hardly any of them, but what have been upon extraordinary occasions dispensed with by our governors. And yet on the other hand that they are of very considerable authority appears from hence, that they are the standing ecclesiastical laws of the realm, the constant rules of the ordinaries' inquiries at their visitations, the grounds of presentments of delinquents and irregularities upon oath, and the foundation upon which ecclesiastical censures and judgments commonly stand.

"To the question, then, what measures of obedience we of the clergy owe to those Canons which respect our own behaviour or function, I answer, that in my own opinion there are *three sorts of dispensations* which will justify us in not strictly following the letter of the Canons, provided we always have an eye and regard to the general design of them.

"The first sort are formal and express dispensations from sufficient authority, which are good in law and conscience too.

"The second are particular tacit dispensations; that is, when the ordinary or other proper guardian or conservator of the ecclesiastical laws is known to be consenting in any special case, though he doth not signify such consent either by instrument or open declaration. And these I hold to be good in conscience, whatever they be in law.

"The third are general tacit dispensations, when the ordinaries or other spiritual judges, whose business it is to enforce discipline and rule, do appear, by a general and avowed neglect of putting the Canons in force, to agree and consent to their non-observance. That is to say, private clergymen do not seem to be bound to what their superiors in the church do not seem to expect or require of them; or which at least they do forbear by mutual agreement to enforce.

"These three kinds of dispensations seem to be good and justifiable, provided, as I said before, that there be a particular expediency in not adhering strictly to the letter of the canons, and the general and main design of the rules injoined in them be as well or better answered another way.

"The rules of direction which follow upon these observations are these two: which indeed not only respect the Canons, but several other statute laws yet in force. First, to adhere closely and strictly to the letter of them in all cases, where we cannot plead any of the three kinds of dispensations above-mentioned. Secondly, in all cases, where we can plead a dispensation from the letter, to answer the true intention of them some other way: and not to depart further from them than we have satisfactory reasons as well as leave to justify and war-

so long by Almighty God; or that they being his church, he left them destitute of such comforts of direction and instruction, as were necessary, those times considered, for their civil or ecclesiastical estate; or that the people took upon them the appointing of the heads of

their tribes and families, or the choice of their civil superiors, or of the priests; or that the example of those wicked kings may be any lawful warrant for any other king so to oppress the people and church of God; he doth greatly err."—(Overall's Convocation Book, pp. 8—14.)

rant us in doing. And by these two rules it will be no difficult thing to take the just measures of our obedience to every particular Canon or Statute, that relates to our function, habit, or conversation."

We adopt, with Bishop Mant, Archdeacon Sharp's opinion as our own; and with the restrictions which he mentions we do not think that any clergyman needs feel any conscientious difficulty in the matter of canonical obedience as respects the code of 1603; but as for that of 1640, we have no concern with it; and most ignorant and conceited is it for a callow young clergyman, when mildly reprehended by his diocesan for irregularity and self-willed proceedings, to prattle about his dutiful obedience to Laud's canons, which he chooses to follow by calling that an altar, which the Anglican canons call "a decent communion table," and by bowing towards it, whereas the Anglican canons direct only that he is to bow at the name of Jesus. What is to be the next step? Will our Tractarians tell their diocesans that, in order to repress Puritanism, they intend to urge their parishioners (in the language of the Declaration which Laud induced Charles I. to revive) to practise, on the Sunday afternoon, after service, "dancing, either men or women, archery for men, leaping, vaulting, or any other such harmless recreation; also May-games, Whitsun-ales, Morris-dances, and the setting up of May-poles, and other sports therewith used, so as the same be had in due and convenient time, without impediment or neglect of Divine Service;" only "barring from this benefit and liberty all such known recusants, either men or women, as will abstain from coming to Divine Service, being therefore unworthy of any lawful recreation after the said service, that will not first come to the Church and ærve God; and prohibiting in like manner the said recreations to any who, though they conform in religion, are not present in the church at the service of God before their going to the said recreations?" Happily, if any Tractarians should be disposed to revive such proceedings, they will not at present find a Laud to persecute the clergy, in High Commission court, for not complying with the requisition, or to choke a judge of the land with a pair of lawn sleeves for upholding the sanctity of the Lord's-day.\* If Mr. Oldknow should ask what we have now to do with the Book of Sunday Sports, or Laud's High-commission proceedings in enforcing it, we reply, just so much as we have to do with the Canons of 1640; and more as shewing the effect of substituting a religion of ceremonialism for spiritual service.

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\* Parliament had passed an Act for preventing gross profanations of the Lord's Day. Judge Richardson enforced that Act; which incensed Laud, and caused him to rail on the Judge so abusively at the Council table, that the Judge ran out, exclaiming that "he had been almost choked with a pair of lawn sleeves." Laud, to spite the Puritans, induced the King to issue the Declaration of Sports, setting up his prero-

gative against the Act of Parliament; and the clergy were compelled to publish the Declaration, under penalty of severe cognizance by the High Commission. Heylin, Laud's chaplain, calls this Declaration "a most pious and religious purpose," "a pious and princely act, nothing inferior to that of Constantine or any other Christian king or emperor."

## THE RENDING OF THE VAIL OF THE TEMPLE.

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To the Editor of the Christian Observer.

As nothing which tends to strengthen our inward conviction of the truth of our most holy faith can be otherwise than valuable, I venture to offer the following thoughts, in the hope that, in your judgment, they may possess that tendency.

Of all the striking emblems illustrating various points in the Christian economy, none appears to me more beautiful than that of the rending of the vail of the Temple. In what happy contrast does it place the glory of the new dispensation with the shadows of the old! What a fruitful source of cheering and grateful meditation to the believer! How was the awful unapproachable mystery of the Holy of Holies cleared up by that simple and apparently unmeaning act. Before, (at least in our apprehension) how awful, and almost forbidding, the approach to 'the great and terrible God,' by the intervention of an earthly High Priest: but now,

\*            \*            Henceforth no more  
Man pays his offerings at an earthly shrine,  
Nor needs the mediation of a man  
To make his vows acceptable to God.  
The type has passed away: He whom that type  
But faintly shadowed, has accomplished all,  
All that He left his glory to perform.  
'The work of man's redemption is complete,  
'Tis finished!            \*            \*            \*

\*            By this new and living way  
Access is open to the Throne of Grace;  
The Jew and Gentile, whether bond or free,  
The earthly monarch or the captive slave,  
The chief of sinners or the weakest saint,  
All are invited to come boldly there,  
With a true heart, in faith's assurancée firm,  
To worship God in spirit and in truth;  
There, where our Great High Priest for ever lives,  
The Mediator of his chosen race.

My object, however, is not to pursue this most interesting subject to its spiritual and animating fulness: I would rather invite some of your readers, who, from their office, can 'speak with authority,' to do this.

But, in pursuance of my chief object in offering this paper, I would ask if this subject does not contain a just internal evidence of the truth of Christianity.

1st, Is it conceivable that such an act as the rending of the vail could enter the mind of man? and

2nd, If it could and did, and supposing it in that case to be a fabrication, would the Evangelists, who forged it, have done so without one word of explanation of the emblem? Would they not rather have taken care that it should be pressed upon the attention of their followers? But not one word (that I am aware of) does either of them say in elucidation of it. It is left, by the Holy Spirit, to the Apostle Paul incidentally, though most beautifully, to explain it. I would humbly hope and pray that, if this be a just view of the circumstance, the Spirit of God may so impress it upon the minds

of others, that the effect hoped for in the opening sentence may be graciously and largely vouchsafed.

I may perhaps further remark, Does not this view also favour the authenticity of the Epistle to the Hebrews, (if indeed it needs favouring) for we can scarcely imagine that no part of Scripture would give any explanation of the event?

And now, may I be permitted to offer a few words in the way of application to the foregoing? How strongly does this subject condemn the Papist, and more than semi-papists, alas! among ourselves. For what was the vail rent? Was it for the object contained in the lines above? or, in other words, that

The mystic vail, that long concealed  
The mercy seat from mortal sight,  
Jesus has done away.  
To faith our God is now revealed  
Upon his throne, his people's light,  
Beaming with mildest ray.

Or was it only to exchange it for another vail, which 'the Church' (our new high priest according to their code) is to substitute for it? And she is to tell us when tears, and prayers, and penances, have been performed in sufficient quantity to enable her to lift the vail—to give us a warrant for a trembling hope of acceptance at the *stern justice-seat*, when sin has been committed after baptism—and when has it not? But, Sir, what believer in the plain unvarnished words of the Holy Scriptures, who has tasted of the precious gift, and the beauty and glory of their sayings, would turn again to such 'weak and beggarly elements?' We can make allowance for the poor Roman Catholic; for the force of education, and the enchainment of mind under which he has laboured from infancy; but for one who has had the light and life, and liberty, and glory of Gospel truth impressed upon his mind, it does indeed amaze us. Would not St. Paul sorrowfully address them in his language to the Galatians—especially ch. iii. vers. 1—3, "Who hath bewitched you? \* \* Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?"

I would, in conclusion, beg any one to read (in the Spirit) the passage alluded to from Heb. ch. x. (and how many others might be pointed out!) and compare it with all the sad, sad system of reserve, and sin after Baptism, and far worse dogmas 'whereunto they desire to bring us into bondage;' and then again to look at the picture, the lovely because true picture, contained in the well known lines of the poet Cowper:

"Oh how unlike the complex works of man  
Heav'n's easy, artless, unencumbered plan.  
No meretricious graces to beguile,  
No clust'ring ornaments to clog the pile;  
From ostentation, as from weakness, free,  
It stands, like the cerulean arch we see,  
Majestic in its own simplicity.  
Inscribed above the portal from afar,  
Conspicuous as the brightness of a star,  
Legible only by the light they give,  
Stand the soul-quick'ning words, BELIEVE AND LIVE."

## ON THE SERVICE FOR JANUARY 30.

*To the Editor of the Christian Observer.*

As January 30 will not recur on Sunday till the year 1848, there will be time enough before that coincidence to reconsider whether the Service for King Charles the Martyr should, or should not, be used on Sundays. I will therefore offer no remark to your reply last month to my inquiry, except that, in looking at some old Prayer-books, I find a comma after "used," which seems to separate the service from the fast; but the sealed books are the standard, and should be referred to. I only wish in all cases to keep to the rubrics.

SURRIENSIS.

\* \* Without referring to the sealed-books, we readily make SURRIENSIS a present of the comma. We have occasionally referred to copies of the sealed-books when we wished to ascertain a reading, and we have a strong impression that we once turned to this rubric, and found a comma after the word "used;" but if Surriensis thinks it worth while to ascertain the point, he may find a copy among the Records in the Tower of London, and another in the cathedral of his own diocese; and we can testify that at both those places, and generally in offices and libraries containing documents of reference, a proper introduction for an adequate object will ensure courteous attention. But the matter does not rest on a comma:—for the Act of Parliament, the facts of the case, the uniform practice of the Church, and the concurrence of all our ritualists, decide the question. No ritualist indeed (that we are aware of) discusses the matter, because no doubt had been raised about it; nor would there have been any query now, but for the mistake of an almanac-compiler. Probably the ambiguity of the punctuation, where the meaning is clear, led to the dropping of the comma, it having no business there; though, if it be in the sealed-books, there is no authority for altering it. But the sealed-books are not faultless, either in the punctuation, or always in the text; and the only wonder, considering the magnitude of the work to be performed, and the short time allowed for effecting it, is that we have upon the whole so excellent an exemplar. On the 25th of March 1661, Charles the Second, upon his Restoration, appointed twelve Bishops and ten Presbyterians, with nine assistants on each side, to consider the objections raised against the liturgy with a view to such alterations as might be thought desirable. The commissioners met several times at the Savoy, but to little purpose. Mr. Baxter's proposition for a "bran-new" liturgy of his own—and such a liturgy!—was a piece of ill-judged effrontery which nearly closed the door to conciliation. The Convocation met on the eighth of May; but it waited the result of the conferences of the Savoy commission before proceeding to the revision of the Prayer-book; so that it did not begin that work till the 21st of November; and on the 20th of December the task was completed. This rapidity may seem wonderful, when it is remembered that the alterations amounted, as Archbishop Tenison computed, to more than six hundred; many of them, however, being slight or only verbal changes,\* or items

\* One of these verbal alterations in the Marriage Service, may shew the amount of many others. We have heard clergymen remark that ignorant persons, in repeating the connubial promise, are apt to say "Till death us two part;" instead of "Till death us do part;" and they wish that the expletive "do" were omitted. The old reading was "Till death us *depart*," (that is,



of one class ; but some of them were of importance ; and had been the subject of frequent discussion. But the process was much abbreviated by the Episcopalians of the Savoy commission having specified what they wished to suggest or were willing to concede ; a printed Prayer-book thus corrected being laid before the Convocation, most of the members of which must have long studied the subject and made up their minds. The book, as subscribed by the members of the upper and the lower houses of Convocation, in both provinces, was presented to Parliament, and was accepted ; the secular legislature not adding to, or subtracting from, what the Church had agreed upon, but merely giving it the sanction of civil authority. (We mention this, as so much is said about the Church of England being only an Act-of-Parliament church.)

On the eighth of March 1562, the Act of Uniformity having passed, by which the revised Prayer-book was nationally acknowledged, and directed to be procured in every parish before the feast of St. Bartholomew of that year, the Convocation gave directions for printing it, and appointed Dr. Sarcroft supervisor of the press, and Scattergood and Gillingham correctors. Great pains were taken to make the impression accurate ; and the sealed copies were amended in the margin with a pen wherever a mistake was discovered ; but still it was impossible that no slight typographical error should occur ; and most futile were it to hinge a heavy matter upon a comma in a rubric (and that moreover in a service then first introduced, and therefore not revised in the same manner as the old offices). Some of the actual changes made in the sealed copies by the pen of the correctors, we could never account for. For instance, in the Act of Uniformity which is prefixed to the book, the word "subscribe" occurs very often ; but in one place (Sect. X.) where the typographer has printed, as throughout, "subscribe," the correctors have crossed out the word, and written in the margin "subscribable." Again, in Sect. XXVII., where the printer has given correctly "And that the *same*," meaning the Welsh Bible, the correctors have written in the margin "And that the *some*," which is nonsense. We suppose that these were clerical errors in the manuscript roll ; and that the correctors of the press did not think themselves warranted in allowing the printer to amend them ; yet in no Prayer-book which we happen to have examined do we observe these notable sealed-book marginal readings followed, as in strictness they ought to be. In the general Thanksgiving the print has the word "may" before

*separate, dispart*;) but in the list of "Exceptions" tendered to the commissioners, it was said that this word was "improperly used," and the commissioners conceded to propose its being altered to the present reading. The heads of the alterations in the Prayer-book may be seen in the Preface to the book itself ; and various particulars in the chief comments upon it, as Nicholls, Wheatly, Shepherd, and Bishop Mant ; or in the historians of the day, as Collier, Burnet, and Kennet ; or in numerous works on the Savoy Conference ; as "The Humble Petition of the Ministers," (Lond. 1661) ; "Account of the proceedings of the Commissioners of both Persuasions," (same date) ; and "Petition for Peace, with reformation of

the Liturgy," (same date). The Convocation did not adopt all the "concessions" which the episcopal commissioners were willing to admit ; as for instance changing "with my body I thee worship" to "with my body I thee honour ;" and in the Burial Service omitting the words "sure and certain." Some of the "exceptions" merited grave consideration ; but others were frivolous cavils ; as for example praying for "all that travel by land or water, &c." which it was proposed to turn to "those that travel, &c." The meaning was in effect the same ; and as to the objection that "we thus pray for pirates or for Guy Fawkes," the Scripture enjoins prayer for all men, and the worst men most need it.

“shew;” but the correctors have crossed it out with a pen, though the grammar seems to require it. Some of our Prayer-books adopt the printer's text, and others the correctors' amendment. In the Psalms, which profess to follow “the great English Bible set forth and used in the time of King Henry the Eighth, and Edward the Sixth,” there are many variations in the sealed-books from that translation; and in our current editions there are variations both from that translation and from the sealed-books. In all this there is nothing more than was almost inevitable; nor do all the errors and various readings amount to more than a very insignificant, and (in itself) unimportant fraction; but as the sealed-books are the legal standard, we notice the matter, as Surriensis happened to allude to those books.



BIOGRAPHICAL NOTICES OF ENGLISH RITUALISTS:—BINGHAM, WHEATLY, NICHOLLS, &c.

*For the Christian Observer.*

THERE is some good and some danger in the attention which has of late been directed to ritual matters. There is *good*, because the Church services which have been handed down from the early ages, though they became mixed up, as they flowed along the stream of time, with many impurities, were, at their fountain head, among the most evangelical and devout effusions of faith and piety, and were in the main the words of Holy Writ itself: *good* also, because our own Anglican offices embody the best portions of the ancient forms, and are, as a whole, probably the most comprehensive, scriptural, spiritual, and edifying liturgical series which any church ever enjoyed, and because it is of great importance that our clergy should thoroughly comprehend their spirit, and adhere even to their minuter observances, not only for the sake of due order and regularity, but for the welfare and stability of their flocks, and the confutation of gainsayers; for though “a little learning” may lead to cavils, an enlarged and clear view of inspired scripture as the standard, and of church history, ancient and modern, as an instructive comment on it, will shew the great value of such a liturgy as that of the Anglican communion, with its accompanying decent and useful rites and ceremonies. Yet, on the other hand, there is danger lest questions of ritualism should come to take the place of the weightier matters of God's law. There is danger of formalism, pharisaism, the neglect of scriptural truth, and the eating out of true godliness and spirituality; and there is the opposite danger of causing the weak in the faith to revolt from what is good and useful in itself, on account of its being blended with superstition and false doctrine; just as the semi-papistical notions of such men as Archbishop Laud caused the nation to recoil into Puritanism, and thus deprived it of the blessings of the Anglican Church.

It was in the anticipation of these two opposite classes of evils that we, many years ago, suggested the propriety of the institution of a liturgical professorship in our Universities; not in order that our academical youth might waste their zeal, as too many are now doing, in disputing about ceremonials; but that having acquired just and large views of ritual questions; and having traced the history of the visible church from the earliest ages in all its phases; they might come to see the just value of forms, so as rightly to discern between the

jewel and the casket, and neither to throw away the latter as though it were superfluous, nor to substitute it for the former, as though the jewel were made for the casket and not the casket for the jewel. We believe that had our young academics been duly informed upon these matters, they would not have been deceived, as many of them have been, by spurious pretensions to the revival of catholicity. It has been found, for the most part, that young men well trained to understand the Anglican system in its true spirit, have not revolted either to superstitious ceremonialism, or to bald dissenterism; but have discerned the scriptural sanction and practical excellence of the arrangements of the Church of England. The duties of such a professorship as we have supposed would not, of course, be confined to bare ritualism, but would be connected with dogmatic theology, ecclesiastical history, and pastoral duty; for all these are necessary, in order to understand aright the system of the Anglican communion.

The Protestant Church of England has been peculiarly rich in authors who have treated ably on all these subjects; and not least so in its ritualists, whether those who have investigated the liturgies and solemnities of the Church of Christ from the beginning, or those who have devoted their chief attention to our own branch of it, especially in the exposition, both critical and hortatory, of our Book of Common-prayer. Our peculiar circumstances led our divines to studies of this nature. They had to defend us against the Romanist, who treated us as innovators and corrupters. They had also to defend us against those ultra-reformers who, in rejecting much that was evil, stripped off the garment so rudely as to tear away much that was good. They had further, and chiefly, to employ the apparatus in their hands for the benefit of our own members:—to resolve doubts, to explicate difficulties, to unfold doctrine, to enforce duty, to set forth privilege, to promote edification, and to glorify God. Our Liturgy, our Articles, and our Homilies, in subordination to Scripture, furnished them with an ample variety of valuable materials; and though many of the comments upon them have been chiefly technical, yet even these have their use, as furnishing instruction which may be employed for edifying purposes. We do not think that a clergyman needs be a worse theologian, or a less spiritually-minded Christian, or a less zealous and affectionate pastor, for being reasonably well-read in canonical, liturgical, and ritual questions; and in these days such knowledge, well applied, is especially serviceable for checking the encroachments of a pseudo-catholicity.

A well arranged digest of the writings of our chief English ritualists would be a useful hand-book for the younger clergy; or rather we would wish to see a compendium of the results of their labours, with a brief analysis of their respective publications, so as to shew what each added to the common stock, in order that the student might be able to know where to refer with facility for particulars upon any liturgical question which came before him. Such a work needs not be very voluminous, if it were merely a text-book of ritual and ecclesiastical information, and not of dogmatic or hortatory theology. Assuredly we are not undervaluing these higher matters; but we are now speaking of a hand-book for a special object. Wheatly's "*Rational Illustration*" gives much information in a moderate compass. The volumes of Dr. Nicholls and Bishop Mant are much larger, as they are not confined to technical ritualism, but em-

body the whole Prayer-book, and include a devotional commentary. Dr. Comber's "Companion to the Temple" is professedly "a help to devotion," and is only incidentally ritual. Shepherd's "Critical and Practical Elucidation" is a very useful work; but as it did not supersede Comber or Nelson in the "practical" department, so neither did it Nicholls or Wheatly in the "critical." Bishop Mant's "Notes" also include both departments, and contain a large portion of collected rubrical exposition; but the work labours under the radical defect of being merely a series of detached extracts, so that though the passages quoted must be understood to speak the views of the compiler, there is wanted a pervading master-mind working out a definite plan. If Dr. Mant, under each particular, had produced the leading points of fact, or the arguments for and against this or that conclusion, either summing them up, or leaving the reader to form his own judgment, he would have produced a more satisfactory work than by giving desultory citations.

From our own Prayer-book we turn to the general ritualism of the Christian Church, including its antiquities. In this wide range Romanism has produced many learned and laborious writers; at the head of whom must be placed Cardinal Baronius, whose "Ecclesiastical Annals," notwithstanding their Vatican spirit, and their many errors and misrepresentations (his co-religionist Holstein offered to point out "eight thousand falsities") are an invaluable and inexhaustible record of facts. Continental Protestantism is rich in similar lore, from the Magdeburgh Centuriators to the recent laborious "Christian Archæology" of Augusti, published in Leipsic in twelve volumes. But our own learned and indefatigable Bingham is a host in himself; and his "Origines Ecclesiasticæ" place him in the very highest rank of writers of this class; and prove, according to his own remark, that much may be effected by an individual even of weak health, and not favourably circumstanced for procuring books, who resolutely and perseveringly devotes himself to a great undertaking. Among living liturgical authors, the Rev. W. Palmer has exhibited much ecclesiastical erudition and laborious research in his "Antiquities of the English Ritual;" though we grieve to say, that, like many other ritualists, he lays undue stress upon forms and ceremonialism; and writes as though an antique precedent were in itself a valid argument; and that, in order to be right in doctrine and practice, we have only to ask what was believed or done of yore; by Fathers and Councils. Hence arises much superstition, and a tendency to refer to the traditions of men rather than the revealed word of God; and it is because we perceive this, and deeply lament it, that we wish to see the exploration of Christian antiquity, and the study of ritualism, whether Anglican or ecumenical, placed upon a scriptural basis, so as to retain whatever is orderly and edifying; without overlaying the spiritual temple with meretricious ornaments, or sacrificing evangelical truth to sacramental formalism. We should not speak honestly if we said that our own chief ritualists and ecclesiastical antiquaries have in general exhibited clear views of scriptural truth, in relation to the sacraments, the doctrine of justification, and several other momentous topics; and hence perhaps the notion sometimes insinuated, if not expressed, that our Articles and our Prayer-book do not well cohere; and that the clergy have to take their choice between them. It is time that this injurious association should be

broken; and that the people should be taught that forms are not necessarily formalism. The body of clergymen popularly called "Evangelical," are now, and have for many years been, and indeed, with some exceptions, always were, attached and consistent Churchmen; but they have for the most part been so fully occupied in active duties, as not to find much leisure or inclination for studies not of the most pressing importance; and hence, though sound scriptural divines, they have not always been profound ecclesiastical scholars. We do not mean that they were not as well-read in these matters as most of their neighbours—we think they were;—but still those whose works the Anglican student must apply to for the kind of information we are writing of, have been chiefly of another class; and hence we are persuaded have arisen some misconceptions respecting our rites and services; for instead of being best understood and most lucidly explained upon any system approaching to that of the Oxford Tracts, their beauty and excellence cannot be truly set forth but by the most spiritual interpretation.\* And so also in examining the opinions and rites of the Church in early ages, it is necessary to keep in prominent view the Scriptures of infallible truth; lest we confound human fancies with sacred verities. Mr. Riddle, in his "Manual of Sacred Antiquities" (published in 1839), in giving "An account of the constitution, ministers, worship, discipline, and customs of the ancient church, particularly during the third, fourth, and fifth centuries," has been careful, both in his preface and his text, to point out various mistakes, corruptions, and wrong customs, which began to grow up in very early times. His volume will be found eminently serviceable to academical students. It is not compiled from Bingham, but chiefly from the recent work of Augusti, and some other continental authors; and it contains a classified catalogue of several hundred writers upon Christian Antiquities and Ritualism; but as the list is taken from foreign sources, it is not so rich in English books as it should be.

It has occurred to us that a few biographical notices of some of our English ritualists, both those who have commented chiefly on our own Book of Common-prayer, and those who have taken the larger range of ecclesiastical antiquity, may be interesting to those of our readers who have not ready access to larger narratives. We will therefore subjoin, in our present Number, some memorials of

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\* We might illustrate this remark even in matters of very minute detail; for almost every rite will bear various interpretations, according as the system to which it is referred is spiritual or ceremonial. For example, Dissenters sometimes object against the rubric which directs that if any of the consecrated bread and wine be left it shall not be carried out of the church, but be reverently eaten and drunk immediately after the blessing, that it encourages superstition, by making too much of material elements, and sanctioning the notion that by consecration they have acquired some sacramental change, and must not be profaned by being removed beyond sacred precincts. Whereas it

was to prevent abuse and superstition that this rubric was put forth. The Romanists reserve the wafer, (which they call the Host, *hostia*, a victim sacrificed); they regard it as their God; they worship it; they carry it through the streets in procession; and the people consider it a charm to ward off infection, to heal the sick, and to extinguish conflagrations. The Anglican rubric prevents all such superstitions; the bread and wine are bread and wine still, and nothing more; they are not to be carried away, but to be eaten and drunk as soon as the service is over; thus equally guarding against irreverent associations and fanatical practices.

Bingham, Wheatly, and Nicholls, all of whom flourished in the early part of the last century, and whose volumes have long been the chief manuals in use in their respective departments—Bingham on Catholic ritualism, and Wheatly and Nicholls on the Anglican as a branch of it. In another Number we may mention a few English ritualists of the preceding century, as Overall, Cosins, Sparrow, and Comber. We might easily double or triple the list, but this would lead us into too wide a range; and it would not be easy to draw a line, as hundreds of Anglican writers have touched upon liturgical subjects. The best catalogue which we have seen, is that of Bishop Mant, prefixed to his Notes on the Prayer-book; and as some of our readers who may wish to refer to it, may not have it within reach, we will transcribe it; only premising that the majority of the writers cited by the Bishop do not come within our present range; for some are canonists, not ritualists, though they impinge upon ritual questions, as Dr. Burn and Bishop Gibson; some are writers of small account, or are cited only for a particular passage; and some are not ritualists at all, but commentators or sermon-writers. But we will not undertake the invidious task of weeding the list, and therefore present it entire.

ALPHABETICAL LIST OF AUTHORS WHOSE WORKS ARE CITED IN  
BISHOP MANT'S COMMON PRAYER-BOOK.

- Andrewes, L., D.D., Bp. of Winchester : Notes subjoined to Nicholls.  
 Barrow, I., D.D., Master of Trin. Col., Cam. : Obedience to Spiritual Guides.  
 Bennet, T., D.D., R. of St. James's, Colchester : On the Common Prayer and Articles.  
 Beveridge, W., D.D., Bp. of St. Asaph : On the Institution of Ministers.  
 Bisse, T., D.D., Canon of Hereford : Beauty of Holiness.  
 Brewster, J., R. of Egglecliffe, Durham : Acts of the Apostles; and Ordination Services.  
 Burkitt, W., V. of Dedham, Essex : Exposition of New Testament.  
 Burn, R., D.L.L., Chancellor of Carlisle : Ecclesiastical Law.  
 Burnet, G., D.D., Bp. of Salisbury : On the Thirty-nine Articles.  
 Cleaver, W., D.D., Bp. of St. Asaph : On the Origin of Creeds.  
 Clutterhuck, J., Gent. : Vindication of the Liturgy.  
 Collis, T., Rector of Beaconsfield : Rubrick of the Church of England.  
 Comber, T., D.D., Dean of Durham : Companion to the Temple; and Discourses on the Common Prayer.  
 Cosins, J., D.D., Bishop of Durham : Notes subjoined to Nicholls.  
 Dodwell, W., D.D., Archdeacon of Bath : Athanasian Creed Vindicated.  
 Gibson, Edmund, D.D., Bp. of London : On Psalmody and the Lord's-Supper.  
 Hall, J., D.D., Bp. of Norwich : Contemplations and Paraphrase.  
 Hammond, H., D.D., Canon of Christ Church : Commentary on the Psalms.  
 Hole, M., D.D., Rector of Exeter Col., Oxford : Discourses on the Liturgy.  
 Hooker, R., Master of the Temple : Ecclesiastical Polity Book, 5.  
 Horne, G., D.D., Bp. of Norwich : Sermons; and Commentary on Psalms.  
 Horsley, S., D.D., Bp. of Asaph : Translation of the Psalms.  
 Kennet, B., D.D., Fellow of C. C. C., Oxford : On the Apostles' Creed.  
 King, W., D.D., Abp. of Dublin : Inventions in the Worship of God.  
 King, P., Lord Chancellor of England : History of the Apostles' Creed.  
 L'Estrange, H., Esq. : Alliance of Divine Offices.  
 Lowth, R., D.D., Bp. of London : English Grammar.  
 Nelson, Robert, Esq. : Festivals and Fasts.  
 Nicholls, W., D.D. : Comment on the Common Prayer.  
 Ostervald, J., of Neufchatel : On the Books in the Bible.  
 Overall, J., D.D., Bp. of Norwich : Notes subjoined to Nicholls.  
 Patrick, S., D.D., Bp. of Ely : On the Psalms; and Christian Sacrifice.  
 Pearson, J., D.D., Bp. of Chester : Exposition of the Creed.  
 Poole, M. : Annotations on the Psalms.  
 Porteus, B., D.D., Bp. of London : Lectures on St. Matthew.  
 Pott, J., Archdeacon of London : Sermons throughout the Year.

- Rogers, T., Wakefield : On the Morning Service.  
 Sandford, D., D.D., Bp. of Edinburgh : Epistles in Passion Week.  
 Secker, T., D.D., Abp. of Canterbury : Sermons ; Lectures on the Church Catechism ; and Instructions to Candidates for Orders.  
 Sharp, T., D.D., Archd. of Northumberland : Charges on the Rubrick and Canons.  
 Shepherd, J., Vicar of Pattiswick : Service of the Church of England.  
 Sparrow, A., D.D., Bp. of Norwich : Rationale of the Common Prayer.  
 Stack, R., D.D., Trin. Col., Dublin : Lectures on the Acts.  
 Stanhope, G., D.D., Dean of Canterbury : Paraphrase of Epistles and Gospels.  
 Taylor, J., D.D., Bp. of Down : The Great Exemplar.  
 Tomline, G., D.D., Bp. of Lincoln : Elements of Christian Theology.  
 Travell, F., R. of Slaughter, Gloucester : On the Psalms.  
 Veneer, J., R. of St. Andrew's, Chichester : On the Common Prayer, and Articles.  
 Vincent, W., D.D., Dean of Westminster : Sermons on the Creeds.  
 Wake, W., D.D., Abp. of Canterbury : On the Church Catechism.  
 Waldo, P., Esq. : Commentary on the Liturgy.  
 Waterland, D., D.D., Arch. of Middlesex : Hist. of Athanasian Creed.  
 Welchman, E., Arch. of Cardigan : On the Articles.  
 Wheatly, C., Vic. of Brent, Herts : On the Book of Common Prayer.  
 Wilson, T., D.D., Bp. of Sodor and Man : Introduction to the Lord's Supper.  
 Yardley, E., D.D., Arch. of Cardigan : On Baptism and Confirmation.

Of the author of the "*Origines Ecclesiasticæ*," the memorials in the "*Biographia Britannica*," Lempriere's "*Universal Biography*," and similar works, are very scanty ; nor was any fuller memoir of him published till his great grandson, the Rev. R. Bingham, furnished materials towards a more adequate account for Chalmers's edition of the "*General Biographical Dictionary* ;" and the same narrative is given, with some additions, in the life prefixed by him to his grandfather's collected works, published in 1821—1829 ; and also in the edition published in 1840.

Joseph Bingham was the son of Mr. Francis Bingham, a respectable inhabitant of Wakefield in Yorkshire. Joseph was born at that place in 1668. He learned the first rudiments of Grammar at a school in the same town, and in 1684 was admitted a member of University College, Oxford. Though he by no means neglected the writers of Greece and Rome, yet he employed most of his time in diligently studying the Fathers. He took the degree of B.A. in 1688, and in 1689 was elected Fellow of his college. His election was attended with flattering marks of honour and distinction. In 1691 he was created M.A. ; about four years after which a circumstance occurred which eventually occasioned him to leave the University. Being called on to preach before that learned body, he resolved not to lose the opportunity thus afforded of evincing publicly his intimate acquaintance with the opinions and doctrines of the Fathers, and of displaying his zeal in defending what he considered to be their use of the word "Person," as applied to the Holy Trinity, in reply to a statement which had been made from the pulpit of St. Mary's. This sermon drew a heavy censure on the preacher from the ruling members of the University, who charged him with having asserted doctrines impious, heretical, and contrary to those of the Catholic Church. This censure was followed by other charges in the public prints, namely, those of Arianism, Tritheism, and the heresy of Valentinus Gentilis. The contention ran so high, that in 1695 he found himself under the necessity of resigning his fellowship, and withdrawing from the University. His great grandson says : "How wholly unmerited these accusations were, not only appears from the sermon itself, now in the possession of the writer of this article, but

also from the whole tenour of his life and writings, constantly shewing himself in both a zealous defender of what is called the orthodox notion of the Trinity."

About this time Mr. Bingham was presented, without any solicitation on his part, by Dr. Radcliffe, to the rectory of Headbourne-Worthy, near Winchester,—a living valued at that time at about one hundred pounds a year. Within a few months after his settling there, being called upon to preach at a Visitation held in the Cathedral of Winchester, he seized that opportunity of pursuing the subject which he had begun at Oxford, and of exculpating himself from the charges which had been brought against him. He followed up this sermon with another, some time after, at the same place, on the same subject; and he prepared both these, with his Oxford discourse, for publication; but did not execute that design.

About six or seven years after he had taken up his residence at Worthy, he married Dorothea, a daughter of the Rev. R. Pockocke; and before he had any other preferment than the small living above mentioned, he became the father of ten children. The rapid increase of his family, with so narrow an income to maintain it, bore heavily upon him; but he did not allow it to depress his spirits, or impede his studies. On the contrary, he appears to have applied to his literary pursuits with a closer and more persevering industry; so that in the course of what cannot be considered a long life, he was enabled to complete, in this country retirement, besides several other works, his learned and laborious "*Origines Ecclesiasticæ, or the Antiquities of the Christian Church,*" closely printed in ten volumes in octavo, the first volume of which was published in 1708, and the last in 1722. Of the difficulties with which he had to contend in the prosecution of his labours, he frequently speaks in such terms as cannot but excite sympathy and regret. He tells us that he had to struggle with an infirm and sickly constitution, and that he constantly laboured under great disadvantages for want of many necessary books, which he had no opportunity to see, and no ability to purchase. At the same time he does not omit to express his gratitude to Providence, which had so placed him, that he could have recourse to the very excellent select library of the Cathedral Church of Winchester, bequeathed by Bishop Morley; though even that was deficient in many works to which he had occasion to refer; and yet when we turn to the index of authors at the end of his work, we cannot but be astonished at the vast number of books which he appears to have consulted. To such straits was he driven for want of books, that he frequently procured imperfect copies at a cheap rate, and employed a part of his valuable time in the tedious task of transcribing the deficient pages; instances of which are still in being, and are memorials of his indefatigable industry.

In 1712, Sir Jonathan Trelawny, at that time Bishop of Winchester, was pleased to collate him to the Rectory of Havant, near Portsmouth, as a reward for his diligent and useful labours. This preferment, with the sums he was daily receiving from the sale of his works, seemed in some measure to have removed the narrowness of his circumstances, and to promise a comfortable maintenance for his numerous family; but this pleasing prospect speedily disappeared: for he lost almost, or quite, the whole of his hardy earned gains in 1720, by the bursting of the South Sea Bubble. Yet such was the



tranquillity of his disposition, that he still continued his studies without intermission almost to the very end of his life; for though but a few months elapsed between the publication of the last volume of the "Origines" and his death, that short time was employed in collecting materials for other laborious works, and in making preparations for a new edition of the "Origines." With this view he inserted many manuscript observations in a set which he preserved for his own use, and which came into the possession of his great grandson.

But from this and his other employments he was cut off by death. His constitution, which was always weak and delicate, could not but be much impaired by so unremitted a course of laborious study, and a life wholly sedentary and recluse, which brought on at an early period the symptoms and infirmities of a very advanced age. The approach of his dissolution being clearly visible both to himself and his friends, it was settled between the then Bishop of Winchester (Dr. Trimnell,) and himself, that he should resign *Havant* to enable his Lordship to appoint some friend of the family to hold it, till his eldest son, then about twenty years of age, could be collated to it. As this, however, was not carried into execution, it is probable that his death came on more hastily than had been expected, and prevented Dr. Trimnell from giving him, as he fully intended, the first vacant prebend in Winchester. His great grandson mentions a coincidence which Chalmers has omitted; that the Bishop's intention was "doubly prevented by death," himself and Bingham having expired on the same day, Aug. 17, 1723.

This worn-out good man was said to have died of old age, though he was only in his 55th year. His body was buried in the churchyard of *Headbourne-Worthy*; but, as he had frequently expressed a dislike to monuments and pompous inscriptions, no tablet was erected to his memory.

At the time of his decease only six of his ten children, two sons and four daughters, were living. These, with their widowed mother, were left in very contracted circumstances. Mrs. Bingham was therefore induced to sell the copy-right of her deceased husband's writings to the booksellers, who immediately republished the whole of his works in two volumes in folio, without making any alterations whatever; and though the eldest son undertook the office of correcting the press, he did not insert any of the manuscript additions which his father had prepared; as he was then so very young, that he probably had not had an opportunity of examining his father's books and papers sufficiently to discover that any such preparations for a new edition had been made. Of the four daughters, one married a gentleman of Hampshire; the other three died single. The second son, George, was a young man of great promise, and Archbishop Potter took him under his patronage; but he died at college (*Corpus Christi, Oxford*) at the immature age of twenty-two years, by illness occasioned by over-application to his studies. Mrs. Bingham died in very advanced age, in Bishop Warner's College for clergymen's widows, at *Bromley, in Kent*, in 1755.

Of such importance were the works of this eminent writer esteemed in foreign countries, that they were all translated into Latin by *Grischow, a divine of Halle, in Germany*, eleven vols. 4to., 1724—38, and were reprinted in 1751—61; but the author did not live to wit-

ness this testimony of public approbation. His biographer, however, remarks: "It may not be amiss to observe how frequently it occurs that the merits of an eminent ancestor derive honour and emolument on his posterity. It is presumed that the character of the person whose life we have been writing, was the means of procuring the living of Havant for his eldest son; and the late learned and excellent Bishop of London, Dr. Lowth, expressly assigned that reason for bestowing a comfortable living on his grandson. 'I venerate' (said he in a letter which conveyed the presentation) 'the memory of your excellent grandfather, my father's particular and most intimate friend. He was not rewarded as he ought to have been; I therefore give you this living as a small recompence for his great and inestimable merits.'"

The following is the character given of Mr. Bingham by his biographer: "His temper, on all common and indifferent occasions, was mild and benevolent; and to these he united great zeal in the cause in which he was engaged. Though his passions were so wholly subject to the guidance of religion and virtue, that no worldly losses were sufficient to discompose him, yet whenever he believed the important interests of the Church to be in danger, he was always eager to step forth in its defence."

Besides his great work, the "Origines," Mr. Bingham wrote, 1. "The French Church's Apology for the Church of England; or the Objections of Dissenters against the Articles, Homilies, Liturgy, and Canons of the English Church, considered, and answered upon the principles of the Reformed Church of France;" a work chiefly extracted out of the authentic acts and decrees of the French national Synods and the most approved writers of that Church, 1706, 8vo.;—2. "Scholastical History of the practice of the Church, in reference to the administration of Baptism by Laymen, Part I." 1712, 8vo.;—3. "A Scholastic history of Lay-Baptism, Part II. with some considerations on Dr. Brett's Answer to the first Part," 8vo.;—4. "A Discourse concerning the Mercy of God to Penitent Sinners; intended for the use of persons troubled in mind; being a Sermon on Psalm ciii. 13." His Oxford Sermon, and the two sermons in continuation of it, are added to the last two editions of his collected works. We are not concerned to defend his patristical views, and such speculations were more elaborate than solid; but we see no reason for charging him with any leaning to Arianism or kindred heresies.

Of the personal narrative of the Rev. Charles Wheatly not much is preserved, nor does there appear to have been much to record. He was born in 1686, in Paternoster-row, London. His father was a reputable tradesman; and his mother, whose maiden name was White, was a lineal descendant of Ralph, brother to Sir Thomas White, founder of St. John's College, Oxford, where Mr. Wheatly afterwards claimed a fellowship. He was educated at Merchant Taylors' School, under the care of Dr. Shorting; whence he proceeded, in 1706, to St. John's, Oxford, and in the following year was admitted to a fellowship as of founder's kin. Soon after taking his Master's degree, in 1713, he resigned his fellowship, and married a Miss Findall. Not long after he removed to a curacy in London, and, in 1717, was chosen Lecturer of St. Mildred's in the Poultry. He was afterwards presented by Dr. Astry, treasurer of St. Paul's, to the vicarages of Brent and Furneaux Pelham, in Hert-

fordshire ; at which last place he built, at his own expense, a vicarage-house, and as his livings lay contiguous, he supplied them both himself. Having procured several benefactions for them, he obtained their augmentation from Queen Anne's Bounty, and as a farther increment left them at his death £200. He spent the last fourteen years of his life at Furneaux Pelham, and died there of a dropsy and asthma, May 13, 1742. He left some valuable books and MSS. to the library of St. John's College.

Of his works, his "Rational Illustration of the Book of Common Prayer," published in 1720, has gone through numerous editions, and is too well known to require notice. He wrote also "A Viudication of the 85th Canon;" "Christian Exceptions to the plain account of the nature and end of the Lord's Supper;" "Private Devotions at the Holy Communion;" and "The Nicene and Athanasian Creeds, so far as they are expressive of a co-equal and co-eternal Trinity in Unity, and of perfect Godhead and manhood in one only Christ, explained and confirmed, &c., in eight sermons, preached at Lady Moyer's Lecture, in the years 1733 and 1734." After his death three volumes of his "Sermons," 8vo., were published in 1746 by Dr. Berriman.

We now turn to Dr. William Nicholls. For general technical information, Wheatly's work is the more useful, being condensed, and not accompanied by a paraphrase ; but that of Nicholls gives a vast body of liturgical, rubrical, and historical matter not noticed by Wheatly ; though it is not always easy to know where to find it in a large folio unindexed volume and Supplement, especially in the desultory notes from Andrews, Overall, Cosins, and Mills.

The only memoir which we can discover of this learned and laborious ritualist is a brief notice of him in the multitudinous collections of that indefatigable literary veteran John Nichols (no relative—and the names are not spelt alike) whose *Life of Bowyer, Literary Anecdotes*, and his nearly fifty years' labours in the *Gentleman's Magazine*, have secured from oblivion almost all that is known of the personal history of hundreds of eminent men, whose names adorn the last century. Chalmers's biographical account of Dr. Nicholls is taken entirely from the "*Literary Anecdotes*."\*

\* We mean no disrespect to that venerable biographer ; for if anything had been extant that suited his purpose, Alexander Chalmers was not the man to have allowed it to elude him for want of laborious and well-directed research. We witnessed with astonishment the vast masses of materials, in print and in manuscript, which he had collected for a future edition of the "*Biographical Dictionary*," and which, if adequately made use of, must have swelled the 32 volumes to at least 50. Yet firm, patient, and persevering as he still was, even in old age, he seemed, we thought, painfully oppressed with the accumulating magnitude of his task. In an interview with him not long before his death (in 1835), on our pointing to his loaded shelves, he said, "Yes ; I cannot keep pace with the great men—they die too fast for me ;—there is

Wilberforce now gone ;"—and then the conversation turned upon Lord Teignmouth, H. More, and some others whose names would have adorned another edition of his great work had he lived to complete it, and the booksellers ventured to publish it. We believe he had advanced in his revision and additions as far as the letter D.

We do not cease to lament that this indefatigable biographer of other men should have lacked a biographer himself ; and more especially as some things might be mentioned of him which are infinitely more important in that world which he has now reached, than the literary celebrity which he possessed in this. The late apostolical Mr. Wilkinson—himself then eighty years of age, and the father of the University of Oxford—told us that Chalmers had regularly for three-and-thirty years, even

William Nicholls was the son of John Nicholls of Donnington, in Bucks, an eminent counsellor. He was born in 1664, and was educated at St. Paul's School, London, whence, in 1679, he went to Magdalen Hall, Oxford. He removed afterwards to Wadham College, where he took the degree of B.A. in 1683; but being

in his busiest times, attended the Tuesday morning service at St. Bartholomew's church, from the day Mr. Wilkinson commenced the Lecture there. He was also a constant worshipper twice on the Lord's-day, at the Hospital at Hoxton, where Mr. Wilkinson officiated, till the Hospital was pulled down in 1823; and a regular and devout communicant. Mr. Wilkinson added — we remember his words — "He was shy of speaking to me of his religious experience;" but he believed that he thought and felt more than he uttered; and our still living venerable friend, the Rev. Josiah Pratt, Rector of St. Stephen's Coleman-street, whose ministry he attended with much profit after Askes' Hospital was pulled down, informed us that in his later years he was less reserved than formerly in speaking on religious subjects. He had been educated in the bosom of the Church of Scotland, and held the doctrines of the Assembly's Catechism. Though often thrown among literary men of sceptical principles he always contended for the faith, and was "as a saviour's child" sitting at the foot of his Saviour's cross.

We will add, in brief, a few dates and facts respecting him. His father, John Chalmers, was a printer at Aberdeen. He was a man of learning; and he came of a respectable and esteemed stock, his grandfather having been Professor of Divinity in the Marischal College. He set up the first newspaper in Aberdeen. Mr. Wilkinson once related to us, with much grave humour, an anecdote concerning him, which he had heard from his son Alexander. The following is the substance. The worthy typographer was a royalist, and at the period of the rebellion, in 1745, had printed a manifesto for the Duke of Cumberland; and in consequence of which the rebels coming to Aberdeen went about shouting out for "that rascal Chalmers." They attacked his house, which he had fortified; and at length forced their way, and rushed up stairs. He threw himself down from a window, and broke his arm; but seizing a horse, he rode away. Coming to a public-house some miles from Aberdeen, he entered, and found a party of the Pretender's soldiers; but with perfect coolness he told them that he had come from Aberdeen, and that their friends were in possession of the town; and

he asked them if they had seen "that rascal Chalmers," who had made his escape. They replied that they had not; but falling down on their knees, and drawing out their dirks, they vowed they would plunge them into his heart if they caught him. They were very kind to their zealous visitor, and dressed his arm; and away he went, telling them he made no doubt he should soon find out "that rascal Chalmers."

Alexander Chalmers was born at Aberdeen in 1759. His mother was Susannah Trail, a daughter of the pastor of Montrose. The name of Trail is well-known to the readers of Scottish divinity; and Chalmers's mother appears to have been worthy of her race. Her son Alexander left Aberdeen in 1777, and never revisited it. He had obtained an appointment as a surgeon in the West Indies, but having proceeded to Portsmouth to set sail, he altered his plan, and determined to settle in London. We never heard the particulars, but believe that his intended appointment had something to do with the slave-trade, and that he revolted from it. He now became an author by profession; and wrote much in various periodical publications, especially the Gentleman's Magazine and Critical Review; and he aided his friend Perry in the Morning Chronicle, and at one time edited the Morning Herald. No man ever edited so many works for the booksellers. His labours were gigantic. His Steevens's Shakspeare; his British Essayists, with prefaces historical and biographical; his English Poets; and many other of his numerous publications and compilations, were very onerous tasks; but most of all, his edition of the "General Biographical Dictionary." He enlarged that work from fifteen volumes to thirty-two, containing from nine to ten thousand memoirs, adding 3934 new lives, and re-writing 2176 of the old ones. The work is the most faithful, comprehensive, and valuable record of its kind ever published in any language. He stated in 1816 that it had been carried on "Amidst many personal vicissitudes, and many privations, some of the most painful kind, without the least interruption, to the thirtieth volume;" but he added, with his characteristic serenity and contented spirit, that, amidst all, "I have been cheered by the approbation of many whom it is desirable to please,

admitted Probationer-fellow of Merton College, he completed his degree of M.A. there in 1688. About that time he entered into Holy Orders, became Chaplain to Ralph Earl of Montague; and, in 1691, Rector of Selsey, near Chichester, in Sussex. He was admitted B.D. in 1692, and D.D. in 1695.

This is all that Nichols and Chalmers have been able to glean of his personal history, except a melancholy letter written at the close of life after his diligent and useful labours, with a bare notice that he died in April 1712—at what place is not mentioned—and was buried at St. Swithin's church. The following is the letter. It is addressed to the Earl of Oxford.

"May it please your Lordship,

*"Smith Street, Westminster, Aug. 31, 1711.*

"I was in hopes that her Majesty would have bestowed the prebend of Westminster upon me, being the place where I live, and that I might be nearer to books to finish my work on the *Liturgy and Articles*, for which she was pleased to tell me with her own mouth, she would consider me. My good Lord, I have taken more pains in this matter than any divine of our nation, which I hope may bespeak the favour of a Church-of-England ministry. Therefore I most humbly beseech your Lordship for your interest for the next prebend of that church (if this be disposed of) that shall be void; for if I had merited nothing, my circumstances want it. I am now forced on the drudgery of being the Editor of Mr. Selden's books, for a little money to buy other books to carry on my liturgical work. I have broken my constitution by the pains of making my collections myself throughout that large work, without the help of an amanuensis, which I am not in a condition to keep, though the disease of my stomach (being a con-

and supported in health and spirits by the nature of the undertaking itself; by the regular devotion of my time to a study which presents a greater variety than any other." As we sometimes hear clergymen, and others, complain of being "condemned" to reside in the heart of London and other dense cities, it may be useful and encouraging to them to see how cheerfully and healthfully this laborious man passed his days in the very centre of the metropolis, supported in mind and body, under God's blessing, by a constant application to pursuits which he found agreeable by resolutely devoting his mind to them, instead of murmuring at their pressure.

He was highly esteemed by all who knew him; he was a welcome guest in literary circles; but those who missed him most were the poor, to whom he was a bountiful benefactor to an extent measured rather by his benevolent heart than his hard-earned resources. He was a staid man; no rolling stone; where we saw him in 1835, at the age of 77, in Throgmorton Street, surrounded by his literary furniture, there had he been stationary for more than the average of a generation; for his memoir of his namesake, fellow-townsmen, and father's friend, Alexander Cruden, prefixed to the Concordance, is dated in 1805 from the same place, and how long he had then been there we know not. If any of our readers never happened to glance over that remarkable piece of bio-

graphy they have a gratification—though in some respects a melancholy one—yet in reserve. Though far removed from Cruden's insanity and oddities, there are some features in the description which resemble his own character; especially Cruden's benevolence, piety, and unremitted power of application to toilsome studies. Yet he could enjoy humour, as could his friend Cruden, if we may judge by the following passage in his memoir of him. "The writer of this article," he says, "still remembers with pleasure the tender regard and winning manners by which Mr. Cruden endeavoured to allure children to read their Bibles, catechisms, &c. In the case of persons somewhat more advanced, he had a mode of treatment which almost approached to waggery. To a young clergyman whom he thought too conceited and *modern*, he very gravely and formally presented a little catechism used by children in Scotland, called 'THE MOTHER'S CATECHISM; dedicated to the young and ignorant!'"

Mr. Chalmers was buried in a vault in St. Bartholomew's Church, beside the remains of his wife, who died in 1816, and to whose illness and death he probably alluded in a passage above-quoted. We know not whether at the removal of his remains, when those of Coverdale also were taken up, at the demolition of the church, any distinctive tablet was erected to his memory.

timul cholie of late, attended by the rupture of a vein) might plead pity, and incline my superiors not to suffer me all my days to be a Gibeonite in the Church without any regard or relief. Pray, my Lord, represent my case to the Queen, and I shall never be wanting to make my most ample acknowledgment for so great a favour. I could long since have made my way to preferment without taking all this pains, by a noisy cry for a party; but as this has often been the reproach, and once the ruin of our clergy, so I have always industriously avoided it, quietly doing what service I could for the Church I was born in, and leaving the issue thereof to God's providence, and to the kind offices of some good man, who some time or other might befriend me in getting some little thing for me to make my circumstances easy, which is the occasion that your Lordship has the trouble of this application, from, my Lord, your Lordship's most dutiful, most obedient, and most humble servant,

"WILLIAM NICHOLLS."

From the date it will be seen that the letter was written the very year when Robert Harley was made, at one bound, Baron Harley and Earl of Oxford, and was in high Court favour. We have made search among the Harleian Manuscripts to see if there is any other letter from Nicholls, or allusion to him, but we can find nothing. Why he should be living at Westminster we cannot tell; but we observe that in his latter publications he does not write "Rector of Selsey" in his title-page. The St. Swithin's church, in which he was buried, we concluded must be St. Swithin's, London Stone; especially as his friend Mr. Elstob, the Antiquary and Saxon scholar, was then Rector of that parish;\* though we happened personally to know that there

\* Mr. Elstob translated into Latin the Saxon Homily of Lupus, adding notes, for Dr. Hickes the Non-juror. He also published another Saxon Homily with a translation. He translated Sir J. Cheke's Latin Version of Plutarch De Superstitione in Strype's Life of Cheke; and published Ascham's Letters, and several other works; but his chief project was an edition of the Saxon Laws and other documents, which Dr. Wilkins completed in 1721, bearing honourable testimony to Elstob: "Hoc, G. Elstob, in Literis Anglo-Saxonice versatissimus, prestare instituerat; verum morte immatura præreptus, propositum exequi non potuit." Dr. Hickes recommended Elstob to Harley as a man "whose modesty made him obscure, and would ever make him so, unless some kind patron of good learning should bring him into light." We remember once seeing one or two sermons of his in Sion College Library; but we are afraid they were not theological gems. His sister was a learned woman, "mistress of eight languages," and translated some Saxon Homilies, and published a Saxon grammar. Falling into decay after her brother's death, Queen Caroline allowed her a pension.

Mr. Elstob collected materials for a history of his native place, Newcastle, but they were lost. His own St. Swithin's, London Stone, where Jack Cade struck his sword, must often have revived his antiquarian enthusiasm, especially as Swithin (or as they spell him in his own diocesan city, Swithun)

was a Saxon; and Athelstan, the West Saxon, gave a book to Christ-Church, Canterbury, which mentions some church lands near London Stone. As an antiquary, he would have scope for large conjecture as to whether London Stone was originally a Roman *mile-terminus*, or a Druidical pillar, or a land-mark, or a river-mark; or, as some ancient Londoners more piously thought, a token of their city's devotion to Christ and of his care of their city; for Fabian the Chronicler says:—

"It is so sure a Stone,  
That London is upon set;  
For though some have it threat,  
With menaces grim and great,  
Yet hurt it had none.  
Christ is the very Stone  
That the city is set upon,  
Which from all his foe  
Hath ever preserved it."

The present worthy Rector of St. Swithin's, the Rev. H. G. Watkins, whose vigorous age is a meet sequel to his pious and active life, procured to be placed over this venerable fragment of antiquity—with that matter-of-fact practical benevolence which characterises his useful and popular books and tracts—a porter's block, where many a weary labourer may be daily seen reposing for a moment from his toils, and we may hope blessing the unknown friend who forecasted to alleviate his burden. Romanism spoiled such kindly deeds by inscribing:—

"Pray for the soul of Sybel Gray,  
Who built this Cross and Well."

is no inscription to his memory in that church. Upon searching the register, however, we found the following entry: "William Nicholls, D.D., was buried in the middle aisle, May the 5th, 1712;" and as we had often trodden over his dust without knowing it, we should be happy, having discovered the forgotten remains of this eminent Anglican liturgist, to see a plain tablet erected to commemorate him.

It only remains that we advert to the writings of this eminent ritualist. His works were never published collectedly, nor are they all to be found in any one library; but we will notice such as we have met with; which we believe include all except one or two sermons.

His first publication was one in defence of the Doctrine of the Trinity, printed in 1691. It is entitled "An Answer to a heretical book, called 'The Naked Gospel.'" This heretical book was anonymous, but was afterwards acknowledged by the author, Dr. Bury, Rector of Exeter College, Oxford. The Convocation of the University condemned it to be publicly burnt. Dr. Bury maintained that the doctrine of the Trinity was the cause of the (alleged) decay of Christianity, and that it had also given rise to Mohammedanism. Nicholls's answer is learned and well-argued; but we lament to say that the author being of the school of Bishop Bull, (whose "Apostolical Harmony," published in 1669, was then in high celebrity at Oxford) in defending the doctrine of Justification by Faith against the cavils of such objectors as Dr. Bury, in effect explained it away; for he made justification by faith to be, after all, justification by works, works being regarded in faith as their germ. This system is strikingly obnoxious to the Apostle Paul's decisive argument, that if in the matter of justification, any work of man, past, present, or to come, be blended with faith in the sacrifice of Christ, then grace is not grace, nor works works. The Anglican doctrine is most clearly that of Scripture; that "we are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ, by faith, and not by our own works or deservings;" and that good works "*follow after justification,*" and "are pleasing and acceptable to God in Christ, and do spring out *necessarily* of a true and lively faith." This provides for holiness,—and in the only sure way—as well as for forgiveness; and it "reconciles" (as it is called) St. Paul with St. James. But to say that we are justified by faith because it is a fruit-producing grace, and a complex term for duty and practical obedience, is to be entangled, as Hooker remarks, in "the maze which the Papists do tread!" and though we may avoid such words as *desert* or *merit*, yet, as Hooker further shews, and St. Paul had shewn before, if our own works, however produced, are the cause, whether meritorious or only instrumental, of our justification, "boasting" will not be excluded; and the Article above-quoted emphatically puts in the discrepant particle *OR*, in order to guard against this very plea that we allow "works," but not "deservings." If Bury's was, in one sense, what he called it, "The naked Gospel" by being stripped of *mysteries*, Nicholls's was no less denuded of its distinguishing excellence as a revelation of *grace*. Not that he denies grace, or asserts merit,—far from it—but that, as Hooker had long before justly argued, he virtually does both, by putting faith and works out of their

right places. And he does this, as Dr. Bull also did, in those very passages which, upon a superficial reading, seem most to humble man, and to exalt the mercy of God. For example, in vindicating the stress laid upon faith in the Scriptures and in our own formularies, against Dr. Bury's quasi-Socinian objections, he says: "What can be more pleasing to God, than for an humble and desponding Christian, considering his own unworthiness, and the insufficiency of his repentance itself, and other virtues, to incline God to mercy, so far as for their sakes to accept him for just and innocent; he, as the last refuge he hath, quitteth all worth and merit in himself, and fleeth with a full and undoubted faith in all God's revelations, and a firm confidence in all his promises, unto the free grace of God, revealed in Christ Jesus; and hopes, for the sake of his righteousness alone, that" —so far is excellent, and evidently written with studious care, to ward off objection; but mark the climax—"that he will justify his imperfect performances." All this penitence, therefore, this self-renunciation, this fleeing to the free grace of God revealed in Christ, is only that we may be entitled to justification by our own well-meant, though not perfect, works, upon the terms of a remedial law; that God will justify our imperfect performances. This we have said was Bishop Bull's scheme, because Bull is its most able Anglican advocate; but it was the scheme of the Papists and others long before. Those readers who do not wish to wade through Dr. Bull's treatise, will find the substance of it condensed by his pupil and panegyrist Nelson, in his memoir of that prelate. He shewed, says Nelson, (p. 107, Ed. 1713) "that the faith whereof in the New Testament there are so great and glorious things pronounced, is not to be taken for a single Christian virtue or grace, but for the whole body and collection of the Divine virtues and graces, or for a life according to the Gospel." (Nelson's own Italics). That we are justified by faith therefore means, according to Bull, and Nicholls, and Nelson, and the Papists, and our modern Tractarians, that we are justified "by a life according to the Gospel:" whereas St. Paul teaches, and our Anglican Articles adopt his doctrine, that this evangelical obedience "follows after" justification, is "the fruit" of faith, not faith itself. Again, says Nelson, "Dr. Bull plainly sheweth, that in all such places where justification is by St. Paul ascribed to faith, thereby is to be constantly understood the whole condition of the evangelical covenant, comprehending in it all the works of Christian piety, as grounded upon a firm belief thereof; and that in opposition only to the Jewish false teachers, who preached up justification by the works of the (Mosaic) law, St. Paul delivered his doctrine of justification by faith, that is, by the Gospel." Justification therefore by faith, is "only" justification "by the Gospel," that is, by "the works of Christian piety," as distinguished from justification by Judaism. It is justification by works from beginning to end; only not by offering the blood of bulls and goats, and practising diverse washings, and other Levitical rites, but by good sound Christian morals, Christ having died "only" to make our good, though imperfect, morals available for our pardon and acceptance with God.

We have touched upon this matter in passing, in order to shew what a false impression such writers as Nicholls, Wheatly, and Nelson, must give of the spirit of our Anglican formularies, the system which



they espouse being diametrically opposed to their whole genius. Even their remarks upon ritualism are necessarily warped by their doctrinal errors.

Dr. Nicholls next published "A short history of Socinianism," which is printed with the answer to Dr. Bury. Next came out, in 1694, "A practical essay on the contempt of the world." The writer was now rector of Selsey, and in his dedication he thanks Sir John Trevor for bestowing "a considerable preferment" on him. How he came afterwards to be in pecuniary straits we do not know. This essay is somewhat after the manner, and consists with the doctrines, of the popular "Duty of Man;" but it has neither, as its title might promise, the unction of the school of Ken, or the Jansenists, or the Mystics; nor the evangelical strain of such writers as Howe or Leighton. It has however many striking and profitable thoughts, and some of its remarks seem to have been pillaged elsewhere; as, for example, the following: "Why should company make a man drink to excess, more than to eat to excess? Why should not I be obliged to eat slices of beef with a man of a bigger stomach, as well as to drink the same quantity with a man of a stronger head?"

The "Conference with a Theist" was published in 1696. Its object is to prove that the world is not eternal, and to vindicate the Mosaic account of the creation, and of the fall of man. There are many valuable and uncommon thoughts in it; some of which appear to have been borrowed by succeeding writers without acknowledgment.

"The Advantages of a Learned Education," his next publication, was a sermon, preached in 1698, at the cathedral church of St. Paul, on St. Paul's day, at the St. Paul's school anniversary. He undertook to shew, first, "that St. Paul had a peculiar eminency over the rest of the Apostles;" and secondly, "That this eminency was because of his learned education." We turned with some curiosity to see how this second proposition was established; but, instead of an argument, found only the following extraordinary remark, which might lead one to suppose that the writer expected, when he planned the division of his sermon, to be able to prove his statement, but failed, and yet did not see fit to re-cast his matter; and therefore said: "To make out this second head, I shall not tie myself strictly to shew how his learning was the cause of the particular qualifications in which he was excellent;" (which was precisely what he had promised to shew) "but shall shew, *which will equally prove the same*, that a learned education does best qualify a man for discharging all the duties which are incumbent upon him." Most assuredly the proof—if it could be made out—that learning best qualifies men for discharging their duties, would not shew why St. Paul was the chief of the apostles; for miraculous gifts might surpass the ordinary advantages of learning. But the whole argument is reasoning in a circle; for the preacher wished to exhibit to his Pauline young friends the advantages of erudition; and for that purpose promised to prove that their patron saint himself owed his apostolical pre-eminence to his learning; whereas, instead of doing this, he shews the advantages of erudition; and thence concludes that it *must* have been St. Paul's erudition which made him pre-eminent.

We pass over several other publications to notice his chief works;

his "*Defensio Ecclesiæ Anglicanæ*," and his "*Comment on the Book of Common Prayer*."

His "*Defensio*" was published in 1707, and was written in Latin for the purpose of shewing foreigners, especially our continental Protestant brethren, the character and excellencies of the Church of England. He was very anxious for a union among Protestants; and he proposes to appeal to the Lutheran and Calvinistic churches, as arbiters in the disputes between the Anglican Church and English Nonconformists. It will be remembered, that at that period there was a strong desire, in which the primate Tenison heartily concurred, to draw closer the bonds of union among the Reformed Churches.\*

The English translation of the "*Defensio*" was made by the author. The work is written with moderation and candour, and contains a condensed record of useful facts; but we cannot say that it always sets forth Anglican doctrine correctly. For instance, upon the infinitely important subject before mentioned, of a sinner's justification before God, he expresses himself in a manner which must have conveyed to our foreign brethren, whose formularies, like our own, are scripturally clear upon this point, a very incorrect view of Anglican theology. He says, (p. 191, ed. 3. 1730): "The thing on God's part, in the justification of a sinner, is his merciful acceptance (after sincere repentance and amendment of life) of our imperfect righteousness and lame observance of the divine laws, esteeming this, if it be but sincere, as perfect and complete, in virtue of that gracious cove-

\* In proof of this we might refer to the early records of the Christian Knowledge Society, and the Society for the Propagation of the Gospel. Our bishops and clergy in those days, with the exception of the non-jurors and the old Laudite school, felt no scruple in giving the right hand of fellowship to their continental Protestant brethren. In turning to some of the Propagation Society's old documents, to find the date when Dr. Nicholls became a member, we opened on the "Abstract of proceedings for 1714," and there we read "Some eminent foreigners have been admitted," and then are enumerated several, as "the minister of the Reformed Parochial church in Berlin," &c. &c. In the Society's "Collection of Papers," 1715, the very first two names among the members, in alphabetical order, are "Narcissus, Archbishop of Armagh," and "Dr. Achenback, chaplain to the king of Prussia." The seventh name on the list is "Mons. Ancillon," another of the king of Prussia's chaplains. Again, in the "Abstract for 1716," among the new members we find "Mons. Olearius, Professor of Leipsic;" "the Reverend Mr. Lewis Saurin;" and "the Rev. Mr. Clermont, of the French church of Amsterdam." We have thought it not unmeet to advert to these facts, which probably are novelties to some

of the zealous young gentlemen who have lately been so highly displeas'd with Archbishop Howley and his right reverend brethren, touching their intercourse with the king of Prussia. Dr. Nicholls appears to have been deputed by the Society for the Propagation of the Gospel to correspond for the Society, with the foreign Protestant churches. A volume of his correspondence with eminent foreigners was presented by his widow, in 1712, shortly after his death, to Archbishop Tenison, to be preserved either in the Tenison library at St. Martin's, or in the Archiepiscopal collection at Lambeth. It was deposited in the latter. (Lambeth MSS. No. 676.) In this volume there is a letter from Dr. Nicholls to the Antistes of Zurich, telling him he is chosen a member of the Gospel Propagation Society; and he asks for an account of the churches of Switzerland. Again, M. L'Enfant writes to return thanks for being chosen a member. M. Ostervald also echoes back his correspondent's wish for union among Protestants, and expresses his veneration for the Church of England. There is another letter to a German professor, recommending unity among Protestants. There is no trace, that we can find, of Dr. Nicholls in the St. Martin's Tenison MSS.; nor are any of his works among the printed books.

nant which Christ, by his sacrifice and perfect obedience, hath obtained for us, and hereupon rewarding our weak but honest endeavours with the infinite blessing of the kingdom of heaven." The simple question is, Does God pardon us freely for Christ's merits; or, by enabling us to merit for ourselves, not in strict justice, but under the conditions of a remedial law? Of the latter system we see no trace in Scripture, or our own formularies; but it was the popular fancy among our clergy at the time when Nicholls wrote.

Of Dr. Nicholls's great work, published in 1710, and the Supplement published next year, what can we say in the space of a few cursory remarks? The very title-pages are tables of contents. We will only say, that in regard to the mass of matter collected relative to the Anglican Prayer-book, no one work is so copious or so valuable. We have expressed our opinion of his doctrinal system; but in ritual matters he is, upon the whole, our best Anglican expositor. He is removed from the worst notions of our modern Tractarians, whose ultraisms, as maintained by their Laudean predecessors, he frequently condemns, as of course he does those which he considered verged to the opposite extreme. He complains that there were two parties, and that "men have gotten into their heads a notion of two Churches of England;" and he says that he wished to avoid the error on both sides, which had caused the destruction of the Church in the days of Charles the First. His work must have cost him great labour during many years; and he published it, he says, for the special aid of those clergymen who wished to study ecclesiastical antiquity, and the Anglican Prayer-book, "but the narrowness of whose circumstances will not supply them with a collection of such books as are necessary for that end."

In the Dedication to Queen Anne the author says, that "all the copies of it are either bought up, or bespoken before it sees the light;" and in the list of subscribers, amounting to more than nine-hundred, we find both the archbishops, and a majority of the bishops, with many noblemen, and a large number of the clergy. Yet the very year after its publication we find him writing the melancholy letter above-quoted; and the same year apologising in the Preface to the Supplement for not having done all he wished on account of illness. "I have made what progress therein I have been able, and more than I could have well expected, considering a long fit of sickness which God has pleased to visit me with, and a very unestablished state of health, both before and after it." This is the last allusion to his personal narrative which we can find, except that he died next year, probably worn out with studious toil and increasing infirmities, at the early age of forty-eight years.

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## REVIEW OF NEW PUBLICATIONS.

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### MEMOIR OF THE LATE REV. WATTS WILKINSON.

*A Memoir of the Life and Ministry of the late Rev. Watts Wilkinson, B.A., Sunday Afternoon Lecturer of St. Mary Aldermary; and Tuesday Morning Lecturer of St. Bartholomew's Exchange, London;*

WE have devoted so much of our Number to reviewing old books and old matters, rather than new ones, that we cheerfully turn to the memoir of a venerable man of our own days, whom we had occasion to allude to in a former page as the pastor of Alexander Chalmers; but who would have been incredulous had he been told that any friend—even that prince of biographers, Chalmers himself—could have constructed a goodly octavo volume of his remains. And truly if adventure is the necessary condiment of biography, the affair is rather astonishing; for the long life of Mr. Wilkinson was so uniform, that a page might suffice for its dates, and a sheet for its narratives. We have not even the variety of ordinary clerical memoirs; for Mr. Wilkinson did not much busy himself with schools, or societies, or committees; he was known chiefly in the pulpit; and even with regard to his preaching, his friend, Mr. Howells, uttered the following eulogy upon him: "He has preached the same sermon twice a week for fifty years." There was more truth in this remark than always belongs to epigrammatic speeches; for we remember, nearly forty years ago, hearing Mr. Wilkinson preach on a Good Friday from this text: "He died and rose again according to the Scriptures;" and we concluded he would dwell at least upon the former clause, perhaps reserving the latter for Easter Sunday; but to our surprise he said that he should speak upon some things which were "*according to the Scriptures*;" and then came the fall of man; the

election of grace; the effectual calling of the elected; and the final perseverance of the effectually called; but not one word, that we can recollect, of the special topic of the day and of the text.

Yet this very paucity of incident furnishes food for reflection. We live in a day of business and excitement, and we bless God that there is much business and excitement of a right and useful kind. Our clergy in populous parishes are forced into incessant activity; their schools, their clubs, their societies, their bead-roll of "cases," their multiplied visitings, and added services, and cottage lectures, allow them little time for reading and quiet meditation; so that their whole life is a constant scene of exhausting expenditure. All this the exigency of our times demands; and such exertions God has been pleased abundantly to bless. And yet, on the other hand, it has not been unprofitable that we should have had so long spared to us a type of men of another class, to remind us of certain defects in our own. If they did not do as much in our way as we do, may it not be that they did some things which we neglect? May not their abstraction lead us to ask whether we are abstracted enough? If they read too few books, besides the Bible, may not we read too many, or in an ill-judged proportion? If they had too few out-door projects, may not we have too many? If they might with advantage have attempted more in active labours, might not we sometimes with advantage attempt less and pray more? If the peculiar exigencies of this our

allotted day call for much exertion of tongue, and limb, and mind, and pen, may not men of more meditative cast have left us an example of graces which we have too much neglected? We can scarcely imagine how a *Le* [redacted] would have adjusted his [redacted] to the overwhelming pressure of a large English diocese in the present stirring era; or how a Wilkinson would have acted as Rector of a parish containing thirty-thousand souls; and it may be that they would have felt the importance of the wear-and-tear business-like habits of some of our present bishops and clergymen; but in return, have the latter nothing to learn in the school of Christ from the example of such apostolical men,—men, whose retirements were rather in the closet than the study, and their intercourse with mankind almost wholly of a directly spiritual character?

Mr. Wilkinson was born in London in 1755. He received the name of Watts in his baptism, that being the maiden name of his mother. His father was (on the maternal side) grandson of the Rev. R. Blunt, a clergyman who had been ejected from his benefice in 1662, for non-compliance with the Act of Uniformity. This good man went through many vicissitudes, but survived them, and continued to preach till within two years of his death, which took place in 1716, when he had arrived at the age of 92 years. Watts Wilkinson's father was a loyal and peaceful Protestant Dissenter of "the old school," says his grandson, and who was satisfied with the privileges which Dissenters had enjoyed "since the glorious Revolution of 1688." His pastor was the pious and learned Dr. Guyse. Young Watts learned to read, and was instructed in the first

principles of religion, by a female teacher who is still living at the age of ninety years. The child possessed a tender conscience, and his feelings were occasionally much excited by religious impressions; but this tender susceptibility afterwards wore off, and he lived in thoughtless inattention to "the one thing needful." At length in his seventeenth year he was prevailed upon by a friend to "go to hear" one of the Rev. H. Foster's Friday Evening Lectures at St. Antholin's Church; and though he was greatly prejudiced against the Established Church, insomuch that "he felt afraid lest the steeple should fall upon him," yet Mr. Foster's sermon so deeply impressed him, that from that time he became a regular attendant on his ministry, and afterwards found him as kind and valued a friend as he was a faithful and scriptural pastor. It pleased God to bless Mr. Foster's preaching and conversation to his young friend's spiritual welfare; "the Gospel came not unto him in word, but in power, and in the Holy Ghost, and in much assurance;" and having had himself experience of its efficacy,—having been convinced of sin, and led to Christ, and received peace of conscience, and being filled with love and gratitude to his Redeemer, he became earnestly desirous of devoting himself to the work of the sacred ministry, in order to make known to others the blessings which he himself had enjoyed. The Established Church, he was convinced, afforded more extensive opportunities for usefulness than any society of Dissenters could hold out; and a careful examination of the objections to it having led him to renounce his former prejudices, he attached himself with full conviction to its communion. This

attachment continued to the close of his life firm and unbroken; being grounded upon principle, and glowing with affection. He loved its formularies, and most of all its communion office; he maintained its discipline, and was never known in a single instance to deviate from strict conformity to the liturgy, or to infringe its regulations; nor would he ever perform any pastoral office in any place without the approbation of the parochial minister. We mention these particulars, because considering Mr. Wilkinson's education, and the habits of some good men of his acquaintance, this consistency of conduct evinced the more the solidity and decision of his convictions.

Having applied himself to classical literature, he entered Worcester College, Oxford, in 1776. Here he enjoyed the society of several pious young men, among whom were the late Mr. Mayor and Mr. Hallward; and his long vacations he usually spent at Olney, for the sake of the counsel and ministry of Mr. Newton. Having taken his Bachelor's degree, he was ordained in 1779 to the curacy of Little Horwood, Bucks, by Bishop Lowth. He however settled in London the same year, being elected Lecturer of St. Mary Aldermary; and next year he was chosen chaplain of Aske's Hospital, which appointment he held till 1823, when the hospital was rebuilt, and his increasing years obliged him to retire from its duties. In 1780 he married; and his life passed from that time with little of incident for the biographer, except the ordinary memorials of death and births, till his election in 1803 to the Tuesday lectureship at St. Bartholomew's. Upon undertaking that office he feared he should never obtain a good attendance in such a spot, and at so busy an hour;

but the congregation soon increased; and for many years, besides the usual worshippers, many of whom came from a distance, might be seen pious strangers; who, visiting the metropolis, were anxious to listen to the devout exhortations of this apostolical man. We might—and perhaps with profit—inquire whether his range of topics was not (to touch only upon one point, and to say the least on it) too exclusive; but our present object is, without raising questions of discussion, to admire the grace of God in this devoted servant of his Redeemer, and to speak with gratitude of the abundant blessing which, through divine grace, accompanied his ministrations. It was a striking contrast to pass in one moment from the giddy maze of metropolitan bustle, in its very focus at the Bank of England and the Royal Exchange, to a crowded assembly calmly engaged in the worship of God amidst the surrounding din of secular life; and to behold this apostolical man, with a countenance irradiated with hallowed contemplations, descanting on the love of the Redeemer, and pouring forth words of heavenly consolation. Mr. Howell's remark that "he always preached the same sermon," was not true in the sense of always using the same words, texts, and images; for, considering that the leading topics were essentially the same, there was great variety of illustration. His discourses were studied with thought and prayer; not, however, so much to discover new subjects, as to set forth the old ones with new richness and scriptural amplification.

We will now exhibit, from the narrative before us, the closing scenes of the life of this aged and faithful servant of Christ. To abridge the narrative would be to defraud the reader of much edification and consolation. Such

a sequel to such a life is a truly blessed spectacle.

"In the month of February 1840, my dear father was suddenly seized with a violent cold and severe cough, which shook his tender frame in no small degree, and evidently accelerated that decline of strength, of which those who were constantly with him were less sensible than others. Being on a visit to him at the time, and obliged to leave under much personal suffering from an acute attack of sickness; my mind was deeply impressed with the conviction, which proved too well founded, that I should see his beloved face no more in this world.

"He so far recovered, however, that he was enabled shortly to resume his two lectures every week: but his cough was never entirely removed, and his little remaining strength was but labour and sorrow. He preached, for the last time, at St. Bartholomew's, on the 28th day of April, 1840, after which that church was doomed to destruction—a church, in which rested the mortal remains of that venerable Father and Confessor of the Reformed Church of Christ in England, Bishop Coverdale, and which was also endeared by many other reminiscences. It was a singular circumstance, that he thus survived two of those consecrated buildings, in which he had, during a long period, published 'the glorious Gospel of the blessed God, committed to his trust.'

"The parish of St. Bartholomew being united to that of St. Margaret Lothbury, my dear father continued to deliver his Tuesday morning lecture in this church, until the first day of September, when he took his text from Jeremiah xvii. 17, but spoke with considerable difficulty, owing to his cough. Notwithstanding this, he preached again on the following Sunday afternoon, the sixth day of the same month, at St. Mary Aldermary, from Eph. ii. 19; his cough being, however, still more distressing, he was constrained to finish sooner than usual.

"Such was the close of his public ministry. He felt his exertions to be so distressing to himself, and, he feared, so painful to his hearers; that, on his return home, in the course of a long and affecting conversation with one of those most dear unto him, he, for the first time, expressed his conviction, that he should never preach again. He then proceeded in his usual affectionate manner, 'Let not this distress you, it does not distress me. I dare say you are surprised at hearing me say so, knowing as you do how my heart has always

been set upon my work, my beloved work. I feel it would be ingratitude in me at my age, to repine at being thrown aside. I purposely kept it from you and your dear sisters, that my work was too much for my strength, knowing that your advice always is, Spare thyself; and I feared you might prove tempters to me: but I have endeavoured so many times to consecrate all my powers of body and mind to the Lord, that while strength of body and mind were given me, I felt they were not mine, but his. I argued, what are they continued for at my age, but to be spent in my Master's service.'

"His apprehension proved true: his appointed work was done; it was the will of God that he should now rest from his labours. On the following day he felt what he described as a sudden and great prostration of strength, as if he had received a blow; which convinced him that the decision he had come to was right,—that it would be quite out of his power to attempt preaching, as usual, on the following day. And from that time, his family, although they still endeavoured to hope against hope, were constrained to observe in him a gradual, but progressive decline of strength. It pleased God, however, to spare him fourteen weeks longer; and his private testimony during these days of increasing weakness—his dying days, as they might justly be called—confirmed and sealed the witness of his public ministry. And his beloved children, who constantly waited upon him, derived the greatest consolation and encouragement, from observing his entire resignation to the will of God, whatever it might be, together with that perfect peace which he enjoyed. His mind was filled with gratitude and praise for the past, implicit trust and confidence for the present, and joyful anticipation of the future.

"'What a mercy,' he remarked, 'that I have not now a refuge to seek, but one to flee unto in every time of need. Sickness and old age are very unfavourable seasons for seeking the Lord: this I know from what I have seen; few clergymen who have not been entrusted with large parochial charges, have visited more sick and and dying persons, probably, than I have. In several instances I found that the word spoken was blessed to the friends around; and this was my great encouragement to persevere in what I ever considered to be the most trying, as well as the most delicate and difficult part of my ministerial duty. And the discharge of this office was often a source of much profit to myself, and

assistance in my attempts to instruct others. How greatly has my faith been strengthened, by witnessing the efficacy of the blessed truths of the Gospel, when received experimentally, in supporting under the most excruciating sufferings. How mercifully is the Lord dealing with me in preserving me from pain : by what gentle means is he bringing me down day by day.'

"He frequently observed to one or another, 'I am in the best hands; O, what an unspeakable mercy it is that my mind does not decay with my body,—but it does not. "My times are in thy hands,"—glory be to his name! I am fixed upon the rock, a firm foundation is beneath me. "Thou wilt keep him in perfect peace, whose mind is stayed upon thee." How many many times has that text been my comfort during the present year.'

"He was continually occupied, during this season of decline, in looking back upon his past life, and especially on his ministerial course. He remarked, that the events of his past life, from the time he was five years old, were as fresh in his recollection as the events of yesterday. 'It has been said,' he observed, 'that no history is so interesting as that of a man's own life; and I do find it very delightful to look back upon all the way by which the Lord has been leading me these twice forty years, I may say, through "this waste howling wilderness, to humble me and to prove me, and to shew me what was in my heart, and to do me good in my latter end."

"He has been watching over my steps from childhood, and guided me when I knew him not. I trust he was even then preparing me for the path his providence designed I should walk in, by directing me to those studies, much against my will at that time, which conduced most to fit me for it. And the discipline which I was called to pass through; how did *that* tend to subdue my proud heart and rebellious will. Surely, I may say, "goodness and mercy have followed me all the days of my life." I have had many sore troubles certainly; but then I have always found those promises fulfilled in my experience, "as thy days, so shall thy strength be." "Fear not, I will hold thee by thy right hand." Under mysterious dispensations of providence, I have often derived great consolation from that text; "What I do thou knowest not now, but thou shalt know hereafter:" but never did I expect on earth to have the "need be," for every trial so clearly revealed to me, as I have of late. I feel and know that I have not only been led by a right way to a city of habitation, but by the

only right way that could have led me there.'

"He also reviewed every part of his ministerial course. He stated that he had ever wished to consider himself as the Lord's servant; to go where he pleased, and to do that work which he might choose to set him about. 'I am quite filled with wonder and astonishment,' he observed at one time, 'when I think how I have been upheld during such a very long course, and so little interrupted by sickness. If I have been in any way made useful to the Lord's dear family, he must, I think, have selected me as the instrument, and a mere instrument I have ever felt myself to be, that it might be made clearly manifest that the power was his own.' He added, 'To me it has been a most blessed work, and I have served a blessed Master; my employment has been the joy and consolation of my life. Some of my kind friends have, at times, expressed their surprise at my being able to go on with my work, when I have been in affliction; but they knew not the secret; it was *that* which supported me under the affliction.' And the retrospect which he took of his ministry, now that he believed it to be finally closed, was one which filled him with holy awe, when he reflected on the responsibility of his office. He exclaimed with great earnestness, 'Oh it is a solemn thing to have to deal with persons respecting their immortal souls; and when I recollect how many thousands, in the course of my long ministry, I have had to speak to, I am quite overpowered. I trust I have led them right; one thing I am quite certain of, that in all sincerity of mind I have preached unto them what I considered to be the truth. I have been trying to recollect, and do not remember that in any one sermon during my whole life, I have ever disguised my sentiments to meet the prejudices of any one. In looking back upon my ministry, this is the only point on which I can fix with any satisfaction.'

"He also expressed himself most feelingly after this manner—'So much self-seeking, so much sin mixed with what I was going to call my most holy duties! And yet the Lord has borne with me! An "ambassador for Christ!" With such a high character, to think we should have one thought but about our message.' . . . 'I believe mine has been an unvarying statement of doctrine; and that in this respect, my first sermon and my last are nearly the same. The doctrines I have preached are what I considered to be those of the Church of England and the Church of Scotland, founded upon the Scriptures. I felt I



had no choice; "necessity was laid upon me;" I considered that "a dispensation of the Gospel was committed unto me; yea woe is unto me, if I preach not the Gospel." I had only to deliver my message, and leave all consequences with the Lord.

"The Sabbath hath always been his delight; the holy day of the Lord was honourable in his esteem. No man ever more strongly enforced the necessity of consecrating its sacred hours to the service of God, than he did, both by precept and example. He knew what it was, by sweet experience, to be 'in the Spirit on the Lord's-day.' And a striking proof of this, occurred a short time before he entered upon an eternal Sabbath. On the last Sunday in October, as he did not at that time allow any one to sit up with him, one of my sisters thought it needful to take him some refreshment between three and four o'clock in the morning; when he exclaimed with heavenly animation, as soon as she entered the room, 'My dear love, though it is early, let us not forget the blessed Sabbath has begun; and before we proceed to anything, let us pray for a blessing on the day. But O, what a distressing thought it is, by how many thousands this day will be profaned in this ungrateful land! and I cannot point sinners to the Saviour now; my spirit is willing, but my flesh is weak. While I lie here, refreshed by sleep, as far as my mind goes, I seem quite capable; but if I arose, I should soon find, like Samson when his locks were shaved off, all my strength gone; but the moment I drop this body, which is such a clog and hindrance to me now, I shall serve him day and night without interruption and without weariness, which I have felt so much of lately; and O, that crowns the whole,—without sin, which here cleaves to all I do! Blessed Lord! be with all the ministers of thy word,—those whom thou hast Thyself ordained,—and abundantly own their labours this day: especially bless all those ministers, whom my beloved family may hear, wherever they are scattered.' The remainder of the prayer, except a few expressions, was lost.

"So great was his weakness during these his last days, that he was quite unable either to read himself, or listen to others reading to him; and on one occasion, he observed with some degree of emotion,—'I have been trying to read a little in my Bible, but I cannot do that now without fatigue: that blessed book,—and he cast his eyes upon it,—has been my constant study for above sixty years; but it is not necessary that I should be able to read it: I can still feed upon it; it seems as fresh in my me-

mory as ever; I believe I could quote any part of it as well as ever. O! the mercy and loving kindness of the Lord to me is unbounded!"

"On one occasion when my sisters were assisting him up stairs, in a state of great debility, he observed most sweetly, "God is my refuge and strength, a very present help in trouble;" cleave closely to Jesus; cleave closely to Jesus—the truths I have been preaching all my life are my support and comfort now."

"On another occasion, when alluding to the doctrines of his ministry, he said, 'I wish to leave this, as my dying testimony, that these alone were the doctrines which supported me, when first convinced of sin, and without which I never could have found peace; and with this experience how could I withhold them from others? They have been my support and comfort all my life: and now, in the near approach of an opening eternity, I still find them sufficient to bear me up, as a firm foundation beneath my feet.'

"It ought to be particularly observed, how entirely he repudiated the unscriptural inferences which many persons have drawn from those sublime doctrines, which he constantly exhibited and appealed to during his public ministry. On one occasion in particular, not many evenings before his death, when expressing to one of his sons his apprehension that he should not survive the night; and at the same time his simple dependence on the mercy of God in Christ, as if his mind was still dwelling on these topics, though no one present had attempted to bring them to his remembrance; he emphatically observed, 'There is no such thing as reprobation.' After alluding to the opinion of President Edwards upon that subject, in a manner which plainly evinced the collected state of his mind; he immediately, with much solemnity and emphasis, quoted the following words, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.'

"He was accustomed to repeat a text of Scripture, when about to compose himself for sleep, and frequently commented upon it. One night he uttered these words with peculiar energy,—'My flesh and my heart are failing, but God is the strength of my heart, and my portion for ever!' 'The Lord knoweth them that are his.' Another night he repeated this passage,—'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord,

and stay upon his God !' And then he added,—' Yes I will, I can, I do venture my all upon him.' At another time he made this remark,—' Safe for eternity,—who can say what is expressed in that? Of what consequence is it then what happens in time ?'

"Such, however, was my dear father's extreme debility of body, as he drew near to his great change ; that his mind appeared to be occasionally depressed by it ; and he seemed to labour under doubt and apprehension. But nevertheless, his remarks, at those times, only evinced more clearly his acquaintance with his own heart ; his deep self-abasement before God, as a transgressor of his holy law ; and his humble, simple dependence upon the only foundation laid in Zion : combined with ardent aspirations after conformity to the Divine image and will. When one of his dear daughters endeavoured to cheer him by observing,—' Can you doubt, after all the experience you have had? Nothing but divine grace could ever have made you what you are.' He replied, ' Ah, my dear love, you are no judge of me whatever : in the first place your partiality for me blinds you ; and then you can only judge by my outward conduct, you cannot see my heart, and what passes there. As a minister of Christ, it has always been my endeavour, not only to abstain from evil, but from all appearance of evil. Glory be to His name, if he has enabled me to do this, but by this, He has laid me under still greater obligations to Him than ever ! I have always dreaded bringing any reproach upon His holy name, by any impropriety of conduct : but I would be jealous over my heart : I wish to be holy within. None can tell what conflicts with sin I have had ; I find self-seeking and pride still cleaving to me ;—the Lord looks at the heart ; and we should consider the motives by which we are actuated ; the great work of regeneration is clearly laid down in Scripture,—ever remember that : and we have no reason to conclude, that we are of the chosen people of God, unless we have experienced that work : remember my text, —(one to which he had often referred, the last from which he preached his Tuesday morning lecture,)—"The heart is deceitful above all things and desperately wicked ; who can know it?"' And what was his grand refuge under such views of his depravity ? He had no other than that to which, he had fled continually, during a period of almost seventy years. He could obtain no rest or peace except by looking unto Jesus, ' who his own self bare our sins in his own body on the tree : except by be-

holding him as ' the Lamb of God that taketh away '—by bearing—' the sin of the world.' And on this sure foundation alone, did he build all his hope ;—from this alone, did he derive comfort and peace ; after a long life spent in the service of God ;—even now when he was in the nearest view of the unseen and eternal world. Mark his language at this trying time,—' Well, my love '—he thus addressed my sister—' I must do again, as I have done ten thousand times before, under such feelings ;—I must cast myself entirely on the mercy of God ;—God be merciful unto me a sinner,—the vilest of sinners, and after all that I have received, a most ungrateful sinner ; I shall never get beyond that prayer.' At another time he observed, with deep concern, ' It is a solemn thing to appear before God, even with an assured hope.' I know I must shortly stand before his bar, to account for the deeds done in the body, and that before a God of infinite purity and holiness, who cannot look upon sin ; and my only support is, my Judge will be Jesus ;—that if he has paid the ransom for me, he must condemn himself before he can condemn me. Ten thousand times have I fled to him, for the pardon of my sins, and His word declares that He will cast out none that come unto him ! Therefore upon his mercy I cast myself,—I have nothing to look back upon as any ground of confidence. Those are sweet encouraging words— " Being justified freely by his grace, through the redemption that is in Christ Jesus."

"About a fortnight before his death, he was heard to say, ' I wish, I wish,'—and being asked for what he wished, he replied, ' I was wishing to have no wish :—I have been very wrong, but I see my error now ; I really feel quite like a spoiled child, I have been so mercifully dealt with all my life, and have had so many direct answers to prayer. Yes, I can testify to that,—the providential dealings of the Lord with me have been so wonderful, that I thought I had only to pray for all I wished, and it would be granted me : therefore I prayed earnestly, that I might not long survive my beloved work ; and that I might die in my sleep, and never know the parting pang. I think I always did this with submission to the will of God, but I was very wrong, I ought not to have marked out the path ; I should have left it all to his infinite wisdom ; therefore I resign the wish, and pray to him, to do with me exactly as he sees fit.'

"And what was the result ? He was peculiarly favoured indeed in his last moments ; his prayer was heard, and literally answered. On the night but one

before his decease, he was overheard to say, 'Christ is worth more than ten thousand worlds.' His mind being evidently in a very peaceful and tranquil state, he observed, 'I do desire to depart, I do desire to depart.' On the following day, being very drowsy, he spoke but little, and slept many hours in the evening without intermission: but was heard to say at one time,

"O let me catch one glimpse of Thee!

Then drop into eternity!"

During the night his cough troubled him greatly; and upon the remark being made to him, 'You have had a sad night,' he replied, 'It has been a blessed night to me in many respects; hope, hope, that has been my support.' After this he continued to sleep two or three hours, more or less; but life was now ebbing fast away. One word more was heard from him,—he repeated three times feebly, *name, name, name*,—and

what could have been in his mind but that name to which he had so often borne witness, but which he had not then power to articulate; 'even that name, which is above every name; 'beside which there is no other name given among men, whereby we can be saved.' A gentle slumber followed: an affectionate daughter stood watching beside him, and observed how sweetly he appeared to sleep, how freely he breathed: in a few minutes she thought the breath had ceased; she listened intently,—she could not be mistaken,—it was even so! 'He was absent from the body, and present with the Lord;' even with that Saviour whom he had so ardently loved, and so faithfully served. Without a pang, a sigh, or even the least emotion, the great, and to him most glorious change, took place about eleven o'clock on Monday, the 14th day of December, 1840."

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## VIEW OF PUBLIC AFFAIRS.

THE chief topic of public attention is Sir R. Peel's scheme of finance. He proposes to diminish various duties on articles of foreign produce, with a view to the encouragement of trade and commerce; and to impose a tax of three per cent. on all incomes exceeding £150 per annum. This tax, to say nothing of its distasteful inquisitorial character, will in many cases press heavily and unequally; and we would hope even yet that in the progress of the Bill fair consideration will be given to the broad distinction between permanent property, and temporary interests, or uncertain profits from trades or professions; but upon the whole, the House of Commons has decided by a large majority that the exigency of public credit requires some such extraordinary effort; and if so, however vexatious or burdensome the impost, every lover of his country will

doubtless be willing to submit to his share of it.

We had intended to write at some length upon Lord F. Egerton's highly objectionable proposal for legalising marriages between brothers and sisters in law; but the project having been defeated we withhold our remarks. We have not forgotten, or forgiven, his Lordship's proposal for paying the Popish priesthood in Ireland, which was one of the celebrated "wings" of the emancipation measure.

We rejoice to learn that the Bishop of London's recommendation to his clergy, to preach on behalf of the Colonial Bishops' fund, has produced a large sum in aid of the pious and excellent object proposed.

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## ANSWERS TO CORRESPONDENTS.

H. R.; W. L.; R. M.; Scotus; B. S.; J. P.; J. S.; Elijah; H. T. S.; No Puseyite; and F. N.; are under consideration.

As *SURRENSIS* takes in good part our remarks last month, upon the Service for January 30, we will try to answer his "three Good-Friday queries;" but our present Number is so over-done with ritual matters, that we must defer our observations. We wish however to add a note to what we wrote in a former page of the present Number (page 228) in reply to his remark respecting the Sealed Prayer-Books. We made him a present of the comma in the rubric for January 30; and we had an impression that we once turned to this rubric in a sealed copy; but upon recollection we thought we could only

have noticed the punctuation in various early copies, and in the ritualists, especially Nicholls, who professes to have printed the text of the Prayer-Book, "according to the Sealed-books, and mended the faults which had crept into the common editions." Not that we would trust implicitly even to Nicholls for collation. For example, in the Absolution in the Morning and Evening Service, the printer had printed in the Sealed-books, "Wherefore let us beseech him;" but the commissioners have altered this with a pen in the Evening Service, but not in the Morning, to "Wherefore beseech we him." Why it was altered at all, or in one place and not the other, no man can say; but so altered it is; yet Nicholls professing to copy the Sealed-books, and mending the common editions, does not follow the alteration, nor does any Prayer-Book that we ever examined. But there was another question; for, as we remarked in our reply to Surriensis (page 229) the Service for January 30 was first introduced at the last revision, and therefore not revised in the same manner as the old offices; so that, in the haste, mistakes in the punctuation, or even greater oversights, might easily occur; nor could we clearly make out from the dates how the new offices could have been in time to be printed with the Sealed-books. Accordingly we have referred to the copy in the Tower of London, and there we find added with a pen at the end, and authenticated by the commissioners: "The forms of prayer for the 5th of November, the 30th of January, and the 31st of May, are to be printed at the end of this book." But printed they are not; so that there is no sealed-text of these offices in this book. So much for the supposed sealed comma. Not however that the sealed books are accurate. We have already mentioned several errors or anomalies; and there is a notable one, the substitution of the particle "yea" for the name of Jehovah: Psalm lxxviii. 4, "Praise him in his name, yea and rejoice before him."

In reference to our remarks on the nomenclature of ships, a correspondent says that the cheers to the academical crews of the boats belonging to some of the colleges at Cambridge, as "Trinity," "Christ's," "Jesus," and "Emmanuel," are painful though not intentionally irreverent. Another remarks upon what is called "the consecration of military colours;" a third animadvertes upon some of the oaths and formulæ in use in municipal corporations; and a fourth upon certain ancient ceremonials in installations and other honorary investitures. We do not think it would minister to profit to discuss all such details. A Christian does not intend any irreverence in saying Trinity Street, or Christ's Hospital, or a Jesus' man; our ancestors meant to apply such names religiously; and it were well if we had more of their simplicity. But still, the light or equivocal use of sacred words should be avoided. We both hope and believe that many things objectionable in ancient customs are being silently, but effectually, corrected, in consequence of increased scriptural knowledge.

Why should R. N. doubt our statement, that Laud, then Bishop of London, admitted the Elector Palatine to be one of the sponsors at the baptism of Charles the Second? True, it is not so mentioned in Lawson or *Le Bas' Life of Laud*, or in the popular histories; but we could find proof of the fact, if it were worth while to make search, among the records of the day in some of the public libraries; or, as Laud officiated on the occasion as Dean of the Chapel Royal—having, by his intrigues, supplanted the Archbishop of Canterbury, Dr. Abbot—our correspondent may inquire if the original register is in existence. But if he will accept a testimony, not, indeed, of the day, but sufficient for the purpose, we will present him with a catalogue of the sponsors, from "The Life and Death of Henrietta Maria de Bourbon, Queen to that blessed King and Martyr, Charles the First, Mother to his late glorious Majesty of happy memory, King Charles the Second, and to our present most gracious Sovereign, James II.," printed in London, 1685. "On the 29th of May, 1630, she was brought to bed at St. James's of her second son, King Charles the Second," who "was christened at St. James's, by Bishop Laud, June 27; the King of France, and the Prince Elector of Palatine (represented by the Duke of Lenox and Marquis Hamilton) being godfathers, and the Queen Mother of France (represented by the Duchess of Richmond) godmother." We wish that those of our correspondents, who are so sensitive when we happen to mention anything they do not like about Laud, would study his proceedings largely and impartially, instead of in meagre one-sided histories. We were put to some trouble several years ago in referring back to authentic sources of information, written and printed, when we were accused of retailing false statements respecting him, from popular historians, as, for instance, regarding his cruelty to Leighton, and his Papistry at St. Catherine Cree Church. We made good our assertions; but our opponents had not the candour to acknowledge that they had charged us incorrectly.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON PSALM XXIV.

*For the Christian Observer.*

THE twenty-fourth Psalm, which I propose, in this paper, to make the subject of a brief and familiar exposition, is said to have been composed by David, on the occasion of his bringing back the ark to Jerusalem from its captivity among the Philistines. Its character, in point of style, is that of dignified and sublime yet animated dialogue, well adapted to the occasion on which it was composed, and the circumstances under which it was first used. The great body of the Jewish nation are led on by their king, attended by a multitude of priests and Levites, and a band of singers and other musicians. Surrounded with all that pomp and retinue to which the Jews were so devotedly attached, and which the letter\* at least of their dispensation furnished them so much opportunity of indulging, they bear the recovered ark of the covenant, in solemn yet joyous procession, to its destined abode on Mount Zion: and, when arrived at the gates of the royal city, hold with the priests and Levites, who remained within, in order to receive it, the dialogue of which this psalm is the subject. The psalm naturally resolves itself into three parts.

I. The first, which is introductory to the dialogue, is a solemn assertion of sovereignty over the earth and its inhabitants, and a declaration of the grounds on which this sovereignty was claimed, by the Great Jehovah, for whose type, or symbol, admission was now demanded within the gates of the city.

“ 1. The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein:

“ 2. For he hath founded it upon the seas, and established it upon the floods.”

II. The second part, including the four succeeding verses, contains a question proposed by the one party, and answered by the other, with respect to the character of those persons who should be deemed the true servants and people of Jehovah, and, as such, permitted to accompany Him within the walls of the city, where He was about to establish His throne, and to dwell, by a visible presence, as in the centre and metropolis of His kingdom.

“ 3. Who shall ascend into the hill of the Lord ? and who shall stand in his holy place ?

“ 4. He that hath clean hands, and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

“ 5. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

“ 6. This is the generation of them that seek him, that seek thy face, O Jacob.”

III. The third part, which concludes the psalm, is a sublime and animated dialogue between the procession and the party within. The former, in a bold apostrophe, as though the Great Jehovah would not condescend to make use of the instrumentality of man, but, by His command, would animate even material nature in His service, cry out,

“ 7. Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in ;”—when the priests within twice demand, “ Who is this King of glory ? ” and are twice answered by the voice of a multitude, “ The Lord strong and mighty, the Lord mighty in battle,—the Lord of hosts, he is the King of glory.”

Here the psalm closes : but every imagination may picture to itself the scene, and every mind may taste something of that enthusiastic glow of sublime feeling with which Jehovah's people saw the gates sink before the symbol of Deity, and “ the Lord sitting upon a throne, high and lifted up, and his train filling the temple,—and one crying unto another and saying, Holy, Holy, Holy, is the Lord of hosts ; and the whole earth is full of his glory.”

But grand and sublime as must, doubtless, have been this typical spectacle of the ceremonial dispensation, the field of view which it opens upon the imagination, and the objects to which it directs the mind, of the Christian, are infinitely more sublime and glorious. The ascent of the ark on Mount Zion, and the whole scene which this psalm so graphically, and in so lively a manner, depicts, is generally considered as typical of the ascension of our Blessed Lord into the heavenly Jerusalem : and our Church, in selecting this as one of the psalms proper for Ascension Day, is evidently guided by this opinion, and considers it as a triumphal song, celebrating, by prophetic anticipation, the ascension of Christ.

In this more practical, as well as spiritual and evangelical view of it, we must transfer the mind from the country of the Philistines, in which the ark was captive, to the domains of Satan and to the grave, from which “ the Lord strong and mighty, the Lord mighty in battle,” victorious for Himself and for His people over Satan, death, and sin, has risen triumphant. In the character of those “ who shall ascend into the hill of the Lord,” and “ stand in his holy place,” we read the character of those whose citizenship is in heaven ; who are children of God and of the resurrection : who are washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God : whom free grace has called, and educated for heaven, and thus rendered “ meet to be partakers of the inheritance of the saints in light.” And from the triumphal procession of king and people, priests and Levites, bearing the ark up the hill of Zion, the mind must strive to soar to the contemplation of the risen and glorified Saviour, ascending to the throne of His glory, followed by a

bright array of heaven's marshalled hosts, of Cherubim and Seraphim, of Thrones and Dominions, Principalities and Powers, of Angels and Archangels, who, in the deepest degradations of His humanity, attended upon every mandate of His sovereign will with humble adoration and fervent love; who when man contemptuously reviled, and spit upon, and buffeted, and scourged Him, in awe and amazement bowed the knee, and when he hung upon the cross adored Him: who prophetically heralded His incarnation: who, in hymns of praise, announced to the shepherds His birth at Bethlehem: who ministered to Him in the wilderness: who strengthened Him in the garden: who watched over Him in the sepulchre: and who now crowd around Him, to predict to His mourning and amazed apostles His coming again in glory, and to adorn and to share His triumph.

I. "1. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein:

"2. For he hath founded it upon the seas, and established it upon the floods."

The best preparation of the soul for cultivating and maturing those several virtues of the Christian character, and graces of the Divine life, which all must realize who would "ascend into the hill of the Lord, and stand in his holy place," is the frequent and devout contemplation of God, in His sovereignty, and in His love.

When we look abroad throughout creation, and see "how beautiful is all this visible world:" when we consider this solid earth upon which we tread, with all its various accommodations, and, even in its ruins, exhibiting all that is "pleasant to the sight and good for food:" when we consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained," well may we cry, from the depths of the profoundest self-abasement, "What is man that Thou art mindful of him, and the son of man that Thou visitest him:" When we view God, not only as the Creator of universal nature, but as sitting upon the circle of the heavens, to preserve and watch over this work of His own hands with the eye of an unsleeping providence: when we reflect not only that it was "He who made us, and not we ourselves," but that "in Him we momentarily live, and move, and have our being," and that it is he who bestows upon us "life, and breath, and all things:" when we remember that "the earth is the Lord's, and the fulness thereof," because He hath called it into existence by His word; and again, a second time, called it to emerge from the waters of a general deluge, and "founded it upon the seas, and established it upon the floods," and renewed, and replenished, and daily upholds it: when we think that His dominion, as Creator and Preserver, is "from the flood to the world's end," and "his kingdom ruleth over all:" when we remember that, as a gracious Benefactor, He has delegated to man a dominion over this work of His own hands, and put all things in subjection under his feet, well may such contemplations enkindle in the heart a flame of gratitude and love, and inspire the same song of thankfulness as they taught to the Psalmist, "O Lord, our Lord, how excellent is Thy name in all the earth."

But there is a still deeper debt of love, whose profound abysses no finite intelligence can fathom, which the ransomed of the Lord owe to God their Saviour; and compared with which all His gifts of

nature and of providence are just as time to eternity. Creation, continued existence, could have been but the heaviest curse to fallen man, had not Christ appeared as his Omnipotent Deliverer, and redeemed us from the curse of the violated law, by being made a curse for us: by fulfilling, in their widest extent and deepest spirituality, the demands of the eternal law of righteousness: by satisfying to the full the sanctions of immutable justice: by purchasing for his people that Spirit which is the seed and principle of a new and immortal life, and without which we could be none of His: well may such contemplations lead us to the conclusion which the Apostle would press upon us, "Ye are not your own, ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's."

If then God has created us, and all around us for our sanctified use and enjoyment: if God momentarily protects us from every danger, and preserves us "from fear of the terror by night, and the arrow that fieth by day; of the pestilence that walketh in darkness, and of the destruction that wasteth at noon-day:" if God "hath visited and redeemed his people," and shall judge, and awfully destroy his enemies, "what manner of persons ought ye to be in all holy conversation and godliness?" "Who shall ascend into the hill of the Lord? Who shall stand in His holy place?" "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." In a word, he whose aim it is to serve and please the Lord, in action, thought, and word.

II. It were superfluous to argue, at any length, that the visible life and conduct of the aspirant after immortality must be moral and exemplary: that the candidate for heaven must possess hands (which, in the figurative language of Scripture, denote the whole outward man) undefiled, and innocent from violence and blood, covetousness and dishonesty, intemperance and impurity: that he must keep his vessel, the body, in sanctification and honour, not in the lust of concupiscence, even as the Gentiles which know not God; not only unpolluted by those grosser sins which the world itself discountenances, but also unspotted by that world.

But our subject leads us much farther than the outward man. The law, we here see, as well as the Gospel, claims to regulate not only the action, but the springs of action; not only the conduct, but the motives of conduct. It is not satisfied with the "clean hands" of the prudent man of the world, or of the ambitious and self-justifying moralist, while he curbs in action, and sacrifices to his temporal interest or his unmortified pride, an indulgence of the inordinate desires, and unholy passions, and ungoverned tempers, which daily spring up in his unsanctified mind, and thus unmortified and unopposed defile the man. Here we learn that the law, as does the Gospel, required of its disciple not only "clean hands" but "a pure heart." Still more, that he "hath not lift up his soul unto vanity:" or, as this is also translated, and must certainly be understood to mean, hath not placed his trust in idols, or in the creature; but that God is the regulating principle of this moral conduct, the admitted sovereign of this "pure heart."

"Nor sworn deceitfully." This, so far as it expresses the duty towards our neighbour, we have already, in part, anticipated under the Psalmist's general head of "clean hands." But we may also consider it, not merely as forbidding perjury, but as expressing the



necessity for a due government of the tongue in general. For all who are conversant with the style and spirit of Scripture must be well aware, that the usual way in which a class of sins is forbidden and denounced is by seizing upon the capital and leading sin of that species, to use a familiar illustration, as the ring-leader of this conspiracy. For a proof of this we need only refer to the decalogue, and compare it with our Lord's spiritual interpretation, and widely extending comment on some parts of it, in His sermon on the mount; and indeed with the interpretation which, not only the general tenor of Scripture, but also express declarations of the inspired writers, oblige us to put upon it. "He that hateth his brother is a murderer." "He that looketh upon a woman to lust after her, hath committed adultery with her already in his heart."

Here then, in this brief description of him "who shall ascend into the hill of the Lord, and who shall stand"—securely, perseveringly, *stand*—"in his holy place," we have a clear and distinct summary of the duties to God, our neighbour, and ourselves: we have those duties in their widest range and deepest spirituality, as extending to action, thought, and word. But "who is sufficient for these things?"

When the mind has been enlightened from above to discern the extent and spirituality of the Divine law, and, consequently, its own impotence to fulfil its high and vast demands; and thus, shut up unto the faith, has fled for refuge to the hope that is set before it,—even to Christ Jesus, the only Atonement for its sins, its Advocate with the Father, the Author and Finisher of its faith,—it is with a peculiar and indescribable refreshment, that it catches an occasional glimpse of this Sun of gospel light and gospel righteousness, gleaming from behind the types and ceremonies which clouded the dawn of the earlier dispensation, and giving promise of that bright and glorious day when the Sun of righteousness should fully arise, with healing in his wings, and when the gospel messenger might address to the Church the words of the evangelical prophet, "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee."

The Psalmist does not here propose to us the hopeless task of *earning* our passage into the hill of the Lord, and *paying* for our admission into His holy place, by the *merits* of those duties which he has recounted; but, in a true gospel spirit, he gives these as the marks and evidences of the man freely justified and accepted of God. "Let no man deceive you. He that doeth righteousness is righteous." And on this gospel principle, and in this gospel spirit, the Psalmist proceeds, "He that hath clean hands, and a pure heart, and hath not lifted up his soul unto vanity, nor sworn deceitfully, he shall *receive the blessing*,"—that is, the free gift,—"from the Lord, and righteousness from the God of his salvation. This is the generation,"—the kind of persons, the description and character,—"of them that seek him, of them that seek thy face, O God of Jacob."

III. And now, according to the spiritual, evangelical, and practical interpretation in which we have viewed it, the psalm closes with an animated exhortation to all, to open those gates which sin and the world have hitherto barred against Him, and to admit the Saviour, the King of glory, into the sanctuary of the heart. "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. And to him

that overcometh will I grant to sit with me upon my throne, even as I also overcame, and am set down with my Father in his throne.' Such is the language, and such the promise, with which the Spirit of the Omnipotent God pleads for admission into the sinner's heart, and which He addresses to all who have ears to hear them. The faintest desire of the soul which sincerity breathes after a communion with and image of Christ, is the voice of the Spirit in the inner man: convert it into prayer, and plead it boldly at the throne of grace as a pledge of mercy. Receive the King of glory in the several offices under which Scripture reveals Him, as Prophet to teach, as Priest to atone, as King to govern. Learn of Him with meekness and lowliness of mind. Trust in Him with undivided and firm assurance. Obey Him with simplicity and singleness of heart, without partiality, without hypocrisy. Let Christ thus dwell in your heart by faith; and, rooted and grounded in Him, you will possess, amid the world's tribulations, substantial peace: amid the darkness of a clouded providence, the repose of patient submission, or the confidence of reviving hope. You will possess, amid spiritual conflicts and spiritual infirmities, all necessary and divinely imparted strength: in every danger, and every perplexity, an almighty Protector, and a sure Guide. In travelling through this wilderness, you will be fed with the bread of heaven, and possess a spiritual consolation and spiritual life, hid with Christ in God. You will possess, amid the agonies of dissolving nature, and the cold embrace of death, immortality.

J. M. H.

THE REV. C. WORDSWORTH'S VIEWS OF PENANCE, NOT SUPPORTED BY THE APOSTOLICAL FATHERS.

*To the Editor of the Christian Observer.*

THE Reverend C. Wordsworth, whose sermon on "Evangelical Repentance" you reviewed in your Number for February, has put forth an Appendix to it, in which he endeavours to shew, by numerous citations, that his views upon this subject were those held by the early Church, and by the most eminent divines of our own. Mr. Goode has shewn so largely and convincingly—as other replicants have in part—the manner in which the prepossessions of writers of the Tractarian school often cause them to cite authorities, that it might be well to track Mr. Wordsworth to his sources; for it may be that various authors, who, he persuades himself, advocate his opinions, would be found not to do so, and perhaps to oppose them, upon a fuller and unbiassed collation. I may say so much without imputing wilful unfairness.

This extensive task I shall not attempt to undertake; but will confine my collation to the single, but important, instance of his reference to what are called the Apostolical Fathers. He asserts, p. 37, that "the power of the keys, and therewith the discipline of penance, as a whole system," "is attested as the constant practice of the first and purest ages of the Christian Church;" and in his Appendix, p. 3, *et seq.* cites what he considers his authorities for this assertion. Of the Fathers commonly called Apostolic—viz. Barnabas, Hermas, Clement, Ignatius, and Polycarp—he cites only Clement,

Ignatius, and Hermas; passing over Barnabas and Polycarp in silence. The "quod ab omnibus" of the celebrated and oft repeated canon is not, it appears, applicable in this instance.

With respect to Hermas, one of the three whose testimony is cited, it is well known that his claim to be considered an Apostolic Father is very disputable. Indeed Mr. Wordsworth himself does not quote him as such, but as belonging to the first or second century. The only reason assigned by Cotelerius for supposing the author of the "Pastor" to be identical with the Hermas mentioned by St. Paul, is "nulla quippe ratio contrarium evincit." (*Judicium de S. Herma Pastore.*) The earliest quotation of it appears to be that of Irenæus, (Russel's *Patres Apostolic.* vol. i. p. 104) who was made Bishop of Lyons A. D. 177, in his treatise *Adversus Hæreses*. Bishop Pearson speaks of it as "the work called Pastor, and attributed to Hermas." (Note z, p. 307, Ed. Oxon. vol. ii. on Creed.) The late Dr. Burton expresses his opinion upon the age of its author very strongly. "The writings," he says, "which bear their names" (viz. of Barnabas and Hermas) "are still extant, and they demand some notice, as being as old as the second century; but if the names of Barnabas and Hermas were given to them that they might be received as works of the first century, there must have been an intention to deceive." (*Hist. of the Christian Church to Constantine*, p. 155, Ed. 2nd.)

The imaginative nature of a work consisting in a great measure of visions and similitudes may also be well taken into account, when it is from such a work that testimony is adduced on so grave a question as the doctrine and "constant practice" of the Christian Church.

Not, however, to insist upon this, it is plain, from the uncertainty of the authorship of the Pastor, that Mr. Wordsworth's only witnesses of the really first and purest ages of the Church, are Clement and Ignatius, and of these he acknowledges, with becoming though suicidal candour, that they lend him but little support. "The testimony of Clement" is, in his judgment, "rather neutral, than decisive upon either side of the question." The testimony of Ignatius "is cited rather as illustrative of the doctrine, than as conclusive upon the practice of discipline:" and yet the assertion to be proved was, that the system of penance was "the constant practice" of the first and purest ages.

The particular passages of Clement's Epistle to the Corinthians, alluded to by Mr. Wordsworth, are 1 Cor. § li. and § lviii. The first of these is thus given in Mr. Chevalier's translation: "For it is good for a man to confess wherein he hath transgressed, rather than to harden his heart;" (*Καλὸν γὰρ ἀνθρώπῳ ἐξομολογεῖσθαι περὶ τῶν παραπτωμάτων, ἢ σκληρῆναι τὴν καρδίαν αὐτοῦ;*) and the value of the citation, in reference to Mr. Wordsworth's object, is that possibly the word *ἐξομολογεῖσθαι* (to confess) implies the Exomologesis, or solemn confession, which was afterwards indisputably known to be an attendant upon the penitential discipline. Now the very same word occurs in the next section of the Epistle: "Beloved, the Lord is in want of nothing; neither requires he anything of us, but that we should confess our sins unto him, (*εἰ μὴ τὸ ἐξομολογεῖσθαι αὐτῷ.*) For so saith the holy David, I will confess unto the Lord, (*ἐξομολογήσομαι τῷ Κυρίῳ*); and it shall please him better than a young bullock that hath horns and hoofs." Surely the quotation from the Psalm

gives little countenance to the notion that by the Exomologesis which he recommends, Clement intended any portion of a discipline of penance, a system "the corner stone of which was laid by Christ himself." (Sermon, p. 37.) The simple idea of confession abundantly satisfies the passage in the Psalm. It cannot then be pretended, with any shew of reason, that a stronger signification must of necessity be attached to the word in the Epistle. Our translation of Ps. lxxix. 31, has, I will *praise* the name of God: the Hebrew verb פָּאֵן (rendered by the Greek ἐξομολογέομαι) having the two significations, *to confess* and *to praise*.

The other passage reads thus in Mr. Chevalier's translation, "Do ye, therefore, who laid the foundation of the sedition, submit yourselves unto your elders, and be instructed unto repentance, bending the knees of your hearts;" (Υμεῖς οὖν οἱ τὴν καταβολὴν τῆς στάσεως ποιήσαντες, υποτάγητε τοῖς πρεσβυτέροις, καὶ παιδεύθητε εἰς μετανοίαν, κάμψαντες τὰ γόνατα τῆς καρδίας ὑμῶν.) Here also the argument is verbal. The question is whether the phrase παιδεύθητε εἰς μετανοίαν, (be instructed unto repentance) implies *correction* or *instruction*; and, if the former, whether it necessarily involves the idea of penance in the sense contended for by Mr. Wordsworth in his discourse. The preceding section certainly favours the idea that correction or chastisement is intended; but it supplies no proof whatever that the correction spoken of had any correspondence with the system of penance described in some of Mr. Wordsworth's subsequent quotations from later writers. The strongest term employed by Clement, undoubtedly referring to that part of the correction administered by the Church, is *νουθέτησις*, *admonition*. "Let us receive the correction, at which no man ought to repine. Beloved, this admonition which we exercise towards one another is good, and exceedingly profitable;" (Αναλάβωμεν παιδείαν, ἐφ' ἣ οὐδεὶς ὀφείλει ἀγανακτεῖν, ἀγαπητοί. Ἡ νουθέτησις, ἣν ποιούμεθα εἰς ἀλλήλους, καλὴ ἐστίν, καὶ ὑπεράγαν ὠφελίμος.) In support of this assertion he cites Ps. cxviii. 18; Prov. iii. 11; Ps. cxli. cxlv.; Job. v. 17; of which the two first and the last manifestly refer to providential afflictions sent as chastisements: and the remaining passage rather to friendly counsel than to Church censures.

Mr. Wordsworth, in the notes to his Sermon, p. 33, has endeavoured to anticipate the objection which certain passages of Clement's Epistle seem to supply against his statements respecting the character of the Apostle's preaching. "There appears," says he, "at first sight a remarkable difference between the tone and language of St. Clement (1 Cor. vii. viii.) and that which I have described as characteristic of the Apostles. But the difference vanishes when we consider that the writer is reproving, not *the private vices* of individuals, but τὰς κενὰς καὶ ματαίας φροντίδας, (the empty and vain notions) as shewn in disregard and violation of public discipline. The practice of Clement, as respects his mode of calling sinners to repentance, is, then, affirmed to be not in point, on the plea that the sins of which the Corinthians were guilty, were not of the particular class of which Mr. Wordsworth speaks.

Is there not, however, a degree of unfairness in setting aside the objection on this ground? St. Clement is cited by Mr. Wordsworth himself, in the Appendix, as one of his witnesses to prove that the

discipline of penance was in use in the first ages of the Church, though candour obliges him to confess that his testimony is, after all, "rather neutral than decisive." Still it is Mr. Wordsworth himself that has called him as a witness into court, and "some weight, no doubt, is," in his opinion, "to be attached" to the argument drawn from his expressions. Had those expressions been unambiguous, he would have been claimed as a decided supporter of the doctrine of penance. His evidence would no longer have been deemed neutral but positive; and most valuable unquestionably would it have been considered, from his great antiquity. The inclination, however, of his testimony can make no difference whatever, as to the question whether he is a competent and proper witness to be examined or not. We are not *first* to inquire which side he will support, and *then* to determine whether the case he had in hand makes his remarks applicable to our immediate question. If the *ἔξομολόγησις* of the Epistle had certainly implied the penance of Mr. Wordsworth, the sins rebuked by St. Clement would necessarily have been of the class for which penance was appointed by ecclesiastical authority. The same admission, therefore, must be made on the other supposition, by the party who appealed to his testimony. We find, then, that Clement, when dealing with sins of this description, writes in a manner inconsistent, on Mr. Wordsworth's own acknowledgment, with his views of the Apostles' preaching. And the necessary result of this must be either that Mr. Wordsworth has mistaken the character of their preaching, or that St. Clement, "in the first and purest ages of the Church," exhorted sinners to repentance in a tone and language contrary to those of the Apostles. But if we are brought to this dilemma, can we hesitate for a moment which conclusion to adopt?

The beautiful Epistle of St. Clement is accessible to every English reader in the translation of Mr. Chevalier, which affords a faithful representation of its spirit and contents. But as the subject of it is just now one of peculiar interest, and the Epistle may not be so generally known as it deserves to be, it may not be an unacceptable offering, if I make such extracts from it, in the remainder of this paper, as may give your readers an outline of the argument. Did the general spirit and tendency of the Epistle harmonize with the doctrine and tone of sentiment which pervade Mr. Wordsworth's sermon, it would doubtless afford a strong evidence in favour of his views. But if I am not mistaken, the bearing of the Epistle, not only of chapters vii. and viii., but of *the whole Epistle*, is quite the other way. The repentance inculcated by Clement, is not that stern and gloomy system of penance, to form a correct idea of which we need only read the dreadful account cited by Mr. Wordsworth from Gregory Nyssen, (Appendix, p. 13),—but, in the true sense of the term, an evangelical repentance: a repentance built upon Gospel motives, and calculated not to drive the unhappy transgressor to utter desperation and recklessness, but to melt his heart, and rekindle his better feelings, and bring him back to the fold, from which he had gone astray.

In order, then, to satisfy ourselves upon the general character of Clement's Epistle, with a view to a comparison between it and the doctrine of Mr. Wordsworth, we must consider briefly the parties to whom it was addressed, the peculiar circumstances under which it

was written, and the motives suggested by the writer for the purpose of accomplishing the end he had in view.

The Epistle is addressed to a *Christian community*, "to the Church of God which is at Corinth, called (and) sanctified by the will of God." Its arguments, therefore, apply to the case supposed in the sermon. St. Clement, to use Mr. Wordsworth's distinction, writes as a *promoter*, not as a *propagator*, of Christian knowledge; and if the doctrine of the sermon be correct, is doing "no true service to the sacred cause" in which "he is engaged, but rather a pernicious and fatal error," if he employs, in the former character, language and arguments which we can rightly employ only in the latter. (Sermon, p. 15.)

The Church at Corinth, distracted with sedition, had applied to Clement, bishop of Rome, for advice. The strong language in which he denounces the evil that existed among them, demands peculiar notice, as it plainly shews that it was no trivial circumstance, no venial offence, to which his attention had been directed. "*That wicked and detestable sedition,*" says he, "*altogether unbecoming the elect of God,* (τῆς τε ἀλλοτρίας καὶ ξένης τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, μιὰρὰς καὶ ἀνοσίου στάσεως), which a few hasty and self-willed persons have excited to such a degree of madness (ἀπονοίας) that your venerable and renowned name . . . is thereby greatly blasphemed." § 1. After pronouncing an eulogy upon their former excellence, he then points out, in very strong language, their present *and universal* degeneracy. "Then was fulfilled that which is written, My beloved did eat and drink; he was enlarged, and waxed fat, and kicked. Hence arose *envy, and strife,* (ζῆλος καὶ ἔρις) and sedition, persecution and disorder, war and captivity. Thus they that were of no renown lifted up themselves against the honourable; those of no reputation against those that were in respect; the foolish against the wise, the young against the elders. Therefore righteousness and peace are departed from you, because *every one of you hath forsaken the fear of God,* (ἐν τῷ ἀπολείπειν ἕκαστον τὸν φόβον τοῦ Θεοῦ), and is become blind in his faith, and walks not by the rule of God's commandments, nor regulates himself as is fitting in Christ. But *every one follows his own wicked lusts,* (ἀλλὰ ἕκαστον βαδίζειν κατὰ τὰς ἐπιθυμίας αὐτοῦ τὰς πονηρὰς), having taken up unjust and wicked envy, by which even death entered into the world." § iii.

We have seen the ground upon which Mr. Wordsworth makes a distinction between the tone of Clement's Epistle, and the character he ascribes to the preaching of the Apostles. The former, he contends, is not reproofing the private vices of individuals, but referring to the violation of public discipline. In other words, he is not speaking of those "known, deliberate, and deadly" sins; (Sermon, p. 17.) those "grievous and presumptuous" transgressions, (p. 21), respecting which Mr. Wordsworth doubts whether "repentance may not imply in every case the further notion of ecclesiastical penance." (p. 13, and note, p. 21.)

You have observed, in a former Number of your Magazine, (Christian Obs. Feb. p. 119), that a fatal objection to the doctrine of penance is the absolute impossibility of defining what are venial, and what are mortal offences. Dr. Pusey acknowledges that he *he neither can nor dares* answer "this distressing" but essential and preliminary "question." Mr. Wordsworth, however, in this instance cuts the

knot, and decides that the offence rebuked by Clement was certainly not of the latter description. For if it were, the admission would have been forced upon him that Clement and himself held very different opinions upon the proper mode of preaching repentance. The reader, however, will not fail to notice the very strong language in which the Apostolic Father characterises the sedition existing at Corinth; language plainly indicative of a state of things that demanded the most severe and decisive remedies. The apostle Paul speaks of "variance" and "emulations:" (ἔρεις, ξήλοι, Galat. v. 20,) *the very offences specified by Clement*, as belonging to the same class as adultery, fornication, and murder, which Mr. Wordsworth's authorities all regard as sins to be (Serm. p. 36, and Appendix, pp. 6, 8, 11, 12, 14, 15) visited with ecclesiastical penance; and denounces them as equally excluding the guilty party from the kingdom of God. Our Church also speaks of them in the same connection: "Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, (vid. Sermon, p. 21) repent you of your sins, or else come not to that Holy Table," (Exhortation in Communion Service); and Clement himself alludes to the grosser sins in the course of his Exhortation, without giving us any reason to suppose that he was aware of the distinction which is now conceived to exist between them and others: (Ἁγίου οὖν μερίς ὑπάρχοντες, ποιήσωμεν τὰ τοῦ ἁγιασμοῦ πάντα, φεύγοντες καταλαλιὰς, μιαινάς τε καὶ ἄγνοους, [ἀνάγνοους or λαγνοους, others conjecture,] συμπλοκάς, μέθας τε καὶ νεωτερισμούς, καὶ βδελυκτὰς ἐπιθυμίας, μυσαρὰν μοιχείαν, βδελυκτὴν ὑπερηφανίαν. § xxx.); where he applies the same epithet to adultery as elsewhere to the seditious spirit existing among the Corinthians.

It is moreover worthy of notice, that the angel of the Church of Sardis is said to be *dead*, (ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. Rev. iii. 1); though Mr. Wordsworth remarks, (in order apparently to remove the objection that no penance is enjoined in the command, "I have not found thy works perfect before God . . remember, therefore, and repent,") that the rebuke in that instance "is not (it would seem) for a relapse into deadly sin, in the case of individuals, but for laxity of discipline," (Sermon p. 6), the very case, if we allow his decision to be correct, of the offenders at Corinth. In the opinion, then, of Mr. Wordsworth, the seditious at Corinth had *not* committed *deadly* sin. In the judgment of Him who trieth the reins and searcheth the heart, the Church at Sardis, which Mr. Wordsworth admits was guilty of the same precise offence, had a name to live, but in truth *was dead*.

Supposing, however, that the distinction for which Mr. Wordsworth contends, could really be maintained, and that the case of the Corinthians supplies no argument against the doctrine of penance, because their offence was not one of that sort for which penance was enjoined; still it may be asked, are the generality of Christian congregations of the present day in so much worse a condition than that described by Clement as actually existing among them, that the "measures of repentance" (for Mr. Wordsworth says, "We conceal not the fact, that the Catholic Church, in her primitive and purest age, had other measures of sin and of repentance, than those with which we are now familiar," Sermon, p. 57), to be enjoined in our preaching, need, generally speaking, differ from and be more severe

than his? We fear that although Mr. Wordsworth professes only to speak of the case of "deadly sin," it is the general tone of preaching repentance, as at this day practised, at which he has taken offence. If he merely contends that a restoration of ecclesiastical discipline is a desirable thing, and that professing Christians, when guilty of gross and horrid crimes, ought to be excommunicated, not indeed as a means of making satisfaction \* to God for their offence, but for the purpose of bringing them to a contrite state of heart, no one, we apprehend, will disagree with him. And *this, in truth, it is, and nothing more, which many of his quotations go to establish.* But if he would have us, in our ordinary discourses, inculcate such a system as that of Gregory Nyssen, we may surely take our stand upon the practice of St. Clement, and preferring the example of the apostolic Father of the first century, to that of the Father of the fourth century, may venture to appeal to our hearers by the motives and arguments which he addressed to his.

The object of the Epistle, as will have been gathered from the foregoing observations, is to exhort the Corinthians to repentance. "Wherefore," says he, "let us lay aside all vain and empty cares, and come up to the glorious and honourable rule of our holy calling." By what motives, then, does he seek to influence them, and recal them to a sense of duty? "Let us consider," he goes on to say, "what is good, and acceptable, and well pleasing in the sight of him that made us. Let us look stedfastly to the blood of Christ, and see how precious his blood is in the sight of God, which, being shed for our salvation, hath obtained the grace of repentance for the whole world. Let us look to all past generations, and learn that from age to age the Lord hath given place for repentance † to all such as would turn to him. Noah preached repentance, and as many as hearkened to him were saved. Jonah denounced destruction against the Ninevites, and they, repenting of their sins, appeased the wrath of God by their prayers; and received salvation, *although they were strangers to the Covenant of God,*" (καίπερ ἀλλότριαι τοῦ Θεοῦ ὄντες.) § vii.

Mr. Wordsworth considers that by the texts and illustrations which are frequently alleged in confirmation of the 16th Article, "a disproportionate prominence" is "given to that single doctrine in the scheme of our redemption, which chimes in most agreeably with the frailties of our corrupt nature, to the disparagement of others." (Sermon, p. 15.) From the manner in which the doctrine of the atonement has been spoken of in recent publications, I infer that it is that doctrine which is considered as "chiming in" so "agreeably" with the frailties of our corrupt nature. But despite of this tendency the apostolic Father regarded it as a suitable topic by which to urge sinners to repentance, and he appeals to the Corinthians by the benefits we obtain from the preciousness of the Saviour's blood. The humiliation and death of Christ are again insisted upon in the 16th §, where

\* "In point of principle . . . the fruitful parent of *expiatory penance*, expiatory good deeds, purgatory, indulgences, and supererogation, is the vain phantasy, so congenial to our proud though fallen nature, the phantasy of *meritorious satisfaction.*" — *Faber's Difficulties of Romanism*, Edit. 2, Appendix.

† Μετανόιας τόπον ἔδωκεν, not surely a station appropriated to penitents, as Mr. Wordsworth seems inclined to interpret "the place of forgiveness" in our 16th Article, Sermon, p. 41; but the opportunity and capability of obtaining repentance.



the whole of Isaiah liiii. is cited, to exhibit the Saviour's example, and induce the Corinthians to tread in his steps.\*

According to the Sermon, (p. 35), "not one single passage or example of the Old Testament, of Lot or David, of Ahab or Manasseh, or even of the Gospel history, of the sinner woman, or of the crucified thief, is to be found adverted to in all their writings, (the writings of the Apostles,) in order to extenuate the weakness, or calm the fears of the penitent,"—of him, I suppose, who had committed grievous sin. In the view of Clement there was no need to abstain from such topics. He exhorts the Corinthians to look back "to all past generations." But for what purpose were they to contemplate these former instances of God's goodness, except as an encouragement to themselves, that if they also returned, the same mercy would be vouchsafed to them? And why should the writer have directed attention to the fact that the Ninevites obtained forgiveness, "*though they were strangers from God,*" were it not for the purpose of assuring the Corinthians that the same blessing would be much more freely given to them, *because they were included within the covenant of the Gospel?* "The increased spiritual gifts," then, "vouchsafed to Christians since the day of Pentecost," though they have entailed, as we freely admit, "increased responsibilities," afford no ground for the position which Mr. Wordsworth lays down as one of the foundations of his argument, (Preface, pp. vii. viii.) that "Holy Scripture," with the exception of the inspired Epistles, is to be subjected to some restrictions, (with respect, viz. to its examples and invitations), when we are "addressing a Christian congregation upon the doctrine of repentance."

We have seen in what manner *the examples* of past generations are to be regarded according to the doctrine of Mr. Wordsworth, and the "practice" of St. Clement. *The invitations* of the Old Testament will form another point of contrast. "The invitations of the prophets," says the preacher, "(of Jonas to the Gentile Ninevites, or of Joel to the Jews), indicative as they are of the goodness, and forbearance, and long-suffering of the Almighty, and as such wisely chosen by our Church to form part of her most penitential service, still, it should seem, as addressed to ourselves, are at least liable to the abatement implied in the words of Christ himself, 'That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. For unto whomsoever much is given of him shall much be required, and to whom men have committed much, of him they will ask the more.'" (Sermon pp. 17, 18.) I once more freely admit our increased responsibilities; but if it is insinuated in these remarks, that the invitations of the Old Testament are not to be made use of in their fullest comprehensiveness of meaning, when addressed to a Christian congregation, we must question *the wisdom* of our Church in having given them such prominence without, at the same time, pointing out the abatements to which they should be subjected. And as respects our

\* "As all they which beheld stedfastly the brazen serpent were healed and delivered, at the very sight thereof, from their corporal diseases and bodily stings, even so all they which behold Christ crucified with a true and lively faith shall

undoubtedly be delivered from the grievous wounds of the soul, be they NEVER SO DEADLY or many in number."—*Second Homily concerning the Passion.*

practice, we may well be content to copy the model she has set before our eyes, and to appeal to our hearers, among other motives, by those gracious invitations which she has wisely chosen "to form part of her most penitential service;" though, by so doing, we may appear to theologians of the school of Mr. Wordsworth not to be using due caution "in preaching the momentous doctrines, and in describing the true measures, of sin and of repentance." (Sermon, Pref. p. ix.) The example of Clement will confirm our resolution. For such also was his "practice," as plainly appears from the case before us. "The ministers of the grace of God," he says, in sec. 8, "have spoken by the Holy Spirit of repentance; and even the Lord of all hath himself declared with an oath concerning it, 'As I live, saith the Lord, I desire not the death of a sinner, but rather that he should repent;' adding also this good exhortation, 'Turn you from your iniquity, O house of Israel; say unto the children of my people,'" (not, it is to be observed, to a nation ignorant of God, but to the children of my people.) "'Though your sins should reach from earth to heaven, and though they should be redder than scarlet and blacker than sackcloth, yet if ye shall turn to me with all your heart, and shall say, Father, I will hearken to you as unto a holy people.' And in another place he saith on this wise, 'Wash you,' &c. (Isaiah i. 16—20). God hath thus appointed by his Almighty will, desiring that *all his beloved should come to repentance.*"

Having then adverted to the excellencies of holy men, "whose praise is in the Scriptures," he exhorts them to "look stedfastly up to the Father and Creator of the universe, and hold fast by his glorious and exceeding gifts and benefits of peace." "Let us see him," he says, "with our understanding, and look with the eyes of our soul to his long-suffering will,"—not merely, be it observed, remembering the terrors of the Lord, but "calling to mind how gentle and slow to anger he is towards his whole creation." § 20. This goodness of God he illustrates in a beautiful train of thought, reminding them of the harmony of the heavenly bodies, the unsearchable secrets of the abyss, the succession of the seasons, and the ministration of winds and fountains, and deducing from it a powerful motive for their return to God. "All these hath the great Creator and Lord of all things ordained to be in peace and concord: for he is good to all; but *above measure to us, who flee to his mercy, through our Lord Jesus Christ, to whom be glory and majesty, for ever and ever. Amen.*" §. xx.

The same consideration, blended indeed with salutary reflections drawn from the various attributes of God and other motives for "evangelical repentance," is frequently repeated in the subsequent sections. The nearness of the heart-searching God: the misery of those who distrust his compassions: the assurance of a future resurrection: the faithfulness of God's promises and righteousness of his judgments: their participation in Christian privileges as partakers of God's election: the certain reward of the righteous and punishment of the ungodly: the ready obedience paid by subjects to earthly rulers, and the corresponding duty of Christians to comply with the ordinances of God: the authority of their ministers: the evil of strifes and divisions: the woe pronounced by our Lord on him through whom the offence cometh: the manner in which St. Paul had rebuked their unseemly contentions: the ex-

cellence of charity; the advantage of confession and humiliation, and the warning voice of wisdom to those who set at nought her councils, and disobey her reproofs,—such are the leading topics by which he appeals to their fears and hopes, and invites them to repentance. And these considerations he addresses not merely to the community at large, but also to the *authors of the mischief*, whose fault must have been of a much more aggravated description. “Let us, therefore, as many as have transgressed by any of the suggestions of the adversary, pray for forgiveness; and let those *who have been the leaders of the sedition and dissension among you*, look to the common object of our hope.” § 51. (Ἐκείνοι δὲ οἵτινες ἀρχηγοὶ τῆς στάσεως καὶ διχαστασίας ἐγενήθησαν, ἀφείλουσιν τὸ κοινὸν τῆς ἐλπίδος σκοπεῖν.)

Such, then, are the motives to repentance, which are urged by the truly Apostolic Clement, “in the first and purest ages of the Church,” upon a Christian community. The Epistle, which is extended to fifty-nine chapters, contains *just two* expressions, of which the utmost that can be said is, that they *may possibly* bear that technical signification, which we find attached to them in connection with the doctrine of penance in a later age. That they do not certainly bear this sense, is candidly admitted. That we have a right to appeal to the general tenour of St. Clement’s Epistle, while engaged in the inquiry how Christians are to be addressed upon the subject of repentance, and, particularly, whether repentance for the most grievous offences implies in every case the further notion of ecclesiastical penance, has been argued from the acknowledged difficulty of defining what are deadly sins; from the very severe manner in which the writer speaks of the evils actually existing in the Corinthian Church; from the language employed by Scripture and our Church in reference to the sins that occasioned this epistle: and lastly, from the fact that Mr. Wordsworth himself adduces it for the purpose, if possible, of establishing his point.

What then, after all, is the weight of St. Clement’s testimony in favour of the discipline of penance, and of that view of the doctrine of “evangelical repentance” which Mr. Wordsworth advocates? Is it sufficient merely to affirm that it is “rather neutral than decisive” on the question? Does not the review we have taken of the general tone and bearing of the Epistle justify a far different and more consolatory inference;—that the grace of the Gospel is not to be restricted within the narrow limits which Mr. Wordsworth would prescribe—that Christianity is to be *promoted* as well as *propagated* by motives drawn from the goodness of God, and from the examples and invitations of the Old Testament, which so strikingly illustrate it—and that neither the reading of “the inspired Epistles” (Pref. to Sermon, p. vii.), nor intercourse with inspired men, had led the Apostolic Father to embrace and inculcate the system which it is the object of Mr. Wordsworth to recommend? The first link in the chain of evidence is, in his own judgment, inadequate to prove his point. But, if the foregoing observations are correct, it is completely adverse to the doctrine it is intended to support.

LETTER FROM "THE AUTHOR AND COMPILER OF THE  
SINNER'S FRIEND."

[The following letter embodies more of personal feeling than is usual in papers for the public eye; but we will not withhold it, lest we should keep back what may minister to warning, instruction, or consolation. The pious and aged writer is unknown to us except by his pen; but we believe that his widely-circulated tractate has been greatly blessed; and he won our esteem by the truly Christian spirit in which he received, and acted upon, some remarks upon it which appeared in our pages.]

*To the Editor of the Christian Observer.*

*Maidstone, April 9, 1842.*

DEAR Sir, and Christian Friend,—The kind and Christian regard which you manifested towards me by the unexpected insertion (in the *Christian Observer*) of a former Letter, has induced me, ere I go to my Father's house, to repeat my thanks for your favourable notice of "The Sinner's Friend"—which the Lord continues to bless with his distinguished favour, as one of His gracious means of awakening sinners from their slumbers of spiritual death.

This little work was written and compiled simply for gratuitous circulation amongst my old companions in sin, in fervent hope that it might please the Lord to arouse *them*, as he had done myself, to a sense of their danger in being aliens from God, and without any desire to flee from the wrath to come.

These, my old associates, have *all* passed away, in the meridian of their days, into eternity,—whilst *I* am left *alone*, in advanced age, as a monument of the *long-suffering* and mercy of a gracious God. But, as the time of my own departure is now nigh at hand, I have been led to think seriously, and contemplatively, on the momentous change of passing from an earthly, into a spiritual state: and now, I pray you, allow me to express the result of these reflections.

I consider *death* (in *itself*) is what no Christian ought to *fear*;—it is his *passport* to the Lord.

But still there is a *something* in *death*, which is of the highest import to every human being,—whether brought to a *saving* knowledge of Christ, or not;—and to those who have *not* found a shelter, and a resting place in the Lord of glory, it is most awfully tremendous;—nothing short of *eternal woe*.

As far as *my own* case is concerned, I have not the *slightest fear* whatever.

Not because of my *new nature*, (BORN AGAIN, of God) and a total *change of heart*, (from a love of *sin* to a *yearning* love of God)—*this* would be trusting in *works*; but *my* confidence arises from the impossibility in God to be unfaithful to His word, as it is impossible for Him to cease to *be*: and He has said, by His beloved *Son*, (John vi. 37—40, and 47—51,) that *whosoever* believeth in *Him* SHALL HAVE everlasting life.

By the grace of God, I *do* believe in Christ, (although I was once an *infidel*!) and He is become the very *chiefest* Object of my affections; my heart *burning* towards him, unceasingly, with a constant heart-grieving hatred of all manner of sin, either in *thought*, word, or deed.

But this firm faith in Christ, does not engender a spirit of pride or self-righteousness, as though I (in any way) *deserved* the favour of God, *because of my belief*: O no, no; not by any means,—for I still feel my soul humbled in the dust, deeply convinced that I *deserve the lowest hell*, (notwithstanding my faith,)—but Christ has paid the price of his precious blood, (and, O how precious! 1 John ii, 2,) to redeem my soul from death, therefore I am *his* by purchase (2 John x. 28, 29,) and *not through any change of heart*,—conduct,—or even GOOD WORKS, —if I had any,—but I confess to NONE. (Ps. cxv. 1.)

I am still a *beggar*—even in my old age, and blest with plenty of this world's goods,—still I am a *beggar*, begging my way from earth to heaven, every hour of my life, with an intensity of feeling, totally unknown, and unthought of, in the days of youth, *when I knew not God*, —a stranger to Him—by wicked works.

But poor as I am,—a *mendicant*,—I feel *enriched*, by the FREE—sovereign grace of that blessed Lord who has said, “I will have mercy upon *whom* I WILL,”—even upon the vilest of the vile,—thus giving ample proof that “*His ways are not our ways*,”—and that it is indeed because his compassions fail not, we have not been consumed.

Thoughts like these, coming from *above*, bring the soul (even the *redeemed* soul) down to the dust, crying out, “unclean, unclean,—God be merciful to me, a *sinner*.”

It is my heartfelt desire *ever* to lie at the *foot* of the cross,—with unfeigned, deep repentance,—looking *upwards* to catch the droppings of a Saviour's love,—the love of that Divine Redeemer who *ever lives and reigns* in my heart, (a *welcome Guest*)—as a well of water springing up into everlasting life.

This *blessed* feeling has been glowing, and daily increasing in my heart—more than twenty years—to the present hour: and I do think it the duty of every renewed soul to come forth, and boldly declare the change which God has wrought in them, not only for the comfort and encouragement of *others*,—but for the glory of God himself, to whom be all the praise.

Oh! that all who profess themselves to be *Christians* were sensible of their entire dependence upon the *righteousness* of Christ ALONE for salvation. But this is the *especial* gift of God, who is willing (and *desirous* too) to bestow the same blessing upon all who *ask*.

It affords me very peculiar pleasure to feel assured that you, my dear friend, are a sincere follower and disciple of the Lord Jesus, sound in doctrine, sound in faith; and I am gratified in the knowledge that this is also the opinion of other readers of the Christian Observer, who rejoice that this valuable work is conducted and edited with so much spirit and talent, unshackled by that selfish bigotry so fatally at variance with the lovely, and loving, principles of the gospel of our Lord and Saviour Jesus Christ, as whose redeemed servant,

I remain, dear Sir, your affectionate fellow Zion Traveller,

THE AUTHOR AND COMPILER OF  
“THE SINNER'S FRIEND.”

Should the publication of this testimony, of the power of changing grace, afford comfort or consolation to any seeking soul, striving against sin, to God alone be all the praise.

## THREE GOOD-FRIDAY QUERIES.

*For the Christian Observer.*

WE promised in our last Number to reply to the "three Good-Friday queries" of Surriensis; though we have not anything to say upon them which is not familiar to almost any clerical brother to whom he might have propounded them.

Surriensis says: "I remarked in my last note that I only wished to follow out the rubrics correctly; but I do not always find that I can do so satisfactorily, as in some matters there is no direction; and in others the wording of the direction is ambiguous. For instance, yesterday was Good-Friday, but it fell upon the Festival of the Annunciation, and there is no direction as to what is to be done in the case of such a concurrence. Again, I had, and have, serious doubts whether I ought to have administered the Holy Communion, which is 'a feast upon a Sacrifice,' on a fast-day, and especially on the most solemn fast in the year, the practice being uncatholic, and I believe an innovation; but there is no directing rubric. Thirdly—though not specially a Good-Friday difficulty—in consecrating the bread and wine, I consider that the rubric directs the priest to stand 'before the Table,' or altar; that is, with his face to the East; but I must conclude that the wording is not clear, as the majority of clergymen stand on the North side, and consider themselves justified in so doing. I may add, that I do not use, at least audibly, the words 'The body of our Lord Jesus Christ which was given for me,' &c.; as I find no direction to that effect. It is not till after the priest has 'first received the communion in both kinds himself' that the formula occurs."

In reply generally to such inquiries as the above, it is right that a young clergyman should make himself well acquainted with the regulations of the church with which he is connected, and should study to follow them out in practice; but care should be taken not to give undue prominence to questions of mere ritualism, as if they were of the essence of religion, instead of being only subordinate points of decency and order. Ceremonies may be various; but where they are ordained by ecclesiastical authority, and are edifying,—or if only they are not open to just exception—it is the duty of the ministers and members of a church to uphold them; and there is schism in captiously rejecting them, and bigotry in too pertinaciously stickling for them. In matters of verbal doubt upon points not of much intrinsic moment, we may well be content to consider the spirit of the regulation; or to comply with customary usage, rather than foment strifes by innovations; and where conscientious difficulties occur, our church has furnished a safety-valve, by directing that "forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same," "the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this book," (the Book of Common Prayer); "and if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop." We could wish that an authoritative opinion were given as to the right construction of several points, on which there is often more debate than the matter is intrinsically

worth: but if this may not be; if our Bishops or Archbishops themselves sometimes think there is "much to be said on both sides," or if, for any other reason, they do not deem it desirable to lay down a rule; we may surely regard their silence as sanctioning ordinary usages, or allowing each clergyman to judge for himself; and where this is apparently the case, it were vexatious to make appeals to authority, as if to force a decision which was not spontaneously tendered.

I. With regard to our correspondent's first question, the coincidence of the festival of the Annunciation, (popishly called Our Lady's Day) with the fast of the Crucifixion, has not occurred since the year 1796; so that it came upon many clergymen by surprise; but the difficulty is only the same as is constantly felt where two holidays, as Sunday and a Saint's Day, come together. In these cases some clergymen use the Sunday service; others the Saint's Day; others sometimes the one and sometimes the other; and others blend both, selecting a portion of each, as the lessons or collects, or epistle and gospel. None of these practices is satisfactory; and this is a case in which most clergymen would be glad if the Bishops would propound one general regulation; but, till this is effected, every clergyman is warranted in doing what he considers best. There are however some intimations of the spirit of our services. For instance, as chapters from the Apocrypha are never chosen for the Sunday lessons, we may conclude that if an apocryphal lesson occurs on a Saint's Day, it was not intended to be read; and if we were to follow out this upon the principles of analogy, concluding that the Church did not intend a blending of two services, we must arrive at the result that the Saint's Day should give way to the Lord's Day; and this result, derived from the Saint's Day apocryphal lessons, concurs with that which follows from the principle of the less yielding to the greater. Our strong impression is, that the Church might intend, when a Saint's day occurs on the Sunday, that the Sunday service shall be used, and the Saint's Day be kept on Monday; but as this is not now the practice, we confess we should be very loth to lose the advantage of the Saint's Day services on the Sunday. No Saint's Day service can occur on a Sunday oftener than once in several years; so that the higher service is rarely set aside; and the special topics of the Saint's Day form a useful and interesting variety, suggesting matters which might not otherwise have been particularly noted.

As for the festival of the Annunciation, we may regard it as a higher day than a Saint's Day, seeing that it is not the Virgin Mary's day, but a day devoted to the commemoration of an important event in the history of our divine Lord's incarnation: but it could never be intended to set aside the day of Crucifixion, especially as there is a day set apart for the Nativity; nor do we see how it could be meant to be observed at all when it falls in Passion week, every day of which has a service of its own.

All then that can be said is that there is no rule, so that every clergyman must use his own judgment; till his own diocesan, or the Archbishop of his province, or the prelates generally, determine otherwise. And this is the opinion of the liturgists. Thus Bishop Mant quotes and adopts the following remarks from Archdeacon Sharp.

"It is well known to what uncertainties the clergy are left in the use of the Table of the Proper Lessons, and in the appointment of Epistles and Gospels when

Sundays and Holydays coincide. The consequence is, that they differ in their practice, and use the service appropriate to that festival to which in their own private opinion they give the preference. Some there are who choose to intermix them, using the collects appointed to each, and preferring the first lesson that is taken out of a canonical book, if the other first lesson happens to be appointed in the Apocrypha.

"Other rubrics also might be specified where the directions are defective, or not sufficiently clear and express. Upon all which it may be observed in general, that where the rubrics are defective, or capable of two senses, or of doubtful interpretation, there is no stating a minister's obligation to observe them; nor is uniformity of practice to be expected, because every minister must be allowed a liberty of judgment, and consequently of practice, in cases not sufficiently clear, or capable of various constructions, so as to make no breach upon those rubrics that are plain and express. In this and several other of the points alluded to above, the clergy take different ways; and they may safely and honestly do so, for there is no room to say that any of them do wrong, since there is not evidence enough which of those ways are right. Something may perhaps be pleaded for all. But then, whatsoever is pleaded, as it is only upon the foot of private sentiments, we remain still at liberty to follow our own judgment and discretion in those points, till they who have authority do settle a rule for us concerning them. And if, in the mean time, any of us have real scruples upon those points, our proper course is to the Ordinary of the diocese for satisfaction; because his determination, in all doubtful cases, as stated in the Preface concerning the service of the church, is authoritative, safe, and legal; and is granted us as a supply for all the deficiencies we meet with in the letter of the rubric."

Surely this is as satisfactory a statement as the case admits of; and the matter being as it is, we do not see why any clergyman should harass himself, or be harassed by others, if he chooses that course which he considers best; preferring however, we should say, what he finds customary, rather than innovating, where the innovation may be no better than the ordinary usage.

II. Surriensis next doubts whether the Lord's Supper ought to be administered on Good Friday. We never heard any other arguments against the administration of the Lord's Supper on the day of the commemoration of our Saviour's Passion, than, 1st, that a feast does not befit a fast day; 2nd, that it has never been customary, either in the church of Christ generally, or in our own branch of it; and 3rd, that there being no special Preface in our service for it, is a proof that our church never intended it.

1. The first reason is more a matter of words than of things. True, the Lord's Supper is a feast; but it is no less a service of the deepest humiliation. When is the Christian in so low a posture of self-abasement as when commemorating the body of Christ broken and his blood shed for his redemption? If the immaculate Sufferer instituted the rite to shew forth his death, just before his final agony, that rite surely cannot be of so exclusively festive a character that it will not comport with contrition and affliction of soul. Nay, fasting is strenuously urged in treatises on the Lord's Supper as a suitable preparation for that holy solemnity; and the ancient Fathers exhort the communicant to approach with fasting and tears. There is nothing incongruous, therefore, in spiritually eating the Paschal Lamb with bitter herbs. But, after all, the commemoration of the Crucifixion is eucharistic as well as penitential; and this is not our saying, for so it is remarked by those liturgists who might be supposed most to incline to our Correspondent's opinion. Thus in the Manuscript notes in an interleaved Prayer-book in the Durham episcopal library, attributed to Bishop Overall, or collected under his eye, and partly printed by Dr. Hickes in his "Christian Priesthood," the writer justly says:



“ This day (Good-Friday) in respect of what Christ suffered, was an evil day to him, and ought to be a day of great sorrow to us; but in respect to what he hath obtained for us by it, it is, as we rightly call it, a Good day; and ought to be a day of great joy to us; to Him indeed the day of the fierceness of God’s wrath; but to us the day of the fullness of God’s favour.” Thus, then, even were the Lord’s Supper exclusively eucharistic,—which it is not,—that would be no reason why it should not be administered on this “ Good ” day. There is nothing in the New Testament to lead to the faithless conclusion, that when we most specially commemorate our divine Lord’s “ agony and bloody sweat, his cross and passion,” we are not amidst our tears to lift up our eyes with joyful confidence to heaven, shewing forth his death till he come, in his own appointed ordinance. That humbling yet comforting sacrament we cannot but think would seem to an unwarped mind peculiarly appropriate to the solemnities of Good-Friday.

2. With regard to the assertion that it has never been customary, in the church of Christ generally, or in our own branch of it, to administer the Lord’s Supper on that day, a plain statement of the facts is a sufficient reply. Easter Day is the festival on which, from early ages, there has usually been the greatest throng of communicants; and our own church directs that if her members communicate only thrice in the year, Easter shall be one. The proximity therefore of the two days would account for much neglect of the Good-Friday communion, without supposing that there was any better reason for it. Nor is it true that the Christian church generally has, during a long succession of ages, decided, as is affirmed, that the sacrament of the Lord’s Supper is unsuitable for that day of humiliation. Even the Church of Rome does not so declare; for though, on account of its doctrine of transubstantiation, it refrains from consecrating the bread and wine on that day—as two actual contemporaneous sacrifices of the same real body are judged to be incongruous,—it does not forbid the reception of the sacrament, the host having been reserved for that purpose from a previous occasion. Thus the missal according to the use of Salisbury, which was the favourite exemplar in England before the Reformation, directs that “ In the mass on Good-Friday there shall be no consecration; but the priest shall take the host, kept from the preceding day, having dipped it into the cup containing wine mixed with water.” The Romanist ceremonies are not a comment on the English Prayer-book; but as the objection which some Anglican clergymen feel to administering the Lord’s Supper on Good-Friday may have travelled *viâ* Rome, we have thought it well to shew that even the Church of Rome does not prohibit the participation. It is true that at a somewhat early age, the consecration of the elements on the day before, being that day on which the rite was instituted, was usual, and that the Good-Friday celebration was with a pre-consecrated host; (“ *Præsanctificatio, missa præsanctificationum sicca* ;”) but these distinctions were fanciful, and without any warrant of Scripture.

But further, how is the notion that Catholic opinion declares that the Lord’s Supper ought never to be administered on fast-days, to be reconciled with the fact so often alleged, that it was administered in the early church at every liturgical celebration; and that it was in consequence of a falling off in piety and zeal that it afterwards came to be confined to days of special observance? Surriensis will find Mr.

Palmer remarking in his *Antiquities of the English Ritual*, vol. ii., p. 154, "During all the primitive ages, the whole body of the faithful communicated at each celebration of the liturgy." So also Bishop Beveridge, in his sermon on "The Worthy Communicant," says: "The primitive Christians looked upon this sacrament as the chief part of their devotions, insomuch as they never held any religious assemblies, without the celebration of it, and if one went away without receiving it, he was censured by the church." The season of Lent was not exempted; though we have lately heard of some clergymen of the Tractarian school, who say that it ought to be, and especially Passion-week. Maundy-Thursaday was peculiarly observed in the early ages for the administration of the Lord's Supper; so much so, that some actually wished to confine it to that day, as being the commemoration of its appointment; and urging that the restriction to an annual solemnity would tend to prevent its profanation; but the body of the faithful did not agree to their unjustifiable proposition. Augustine, for example, alludes to this Thursaday celebration. Tertullian and others also speak of the administration on the Saturday (Easter Eve) as was the custom. We have thus adduced the two solemn fast-days before and after Good-Friday; and if it were needful we could collect many other pointed facts; but why appeal to particular cases when we have the general one that the early Christians communicated at all their meetings for divine worship—perhaps some at one and some at another—and without the slightest intimation that they excepted fast days; nay, with ample proof that they communicated on such days? The argument, therefore, that we should not partake of the Lord's Supper on Good-Friday because it is a fast, as it is not supported by Scripture, so neither has it the boasted sanction of Catholic tradition—even if tradition were authority, which it is not.

3. The argument that our own branch of Christ's Church did not intend the sacrament to be administered on Good-Friday, because it has not appointed a "proper Preface," is of no weight; for there are but seven proper Prefaces, namely, for Christmas-day, Easter-day, Ascension-day, and seven days after all these; Whitsunday, and six days after; and Trinity Sunday;\* whereas there are many other festivals. But, without taking this ground, we are prepared to maintain, that on whatever day there is a special office for the communion, our Church intended that the communion *might* be administered on that day, even if it does not enjoin that it always *shall* be so. The last we do not think proveable, and some have of late greatly overstrained this matter; but the former is very clear; for why appoint a communion service if it were not al-

\* Trinity Sunday concludes the festivals, and is not prolonged; but the others extend to the corresponding day in the next week, except the Whitsunday Preface, which ceases on Saturday, as Trinity Sunday, which follows, has a Preface of its own. These Prefaces are frequently overlooked; and it is possible that Surriensis himself, if he administered the Lord's Supper on the first Sunday of the month on which we are

writing (April) omitted the Easter-day Preface on that Sunday; as many will omit the Ascension-day Preface in May, in churches where the Lord's Supper is celebrated on the second Sunday, which falls this year within the Ascension-day octave. So also Christmas-day this year will be on Sunday, and consequently the Christmas-day Preface ought to be used at the Sacrament on the first Sunday of January.

lowable to administer the communion? The service is truncated when it ceases either at the sermon, or at the prayer for the church militant; but still the minister is in attendance, and the office is constructed upon the principle that if there are communicants, he will celebrate the Lord's Supper; and there is not any intimation that the Good-Friday communion-service differs in this respect from that of any other day for which there is a special office. In the Notes in the interleaved prayer-book above alluded to,—and which we the rather quote, because they embody the views of those whom the Tractarians claim as among the brightest links of the golden catena of English divines—it is thus remarked: "Because it is supposed that all men do receive at Easter, therefore are there special epistles and gospels appointed *six days together before that time*, more than all the year beside; which is a good note to know the intent of our church by; which was, that the sacrament should be propounded every day, for them to come unto and receive that were godly disposed." Here is no reservation of its not being propounded upon fast-days; for all those days are fast-days, and they include Good-Friday. The conclusion of the first Homily for Good-Friday is an exhortation to communicants, as if contemplating an immediate participation; as appears from the application of the address for the purpose of self-examination. "We shall be hereby the more ready to receive our Saviour and Maker in his most blessed sacrament, to our everlasting comfort and health of soul."

III. But we pass on to our correspondent's third query, which involves two particulars.

Regarding the first, namely, whether the minister, in consecrating the Lord's Supper, is to stand at the North side of the communion-table, where he can be seen and heard by the people; or is to turn his back to them, as the popish priests do, and to address, or "mumble" his words to the East, we can only wonder that any clergyman can doubt for one moment respecting the intention of our Church, or the construction of the rubric. Having had occasion before to argue the matter, we will cut it short at present. We fully concur in the statement of Wheatly, which is also quoted and adopted by Bishop Mant, whom our Tractarians must consider a very stunted Churchman. "If it be asked," says Wheatly, "whether the priest is to say this prayer standing 'before' the table or at the North end of it, I answer, at the North end of it; for, according to the rules of grammar, the participle 'standing' must refer to the verb 'ordered,' and not to the verb 'say.' Whilst the priest is 'ordering the bread and wine,' he is to stand 'before he Table;' but when he says the prayer, he is to stand so as 'that he may with the more readiness and decency break the bread before the people,' which must be on the North side." This Wheatly farther proves; but we need not follow out his remarks. He however adds: "In the Romish church, indeed, they always stand 'before' the altar during the time of consecration, in order to prevent the people from being eye-witnesses of their operation in working their pretended miracle; and in the Greek church they shut the chancel door, or at least draw a veil or curtain before it, I suppose upon the same account; but our Church, that pretends to no such miracle, enjoins, we see, the direct contrary to this." Archbishop Laud, with that stealthiness which characterised his conduct, worded the rubric as follows, in the Scotch Liturgy.

“During the time of consecration, the presbyter shall stand at such a part of the holy table where he may with more convenience and decency use both his hands.” Laud durst not say that he shall stand with his back to the people and his face to the East, like a popish priest; though this was what he wished and meant; but instead of saying so, he meanly and jesuitically makes it a mere matter of manual convenience. Dr. Pusey must blush for this disingenuousness. And this is why we say so much respecting several ceremonials of apparently no great consequence. Why waste words, it may be asked, about such trifles? True a ceremony may be a trifle; but the principle involved in it may be a serious concern; and the ceremony may be intended to convey to the mind what the performer is too prudent to express in words. But why, it is rejoined, should not the clergyman stand where he can use both his hands with most convenience and liberty? Nay, Dr. Laud, we know full well what you were aiming at. In the Romish missal the priest is directed to stand “before” the “altar” with his face to the East, and “*facere debitam reverentiam.*” When he says “*Dominus vobiscum,*” he is to turn for a moment to the people; but he then resumes his tergiversational mummery. In reading the Preface “*Incipitur ambabus manibus positus hinc inde super altare,*” which rubric Dr. Laud had doubtless in mind when he wrote, or translated, “both his hands.” At the commemorations he is “*Extendere manus et elevare ad cœlum oculos, et statim demittens profunde inclinatus ante altare.*” There is much more rubrical direction to the same effect, for a Romanist priest has great necessity for having “both his hands” at liberty; seeing the whole ceremony, so far as the people are concerned, is dumb show. Truly does Dr. Nicholls remark: “The greatest part of the Romish service was performed with the priest’s face turned to the altar; but our Reformers conceived a dislike of this practice upon several accounts; for if the people had understood the language of the Mass, they could not have heard the voice of the priest in this posture;” and moreover “the Papists had their particular reasons why they stood before the altar during the time of consecration, which was not to let the people be eye-witnesses of their operation in working their pretended miracle; and therefore they thought it the best way to screen it from the people’s eyes by the intervention of the priest’s body; but our Church enjoins the direct contrary, and that for a direct contrary reason.” He argues, as Wheatly does, that the grammar of the passage in our rubric relegates the standing ‘before’ the Table to the arranging the bread and wine on the Table; and that he is to resume his place at the North side, in order that he may be able to “break the bread *before the people,*” not with his back to them; and he proves historically that this is the true meaning. And yet some English clergymen follow the popish position; which is grounded on the principle, that the clergyman is literally a sacrificer offering up a victim for the people.

As to the second question of *Surriensis*, namely, whether the officiating presbyter is to use the prescribed formula when partaking himself of the elements, only changing the person, and turning the address to a prayer, since there is nothing said upon the point in the rubric, we conceive that he is left at his option to communicate silently if he please; but as custom has sanctioned the use of the formula, converted into a prayer, and such a prayer solemnly uttered is edify-

ing and unexceptionable, we cannot see why any clergyman should raise unnecessary questions about it. In our early Prayer-books it was directed, that when the minister receives himself, as well as when he administers to others, he shall use the prescribed formula. In the Romish missal words to the same effect are put into the lips of the priest as a prayer. It was a very ancient form. A zealous Tractarian once told us that he uses the authoritative formula in the second person, not changing it into a prayer, but addressing himself in his sacerdotal capacity; the priest speaking to the man. There is much folly, and worse, in such fopperies; and we shall be glad if our remarks tend to guard any of our younger brethren against them.

We would only remind Surriensis once more, that none of the queries which he has suggested are novel; the points alluded to, and many others of a similar kind, having been discussed for more than two hundred years, so that peace and unity suggest that till otherwise directed by lawful authority, customary usages should be followed in doubtful matters. Thus, for example, with regard to the last particular in his catalogue, the judicious Archdeacon Sharp remarks: "The minister is here ordered first of all to receive the communion in both kinds himself; but how, or in what form of words, he shall take it himself, is not said; which is apt to produce some variety of expression on such occasions. Bishop Cosins, indeed, had drawn up a form which all the clergy were to follow when they received the communion themselves; but it was not put in at the last revival."



#### REMARKS ON MR. PALMER'S LETTER TO MR. GOLIGHTLY.

*To the Editor of the Christian Observer.*

SIR,—Having perused a Letter addressed by the Rev. William Palmer to the Rev. C. P. Golightly, dated Dec. 3, 1841, I wish to offer a few remarks upon it. Some apology may seem to be necessary for a layman who ventures upon so grave a subject; but when the fenced city is attacked, every one must do what he can to assist in defending its bulwarks; provided he does it with proper accordance and subordination to those who are more especially engaged in that duty. As, however, I do not think the main points of the question (so far as they relate to the constitution of our own Church) have been as yet fully reached, it may not be amiss to offer a few observations upon some of them.

That which is more directly theological controversy I leave to abler and more accredited hands. The experience of a long life, however, and the words of One who could not err, have taught me, that the humble offering of a mite will not have been made without good effect.

Mr. Palmer says: "It"—truth—"is of its own nature positive, not like Protestantism, negative: it is a beacon set on a hill, not a mixed puddle in a valley. Certainly I am for no middle way, as you will understand, when I tell you plainly, that, for myself, I utterly reject and anathematize the principle of Protestantism as a heresy, with all its forms, sects, or denominations. And if the Church of England

should ever unhappily profess herself to be a form of Protestantism, (which may God of his infinite mercy forbid !), then I would reject and anathematize the Church of England, and would separate myself from her immediately, as from a human sect, without giving Protestants any trouble to procure my expulsion." Again, (p. 12,) "In conclusion, I once more profess myself a Catholic, and a member of a Catholic Church, and say Anathema to the principle of Protestantism, (which I regard as identical with the principle of Dissent), and to all its forms, sects, and denominations, especially to those of the Lutherans and Calvinists, and British and American Dissenters."

In the first place, let us inquire what is the Church of England? Every well-informed Churchman knows it to be a Church which has renounced, and continues to *protest* against, the errors of the Church of Rome; retaining nevertheless such of her doctrines as may be proved by Holy Scripture, and such of her rites and ceremonies as are sanctioned by the usage of the Holy Catholic Church in her earlier and purer ages.

Secondly, what is it to be a Protestant? Dr. Johnson, in his Dictionary, defines him to be "One of those who adhere to them who at the beginning of the Reformation *protested* against the errors of the Church of Rome."

Now let us see how far, and in what way, the term Protestant is recognised by the laws of this country.

By the Bill of Rights, Stat. 1 Will. & Mary, c. 2, it is enacted, that (in administering the Coronation Oath) "the Archbishop, or Bishop, shall say, 'Will you'—to the uttermost of your power, maintain the laws of God, the true profession of the Gospel, and the true *Protestant reformed religion established by the law?*'" Also, by the Act of Settlement, Stat. 12 & 13 Will. III., c. 2, it is enacted, "For a further provision of the Crown in the *Protestant line*"—(after limiting the succession to "the heirs of the princess Sophia, *being Protestants*")—"that whosoever shall come to the possession of the Crown shall join in the Communion of the Church of England as by law established." See also the Act for Uniformity of Common Prayer, the Book of Common Prayer, and the Thirty-nine Articles.

The legislature, therefore, *does* recognize the Church of England as essentially Protestant: and it cannot be denied, that she has already professed, and (to use Mr. Palmer's phraseology) *does profess*, herself to be a *form* of *Protestantism*, when she accedes to the law of the land, in administering one of her most important and solemn services at the Coronation of a Protestant sovereign; and in having adopted a Liturgy, Articles of Religion, and Homilies, which are altogether Protestant.

Mr. Palmer, therefore, and his associates, have no occasion to defer their conditional measures. The condition upon which he professes his intention to act, *is* fulfilled. The Church of England *has* done, and continues to do, what he requires as the ground for him to act upon. That which the legislature has required, the Church has adopted.

If further proof be required, that the Church of England *does protest*, not against the Holy Catholic Church, but against the errors of the Church of Rome, we may turn to the Book of Common Prayer, in which (as was said before) many parts of our Liturgy are derived

from the ancient Catholic Church,\* or contain petitions on behalf of the ministers and members of the *Catholic Church*, of which Church we believe ourselves to be a part.

In these prayers the words "Catholic," "universal," and "whole Church," being synonymous, are indiscriminately used.†

It appears that one of the party alluded to has gone so far as to pronounce his Anathema upon the baptism of our infant Prince, whose birth was hailed with so much joy and thankfulness throughout the land: and this, upon the ground, forsooth, that the Royal Sponsor was a Lutheran.‡ What then is to be understood by the term Anathema? According to Dr. Johnson, it is a *curse pronounced by ecclesiastical authority*. It cannot be assumed by him with whom we are now dealing, or by Mr. Palmer, (who has with equal rashness, again and again, in the most pointed manner, used the same term) that they possess any such authority. Therefore, whatever might be their intention in pronouncing the Anathema, it is from them a mere *brutum fulmen*.§ Of this they could scarcely have been ignorant. We do not presume to say what was, or is, their intention. But this we may safely say, that it is always unadvisable to handle dangerous weapons without proper caution; and that their sophistries and assumptions have a manifest tendency to mislead mankind in the most important of all concerns; to promote unhallowed and mischievous divisions; and (if ever these delusions should, in troublous times, obtain a more extensive influence than they seem to have at present) to nullify the Oath of Allegiance;—to break the bonds of society;—and again to excite those convulsions, which once shook our foundations, and overturned the Throne. Consequences so dreadful as these are scarcely to be apprehended; but it is not unwise to watch with diligence everything that could have a tendency to produce them.

It will not be sufficient for these gentlemen to say "We mean nothing dangerous: we only desire to promote a union between the churches." It has been already shewn how improbable it is that such a union should at present take place. If it could be brought about by proper means, and upon Christian principles, every good

\* On this point those who require it may consult "Wheatly on the Common Prayer." And, with respect to the True Catholic Church, and its distinctions from that of Rome; upon the subject of the Reformed Churches; and upon the adoption, by the Church of England, of doctrines, rites, and ceremonies derived from the ancient Catholic Church, ample information may be obtained from Hooker's Ecclesiastical Polity, Bishop Pearson on the Creed, the Catechism of Dean Nowell, Bishop Jewell's Apology for the Church of England, and the works of our Archbishops, Bishops, and Martyrs, at, and for some time after, the Reformation.

Had these been carefully studied by the Tractarians, they might perhaps have derived more correct views with respect to the Reformed Churches, and the real Catholic Church.

† Litany:—"That it may please Thee

to rule and govern the *universal Church* in the right way."—Prayer for all conditions of men:—"We pray for the good estate of the *Catholic Church*." Coll. for Good Friday:—"By whose Spirit the *whole* body of the *Church* is governed and sanctified."—Prayer for the *whole* state of Christ's Church:—"beseeching Thee to inspire continually the *universal* Church with the spirit of truth, unity, and concord."

‡ If we connect this assumption with those of Mr. Palmer, we, and our kings and queens who have had in our infancy Church of England sponsors, are all under the Anathema: for our sponsors could be no better than Lutheran sponsors, if the Anathema be fixed on our Church and her ministers.

§ See Dr. Johnson's quotation from South's Sermons, under the word Anathema.

Christian would rejoice. These gentlemen, in their attempt to further that object, seem to have derived the dangerous lesson of expediency from that school which is evidently a great favourite with them, and which has too often taught that evil may be done in order that good may come. The good they profess to have in view does not justify the means they have employed.

There is one thing yet to be noticed. Mr. Palmer says, (p. 12.) "If to desire the restoration of unity with *those* churches, and above all with the Church of Rome itself, be Popery, then I for one am a Papist from the very bottom of my soul: but I beg you to take notice at the same time that my Popery is of a kind which takes in not only the Churches in actual communion with the Church of Rome, but also the Eastern Catholic Churches, and the British, *if* their Protestant members will allow me still to call them Catholic."

Upon the point in the last part of this quotation it was quite unnecessary for Mr. Palmer to insert an "*if*;" since no true Protestant will object to Mr. Palmer for calling him Catholic, because the true Protestant, as we have shewn before, believes his own Church to be a portion of the Holy Catholic Church, and constantly invokes the Divine blessing upon the Catholic Church.

By *those* churches, in this extraordinary passage, Mr. Palmer appears to mean, "the other foreign churches of the Latins," as he calls them (in p. 11), and as distinguished from "the Church of Rome itself, properly so called." (ib.) "The restoration of unity with" the several Catholic Churches above enumerated, which he so much desires, we should also desire, if it were likely to be accomplished by proper means and upon Christian principles. But this is not likely to be done at present; for we cannot expect them to renounce the errors against which we protest.

For the last fifteen years has the writer of these remarks enjoyed the comforts of a remote and peaceful retreat. Through the "*loop-holes*" of that "*retreat*" he has often looked upon what has been passing in this busy world. Nothing has he seen so alarming as this new system would be, if its patrons possessed powers and influence equal to their pretensions.

Having been mercifully permitted to reach his 78th year, he has of course witnessed many strange things; and has had to lament the deviations of estimable persons from the pale of our sheep-fold. Some have happily returned, and been guided and kept by the unceasing care of our Good Shepherd. The recent defection of one valuable pastor he deeply regrets; and he hopes that those who have sat under his ministry in better days, will not fail to pray for his restoration.

May the Tracts which have probably contributed to this and other lamentable events, be dispersed like the leaves of the Sibyl, by the winds of heaven, and mingled with the dust of former absurdities.

I am, Sir, your faithful servant,

WILLIAM WILSON CARUS WILSON.

Casterton Hall, Westmorland,  
April 11, 1842.



## TEARS NOT AN ATONEMENT FOR SIN.

*To the Editor of the Christian Observer.*

PERSIST, I beseech you, in exposing, under all its subtle disguises, that popular notion that something of man's working out is to be blended with the work of Christ in the justification of a sinner before God. The spiritually ignorant, whether rich or poor, learned or unlearned, hold the doctrine in its grossest form; for they talk of a man's troubles making atonement for his sins; and we often hear of a criminal's expiating his offences on the scaffold. A more specious form of the same unscriptural notion, is that repentance makes atonement; and it is an apocryphal declaration, utterly opposed to Holy Writ, that "alms maketh atonement for sin." In the Church of Rome, whatever may be the nice distinctions of her erudite theologues, it is the current belief that penance makes atonement; and this belief is necessary to the completeness both of the Romanist and the Oxford Tract system; for if the atonement of Christ is not available for a second sin after baptism, or is available only for what are called venial sins and not for great ones; then another atonement is needed; and what is that but the atonement of bodily mortifications; the rod of discipline and the robe of shame?

But there is a more seductive system which makes void our Lord's atonement, by representing foreseen good works as an element in justifying faith; upon which, however, I will not touch, finding it discussed frequently in your pages, as in the observations in your last Number on Dr. Nicholls and Bishop Bull. The present remarks refer only to the widely extended belief that repentance does really make atonement for sin. I see this declaration made in the most serious manner in books of the gravest character. Thus in the third edition of the New Testament, with English notes, critical, philological, and explanatory, from the learned and useful press of Valpy, I find the following note on Matt. xxvi. 75, which appears to me to sanction this unscriptural doctrine; and is to be especially lamented, as the beauty of the type, and the value of the notes in general, justly recommend the work to the attention of those who study the sacred writings, and especially to young persons. The passage commented on is "ἐξελθὼν ἕξω, ἔκλαυσε πικρῶς;" ("He wept bitterly: ") and the note is as follows: "Luke xxii. 61, has preserved the beautiful circumstance of Christ's turning and looking upon Peter. The look pierced him, and his whole guilt immediately rushed into his mind. The same minute saw him an audacious and pertinacious sinner, and an humble, heart-broken penitent. And this *quick repentance, and bitter weeping*, after Christ looked upon him, *made atonement for his sin.* Homer Odys. δ. 153. Πικρὸν ἴπ' ὑφρῦσι δάκρυον εἶβει."

One of your correspondents some time since mentioned the unhappy effect often produced by bringing profane literature and Holy Writ into juxtaposition; but I see no objection to a well-timed classical reference, like the above, for philological illustration, and I am far from disparaging the useful

labours of Mr. Valpy's Editor.\* But the doctrinal statement that St. Peter's quick repentance made atonement for his sins, is anti-scriptural; and even Homer might have taught the learned annotator, that there is a feeling in the human mind—probably the remains of primordial tradition, pointing to the Lamb of God who was to take away the sin of the world—that a vicarious sacrifice or propitiation was necessary for the pardon of human transgression, that “without the shedding of blood there is no remission.” In this feeling, unguided by revelation, and perverted to evil, originated the superstitious rites of heathenism; conscience ill at ease offered not only irrational animals, but oftentimes human victims, to placate the vindictive idols of Moloch worship; inspiration alone could tell man how mercy and truth could meet together, and righteousness and peace kiss each other; and how God could be just and yet the justifier of his offending creature, when, by his grace, he should be led to repent and to return to his allegiance. But this atonement was made once for all; and it is neither repentance, nor faith, nor holiness grounded on faith, nor all these together, that could expiate transgression. It is of infinite moment that this fundamental doctrine of sacred writ be kept free from all admixture.

PASTOR.



## BISHOP HALL NOT A TRACTARIAN CATENARIAN.

*For the Christian Observer.*

It were much to be wished that some person who has leisure, ability, and access to books, would carefully examine the writers quoted by

\* The various readings in this Testament add greatly to its utility, as they comprise those of the chief exemplars, though happily, as has been often remarked, all the varieties together do not affect any one doctrine or duty, for what is obscured in one passage shines brightly in another. Even the exclusion of the clause on the heavenly Witnesses, 1 John v. 7, the most serious of all the alterations which honest research has rendered due to truth, does not obliterate or weaken the doctrine therein conveyed. Scholz's collations, which some expected would cause much mischief and confusion, have only for the most part confirmed the received text. Such labours are highly useful, as every Christian must wish to have the exact words of Holy Writ; and all scholars know that to approach that desired end requires a comparison of all the most valuable manuscripts extant. Cardinal Angelo Mai has just completed a work of this sort, on which he has been occupied for upwards of ten years. It is an edition of the New Testament, with the variations of all the manuscripts existing in the principal libraries of Rome

and other parts of Italy, and with numerous notes full of philological research: The text adopted as the basis of this edition, is that of the celebrated manuscript No. 1209, in the library of the Vatican, which dates from the sixth century. At the suggestion of the Cardinal, the papal government has resolved to publish, at its own expense, a facsimile of this manuscript, which is in uncial letters—that is, the words are not separated from each other by spaces. A celebrated Roman engraver, Ruspi, is to execute a copper-plate engraving of this manuscript, copies of which will be presented by the holy see to all the sovereigns in Christendom. The result, from past experience, needs not be feared. When that holy man, Bengelius, proposed such careful collations, he met with much reproach, as did our own Kennicott; but facts have abundantly proved that God has wonderfully watched over his lively oracles; permitting the frailty of man to cause such discrepancies in the text as might lead to careful comparison and conservation; but not such as to disturb any one revealed truth.

the Tractarian party in support of their opinions; for never were authorities more incautiously—not to use a harsher word—cited, than are many of those referred to by the advocates of that system. Of this, various illustrations have appeared in our pages; and Mr. Good has adduced a large body of evidence to the same effect; but much more might be usefully added; for it is demonstrable that, with the exception of a very few individuals, the writers cited as favouring the peculiarities of Tractarian doctrine, were adverse to them.

Of this remark Bishop Hall is a decisive illustration; for never was anything more extraordinary in the annals of controversy, than the linking this eminent prelate into the Tractarian catena. He was opposed to the system-root and branch. His *Via Media*, the title of which has been most strangely and unfairly grasped, as if it were a halting-place between Anglicanism and Romanism, has nothing whatever to do with the questions to which it is applied. It was meant as a basis for a treaty of peace between those who give to the formularies of the Church of England an Arminian, and those who give to them a Calvinistic, interpretation. The title of the work is "*Via Media, or, The Way of Peace, in the five busy Articles commonly known by the name of Arminius, touching, 1. Predestination; 2. The extent of Christ's death; 3. Man's free will and corruption; 4. The manner of our conversion to God; 5. Perseverance; wherein is laid forth so fair an accommodation of the different opinions, as may content both parts, and procure happy accord.*" He thought that in these matters there was a middle path; but did he think so in the case of Popery and Anglican Protestantism? So far from it; so far from looking out for a "*Via Media, or Way of Peace,*" he wrote an energetic and unanswerable treatise entitled "*No Peace with Rome.*" To the views of Archbishop Laud he was notoriously adverse, and grievously was he persecuted by that haughty and bigoted prelate, because he would not concur with his schemes. He was too sound, scriptural, and consistent an Anglican to be drawn aside, either by the notions which Laud overturned the Church in attempting to force upon the nation, with fines and whips, stocks, dungeons, and ear-slitting; or, on the other hand, by the sectarian opinions which subverted both the Church and the Throne. His "*Divine Right of Episcopacy,*" one of the most valuable treatises ever written upon that important subject, shews how ably and firmly he maintained the doctrines and discipline of his own Church; for his adherence to which, and in consequence of the high office which he held in it, and the duties of which he discharged with exemplary zeal and faithfulness, he suffered the cruel outrages of an infuriated faction, which, under the violated names of law, justice, and religion, trod down with its hoofs the temples of God, and made a mockery of sacred things with a profanity which heathens might have blushed at. The tyranny of Laud was succeeded by the savage intolerance of base democracy, and between them such peaceful and moderate men as Hall were kept in perpetual trouble.\*

\* That this is no exaggeration on the one side or the other is clear from Bishop Hall's own declarations. Speaking of the persecution he met with from Laud and his party, he says, in his "*Observations on some specialities of*

*Divine Providence*" in his life, "Finding me ever ready to encourage those whom I found conscientiously forward and painful (pains-taking) in their places, and willingly giving way to orthodox and peaceable Lectures in several parts of

It were easy to select from amongst the multifarious writings of Bishop Hall, numerous passages in proof that great injustice is done to him in making him an abettor of the Oxford Tract system. His clearness upon the momentous doctrine of justification by faith is beyond question; but the point upon which he is most stoutly claimed as a catenarian, is in regard to the Tractarian notions respecting episcopacy; as if because he defended the Divine right of that scriptural institution, he was responsible for all the unauthorised inferences which some persons deduce from it. On the contrary, it may be questioned whether he even went far enough in regard to the claims of episcopacy, for it is very doubtful whether he sufficiently distinguished it as a separate order; but most certainly he did not unchurch the non-episcopal foreign churches. Thus we find him saying:

"The divisions of the Church are, either general, betwixt our Church and the other Reformed; or special, those within the bosom of our own Church: both which require several considerations. For the former; blessed be God, there is no difference in any essential matter, betwixt the Church of England, and her sisters of the Reformation. We accord in every point of Christian doctrine, without the least variation: their public confessions and ours are sufficient convictions to the world, of our full and absolute agreement. The only difference is in the form of outward administration: wherein also we are so far agreed, as that we all profess this form

my diocese, opened their mouths against me, both obliquely in the pulpit and directly at the court; complaining of my too much indulgence to persons disaffected, and my too much liberty of frequent lecturings within my charge. The billows went so high, that I was three several times upon my knee to his Majesty to answer these great criminations; and what contestations I had with some great Lords concerning these particulars, it would be too long to report; only this; under how dark a cloud I was hereupon I was so sensible, that I plainly told the Lord Archbishop of Canterbury, that, rather than I would be obnoxious to those slanderous tongues, I would cast up my rochet. I knew I went right ways, and I would not endure to live under undeserved suspicions."

Thus was he used by the Laudists. How he was used by those who were either so prejudiced or so malignant as to confound Anglicanism with Popery, is too well known to need recital. Yet amidst his own "Hard Measure" his chief lamentation was for the ark of the Lord, which the factionists were polluting under pretence of reformation. Who that ever read can forget the following graphic passage? "It is no other than tragical to relate the carriage of that furious sacrilege whereof our eyes and ears were the sad witnesses, (at Norwich Cathedral) under the authority and presence of Linsey, Toftes the Sheriff, and Greenwood (the parliamentary sequestrator). Lord! [this was not a profane exclamation, but a solemn appeal; as "Lord, how long?"]

what work was here! What clattering of glasses! What beating down of walls! What tearing up of monuments! What pulling down of seats! What wresting out of irons and brass from the windows and graves! What defacing of arms! What demolishing of curious stone-work that had not any representation in the world but only of the cost of the founder, and skill of the mason. What tooting and piping upon the destroyed organ pipes; and what a hideous triumph on the market-day before all the country, when in a kind of sacrilegious and profane procession all the organ pipes, vestments, both copes and surplices, together with the leaden cross, which had been newly sawn down from over the Green-yard pulpit, and the service-books and singing-books that could be had, were carried to the fire in the public market-place; and a lewd wretch, walking before the train in his cope trailing in the dirt, with a service-book in his hand, imitating, in an impious scorn, the tune, and usurping the words, of the Litany used formerly in the Church. Near the public cross all these monuments of idolatry must be sacrificed to the fire, not without much ostentation of a zealous joy in discharging ordnance to the cost of some who professed how much they had longed to see that day. Neither was it any news upon this guild day to have the cathedral, now open on all sides, to be filled with musketeers waiting for the Major's return, drinking and tobaccoing as freely as if it had turned alehouse."

not to be essential to the being of a church, though much importing the well or better being of it, according to our several apprehensions thereof; and that we do all retain a reverent and loving opinion of each other, in our several ways; not seeing any reason why so poor a diversity should work any alienation of affection in us, one towards another; but withal, nothing hinders but that we may come yet closer to one another, if both may resolve to meet in that primitive government whereby it is meet we should both be regulated, universally agreed upon by antiquity; wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant President thereof. The primary and perpetual practice whereof no man can doubt of, that hath but seen the writings of Clemens and Ignatius; and hath gone along with the history of those primitive times."

In this and various other passages he makes the Bishop not a member of a distinct order, but only the presiding presbyter of a synod. His treatise on the divine right of episcopacy underwent the supervision of Archbishop Laud, who reproached him that he had not vindicated its exclusive claims, and unchurched all non-episcopal churches; and Hall was induced to go as far as his conscience allowed in modifying his treatise to meet the Archbishop's suggestions. Yet, after all, it does not come up to the Tractarian mark; and throughout his works he contends that the continental Protestant communions are true churches, though not constructed upon the best model. With what fairness then is he linked as a Tractarian catecharian?



#### ARE THE FRUITS OF FAITH AN ELEMENT IN JUSTIFICATION?

*To the Editor of the Christian Observer.*

WILL you permit me to inquire whether it is quite impossible that the differences between certain parties, in regard to the great article of justification, should, after all, be more apparent than real? A contrary impression has been left on my own mind by the perusal of Mr. Faber's work on Justification. Thus, "None deny," says Mr. Faber (c. I., p. 14, First Ed.) "as far as I am aware, that a justified state is a state of *spiritual vitality*." Now do the statements of Mr. Knox,—do the statements, at least, of Mr. Newman (for I am unacquainted with Mr. Knox's writings) affirm more than this?

"But," he adds, "I do not distinctly perceive what this has to do with the *real* question, which simply respects the *ground or procuring cause of man's justification*;" and again, "No doubt our Lord has taught us that 'Blessed are the pure in heart, for they shall see God;' but in His thus divinely teaching us, I cannot *discover* the least intimation that the *chief hope or meritorious ground* of our justification is the infused purity of our hearts." Will all controversy, then, be at an end, in the Anglican Church, upon this point, if it is conceded that the inherent righteousness of the believer is not the *meritorious ground* of his justification? Have we not a fair prospect of purification in this case? Again, (quoting a decree of the Council of Trent (c. VI., p. 259, note) "Si quis dixerit, Solâ fide impium justificari, ita ut intelligat nihil aliud requiri, quod ad justificationis gratiam *consequendam*, co-operetur . . . anathema sit,") Mr. Faber observes, "The intelligent reader will, of course, perceive that the objection of the Reformed Churches lies to the word *consequendam*. They flatly deny that anything, save the appointed instrumental hand of faith, is required to *obtain* the grace of justification. Admit, then, that an inhe-

rent righteousness is not required to obtain justification, regard it only as the *formality* of a justified state obtained, and will not all difference then be at an end? Mr. Newman, as I understand him, denies simply that sanctification is no more than "the inseparable accident" of justification. He considers it as being of the very essence of a justified state. I do not see that he contends for anything more, and Mr. Faber, it appears to me, affirms as much. Scripture, moreover, seems to be explicit on the point: "There is no condemnation," it says, "to them that are in Christ Jesus; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; for, to be carnally minded is death, but to be spiritually-minded is life and peace."

That a justified state is thus a state of spiritual vitality, seems to be the common doctrine of Mr. Faber, Mr. Newman, our Theologians, and the word of God; can it be shewn that Mr. Newman claims for sanctification any different connexion with justification than the one which these authorities unite in affirming to be orthodox?

## NO PUSEYITE.

\* \* \* The scheme which our correspondent thinks will scripturally reconcile pending controversies upon the subject of a sinner's justification before God, is no new scheme; it is that which we have alluded to in our last Number (p. 243) in speaking of Dr. Nicholls, Bishop Bull, and Nelson; a medley scheme which has wrought great mischief in the Anglican Church, since it has seduced from the simplicity of the faith many who startled at the broad enunciation that we are accounted righteous before God for our own merits; while, in effect, it not only *comes to*, but *is*, the same thing; for justifying faith means only, says Bishop Bull, as vindicated by Nelson, "the whole body and collection of the divine virtues and graces, or a life according to the Gospel." Our correspondent is far wide of the mark, in saying that "the difference is more apparent than real." So thought not St. Paul; so thought not the Anglican Reformers, or their brethren elsewhere, in their opposition to the deadly error of the Church of Rome.

No human writers are "authorities" in matters of faith; but we add, as Anglicans addressing Anglicans, that the scheme propounded by "No Puseyite" contradicts the Articles, Homilies, and Prayer-book of the Church of England. The scheme which our correspondent thinks offers "a fair prospect for pacification" breaks down at every point. The evangelical, which is also the Anglican, scheme, must at least be admitted by all to be complete and consistent; for it makes justification to be by grace, through faith, without works, and thus meets the case of sinful and lost mankind; and it also ensures holiness by making good-works the necessary fruits of justifying faith. The Popish scheme also is complete and consistent; for it offers a first justification by faith through one sacrament; a second or continued justification through good works and a second sacrament; and the restoration of justification, when lost by deadly sin, through works of satisfaction and a third sacrament; thus making a climax of baptism, the mass, and penance; or faith, works, and priestly absolution. But our correspondent's scheme has no coherence; it does not satisfy the language either of St. Paul or St. James; it is a scheme which has driven many sincere penitents to despair, and many self-justitiaries to pharisaism and spiritual pride; but it does not answer the infinitely important question, "How should man be just with God?" Poor Dr. Johnson, who had been taught it from his infancy, found that, after making

him miserable through life, stinging his conscience without supplying strength to resist sin, he could not repose upon it in a dying hour. He was wretched because he could not ascertain whether his good works had risen to that exact point of the scale at which, to use Dr. Nicholls's expression, upon the conditions of a remedial law, in virtue of the merits of Christ, "God would justify his imperfect performances;" but he at length found peace of soul in renouncing them altogether in the matter of justification, and exercising "faith in the sacrifice of Jesus."

We earnestly counsel our correspondent to weigh well Hooker's Sermon on Justification; or, if he is not afraid of names, and can separate what is substantially scriptural from some overstrained statements, such a work as Luther's Treatise on the Galatians. The system which he thinks reconciles difficulties, leaves them just where they were; it is, as Hooker calls it, "the maze which the papists do tread." Our own Reformers unequivocally oppose it, as did St. Paul before them. And among the divines who repudiate it are many whom our correspondent must allow to be good churchmen; as, for example, Bishop Beveridge, who says:

"The Apostle reckons up Faith, Hope, and Charity, as three distinct graces, 1 Cor. xiii. 3. But elsewhere the same Apostle tells us that Love, or Charity, is the fulfilling of the whole law. And therefore nothing can be more plain than that Faith was really a distinct thing from Obedience in the Apostle's account. Indeed, they differ as much as the cause and effect do; for faith is the instrumental cause whereby we are enabled to perform obedience, for it is by it that our hearts are purified, Acts xv. 9. yea, and they have different objects too; for obedience respects only the commands, but faith looks only to the promises of God made to us in Jesus Christ. Hence, although faith be always accompanied with obedience and good works, so as that it can never be without them, yet in the matter of our justification, it is always opposed against them by St. Paul, Rom. iii. 28. Gal. ii. 16. And, indeed, to look to be justified by such a Faith which is the same with obedience, or which is all one, to be justified by our obedience to the Law of God, is to take off all our hopes and expectations from Christ, and to place them upon ourselves, and our own performances. So that we may thank ourselves, and not Christ—or at least we may thank ourselves, as well as Christ—if our sins be ever pardoned, or our persons justified before God. And therefore, this notion of faith overthrows the very basis and foundation of the Christian religion, making our salvation to depend altogether upon our obedience, without any respect at all to Christ."—*Bishop Beveridge, Sermon 134*; "Salvation wholly owing to faith in Christ."

Our correspondent will see that this eminent Anglican prelate did not consider that those who contend for the simple Scriptural doctrine of justification through faith, as opposed to the Romanist notion, which is essentially that of the Tractarians, are sticking for a distinction without a difference. We leave Mr. Faber to fight his own battles; but we surmise that he will be surprised at being informed that there is no real difference between him and Mr. Newman; at least that they agree in a certain *tertium quid*, which reconciles their respective views. So thought not Bishop Beveridge. He asserts, that "to look to be justified by a faith which is the same with obedience," is the same as "to be justified by our obedience;" and this is, however covertly, "to take off all our hopes and expectations from Christ, and to place them upon ourselves and our own performances." To the same effect speak our Anglican reformers, martyrs, and most eminent divines. But Hooker's admirable sermon above referred to sets at rest the point. He shews that the Papists fully admit all that our correspondent considers necessary to reconcile the two diametrically opposing systems. "They teach, as we do," says Hooker, "that unto justice no man ever attained, but by the

merits of Jesus Christ." But was that enough? No; for, as Hooker shews, infused righteousness becomes inherent righteousness; and if we look to it in whole or part for justification, we set aside the righteousness of God in Christ. St. Paul had said the same long before. We fear that our correspondent is what he calls (it is not our word but his) a "Puseyite" without knowing it, as many other persons are.

A scrap of our correspondent's paper was obliged to be omitted, the accidental effacing of a few words having rendered the sense imperfect; but we believe it is a quotation of a few lines from Bishop Hall. If so, we cannot but wonder that our correspondent should not discern that this venerable prelate concurred with Hooker and Beveridge in protesting against the doctrine that if we only say that our good works are wrought in Christ, and are rendered available only through his merits, then we avoid the unscriptural and popish figment of justification by our own righteousness. On the contrary, Hall declares, in his "No peace with Rome:" "But some may think this a mere strife of words [as our correspondent does] and not hard to be reconciled: for that which to the papist is inherent justice (righteousness) is no other to the Protestant than sanctification: both sides hold this equally necessary: both call for it equally:—True; but do both require it in the same manner? do both to the same end? I think not. Yea, what can be more contrary than these opinions to each other? The papists make this inherent righteousness the *cause* of our justification; the Protestants the *effect* thereof. . . . . But what matters it, say they, so both ascribe this whole work to God? as though it comes not all to one to pay a sum for me, and to give it me to pay for myself. *I know not how these things seem so little dissonant to these men's ears, which the Spirit of God hath made utterly incompatible.*" He adds further on: "But, say our modern Papists, Christ hath ~~merited~~ merited this merit of ours; neither can any other works challenge this to themselves but those which are done in God, as Andradius speaks; but those which are done in Christ, as our latter papists elegantly and emphatically speak. But what is this, but to cozen the world, and to cast a mist before the eyes of the unskillful? Our sins are dyed in the blood of Christ, not our merits; or if they also, hath Christ then deserved that our works should be perfect? How comes it about that the works of the best men are so lame and defective? Hath he deserved, that though they be imperfect, yet they might merit? What injury is this to God! What contradiction of terms! Behold now so many Saviours as good men! What I do is mine; what I merit is mine; who-soever gives me either to do or to merit."

We must not trespass with further quotation; but we would urge our correspondent to study the whole argument; as also what the same author says upon the subject in his treatise on "The Old Religion." Our present question is not which system is right; though upon this Scripture is quite clear; but only whether the two systems converge, as our correspondent thinks, to the same issue. We can only wonder with Bishop Hall that "these things seem so little dissonant to some men's ears." Truly does Hall remark: "It is not the logic of this point we strive for; it is not the grammar; it is the divinity, what that is whereby we stand acquitted before the righteous Judge, whether our inherent justice [that is righteousness imparted to us] or Christ's imputed justice apprehended by faith." (*Old Religion, C. I.*) He had just said, "The Tridentine fathers, in their seven months debating of this point, have so cunningly set their words, that the error which they would establish might seem to be either hid or shifted; yet at the last they so far declare themselves



as to determine that the only formal cause of our justification is God's justice; not by which he Himself is just, but by which he makes us just; wherewith being endowed by him, we are renewed in the spirit of our minds, and are not only reputed but are made truly just, receiving every man his own measure of justice, which the Holy Ghost divides to him, according to each man's predisposition of himself, and co-operation. And with it they denounce a flat anathema to all those 'who shall dare to say that we are formally justified by Christ's righteousness, or by the sole remission of our sins,' and not by inherent grace diffused in our hearts by the Holy Ghost; which terms they so craftily laid together, as if they would cast an aspersion upon their adversaries of separating the necessity of sanctification from the pretended justification by faith; wherein all our words or writings will abundantly clear us before God and man."

This testimony is true; good works are not disparaged by being put in their right place; and it is an "aspersion," that the Scriptural doctrine leads to licentiousness, except as anything, however holy, may be perverted by a wicked mind. "How shall they who are dead to sin live any longer therein?"



DISCREPANCIES BETWEEN THE CHRISTIAN KNOWLEDGE SOCIETY'S AND THE RELIGIOUS TRACT SOCIETY'S "JEWELL'S APOLOGY."

*To the Editor of the Christian Observer.*

IN comparing the Christian Knowledge Society's translation of Jewell's Apology with that published by the Religious Tract Society, I find some notable variations; among which is the following. In Chapter II. section 13, the Christian Knowledge version reads: "We say that baptism is THE sacrament of the remission of sins;" whereas that of the Tract Society reads: "We say that baptism is A sacrament of the remission of sins." Perhaps yourself, or some of your readers, could inform me which is the proper rendering. It is obvious that the difference may be made to involve points of doctrine upon which the two societies might disagree.

N. R. G.

\*.\* The Latin language having no article, a translator is often obliged to determine, to the best of his judgment, from the context, or other considerations, whether the definite or the indefinite article ought to be used. We will give the original of the passage referred to, and the two translations, and also another translation lately published at Cambridge; and will add the text and translations of the corresponding clause of the next paragraph, relative to the other sacrament. We should, however, mention, that though for convenient reference we speak of the Christian Knowledge and the Tract Society's respective translations, they are not, and do not profess to be, new translations; but are only reprints of the old well-known translation; a circumstance which renders the discrepancies alluded to by N. R. G. the more remarkable.

<i>Orig. Latin.</i>	<i>C. K. Version.</i>	<i>R. T. Version.</i>	<i>Camb. Version.</i>
Et baptismum quidem sacramentum esse remissionis peccatorum.	We say that baptism is THE sacrament of the remission of sins.	We say that baptism is A sacrament of the remission of sins.	We acknowledge baptism to be THE sacrament of the remission of sins.

Eucharistiam esse sacramentum ; hoc est symbolum conspicuum corporis et sanguinis Christi.	We say that the eucharist is THE sacrament, or visible symbol, of the body and blood of Christ.	We say that the eucharist is THE sacrament or visible symbol of the body and blood of Christ.	We acknowledge the eucharist to be A sacrament ; that is, a visible token of the body and blood of Christ.
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Which of these renderings is the right one? Jewell had said, "We acknowledge two sacraments, as properly entitled to that name; baptism and the eucharist." What he means therefore to lay down in the two passages above quoted,—which we will transpose for the sake of the explanatory "*hoc est*" in the second, seems to be; "We acknowledge the eucharist as the sacrament (in other words, as the outward and visible sign or symbol) of the body and blood of Christ;" and "We acknowledge baptism as the sacrament (that is to say the outward and visible sign or symbol) of the remission of sins." Both passages should have either the definite or the indefinite article; and the Christian Knowledge version is thus consistent; whereas the other two versions are not so. The Cambridge version makes the eucharist to be "A sacrament; that is, a visible token of the body and blood of Christ;" but then it should have made baptism to be also "A sacrament; that is, a visible token of the remission of sins." This rendering would make Jewell define a sacrament to be in the one case a token of the body and blood of Christ, and in the other a token of the remission of sins; whereas what he must mean is generally that A sacrament is "an outward and visible sign of an inward and spiritual grace;" whatever the grace may be; THE sacrament of the Lord's Supper being such a sign of one grace, and THE sacrament of baptism, of another. It would indeed make a good sense to use the indefinite article in *both* places, with some explanatory words, as follows: "The eucharist is a sacrament; that is, an outward symbol of a spiritual grace, and the grace symbolised by it is the strengthening of our souls by Christ's body and blood; and baptism is also a sacrament, that is, an outward symbol of a spiritual grace, and the grace symbolised by it is the remission of sins;" but the Latin does not express all this; and it would also be tautological; for it had just before been asserted that baptism and the Lord's Supper are sacraments; and the only object of the clauses in consideration is to shew of what they are sacraments; that is, what they respectively sign and seal. The definite article therefore seems best; but the translator was led to the indefinite in the second passage by the *hoc est*.

The Religious Tract translation reverses the articles as given in the Cambridge translation. If this was done with some theological bias, it was grossly unfair; and the Committee ought to be called to account for it. They say, "The translation given in this volume was printed in the year 1685; it was grounded upon that of Lady Bacon, which had been examined and approved by Bishop Jewell himself. Some corrections have been made on reference to the original." What these corrections are, the Committee do not specify. They had just before declared that Jewell's Apology contains "expressions here and there which would not be employed by Protestant advocates at the present day, and recognizes some principles, such for instance as the authority of Councils, which have been controverted among Protestants;" and with this prejudice upon their minds, they undertook the delicate task of altering the current translation, grounded on that examined and approved by Jewell himself; and of giving their alterations without specifying them, so that no reader, who has not the edition which they print from, and the Latin

text, and time and curiosity to collate them, can tell what the Society's Committee is pleased to call "correction." We honour the Society's gigantic labours in issuing vast numbers of devout, Scriptural, and edifying publications; so that it is with pain we have been several times obliged to notice the unfair and party-spirited alterations or omissions in its reprints of old books, in order to rectify them to the latitude of modern dissenters; and the passage under consideration adds another item to the catalogue; for on turning to the edition of 1685, which the Committee profess to follow, we find that the reading is, "Baptism is *THE* sacrament of the remission of sins;" which the Committee have silently altered to "Baptism is *A* sacrament of the remission of sins." Thus have they changed the rendering "examined and approved by Bishop Jewell himself;" the rendering also of 1685; the rendering which has been since used in the *Christian Knowledge* edition, and the *Cambridge translation*; and this without a shadow of pretence of its being a correction. "made on reference to the original;" for the original has no article before "Sacramentum;" and in the very next sentence, in the corresponding clause relative to the Lord's Supper, the Committee have retained the definite article; so that in making one definite and the other indefinite, the Latin being the same in both places, they must have been guided by a determination not to allow Jewell to call baptism "THE sacrament of the remission of sins." Why they should be reluctant to use that expression, it is not for us to divine; we see no objection to it, for "the remission of sin, and (as the words go on) that ablution which we have in the blood of Christ," are the spiritual grace of which baptism is the outward symbol. But whether the phrase displeases them or not, what right had they to alter it? Is Jewell to bend to their opinions?

We would now show what rebukes we always expose ourselves to, and from some churchmen, when we allude to the party-spirit of the Religious Tract Committee; but we shall never cease to protest against the practice of mutilating old writings without acknowledgment, and passing them off as veracious documents. We have proved that the Society has done so in many instances, and in some in a manner which involves a breach of veracity. We need go no further than the volume in our hands in proof of this statement. It is distinctly affirmed, that "the translation given in this volume was printed in 1685;" only "some corrections have been made on reference to the original." This conveys, and is unquestionably meant to convey, to the reader the belief that there is no alteration in the reprint of 1685, except what is at least honestly, if not correctly, intended to bring it nigher to the original. If then any liberty has been taken with the text which does not come within this limit, and which the committee will not dare to affirm comes within it, or was meant to do, the reader is deceived, his suspicions being lulled by the fallacious statement.

Take then the following example. We have often mentioned that among the truth-sacrificing concessions upon which the Society is based, one is that all Christendom shall truckle to the sect of the Anabaptists—we call them so, because to give them their self-assumed name of "Baptists" is to repudiate our own baptism. We believe that our infants are really and scripturally baptised; and if so, to administer the sacrament of baptism to them when they grow up, is anabaptism, that is re-baptism. But the Tract Society's Committee are under a compact not to publish any thing which may offend this sect; a sect which is always forward to disturb our churches and our religious institutions with its violent and

bigated proceedings. Now Jewell is not sparing of strong words respecting Anabaptists; and the reader may be curious to know how the Tract Committee contrive to keep their compact, and yet to act honestly. Let us turn first to the very passage we have been considering, where Jewell, having defined the sacrament of baptism, says that "no one who wishes to profess the name of Christ" is to be denied it; adding, in the strongest terms, "Ne infantes quidem Christianorum hominum, quoniam nascuntur in peccato, et pertinent ad populum Dei, arcendos esse." This is properly translated in the old version adopted by the Christian Knowledge Society, "No, not the infants" &c., and in the Cambridge version, "Nor even the infants;" whereas the Tract Society, not daring wholly to obliterate the passage, first alters the translation which it had pledged itself to follow, except where "correction" was requisite to bring it nearer to the Latin text, by diluting the significantly strong words of Jewell "Ne quidem," which he meant for a rebuke to the Anabaptists, into the poor tame monosyllable "Nor" (the *quidem* being dishonestly left out); and then appending a note, which however we do not complain of, saying "It will be remembered that Jewell is here stating the views entertained by himself and the other Reformers, which it was not consistent with the plan of this work to omit." This note is fair enough; but why the garbled translation softening down Jewell's emphatic words?

But this is not the whole; for Jewell elsewhere mentions the Anabaptists by name, and with much indignation; as for instance where he says "Why have he (the Bishop of Rome) and his followers in that, shaken off the yoke, like the Anabaptists and Libertines, and exempted themselves from the jurisdiction of all civil powers, that they might with the greater liberty and security plague the world?" What is the committee to do now? ~~and~~ is it to "correct" this passage so as to bring it nigher to the original? It suppresses the words "like the Anabaptists and Libertines," so that not one of its readers could know, unless he took the trouble to collate the whole volume, that such words were written in the treatise of which this professes to be an honest translation. The Latin is, "Cur ille, ejusque sectatores, *Anabaptistarum* et *Libertinorum*, more."

Nor was this inadvertence; for there is another passage where the Anabaptists are mentioned with several other sects, and here again is another silent suppression. Speaking of ancient heresies, Jewell says "If any of these heresies happen to break out anew amongst us, we severely and seriously correct the revivers of them with lawful and civil punishments. We confess that upon the beginning of the Reformation there arose some new and unheard-of sects, as *Anabaptists*, *Libertines*, *Mennonians*, *Zwinkfeldians*; but we render our unfeigned thanks to God that the world is now so well satisfied that we neither brought forth, nor taught, nor maintained those monsters." Will it be believed that the Tract Committee have surreptitiously left out the words above given in Italics; not choosing to let it be known that Jewell thought it necessary, in the name of Protestantism, to repudiate Anabaptism, with which Popery had reproached it. What defence will the committee set up for this insidious suppression in a translation professing to be accurately reprinted, except where correction was necessary to bring it nigher to the text? Will they say that modern Anabaptists are not like those rebuked by Jewell? They might, if they pleased, have added a note to say so, as they add various other explanatory notes; or they might have confessed that they had left out something; but instead of this they silently mutilate the passage, and yet

affirm to the reader that they give him a genuine ungarbled translation. In other places Jewell gives lists of what he considered heretics; and these they print, because Anabaptists are not named; but in the places where this sect, which has made the Tract Society a main instrument of promoting its objects, is mentioned, the Committee silently leave out the words they object to. Our pages shall be open to their reply, if they venture to offer one. We never, in the case of any Society, will restrain the expression of our grief and indignation at such proceedings. Christians are not to do evil that good may come.



MELANCHOLY PARALLEL BETWEEN LORD CHESTERFIELD AND LORD ORFORD.

*For the Christian Observer.*

A valued correspondent lately alluded in our pages (January, p. 19) to the melancholy closing days of Lord Chesterfield; who had run, as his Lordship expressed it, "the silly rounds of business and pleasure, and had done with them," "knowing their futility, and not regretting their loss;" disgusted with "the coarse pullies and dirty ropes, which exhibit and move the gaudy scene," and "the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude." And now, sated with the past, and without hope for the future, destitute of the consolations of religion, never having studied its evidences, which he scoffingly set at nought, and ignorant of its doctrines, as he was negligent of its duties, ~~finding~~ nothing worth living for, yet fearing to die, this unhappy voluptuary had no resource but the miserable one of trying to doze out the remainder of his days, not even affecting apathy, to conceal his poignant anguish. Hear his mournful words:

<sup>1</sup> "When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle, and pleasure of the world, had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it, because I must bear it, whether I will or no. And I think of nothing but killing time, now he is becoming my enemy. It is my resolution to sleep in the carriage the remainder of the journey."

This, it is to be feared, has been the wretched condition of many who have not, like Lord Chesterfield, left their bitter experience upon durable record. But this wretched man confesses his misery. He does not pretend to bear his "melancholy situation"—so he calls it—with "constancy or resignation." He only submits to it because he must, whether he will or not. He thinks of nothing but killing time, his greatest enemy, and sleeping in the carriage the remainder of the journey.

Contrast this with the language of St. Paul: "I am ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." In a dreaming and distracted world, as Baxter calls it, where men chase butter-

flies and grasp at rainbows, there is nothing truly solid that has not some relation to an enduring scene beyond the grave. "He thinks he hath eaten, and his soul is empty." But eternity is substantial; and the Bible, therefore, which is the golden key to its treasures, is a boon of inestimable price. The wonder is, not that of those who live either theoretically or practically infidels, many feel, and some express, the anxiety which Chesterfield describes; but that any should be so absorbed with business or pleasure, so mentally intoxicated, or so brutishly ignorant or thoughtless, as not to experience similar apprehensions. If, indeed, this world were all, who would not wish to sleep out the remainder of the journey, rather than awaken to the consciousness of approaching annihilation? but if this world be not all, if there be an eternity of weal or woe, to be unconcerned is madness. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life."

We were reminded of Lord Chesterfield by the recent revival of the memory of one of his cotemporaries and friends, whose name, like his own, once floated conspicuously upon the stream of time, but had begun to sink into oblivion. Between Philip Dormer Stanhope, fourth earl of Chesterfield, and Horace Walpole, fourth earl of Orford, there were many striking resemblances. Both had been educated in the sunshine of courts; Orford being the son, and Chesterfield the great nephew, of a prime minister, who respectively obtained for their houses an earldom which in both instances fitted through four successors within the range of a few years. During nearly half a century Chesterfield and Orford were mirrors of fashion and arbiters of elegance. Each had passed through the same university, Cambridge; each early addicted himself to literature, to politics, and to pleasure; they were both men of weak health and delicate frame; but of sprightly mien and courtly habits; full of wit and vivacity; undeniably possessed of very considerable talents; men who might have been great blessings to the world, had their moral character corresponded to their mental ability. Each wrote fair poetry, brilliant essays, and letters as admirable for their graces of style, striking thoughts, and playful corruscations, as they were execrable for their heartlessness, licentiousness, and irreligion. As if to bring them into closer comparison as authors, we find them both contributing to *Essays in the pages of the "World,"* and to Dodsley's *Poetical Miscellany*; and we may add, that even their haunts were similar, for Chesterfield delighted to grace Pope's villa at Twickenham,\* and Walpole adorned

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\* We fear that Pope must be remembered among the unhappy race of sceptics which abounded in his day; for though he called himself a Romanist, he has not left any clear evidence upon record of his being a sincere and firm believer in Christianity. Upon his death-bed, being asked whether he would not die like his father and mother, and whether a priest should not be sent for, he replied: "I do not think it essential, but it will be very right; and I thank you for putting me in mind of it." Now in one of his poems he uses this very expression to indicate apathetic indifference:

"Would Chloe know if you're alive or dead,  
She bids her footman put it in her head."

Pope thanked his friend for "putting it into his head" to consider whether he would die of any religion. It is clear, therefore, that it was not there before. The morning after the priest had been with him, and performed the usual Romanist ceremonials, he said: "There is nothing that is meritorious but virtue and friendship, and indeed friendship itself is only a part of virtue." We wish we could think that he did not in this remark mean to set as lightly by the peculiar

the same village with his Strawberry Hill wonders. Nor was their parliamentary career unlike; but their chief scene of display was in palaces and drawing-rooms. Both were worshippers of birth and rank, and both made the world's applause their highest object of ambition. Both travelled much upon the continent of Europe, revelling in the dissipations of its most profligate courts, and courting the friendship of its infidel philosophers, especially of Voltaire. Neither of them made any secret of his contempt for Christianity, and of the habits which it inculcates. Their career was similar in its duration, Chesterfield expiring in 1773 at the age of 79 years, and Walpole in 1797 at the same age. What the survivor said of his friend applies to both: "Lord Chesterfield's entrance into the world was announced by his bon-mots, and his closing lips dropped repartees that sparkled with his juvenile fire."

But the moral of the whole is, that their latter days were embittered with the feeling described by one who like them had run the silly round of sensual and intellectual dissipation, but had been mercifully recovered from the snare,—“Vanity of vanities; vanity of vanities; all is vanity;” and he adds, “Vexation of spirit;” as they found it to be, though they did not, like Solomon, arrive at the blessed conclusion: “Fear God, and keep his commandments; for this is the whole duty of man.” The last few years of Chesterfield's life were doubly pitiable. He had lost his son whose education and advancement had long been the principal object of his care, and he sank into deep melancholy. Had his recollections been such as a Christian parent might cherish, who had endeavoured to bring up his child in the nurture and admonition of the Lord, there had been some alleviation; and though the bereavement would still have been afflicting, he might have enjoyed the blessed consolation of assuredly believing that through his Redeemer's merits he was eternally rescued from a world of sin and care, and that the sorrowing father would, when he had patiently waited his change, be translated to the same felicity: “I shall go to him, but he shall not come back to me.” But when Chesterfield remembered *how* he had brought up his son, as too plainly appears from his letters to him, which Dr. Johnson described as “inculcating the morals of a strumpet with the manners of a dancing master;” fearful must have been the retrospect; and if he had no hope beyond the grave, as seems too probable—no hope whatever, either well or ill-founded—it is difficult to conceive of a state of mind more forlorn and wretched.

Lord Orford continued to amuse his latter years in adding to and exhibiting the books, prints, pictures, antiquities, articles of taste and curiosity, and other rarities at Strawberry Hill; all which he directs in his will shall continue for ever as heir-looms appurtenant to the estate. This lath and plaster mansion, (for his Gothicising was chiefly superficial, though it assisted in reviving that long-neglected style, for which gratitude is due to the designer) is itself a store of

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doctrines of Christianity as by extreme unction. It is a strange truth, that in his celebrated epitaphs for men whom he professed to revere and love, and wished to honour, he never chances to mention among their virtues that they

were disciples of Jesus Christ. There is less religion in those compositions than in the *Diis Manibus* of the old Pagan funeral inscriptions. A man who can forget the Gospel in a churchyard, cannot think much of it any where else.

monitory mementos. It was originally a small tenement built by a nobleman's coachman; it was afterwards inhabited by Colley Cibber the player; Dr. Talbot, Bishop of Durham; the Marquis of Carnarvon; Mrs. Chenevix, the toy-woman; Lord Sackville; Horace Walpole; the Hon. Mrs. Damer, the sculptress; and last, by the better known than highly venerated present Earl of Waldegrave, whose heavy debts, and his disgust at his Twickenham neighbours for not more cordially sympathising with him in his calamitous six month's incarceration for assaulting a policeman, have induced him to scatter abroad by auction the fond relics by which poor Lord Orford hoped to be long remembered, as a man of elegant taste and prodigal liberality. The scene which is now passing at Strawberry Hill, under the ruthless hammer of Mr. Scatter-trope Robins, reminds us of one of Walpole's own gloomy anticipations; though there was perhaps somewhat of affectation and self-complacent coquetry blended with his professed renunciation of long-lived fame. He says: "With regard to the bookseller who has taken the pains of collecting my writings for an edition (amongst which I do not doubt but he will generously bestow on me many that I did *not* write, according to the liberal practice of such compilers), and who also intends to write my life, to which (as I never did anything worthy of the notice of the public) he must likewise be a volunteer contributor, it would be vain for me to endeavour to prevent such a design"———"Literary characters, when not illustrious, are known only to a few literary men; and amidst the world of books, few readers can come to my share. Printing, that secures existence (in libraries) to indifferent authors of any bulk, is like those cases of Egyptian mummies, which, in catacombs, preserve bodies of one knows not whom, and which are scribbled over with characters that nobody attempts to read, till nobody understands the language in which they were written. I believe, therefore, it will be most wise to swim for a moment on the passing current, secure that it will soon hurry me into the ocean where all things are forgotten."

We are not certain whether in this last phrase Walpole means only that human fame is transient, or whether he includes a far more fearful notion; but the tenor of his opinions leads to the conclusion that he cherished no hope of *any kind* beyond the tomb.

We cannot help contrasting with the above deplorable extracts, from the letters of Chesterfield and Orford, the following from one of the letters of their illustrious cotemporary, Lord Chatham, to his nephew, Thomas Pitt, the first Lord Camelford. We are not quite clear what Chatham means by "active vital principle of faith," as distinct from "subtle speculative opinions;" but the general character of the passage appears in cheering contrast to the melancholy effusions above noticed. He says:

"I come now to the part of the advice I have to offer to you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn. I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be towards man: the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it be, the highest benefactor demands the warmest returns of gratitude, love, and praise. Ingratum qui dixerit, omnia dixit. If a man wants this virtue, where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts were poor, compared to those he daily receives at the hands of his



never-failing Almighty friend. ‘Remember thy Creator in the days of thy youth, is big with the deepest wisdom :—‘The fear of the Lord is the beginning of wisdom : and an upright heart, that is understanding.’ This is eternally true, whether the wits and rakes of Cambridge allow it or not ; nay, I must add of this religious wisdom, ‘Her ways are ways of pleasantness, and all her paths are peace.’ Hold fast, therefore, by this sheet anchor of happiness, religion ; you will often want it in the times of most danger, the storms and tempests of life. Cherish true religion as preciously as you will fly, with abhorrence and contempt, superstition and enthusiasm. The first is the perfection and glory of human nature, the two last, the depravation and disgrace of it. Remember, the essence of religion is, a heart void of offence towards God and man ; not subtle speculative opinions, but an active vital principle of faith.”

We would not willingly do injustice either to Chesterfield or Walpole ; and lest we should seem to do so, we remind our readers that remarks occur now-and-then in their writings, which might seem to imply some degree of homage to the Gospel, but which, when taken in connection with their sayings and doings, it is to be feared come to nothing. Both of them were bland hypocrites ; men whose artificial politeness did not allow of their affronting their company, so that though they would rally a believer in Christianity with polished sarcasm, they took care not to let their infidelity get the better of their good-breeding. We have often heard Hannah More mention some of Lord Orford’s irreverent witticisms, which, however we will not repeat ; yet in apparent seriousness he presented “Saintly Hannah,” as he used to call her, with a splendid Bible, inscribed, “To his excellent friend Miss Hannah More, this book, which he knows to be the dearest object of her study, and by which, to the great relief and comfort of numberless afflicted and distressed individuals, she has profited beyond any person with whom he is acquainted, is offered as a mark of his esteem and gratitude, by her sincere and obliged humble servant, Horace Earl of Orford, 1795.” Hannah More gave or bequeathed this Bible to Lord Teignmouth ; who, like her, *did* know how to value it ; and for an inspired reason which Walpole did not understand ; not merely that it teaches pity for the afflicted, and in general the love of our neighbour, but that “It is the power of God unto salvation to every one that believeth.”

We might adduce many proofs from Walpole’s history that we did not accuse him unjustly of insincerity. We remember, among other passages, a letter to Woodfall, entreating him not to continue to print extracts in his Newspaper from his tragedy of the Mysterious Mother, a horrible story of incest and other crimes, saying that it is “a disgusting subject,” and that he “has been endeavouring to suppress it as much as lies in his power,” and he offers Woodfall money not to quote from it or to mention it. All this sounded well ; for what could an author do more than express his sorrow, and try to cancel his book ? Yet at the very time when this letter was written, Walpole had already splendidly printed at his own press this very tragedy in the first volume of his collected works, intended for sale ; so that it would seem that he only wished to prevent the Newspaper extracts, that the work itself might not be forestalled.

We will give another instance of his insincerity more in point to our remarks. He says, in one of his letters : “I go to church sometimes, in order to induce my servants to go. A good moral sermon may instruct and benefit them ; I only set them an example of listening, not of *believing*.” Thus with his domestics and neighbours he reaped credit by going to church ; while he takes care that his

free-thinking friends shall be apprised that he meant nothing by it. Voltaire, with similar hypocrisy, went to church and received the sacrament.

We cannot then give Lord Orford credit for religious sincerity, even should a sentiment of somewhat better cast than ordinary occur in his writings, especially in his letters to Hannah More. We must say the same of Chesterfield, who occasionally writes something which, if it stood alone, might be taken for a recognition of the claims of Christianity. Thus, when he was asked at Brussels, by a lady whom Voltaire invited him to sup with, how it was that the English Parliament, consisting of several hundred well-informed men, could tolerate so great an absurdity as the Christian Religion, he replied, "I suppose because they have not been able to substitute anything better in its stead." It may be feared that he had more at heart the shrewdness of the retort than a grave intention to declare his belief that the Gospel is a Divine revelation. Bishop Horne says that he once told Lady Fanny Shirley, in a serious discourse which they had on the evidences of Christianity, that there was one which he thought could not be got over, *the present state of the Jews*. He might well feel that there is great weight in this argument; it is an argument which must press upon the boldest infidel; and one which acquires force as prophecy becomes gradually unfolded. Chesterfield had heard much Scriptural truth from Lady F. Shirley, and her devout relative, Lady Huntingdon; as Walpole did from Hannah More, who, at her very last interview with him, urged him to read Law's "Serious Call;" but whether with any salutary effect, or only to the sealing of their condemnation, must be left to the Searcher of hearts to decide. No favourable evidence is on record. Hannah More, in mentioning his death in a letter to her sister, could only say: "Poor Lord Orford! I could not help mourning for him, as if I had not expected it; but twenty years' kindness and pleasant correspondence cannot be given up without emotion." We should lament to have transcribed this remark, if we could not add the following: "I am not sorry now that I never flinched from any of his ridicule or attacks, or suffered them to pass without rebuke. At our last meeting I made him promise to buy Law's Serious Call. His playful wit, his various knowledge, his polished manners, alas! what avail they now! The most serious thoughts are awakened. Oh that he had known and believed the things that belonged to his peace! My heart is much oppressed with the reflection." These solemn reflections pressed heavily upon her; for we have heard her twenty or thirty years after speak to the same effect, and with deep feeling. We are glad to say that there are none of her letters in the auctioneer's catalogue; Walpole having directed in his will, with good feeling, that all letters in his possession should be returned to the writers if they claimed them, which Hannah More did; and she also refused to give up his to his executors for publication.

Of Chesterfield, about the best strain of remark which we remember is the following; but it is painfully unsatisfactory. "I consider my present wretched old age as a just compensation for the follies, not to say sins, of my youth. At the same time I am thankful that I feel none of those torturing ills which frequently attend the last stage of life; and I flatter myself that I shall go off quietly, but I am sure with resignation. My stay in this world cannot be long. God,

who placed me here, only knows when he will order me out of it; but whenever he does, I shall willingly obey his commands. I wait for it, imploring the mercy of my Creator, and deprecating his justice. The best of us must trust to the former, and dread the latter. I think I am not afraid of my journey's end: but I will not answer for myself, when the object draws very near, and is very sure. For when one does see death near, let the best or the worst people say what they please, it is a serious consideration. The Divine attribute of mercy, which gives us comfort, cannot make us forget, nor ought it, the attribute of justice, which must blend some fears with our hope." And was this all?

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## REVIEW OF NEW PUBLICATIONS.

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### ON CHRISTIAN MISSIONS.

1. *The Great Commission, or the Christian Church constituted and charged to convey the Gospel to the World.* By the Rev. JOHN HARRIS, D.D., President of Cheshunt College, Author of "Mammon," &c. 1 Vol. London. 1842. (First Prize.)
2. *Missions: their Authority, Scope, and Encouragement: to which the second Prize, proposed by a recent Association, in Scotland, was adjudged.* By the Rev. W. HAMILTON, Minister of Belgrave Chapel, Leeds. 1 Vol. London. 1842.
3. *The Justice of the World.* By the Rev. J. MACFARLANE, Minister of Collesse, Fifeshire; published at the recommendation of four of the Adjudicators of the Missionary Prize Essays, and under the sanction of the Committee. 1 Vol. Glasgow. 1842.
4. *Christian Missions to Heathen Nations.* By (the Hon. and Rev.) Baptist W. NOEL, M.A., Minister of St. John's, Bedford Row. London. 1842.

THE first three of these publications (and we should not disparage Mr. Noel in surmising the fourth also) originated in a proposal for inviting the attention of Christians to the momentous subject of missions by means of publications upon the subject; a premium of two hundred guineas being allotted for the best, and fifty guineas for the second best, Essay which should be sent in, upon "The Duty, Privilege, and Encouragement of Christians to send the Gospel of Salvation to the unenlightened nations of the earth." It was recommended that the essays thus submitted

for friendly competition, should unfold and vindicate, from the sacred Scriptures, the grand object of Christian missions, the regeneration of a lost world through the all-sufficient atonement of the Lord our righteousness; should illustrate the duty and privilege of making known the Gospel to mankind, as enjoined or sanctioned by Divine commands, evangelical motives, and explicit prophecies, as well as recommended by a review of the beneficial effects of Christianity on the civilization of the world, and the reflex influence of missions in improving the spiritual

tone and condition of the Reformed Churches; and should point out, under the head of duty, the obligation to advance the kingdom of the Redeemer by means of prayer, counsel, pecuniary contributions, and personal services; and also answer the most plausible objections urged against missions.

In order to demonstrate the Catholicity of the design, and to inspire confidence in the rectitude of the decision, the following gentlemen were requested, and consented, to become adjudicators, namely: the Rev. David Welsh, D.D., Professor of Church History in the University of Edinburgh; the Rev. Ralph Wardlaw, D.D., Glasgow; the Rev. Henry Melvill, B.D., Camberwell, late Fellow and Tutor of St. Peter's College, Cambridge; the Rev. Jabez Bunting, D.D., President of the Wesleyan Conference, London; and the Rev. Thomas S. Crisp, President of the Baptist College, Bristol. The plan was arranged in the name of the contributors to the fund, by Dr. M'Gill, Dr. Chalmers, and Dr. Duff. Forty-two compositions were sent in, and the first premium was adjudged to Dr. Harris; the second to Mr. Hamilton; and a special adjudication was made in the case of Dr. Macfarlane. Several other essays are stated to have contained much valuable matter, and some of them have been, or are likely to be, published. If Mr. Noel's was among the number, it is possible that his business-like matter-of-fact volume might not appear so fully to meet the terms of the requisition as the essays to which the premiums were adjudged. We shall not undertake the unnecessary and invidious office of attempting to point out the respective merits of the several volumes before us. Each writer has followed his own train of

thought and illustration in his own way, and with good effect; and has supplied much important information and cogent stimulus; and we trust that by the Divine blessing great benefit will accrue to the cause of missions from their several and united labours.

But a question arises upon the whole proceeding, upon which it may be expected that we should offer an opinion. Without undervaluing whatever is good in any communion of Christians, it has always been our firm conviction that more good would be effected, and less schism generated, by Christians of various bodies employing their zeal and energies where they can act with the fullest devotion of heart and hand, than by attempting ill-assorted coalitions. This doctrine we have maintained in regard to schools, tract societies, and missionary societies; the circulation of the sacred Scriptures without note or comment being almost the only religious object in which Christians of various communions can readily co-operate, without danger of injurious collision; and even in this exempt case, experience has unhappily proved that the excellency of the principle does not always prevent some friction in the machinery. Education cannot be neutral; tracts ought not to be neutral, where important truths are concerned; and least of all can missions be neutral, for they necessarily involve almost every question, not only of doctrine but of discipline. The London Missionary Society attempted the experiment; but it signally failed; for the members of the Church of England found it necessary to have their own mission; the Anti-pædo Baptists could not agree with their dissenting brethren respecting the baptism of households, or the mode of baptizing adults, and therefore set up

a special mission; the Wesleyan Methodists did not approve of the Calvinistic opinions of Independents or Baptists, and they too instituted a Methodist mission; so that the London Missionary Society, though still aided by individuals of various classes, is in the aggregate the Missionary institution of Calvinistic Congregationalists. These are plain facts; and to say that they ought not to be so will not alter their character. Not indeed that the Church of Christ should rest satisfied with such a state of disunion; which indicates the imperfection and remaining sinfulness even of the regenerate; but while the disunion exists, peace, we are persuaded, is best promoted, and efficiency secured, by each doing its own work conscientiously as in the sight of God, and to the best of his ability, without strife or debate, instead of laying down irresolute compromising plans, in which none can heartily co-operate.

But this is chiefly a practical matter; for there may be cordial union in essential principles, where there would be confusion and schism in working out details. And here we discern a legitimate opening for the present volumes; and the same remark applies to the several opinions above alluded to. The Pædo-baptist and anti-Pædo-baptist may be at one as to the duty of dedicating their children to God; though they separate when they proceed to carry out that principle. Episcopalians and Congregationalists, Calvinists and Arminians, the advocates of National Church Establishments and Voluntaries, may all go hand in hand as to the obligation of providing scriptural education for the people; though they are not thereby one step nigher to a feasible plan of mutual co-operation in setting up

and conducting schools. And thus in the special case before us. We took up these volumes with a pre-determination to yield nothing of what we believe to be sacred truth to a hollow compromise; but none is required. The adjudicators of these prizes, and the writers of these volumes, are not required to carry on a Missionary institution which shall merge their distinctive opinions; but retaining those opinions, and acting consistently upon them, they may still urge the general duty incumbent upon all Christians, to endeavour to promote their Divine Master's glory, and to make known his salvation to the ends of the earth. It is not the question whether Dr. Welsh, the Presbyterian; Dr. Wardlaw, the Independent; Mr. Melvill, the Episcopalian; Dr. Bunting, the Methodist; or Mr. Crisp, the Baptist; is right as to his specific tenets; but indubitably he is right in maintaining that the Church of Christ ought to be a Missionary institution.

Thus limiting the application of these volumes, we gratefully accept them as a valuable boon to the Christian Church; and without further ado we shall proceed to extract a few pages of their respective contents. We cannot attempt an outline of facts and arguments which fill more than eighteen hundred pages; much less enter upon the numerous questions which have occurred to our minds in perusing them. A few desultory extracts, however, we can select; and these will be more interesting to our readers than any reflections which we could offer upon them.

In replying to objections urged against Missionary undertakings, all three of the Prize Essayists refer to those connected with particular opinions respecting the divine purposes and expositions of un-

fulfilled prophecy. We were not aware that in the present day Missionary enterprises are to any considerable extent repelled on these grounds. We do not say that in no instances are they so; for such individuals as the late Dr. Hawker refused to aid Bible or Missionary societies for reasons of this kind; and some have withheld their countenance from all efforts to promote the conversion of the Jews, arguing that the time is not come, and that the means are to be altogether special, not ordinary; and opinions are held by many upon questions of date, and mode, and object, and precedence, which might seem by consequence to discourage Missionary labours; but as those who hold do not always allow that consequence, and some of them are among the most zealous promoters of such undertakings, both as regards Jew and Gentile, it may be that our Essayists have given more weight to the difficulty, than practically belongs to it. We will, however, extract the substance of their respective remarks; for if objections are made against ordinary Missionary proceedings upon assumed scriptural grounds, impediments of this character must be serious, as coming home to those who would not have listened to popular cavils. Christian minds will not be swayed by the arguments of scepticism, indifference, or distaste; such as that the heathen are safe; that civilization must precede Christianity; that all we can do is wanted at home; that Christians are not entitled to address Pagans and Mohammedans, till they can settle their own differences; or that the scheme is hopeless and impracticable. Such fallacies weigh not a feather with any devout mind; with any one who believes the truth of the Gospel, and feels its necessity; who thus judges, that if One died

for all, then were all dead, and that he died that they who live through him should not live to themselves, but unto Him that loved them, and gave himself for them. But inferences professing to be derived from Scripture stand on very different ground; and if there were any, rightly gathered, which do in reality present objections, such objections would be insuperable. But, blessed be God, there are none such; and if any should seem to glance that way, they are proved to be erroneous, as interfering with the clear command "Go ye out into all the world, and preach the Gospel to every creature."

We will now quote the passages we alluded to; not, however, adopting every remark in them. The first Essayist, Dr. Harris, speaks of the objections under consideration as follows:

"The objection of the millenarian—that the conversion of the heathen is reserved for the second coming of Christ, and consequently, all attempts to effect the object by the diffusion of the Gospel will prove useless—we have considered at length in the first Part of this Treatise. The reader may remember that we have there endeavoured to shew, that such an inference is at variance with some of the admitted principles and necessary deductions of Divine Revelation; that it is not warranted by prophecy; but that the very reverse is the doctrine of the prophetic Scriptures; and is found to be in perfect harmony with every other part of the word of God by which its correctness can be properly tested. The prosecution of the inquiry discloses, if we mistake not, the important facts, that whatever conflicts may hereafter ensue between the Church and the world, will arise from the success of the Gospel; and that whatever judgments the earth may yet be called to witness, will only concur with the power of the Gospel to enlarge the domains of the Christian faith. So that those very predictions which are too often made to depress the hopes and dishearten the zeal of the Church, will be found calculated, when rightly understood, to animate its activity as with the blast of a trumpet.

"And another objection, not very re-

motely allied to the last, amounts to this, 'The time is not come, the time that the Lord's house should be built.' When that selected time arrives, the Almighty will easily find means to accomplish the conversion of the world; and till then, all our efforts are premature and presumptuous, and must prove abortive. In reply to this Islamite doctrine, we might say to the objector, Your conduct in urging this objection is inconsistent with your creed; for how do you know that it is the will of God that you should urge it? Why 'use the means' for correcting our supposed errors? Are you not by this very act 'taking God's work out of his hands?' Had you not better leave him to take care of his own cause? When 'the time comes' for God to correct our errors, will he not find an abundance of means without disquieting you? and till then, is it not presumptuous for you to attempt to 'take the work out of his hands?' If, however, on some inexplicable ground, you still consider yourself justified in 'using means' to denounce the Missionary enterprise, are you using means enough? Ought not your opposition to become more practical and laborious? If you really believe we are forestalling the appointments of Heaven in assailing the idolatries of the heathen world, and tormenting the demons before their time, ought you not to employ counter-Missionaries, for instance, to protect those abominations, and to prolong their reign for a season longer? But perhaps your principle of interference only applies to those cases in which labours are unnecessary, and serious sacrifices not required.

"You surely do not presume to plead that because God permits the existence of heathenism—does not arbitrarily destroy it—therefore it is not for you to attempt to reduce it. This plea would not avail you unless you could assign the same reasons for your conduct, which God can for his. And not only must your reasons be identical with his, your conduct in relation to heathenism must harmonize with his. But this it cannot, except by your cordially embarking in the Missionary enterprise. For has he not maintained an unbroken contest with the evil? Have not cities, nations, a world, perished for it? Has your zeal ever flamed against it? He has appointed and put into operation a grand system of means divinely adapted to subvert the reign of evil; what are you doing to give that system impulse and activity? He has laid a command on every member of his Church to assist in sending the Gospel to every creature; so that if you are not rendering it obedience, and calling on others to join you, the sense in which you are content to permit the continu-

ance of heathenism, differs essentially from the only sense in which he can be said to suffer it. Every attribute of his nature is in hostility to it; every principle of his government—the whole course of his providence—is arrayed against it; the great wonder, the miracle of his mercy, is, that he should permit the continuance, age after age, of a Church which he has called into existence, partly for the purpose of extinguishing that evil, but many of whose members still plead, 'the time is not come—the work is not our's but God's.'

"Perhaps, however, you profess to be only waiting for the necessary indications, in order to evince your perfect readiness to act. But yours must be a very controllable zeal, if it does not sometimes quicken into impatience for the arrival of the sufficient signs. Inspired men of old often expressed themselves in language which shewed that they would fain have multiplied themselves and their means a thousand fold against the prevalent idolatry. Now that must be a state of mind of a very different order which leads you to regard exemption from such hostility as a favour, and to denounce the activity of others as presumption.

"But what are the signs from heaven which you would deem sufficient to warrant you in joining the Missionary enterprise? Would a direct and express command possess any weight with you? Never has the Lord of the Church ceased to say, not to you merely, but to every member of that Church, 'Preach my Gospel to every creature.' Would you regard the concurrence of the Providence of God with the command of his word, as an additional call to action? Behold it in the disappearance of numerous obstacles to Missionary exertion; in the rapid accumulation of important facilities; and in the fact that so many hundreds of agents are at this moment actually occupied in the Missionary field. Would you regard their success as another indication that the time for action has arrived? How could you venture a different interpretation? Here then are thousands converted by their instrumentality; you surely will not think, for the sake of a theory, of ascribing their change to any other than a Divine agency. Remember, then, that each of these conversions is to be regarded as an argument from heaven against your non-interfering views; and as a Divine reward to the friends of Missions for having acted on principles directly opposite. And would you interpret the readiness and anxiety of the heathen to receive Christian instruction, as an additional sign that the Missionary era had come? The Lord of Missions

appears to have regarded such readiness as a call to activity, when he directed his disciples to mark that the fields were white to the harvest. Far wider fields invite our attention. In every direction, the vision of the 'man of Macedonia' is, in effect, repeated, and heathen voices are heard lifted up in earnest application for help."

The second prize Essayist, Mr. Hamilton, touches as follows upon alleged Scripture inferences assumed to be hostile to the full flow of Missionary enterprise.

"Another sophism, employed against the employment of Missionary means, involves a question of *prophecy*. It is contended that heavy judgments impend over certain nations, and that these preclude their conversion. We may premise that Divine prediction, as well as the purpose which forms and directs it, is not the rule of duty. But let the utmost be enforced of these dread denunciations. 'Cursed be Canaan; a servant of servants shall he be unto his brethren.' 'And Ishmael will be a wild man; his hand will be against every man, and every man's hand against him.' 'Egypt shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations.' 'I will make thee, O Tyre, like the top of a rock: thou shalt be a place to spread nets upon; I will make thee a terror, and thou shalt be no more.' With the political complexion of these prophecies, we are not now called to intermeddle. The question is, Do they leave any religious ban and rejection? And disqualification which cuts off their subjects hopelessly from mercy? The answer is decisive. Christianity repeals all curses. The Saviour 'came not to condemn the world, but to save it.' 'All nations shall be blessed in Him.' By His gospel this blessedness is vouchsafed. Preach it to every nation, kindred, tongue, tribe,—preach it to every creature, and 'the fulness of the blessing' shall be proved by all. The woman of Canaan manifested greater faith than could be found in all Israel. The wandering Arab is not banished from the grace of the Saviour: 'Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit!' 'Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.' 'The daughter of Tyre shall be there with a gift.' The proscription of the Jews is not from salvation: 'That,' said Paul, 'I might save some of them.' 'There is not the soul under the whole

heaven toward whom God hath shut up His tender mercies!

"It behoves us more especially to consider, with nice distinction, what that judgment is which at present rests upon the Jews. Of their political disfranchisement, of their national exile, there can be no need of proof. They are scattered and peeled. That 'casting away' does not admit of revocation. We hold it to be final. While a punishment, it is for the universal good. The proselyte to Christianity can scarcely feel it to be any punishment at all. The more serious problem is, Whether there be a spiritual judgment upon that people? a blinding and hardening process perpetually acting upon their minds? This is by general opinion assumed. That once it existed, we cannot doubt. It began in the days of our Lord. It was supposed by the Apostles. It was never more than partial. 'Beginning at Jerusalem,' was the last direction of the ascending Redeemer: 'Unto you first,' was the earliest appeal of His disciples to their countrymen. But though more formally denounced in after times, it is never described as irremediable. Converts were gathered from them continually. It is remarkable that the one threatening recorded by Isaiah, is applied by the Saviour and his inspired Evangelists. The apostles of the Gentiles also makes use of it. *Is it in force, or has it expired?* The question is answered by its express limitation. 'Then,' exclaims the prophet, 'then, said I, Lord, how long? And He answered, *Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.*' (Chap. vi. 9—12.) Religious judgment continued, with many an illustrious exception, so long as secular retribution was suspended: when the latter fell, the former was remitted. The Jew and the Gentile are from that moment placed on equal ground. 'If they abide not in unbelief, they shall be grafted in.' The obstinacy of the Hebrew mind, the inveteracy of its prejudice, its wilful withdrawal from all the means of conviction and relenting, belong to another question: these form a 'veil' sufficiently thick and impenetrable. They adequately account for the national unbelief. They are moral causes producing their like effects. The judicial veil is done away in Christ. This, the obscuring power of wicked disposition, may also be done away. It shall be taken away immediately from their



heart, when 'it shall turn to the Lord.' This 'blindness,' then, is not struck on them; it is the result of evil principle and exasperating circumstance: it has but 'happened to them,' and that only 'in part.' It shall be destroyed by their contemplation of the converted heathen: it awaits simply, 'until the fulness of the Gentiles be come in.' The gospel is, therefore, as true of this nation, as applicable to their case, as potential in their conversion, as it is among us 'sinners of the Gentiles.' Their proscription under any decreetive mark and malison is purely imaginary: whatever that was, it ceased, immediately that their city was overthrown, and they were driven from their country. The spiritual judgment, in short, is in inverse ratio to their political subversion."

"There is an objection of a speculative nature, to which we may just advert, without entangling it in polemical differences. We mean that doubt which occurs to certain minds, whether the gospel be a system of moral rule and free favour to all,—whether it be based on an universal sufficiency of provision, and stamped with an universal character of appeal. For a friend of Missions to hesitate, in the avowal of his sentiments on such a question, indeed were strange. Could he for a moment doubt, that the Atonement was adequate for every consequence of all existing, all possible, sin,—could he feel misgiving as to its simple availability on the most enlarged probation of its virtue,—could he fear that it would fail to expiate the world, should the world seek its expiation,—Missions would be to him a succession of chilling embarrassments. The rationale can only be in sacrifice for every sinful child of man. We dare not set a price upon that blood. We dare not, for the sake of any hypothesis, quibble with the words of the Holy Ghost. We advance high our Labarum, we dispread it streaming to the wind, and we will that its legend be read by all: 'Behold the Lamb of God, who taketh away the sin of the world!' We not the less believe that the gospel, living in the perfection and illimitableness of the Atonement, is adapted to every variety, is efficient for every exigence, of man. What must be his emotions who trembles amidst every warmer expression, lest he should exceed his powers, and ever falters with a self-distrust. How different his, who possesses the true catholicon, and, therefore, is 'not ashamed of the gospel of Christ.' He sees in it the contrast and cure of every evil,—marking the evil only to declare its remedy,—as in

lands where lurks each venomed reptile, healing plants abound contiguous and luxuriant, apparently importuning the victim to try their virtue by a very resemblance to the reptiles themselves—their distended calix, their forked pistil, their mottled stem."

"It were, indeed, a discouragement to Missions most oppressive,—necessarilly changing, if even they could for another moment be pursued, their whole character and only motive,—did the present dispensation assume a *judicial and punitive* aspect. It might seem a solecism to preach 'the glad tidings' for the purpose of accusation and infliction. The Name above every name would be, then, a misnomer. It must require a law, equal to the repeal of the Gospel, so entirely to transform its object. Did it thus frown as a witness against the nations, did it thus upbraid and denounce them, turning but its edge of terror, looking out but to trouble,—what inducement would be left for its propagation? It is not denied that it might be charged upon us to proclaim this burden of the Lord, that a new commandment might form our duty, that an authoritative inversion might explain the change,—still other difficulties would oppose themselves. It might be asked, Has the original Christianity anticipated this its altered constitution? Has it foreshadowed such a violent modification of its use and purport? Has it pre-intimated this estrangement from its genius, this self-inconsistency and self-contradiction! It *might* always incidentally, and to some, be 'for judgment,' 'the savour of death unto death,'—but has it declared from the beginning, that the time should come when his condition should be its design, this contingency should be its rule, this possible predicament should be its invariable issue? Was it not constituted of 'things which must remain?' Was not the curse invoked on even 'the angel from heaven, if he preached any other gospel?' It will not be doubted that, if it be only preached to heap up testimonies against those to whom it comes, this is a virtual abandonment of its blessed character. It is a reversal and a revolution. Yet let it be granted that all this has been superinduced,—what henceforth must be the Missionary motive? No longer we press to loose the fetter but to rivet it, to heat the wound but to aggravate it. We are not ministers of peace, but of vengeance. We but carry the seven last plagues. We only protest against the world. But 'God knoweth our frame.' He draws us by 'the cords of a man.' He knows that this could never become a willing

influence. Beneath some dread constraint, some heaven-sealed commission, man may be raised up to hurl the Divine denunciations. He has yielded, or, more properly, has not dared to disobey. The credentials, however, must then have been most strict, and the directions most special. The person must be denoted. The word of the Lord must come to him. Nothing must be left indeterminate. Can it, then, be imagined that they who have received the gospel of the grace of God should suddenly so learn Christ, as simultaneously to declare that he will no more save sinners? That He is no more the desire of nations? That the door of the world's hope is for ever shut? Would this inspire the cheerful giver? Would this prompt the generous sacrifice? Would this fill the messenger with ardent, lofty, zeal? Where would be the multitude of the preachers? Or, let it be supposed that there was no alternative, that this stern duty was enforced, what would be the mourning of the Church? The host would march in funeral order,—sackcloth would be their banner, and despair their dirge.

“It is as alien to the spirit of Christianity, to describe it as the prelude of general judgments. These may be reserved for the world, we may stand near to the period of their visitation, but it is no province of the Gospel to threaten and assign them. This is a view of unmingled pain. It connects simple mercy with terrible retributions. Why is the association attributed to it? On what does it even most supposititiously rest? As truly does the morning star marshal the midnight, or the rainbow forebode the storm.

“Let us be true to the doctrine of Christ crucified. This only can be blessed to the regeneration of mankind. The glorious appearing of the Great God our Saviour, the Epiphany of his honour and final mediatorship, shall delight his saints and confound his enemies. ‘He shall be admired in all them that believe.’ ‘In flaming fire He shall take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.’ But what intimation is given us that these manifestations shall precede the millennial glory? By what refinement on ingenuity, on what hypothesis of fable, are we called to believe that these shall cause the salvation of mankind? Is the call, ‘Be ye reconciled to God!’ to be thus superseded? Is the Cross to be supplanted by the Sign of the Son of Man coming in the clouds of heaven? It may be that ‘All kindreds of the earth shall wail because of him:’ but that array is no means of conversion. ‘Then

cometh the end.’ ‘It is done.’ ‘He that is unjust, let him be unjust still: and he that is holy, let him be holy still.’

“We calmly await scenes of another character. The Paradise of earth! The Sabbatism of the ages! This may be a period of transition. We feel ourselves at the centre of a movement. But we are gliding into the æra of an excellent glory. ‘Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?’

“To relieve the difficulty, insuperable in itself, of this tardy movement, sincerely pious persons have rushed to a conclusion which we must regret. They have supposed that a more palpable manifestation is necessary to convince the world. They have interpreted the reign of the Saviour into a dominion of external power and magnificence. This they have placed, not as consequent on the conversion of the world, but as its cause. The theory admits of many modifications. But serious objections lie against it. It abrogates the Gospel as the great instrument and object of faith. It draws men by the glorified, rather than the crucified, Jesus,—lifted up on a throne and not on a cross. Instead of carrying out the Christian scheme, it throws it back and reduces it. It makes the kingdom of Christ to come with observation.’ It converts it into ‘a carnal ordinance.’ Miracle was appropriate to the first state of our religion; it would now be worse than gratuitous. Secular appendages were adapted to the former dispensation; they are estranged from this. Princely donatives and flatteries it may well distrust. It is not reasonable, in anticipating the onward triumph of Christianity, that we should expect the decline of its spiritualism into sense, or the decadence of its moral visions into the parade of metropolis, monarchy, and state. Does it not appear to the student of Divine Dispensation, that this is in a transposed series; that it is not advance but retrograde; that it is an anti-climax; that it is an abandonment of all that time and progression have wrought; that it is the surrender of a slowly acquired, but nobly won, maturity and consummation, for a most elementary and ill-developed existence?

“There is to be always perceived in the Sacred Writings the strongest preference of moral means to physical phenomena as instruments of conviction. The mind is to be addressed according to its own laws. By the influence of His Spirit and the agency of his word, Christ has reigned eighteen hun-

dred years in his Church : as long has he reigned, in Mediatorial right, over the earth. He has 'received his kingdom.' But what is this Kingship which yet is to commence? How is it to operate? What shall be its sway? If it be any departure from the primordial principles of His present rule,—if it be any accommodation to the taste, fashion, and ambition of the world,—if it bring it out more externally, by rendering it more like the kingdoms of men,—then can we raise no psalm of exultation to such a climax, we cannot rejoice in such a meridian,—the due order is inverted, and the true glory wanes!"

The supplementary Prize Essayist, Mr. Macfarlane, also treats upon several of the questions alluded to connected with interpretations of prophecy, though without specially placing the alleged difficulties under the head of difficulties or objections. Thus he says :

"The Jews are destined to become important auxiliaries in the work of Christianising the world. Every endeavour to promote their conversion therefore, is not only a duty we owe to that peculiar and persecuted race, but a duty we owe to the cause of Gospel propagation. Although it is in the latter of these aspects, that the subject falls here to be considered, I may be allowed just to glance at the claims which, upon their own account, that ancient people have upon Christian sympathy and regard; more especially, as their restoration is so intimately connected in the Divine purposes, with the grand object which Christian Missions have in view."

"As a nation, they are still God's chosen and peculiar people. They are under severe rebuke and chastisement indeed, but they are not cast off for ever. The relation between them and their covenant God has never been disowned. The prophetic writings often recognise such a relation as subsisting between Jehovah and his ancient Israel, even during the dark season of their apostacy, and previous to their accession to the Christian Church. It is as a bride forsaken but not utterly abhorred and abandoned that Israel is yet to be gathered. The very designation of the *people of God*, applied to them as it is during the period of their blindness and desertion,—the very word *restoration* employed to describe their re-admission to more than the original pri-

ileges they enjoyed;—as well as the the epithet *everlasting*, by which in Scripture Jehovah's covenant and promises to their nation are characterised, all suggest to the mind the existence of a tie between Abraham's God and his posterity which never has been nor can be broken.

"Shall we then cast off from our solitudes those whom God has not cast off from his love? When we look upon the 'tribes of the wandering foot and weary breast,' how should we otherwise regard them, than with the sympathy and tenderness which the children of one family should cherish toward some of their number, who for a season are under the paternal frown? Our anxiety that they may be restored to the place they once occupied too, should be mingled with the deep respect which will be awakened by the recollection of the priority they once held in our Father's house, and by the knowledge that they are the representatives, and are to be the progenitors of a seed destined to hold a high place among the family of the Redeemed.

"This brings us to that view of the claims of the Jews, with which we have more particularly to do in this place. Their predicted restoration is so intimately connected with the final prevalence of the Gospel as to make it an object of deep interest to all who long for the establishment of Christ's kingdom. And not only have we reason to connect in our minds the two events, but to conclude, that the Jews are designed in the Divine purposes to become largely subsidiary to the conversion of the Gentile nations.

"Two opposite extremes as to the subject of the Jews are to be equally avoided :—On the one hand, the culpable indifference which betokens the want of gratitude due to them for the father's sake, or which arises from the hopelessness of any human effort to promote their conversion; and on the other hand, the undivided attention of their case, which would lead to the neglect of the Missionary work among the heathen, upon the supposition that no considerable success is to be expected till the Jews are brought in.

"This latter extreme, attaching an undue importance to the restoration of the Jews, is that to which perhaps there is an increasing tendency in the present day. It goes I think upon a misapprehension of the meaning and spirit of many passages of Scripture, which are considered as having an exclusive reference to the literal Israel, while they should rather be understood, as intended to point to the enlargement and pros-

perity of the **WHOLE CHURCH**. It is to be borne in mind, that the Jewish merged into the Christian dispensation. The New Testament Church was grafted upon the stock of Abraham, and thus they virtually became one people, the true Israel, the recognised descendants of the father of the faithful. He was no longer a Jew who was one outwardly, (Romans ii. 28.) but he who possessed the inward qualities of the believing and renewed heart. The history and prospects of both henceforth became one; and in this united capacity, the prophecies as to the Church at large are to be understood, and will be fulfilled. If this principle of interpretation be not admitted, it seems to me that we mar the beauty and symmetry of the whole scheme of Divine revelation, and deprive the Old Testament of its principal meaning and interest, as a book of instruction and comfort to the Church in the Gospel age.

“But when this deduction has been made, a class of passages still remains, in which the Jews, after, and under, the present dispensation, are spoken of apart, and as clearly distinguished from the Gentile converts. Upon the most cautious principle of interpretation, we are entitled, nay bound, to restrict these passages to the Jews alone.”

“Without therefore seeking to appropriate exclusively to the Jews any passage of Scripture referring to Gospel times, for which an application to the spiritual Israel can reasonably be demanded; and keeping in view the principle of interpretation, that entitles us to claim those portions only, that speak of the Jews, as distinguished from the Gentile Church, we have ample evidence to bring us to the following conclusions,—that God’s ancient people will be earnestly sought after, and greatly prospered as preachers of the Gospel: that they will be restored to their own land; and that their introduction to the Christian Church, will promote, and complete her glory.

“As to the manner and order of these events, we presume not to speak with confidence. A strong probability however arises from the reasoning of the Apostle in the passage already referred to, that the conversion of the Gentiles, and the bringing in of the Jews, are mutually to operate upon each other.”

“An important question here meets us,—important among other respects, as to the manner and spirit in which the branch of duty we have been considering, will be performed. The question is,—is this the final dispensation during the progress of which the kingdom of Christ shall be established; or, have we reason

to look for another dispensation altogether, differing in **KIND**, rather than in **DEGREE**, from the present? The decision of this point must materially influence the state of mind in which Christians, will prosecute the Missionary enterprise. Not that the hope of a different order of means and of agencies ultimately to be introduced in aid of the cause, would wholly supersede the obligation of promoting it in the meantime; but, if the universal prevalence of the true religion predicted by the Prophets, cannot upon scriptural grounds be expected, till there shall have been a glorious personal manifestation of the Saviour, and the introduction of new and powerful elements of success hitherto unknown, the duty of the Church would then seem rather to be, that of devout waiting for His appearing, than of diligent working in His cause.

“With all due deference and respect for the piety and learning of many who have espoused the opinion to which I refer, it shall be my endeavour to maintain and enforce the views still generally held upon the subject. It seems to me most consistent with the whole tenor of Scripture, as well as with the spirit and genius of the Gospel economy, to believe, that without any visible and miraculous appearance to strike the senses, or attract or overawe the imagination, the Great Head of the Church will, by the appropriate agency of human instruments and second causes, by the disposals of His Providence, and by the Omnipotence of His grace, establish His Spiritual and universal reign.

“When it is asserted that this is the final dispensation, what is meant is,—that there is no new plan and order of Divine procedure to succeed the present, for the purpose of propagating and maintaining Christianity in the world. And more especially, that we have no reason to expect the visible and personal intervention of Christ, with His saints and angels, prior, or as auxiliary to the predicted triumphs of His cause.

“Solicitous as we are, to avoid touching in this place any controverted topic, this point so nearly concerns the whole subject of Missions, as to force itself upon attention. It becomes the more entitled to notice too, as it has lately been made the theme of frequent discussion. We cannot of course enter largely into the subject, but shall attempt briefly to vindicate the confidence of the friends of Missions to the heathen, in the resources already provided, and the spiritual influences promised by the Saviour, for their full and final success.”

“Were the doctrine of Christ’s personal residence upon earth fully estab-

lished upon the authority of the Bible, an entire and immediate submission to that authority is clearly incumbent. The question 'how can these things be?' would in that case be the language of presumption and unbelief, and would justly subject to the pointed rebuke,— 'Ye do err, not knowing the Scriptures, nor the power of God.' But as there is room for doubt, and therefore for enquiry as to the truth of this doctrine, we may presume I hope without incurring censure from any quarter, to look at the objections to it which Scripture itself seems to suggest, and at some of the general grounds upon which it rests its claim."

"The author cannot divest himself of the feeling, that the doctrine in question is not only unscriptural and pernicious in itself, exciting the imagination, perturbing and engrossing the mind with visions never to be realised, and diverting from the calm and sober path of Christian well-doing, but that its tendency is, to weaken and paralyse the hopes and efforts of the Church, in sending the light of the Gospel 'to every creature.' He cannot but regret, that men the most estimable and devoted should have lately given, to so great an extent, the weight of their character and opinions in aid of views, which, how innocuous soever, in so far as they are personally concerned, cannot be generally embraced without producing incalculable practical evils. And he thinks it right for every one to bear his testimony, however humble, in behalf of doctrines which are fitted to exert a more healthful and invigorating influence upon Missionary activity and zeal."

These extracts, though confined to one class of topics, may serve to exhibit the general style and habits of thought of the three Prize Essayists. We have not quoted from Mr. Noel, because he has not devoted any portion of his volume to a consideration of the questions involved in the above citations. Indeed it does not seem to be the cast of his mind to set up objections in order to knock them down; if he thinks a project right, and, upon the whole, feasible, he does not inquire very carefully how many phantom lions there are in the way; though where he finds one really alive and rampant he boldly attacks it. It might have been well in some

instances if so zealous a man had allowed himself to pause before he committed himself to particular courses of action; but in advocating the cause of Christian Missions, he stands on ground so sure that he may safely cut short all intermission, and press forward himself, and urge forward others, with his characteristic ardour, in so blessed a work. He shews that it is the duty of Christians to establish Missions; that Missionary exertions are needful, as proved by statements of Scripture and by the actual condition of the heathen; that they are practicable, as proved also by Scripture and by a vast mass of important facts; that the effects of missions have been replete with encouraging results; that the means possessed by Great Britain for extending them are very large, and scarcely yet opened upon; that missionaries ought to go out in stronger bodies to each station than has hitherto been usual; and then he speaks of the motives to Missionary labour; and replies to the momentous question "What is to be done?"

We cannot, in the present cursory notice, follow him through this vast field; though we hope many readers will do so; but we will quote a passage which exhibits many striking facts bearing upon the general subject, and some of which may not be known to all our readers, or at least may not have been considered in juxtaposition. We do not pause to remark upon some incidental allusions which involve matters of controversy.

"Several other works on Missions having lately appeared, or being already announced, it may be asked why the author has added another to the list? His answer is, that the subject is so extensive that scarcely two writers would be likely to treat it in the same manner, and so important that it deserves to be viewed in different lights. He does not

question that other works of the same kind may manifest more knowledge, talent, and piety, still he ventures to hope that his own, though it may occupy a secondary place, will be found to supply some information which may have escaped the notice of others, or some arguments in favour of missions which have been elsewhere overlooked.

“The work is limited to the investigation of the character of Christian Missions to the heathen; but it is obviously only a part of a much wider subject, the duty of Christians to evangelize the world. Mahomedans, Jews, Roman Catholics, and the whole multitude of the ungodly and uninstructed in every Protestant country, were committed to the care of the Church, when Christ said to his disciples, ‘Ye are the light of the world; ye are the salt of the earth.’ The author has shewn, unless he mistakes, that the heathen nations, generally, are ready to receive Christian Missionaries; but to this it may be added, that there are facilities for preaching the Gospel in all other parts of the world. Mahomedan nations, weak and disorganized, recognizing the superiority of the European powers, Christians under the protection of those governments may now use means for promulgating their faith in those countries, which not long since would have been impossible. A Protestant bishop has been permitted to establish Protestant worship in Jerusalem; and the wife of a Protestant missionary has been encouraged to instruct, in various European knowledge, the ladies of the harem of Mahommed Ali. A wide spread scepticism on the subject of their own religion is said, by travellers, to prevail among the richer Turks; European improvements have been introduced into the discipline of the Egyptian and Turkish armies; the Mamelukes and the Janissaries are no more; and the young Egyptians who have been educated in England and France, must carry back European ideas to their own country. Several Syrian youths are now receiving their education in this country, who, when well acquainted with English literature, are likely to infuse into Syrian society the same spirit of inquiry, which the revival of letters, and an acquaintance with the masculine writers of Greece and Rome, gave to Europe in the fifteenth and sixteenth centuries; and the political regeneration of Greece must exert a powerful influence on the Christian population of that part of the world. Under these circumstances, it is much to be regretted that missions to the Mahomedan nations, and to the decayed churches of the East,

are not prosecuted with greater energy; and I earnestly hope that the Syrian Education Society, and the Association for promoting Medical Knowledge in Syria, as prefatory to more extensive operations, will meet with encouragement.

“Among the Jews, there is also a manifest moral and intellectual progress. The departure from the barbarous system of our ancestors, which treated their unbelief as a crime against society, and themselves as outcasts from the constitution, which shut them out from social privileges, and exposed them to unjust spoliation, has been most advantageously replaced by a more mild and equitable treatment. No longer spurned, they have felt a generous emulation of other classes, and are beginning to seek for moral and spiritual improvement. Two translations of the Old Testament, by Jews, are now in the course of publication. A large body of English Jews, rejecting Rabbinical traditions and superstitions, are resolved to adhere to the Scriptures. The Jews have now a religious periodical of their own, called ‘The Voice of Jacob.’ They are establishing a college for the training of young men for the Jewish ministry, and they are beginning to found schools, to communicate ‘a sound and liberal education of their youth on religious principles.’

Every Christian must hail these tokens of increased respect for the word of God. It must diminish the distance between them and Christians, and prepare the way for the conversion of many to Christ. Kind treatment, an admission to civil privileges, the friendly discussion of the points at issue between the Jews and Christians, the conversion of some eminent men among them, such as Neander, to Christianity, are leading them to enquiry on the subject of Christianity; and the fact that more than half of the missionaries of the Society for promoting Christianity among the Jews are Jewish converts, shews that they are more accessible to enlightened, considerate, and persevering Christian zeal, than they have been at any period of the Christian era with which we are acquainted.

“Simultaneously with other religionists, the Roman Catholics of Europe and America have experienced a revival of zeal, and are indulging the hope of absorbing the various Protestant churches in their wide spread communion: Yet is evangelical religion, divested of a party and political character, making a peaceful war upon their superstitions and their exclusiveness. In Ireland and on the Continent of Europe there has been

a large circulation of the Scriptures among Roman Catholics, which still continues and increases. And while political animosities, incident to Protestant domination, has exasperated the religious bitterness of Catholics against Protestants in Ireland, in France, on the contrary, there is a decided leaning towards Protestantism among many educated men. Before the Revolution no Protestant could have been prime minister; De Tocqueville would not have declared that the United States is the most religious nation on the earth; nor would Michelet, in writing the *Memoirs of the German Reformer*, have ascribed to that great man the emancipation of the intellect of Europe. It is sometimes thought that Roman Catholics are inaccessible to Protestant argument; but nothing can be farther from the truth. In France, and even in Belgium, wherever the agents of the three 'Sociétés Évangéliques' of Paris, Geneva, and Belgium, have introduced the Scriptures, they have found ready purchasers, and collected willing listeners to hear their simple exposition of the Gospel. The anger and alarm manifested in many of the episcopal charges of France, sufficiently indicate that this evangelical movement has not been in vain. And if, without railing, without advocating their exclusion from civil and political rights, without indecent invectives, and without extravagant charges, Christians did more zealously offer to the Catholics a knowledge of the Scriptures, and seek them out, as is done by the Scripture readers of Ireland, and the Colporteurs of France, the Word of God would not fail to penetrate many a devout heart, and bring those who are now paying an idolatrous homage to the Virgin Mary, to seek salvation and peace exclusively in Christ.

"Lastly, Christians have to act with more union and energy upon the ungodly portion of Protestant communities. It cannot but excite regret to think, that while so much is done for the heathen, so little has been done for the colonists of Great Britain, and for the masses of uninstructed persons who have grown up in our cities and manufacturing districts. The Colonial Church Society, which occupies, with respect to the colonies of Great Britain, that place which the Church Missionary Society occupies with respect to the heathen, having in view the concentration of the Missionary zeal of the evangelical portion of the Church of England upon the colonies, to which they have hitherto contributed almost nothing, appears to me to deserve a very zealous and liberal support, by all those who wish to see a revival of

pure religion, through the agency of evangelical ministers of the Church of England, through those important portions of the empire. At the same time, the labouring classes of London, Manchester, and Liverpool, now to a great extent shut out from the public means of grace, and to a much greater extent refusing in fact to avail themselves of those means, ought surely to receive far more attention than they have, from those disciples of Christ, who remember that Christ has told them to be the light of the world and the salt of the earth.

"How long will real Christians spend upon strife with one another, those energies which are all needed for the great warfare with ungodliness and vice, to which they are called? Will evangelical dissenters associate more freely with Catholics for the subversion of the Establishment, than with pious Churchmen for the subversion of ignorance and vice; and will evangelical Churchmen associate more freely with those within the Establishment, who hold the semi-popish doctrines which by a very natural process have led one unhappy minister to apostatise from Protestantism, for the support of the Establishment, than they will with pious Dissenters, for the advancement of the kingdom of Christ among the ignorant? How long must the ungodly portion of the world triumph in the divisions among Christ's followers? Never were there such opportunities of doing good through the wide world. Let us pray for grace to use them as we ought."

We have looked back over these volumes to see if we could give some short account of their contents, but still find them impracticable. We therefore leave them, but we will quote a portion of Mr. Noel's concluding applicatory remarks.

"Three things only remain to be noticed: the present duty of the Church of Christ towards the heathen; the duty of individual Christians; and the dispositions which we require in order to fulfil these duties.

"No one can doubt that there are numbers of young men of religious principle who might become missionaries if they would; it is as certain that self-denial would enable the real Christians of this country to raise very much larger funds to maintain them; and the heathen world is perishing because they do not go. Beyond all question, it is the duty of the whole Church of Christ to strengthen and extend its missions:

and to every place where the heathen are ready to receive Christian teachers, they ought to be sent to itinerate among the untaught, to be pastors to the converts, to write, print, and distribute religious and useful books, to multiply primary schools, and by means of superior seminaries to train up native converts for the Christian ministry.

"India ought, at once, to be filled with associated missionaries. Those stations, in which at present single missionaries are wasting their strength on duties which are oppressive and often fatal, ought to receive four or five missionaries to labour either on the same spot, or in contiguous parishes. Calcutta and Benares want more labourers; but other cities need assistance still more.

"Much more regard ought also to be paid to China than has hitherto been paid; and that there should be immediate efforts to distribute Christian books along its coasts and among its emigrants. With or without their permission, English and American missionaries may at once do much for a large Chinese population in the Indian Archipelago. If the tyranny of a heathen despotism forbids our entrance into Japan and Cochin China, and if Papal bigotry excludes us from the Philippines, Siam at least, and Singapore, Malacca, and Penang, offer an increasing population of Chinese to be at once instructed. Why then cannot more missionaries be sent to them?

"But while thus India and China demand immediate and increased exertions, there are many other countries which ought not to be overlooked. Were the Church of Christ in England animated with the spirit of the exiles at Herrnhut, or of the early Christians, it would immediately send its missionaries throughout the world. They would go to New Guinea; they would spread themselves over New Zealand; they would occupy the islands of the South Pacific; they would rescue the tribes of Australia, and the remnant of North American Indians, from the ruin which threatens them; and lastly, proceeding from the frontiers of the colonies of the Cape and of Sierra Leone, they would meet on the shores of Lake Tchad, and bring all central Africa within the sound of the Gospel. Almost the whole heathen world is ready to receive them.

"Towards this great work almost every one may contribute something. And since it is an enterprise so excellent, that to engage in it adds dignity to the most noble; and since the will of the Almighty has been so plainly declared, that it must bind alike both the prince and the peasant; I venture to express

my earnest prayer, that God would be pleased to incline our gracious Sovereign to use the great influence committed to her stewardship by him for the promotion of this cause.

"At length then, my Christian brethren, we know our duty. We know that the heathen are perishing by millions in ungodliness, vice, and error; we know that they are ready in many lands to listen to the Gospel; we know that when they do listen, souls are saved, churches are formed, society is reformed, numbers are made holy, and Christ is glorified; we know that professed Christians could easily teach the whole Christian world, that the real disciples of Christ could do much more towards it than they do, and perhaps that we are among those who are most faulty; we know that many missions are weak for want of men, and languishing because they are weak, while there are large funds at home which are wasted upon self-indulgence, and numbers of young men who scarcely know how to find employment; we know that the past neglects of Christendom in general, and of England in particular, have been disgraceful to the Christian name; we have met with eminent examples of liberality and of missionary zeal; we 'know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor;' we know his compassion for souls, his love for us, and that it would please and honour him should we show ten-fold zeal in his cause; and lastly, we know what each man may do to promote it. And he has said, 'If ye know these things, happy are ye if ye do them.' Are we then ready so to do? We have all the requisite means. The heathen world is prepared to receive the Gospel, and without it, we cannot see how they can escape destruction. Should it be preached, all experience shows that God would make it the means of their salvation. All then is depending on the Church. All, under God, is depending upon us.

"Worldliness, disunion, and unbelief, both lessen exertion and degrade it. They hinder many from going to the heathen, they spoil the spirit of those who go, they corrupt our motives, they paralyze our energy, they withhold the Divine blessing, they dishonour Christ, they prolong the reign of Satan, and seal the doom of millions who are passing into eternity untaught. Grace only can set all right. If, in answer to our prayers, God would be pleased to pour out his Spirit on the Church, worldliness would be changed into spirituality, discord would cease, and a humble con-



fidence would make his people to say, 'we can do all things through Christ, which strengtheneth us.' Were the self-denying liberality, the brotherly affection, and joyful faith of the first disciples reproduced in the Church, then we should also be prepared to achieve similar victories. Were our hearts set upon the greatest and best objects which can occupy them, we should deeply sympa-

thize with the heathen; and for their salvation we should think sacrifices and labours light. Then would many be eager to go, and the rest would zealously support them; while their united prayers would bring down the most abundant blessings from God. What might not be accomplished by the energetic supplications of the whole multitude of Christ's true disciples?"

## VIEW OF PUBLIC AFFAIRS.

AMONG the remarkable occurrences of this remarkable era, one of the most striking is the triumphant success with which Sir Robert Peel is carrying forward his extensive plans of financial policy. His measures affect almost all classes of conflicting interest; he urges them broadly, and with little deference to adverse suggestions; he proposes a mitigation of the Corn laws, which, while it alarms the landowner, the tithe-owner, and the farmer, as destructive to agriculture, is denounced as illusory by the anti-corn-law leaguer:—he draws up a tariff materially relaxing the imposts on a great variety of articles of foreign growth or manufacture, so as to terrify numerous and powerful bodies of home-producers, from the grazier who rears cattle to the cordwainer who converts their hides into shoes; yet without such extensive partial benefit to any one large interest, as to outweigh the opposition of those who have special cause for serious objection:—and he imposes an income-tax, which almost every man who is affected by it dislikes, not merely because of its pressure, from which he cannot escape, as from many other taxes, by economy and retrenchment, but on account of its inquisitorial character; and which its proposer himself acknowledges must press with very unequal weight on various classes of persons:—and yet, burdened with these three heavy mill-stones, Sir Robert Peel is swimming upon the crest of the wave, as if scarcely conscious of a weight to be borne, or a torrent to be stemmed. This result must surely arise from a very general conviction in Parliament, and throughout the land, that the affairs of the country require to be searchingly looked into, and its difficulties unflinchingly met; that patch-work temporary expedients are not wise or honest; that old debts must be paid, and new ones prevented; that the present Ministry have shewn the ability and the nerve to address themselves to the whole question; and that notwithstanding the many inconveniences and sacrifices which the proposed measures will involve, they will upon the whole work well, and promote the public welfare.

The overwhelming tidings from Cabul, so fearfully confirmed in the main particulars by the late arrivals, are the more afflicting because the heavy calamity which has befallen the nation, and has carried desolation into so many families, has not arrived in the prosecution of an enterprise in which we had any ground for expecting the blessing of God to rest upon it. We will not, in the hour of depression, speak more strongly on this point than we did in the hour of victory, when the triumph of exultation at the success of the national arms was allowed to drown the quiet suggestions of reason, and the still small voice of conscience; but from the first we could not but regard our late hostile enterprises in central Asia, as unjust, and not even recommended by the most short-sighted expediency. The promoters of this war were afraid that Russia might sometime and somehow meditate hostilities against our Indian empire; and to ward off this possible contingency, we passed over intervening rivers, deserts, and mountain barriers, which were a protection to us, and an almost insurmountable obstacle to Russia or Persia, should they desire to invade us; we attacked the warlike natives, who had never given us even a decent pretext for warfare; we made them our bitter enemies; we imposed on them a hated usurper as their sovereign; we incurred a heavy expenditure, and sacrificed many valuable lives, in gaining and garrisoning their inhospitable country; and we shut ourselves up in their fastnesses in detached fragments, as if inviting them to combine, and to cut us off in detail, without the possibility of escape; or to aid our hypothetical enemies in making a descent upon India, if they wished to do so. The fatuity of the proceeding was on a level with its injustice; and the issue has been, that more than 13,000 of her Majesty's subjects, English and Indian, including soldiery and camp-followers, have been massacred, and the few who may still survive, in which mournful list are included wives and children of officers, are in hourly peril of their lives among hordes of savage mountaineers.

And under these circumstances England is crying out for sanguinary revenge! Now we feel convinced, as men, as Britons, and as Christians, that under the perplexing difficulties in which we have involved ourselves, humanity and justice require prompt and energetic proceedings, in order to prevent worse evils. Any appearance of what the natives might deem weakness or fear, would entail new miseries on all parties; and, unjustifiable as has been our past conduct, it would be folly, and in the end cruelty, to shrink from acting as the existing pressure of events may require. But to speak of revenge is inhuman. These uncivilized tribes found us invading and garrisoning their country; they knew nothing of our nice political reasons; they had nothing to do with our speculations upon the balance of power between us and Russia; we were unprovoked assailants, and they routed and expelled us by arms and stratagem, not indeed with the conventional observances of European warfare, but with what they probably considered substantial justice and patriotism. Revenge, if ever lawful, were here most unlawful. We have far higher duties; we have first to rescue those who are still in peril; we have also to prevent outbreaks and revolts elsewhere; we have to act as we might in the first instance towards a madman whom we had unjustly provoked, with a strong hand, but with no vindictive feeling; but we have also to restrain our ambition and retrace our steps; and to return to moderation, yet so as not to encourage aggression by any semblance of weakness; and to act more wisely and religiously for the future. These will be no easy tasks; but we pray that counsel and strength may be conferred from above on our government at home, and our delegated authorities in the East, to achieve them. Our affairs in China, though not hitherto exposed to like disasters, require a similar course of conduct. Our wrong-doing brings evil upon us; and we seek to wreak revenge upon those whom we have incited to offend us; in the course of the proceedings real and grievous causes of provocation occur, and such as it were not right that we should overlook. But whatever, under such pressing urgency, may be necessary, the end pursued should be, not revenge, but peace; for dreadful as war is under all circumstances, it is most horrid when fomented by cupidity, ambition, or vengeful passions. It may please God in his mercy ultimately to overrule the melancholy proceedings in central Asia, and also in China, in order to bring vast nations,

hitherto isolated, into closer intercourse with European civilisation, and, in the end, to open a way for the introduction of the Gospel among them—though, alas, under most unfavourable auspices;—and this is our wish, our hope, our prayer; but we must first “cease to do evil, and learn to do well;” for there can be neither peace nor righteousness, if our intercourse with distant lands is not regulated by far more of wisdom and justice than has characterised it in the cases under consideration.

These considerations lead to the serious question, What has England done towards the discharge of her high religious responsibilities and large opportunities to Asia, or other parts of the world with which, by her colonies or dependencies, she is connected? Alas little; so little as in many places to be almost nothing! Yet we will not at present renew the oburgatory strain. We will rather trust that she is beginning to awake to her obligations. Every month we have to record new illustrations of the zeal and liberality which God has infused into the hearts of the faithful in our land. Compared with the wants of the world, or our national wealth and privileges, it is little; yet it is at least a hopeful beginning; and one important feature of our Christian efforts is that they are taking a higher range, and a character of more systematic effort. It is something to send out an individual missionary; but the effort is now increasingly to establish and support well-compacted missionary stations, as central sources of influence, and a nucleus for native churches; and to crown, perpetuate, and enlarge the whole, the importance is now acknowledged of locating bishops, as well as private clergymen, wherever we have colonies or churches. A bill is now before parliament for tripling the number of bishops in the West Indies; three being at once established by the division of the diocese of Barbadoes, the Bishop having retired after a zealous and laborious discharge of his duties during sixteen years in that enervating climate; and three being proposed for that of Jamaica when a vacancy occurs. Voluntary agency is also extensively in operation. The Bishop of London's diocesan collection last month, for the colonial bishoprics, has amounted to upwards of £8000; and funds are coming in, though it were to be wished still more largely and rapidly, for the general object. Individual instances of pious munificence are not wanting, at the head of which, more especially as we have been alluding to India, we must place the noble contributions of the Bishop of

Calcutta towards his projected cathedral, which we rejoice to learn from the Report lately published is rapidly proceeding; and is likely to be a most beautiful, convenient, and interesting structure. We have read that Report, and the zealous and indefatigable prelate's appeal speaks in it like the voice of a trumpet. He glows with cheering anticipations of the blessings, which, through divine grace, may, and will, arise from the establishment of a central body of clergymen in Calcutta, headed by their bishop, with his archdeacon and other officers and assessors, having daily service;\* promoting various reli-

\* The Bishop does not say, but we hope he means, *choral* service, at least a certain number of times in the week, if not daily, as the circumstances of India may justify. This holy exercise, besides the immediate object of daily devotion after a manner which we, and others, feel to be eminently beneficial — a solemn, elevating, and blessed service; and which those who do not find to be to themselves thus edifying, ought not to grudge others the use of—might be connected with the establishment of a school of sacred music, in its highest departments, for India and the East; and also with popular Hullah classes for parochial psalmody. We see no reason why English Church singing should be nearly the worst in Christendom; why the Church of Rome should attract those who can appreciate harmony in its sublimest moods, and various Protestant sects and churches those who can at least appreciate and unite in simple melodies; while (with the exception of a very few of our cathedrals) we know little in England of the former, and in the majority of our parish churches are as destitute of the latter. We strongly suggest to our Right Reverend friend to consider both these points. The late interesting singing exercises at Exeter Hall, shew that effects may be produced—and rapidly and cheaply—which a few months since few persons would have ventured to predict. It was not without higher purposes than mere animal gratification that He who made man gave to him an ear to taste sweet sounds; and the experience of all ages proves that ballowed melodies are among the means of grace which God has condescended to honour; as they are also some feeble anticipation of the anthems of heaven. St. Ambrose restrained the choir at Milan to the tetrachord; and it was considered an excess of ecclesiastical luxury, involving the vain secularities of the theatre, when Pope Gregory ventured to allow the whole octave and its harmonies. But even the most simple and severe

giou and benevolent designs; cultivating theological, liturgical, and pastoral studies, biblical criticism, and church history; planning missions and locally prosecuting them; in short, becoming a focus of spiritual light and warmth to the whole Eastern world. May God grant his plentiful blessing to this great undertaking, and its pious and liberal-hearted projector!

We rejoice at the above-mentioned and all other symptoms of increased zeal and vigour in our beloved national Zion and her offspring in other lands. They are proofs, we would trust, that the Lord of hosts is with us; that the God of Jacob is our refuge. There was a time when the Church of England was taunted for its inertness; the Romanist especially urged that we could not be a true branch of Christ's Church because we lacked a missionary spirit. Now the reproach happily begins to assume a new and better form, as witness the following complaint lately made by the *Morning Chronicle*. "A great change has come over the hierarchy of England. Instead of standing aloof from Bible and Missionary schemes, as was the case within the memory of the existing generation, they are now moving forward with a zeal and activity unknown since the Reformation. Not content with obtaining the entire control of the Church Missionary Society (which hitherto had repudiated episcopal superintendence, though it sought episcopal aid) and not content with the wide field of our colonies for the manufacture of new bishops, they are obtaining the aid of foreign potentates in endeavouring to plant what are called English bishops in countries where such dignitaries have no more right to exercise episcopal authority (except as chaplains or missionaries over those who choose to submit to their care) than they have to exercise such authority in the moon. This is but the beginning of a series of encroachments in contempla-

Ambrosian chant is not incapable of inspiring powerful emotions; and when the heart goes with the lip and the ear, thrice-blessed is the combination. But our Right Reverend friend's design admits of introducing into India both the higher cathedral style and the useful parochial style; and also in a good measure combining them where desirable. The singing and chanting in the Eastern churches have degenerated into tasteless and indevout drawing; the transplanted Anglican Church should exhibit a better example. People can sing, even in hot climates; and often with refreshment of mind and body, and holy elevation of spirit, when too much enervated for severe intellectual exercises.

tion: Every channel of communication or of influence which can be commanded in this country has been already secured. Even the British and Foreign Bible Society—a Society founded by Dissenters, with the aid of a few more zealous Churchmen, and which used to be exultingly termed a great Catholic platform where Christians of all sects met on common ground—even that Society is already all but Church of England.” There are several mistakes in the above passage; but may nothing worse ever be urged against us!

Tract matters, but gladly take breathing-time from this distressing topic. Some new and melancholy instances have occurred of perversion to Romanism *via* Oxford-tractism; but there is a spirit of re-action from which we augur well. The Bishop of London has added his name to those of other prelates who have sent out a warning voice on this subject; by some well-timed and powerful remarks in his sermons on the Church; defending our own sacred orders, but protesting against the unchurching of all non-episcopal communions.

We have an accumulation of Oxford

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## ANSWERS TO CORRESPONDENTS.

W. W.; K.; W. G.; H. S.; C. C.; H. J. B.; R. B.; C. J. B.; W. P.; M.; and T. S.; are under consideration.

L. R. F.'s inquiry is resolved by the last rubric at the end of the Communion Service, which directs that “The money given at the Offertory shall be disposed of to such pious and charitable use as the Minister and church-wardens shall see fit; wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.”

We may notice the point alluded to by Cantabrigiensis, when we resume our biographical notices of English ritualists, which we have held back this month, not wishing to sate our readers with one topic.

We might have added in our paper on Lord Orford and Lord Chesterfield, that the Bible which Lord Orford gave to Hannah More is in the possession of Lord Teignmouth, H. More having presented it to his venerable father.

*Bible Society Extracts.*—We have always great satisfaction in referring our readers to the Bible Society Extracts under our cover; being convinced that the Society is an honoured and efficacious instrument in the hands of God for extending the kingdom of our Divine Lord and Saviour; and that its proceedings are its best panegyric. We have never ceased to lament the conscientious difficulty or mistaken policy which prevented our bishops and clergy uniting themselves in one vast body to this admirable institution; for if they had done so, besides the benefit which would have accrued to the world at large from their aid, the result we are persuaded would have been highly beneficial as regards our own branch of Christ's church both at home and abroad. We believe that among foreigners the Anglican church sometimes enjoys more credit than is due to it; it being taken for granted that the National Church of England is the main-spring of this cosmopolitan institution; and even at home Dissenters have in general evinced good and kindly feeling at Bible Society committees and meetings, in giving marked prominence to the efforts of the clergy and lay-members of the Church in order to subserve the common object. In the Extracts for last month occurs the following passage, which illustrates our remark as to the good effects of the conciliatory spirit of which we have spoken; though we do not think that warm-hearted suggestions are always well-weighed, or that conscientious differences of religious opinion are of no moment; nor should we wish to see the meetings of any of our societies convened in places dedicated to God solely for religious worship. The writer is speaking of a recent meeting of the Bible Society at St. David's, where the Dissenters are a strong body:—“The spacious old Cathedral would take in the inhabitants of the whole city and of the country many miles round. On an occasion like this, the Dissenters of every name would crowd its gates, and fill its long-extended aisles. We may live to see it; and there are many things far more improbable. The worthy Bishop manifested the best feeling towards the Society last year: for when he was informed that the Auxiliary intended holding its Anniversary at the hour he intended preaching, he kindly altered the hour from the morning to the afternoon: and to shew that the *Non-cons* appreciated his kindness, they repaired to the time-honoured edifice in large numbers; and such a congregation had not been seen in the Cathedral for many long years.” Can any man calmly believe that the Church of England lost anything on this occasion?

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[1842.]

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

COLLATION OF THE PARKER SOCIETY'S RIDLEY WITH THE  
RELIGIOUS TRACT SOCIETY'S.

*For the Christian Observer.*

IT has been stated, in answer to our remarks upon the omissions and alterations in the Religious Tract Society's reprints of the Anglican Reformers and other writers, that they are only such as were requisite, either, first, to render the style more clear and acceptable to modern readers; or, secondly, to prevent misconceptions, as in the case alluded to in our Number last month, of the Anabaptists, who might be supposed by many readers to be the same class of persons now known by the name of Baptists or Antipædobaptists; or thirdly, to preserve the principle on which the Society was founded, of maintaining silence upon questions on which pious Protestants differ; such as church government; the proper subjects and mode of baptism; and the allowableness of national ecclesiastical establishments.

For ourselves, we long ago expressed our unbiassed conviction respecting this compact. The Society has issued an unparalleled number of highly valuable and useful publications, for which we gratefully record our obligations; but we are not bound to regard either its constitution, or its books and tracts, as infallible. The charge which we mentioned last month against the Society's reprint of the translation of Bishop Jewell, was, that it professed only that "some corrections have been made on reference to the original," whereas alterations are made which are not thus warranted, particularly in twice silently expunging Jewell's censure of the Anabaptists. If the reason for this suppression had been merely "to prevent misconceptions," an explanatory note might have been added; but it was not right to mutilate Jewell's statements, without acknowledgment. It is evident the committee considered that some readers might apply Jewell's censure to modern times; but in secretly dropping the word "Anabaptists," they in fact suggest that application; for why should the members of any sect wince at an honest reprint of a just reproof in an old book, if nothing in it touched them? It were enough, in such a case, to say, "*Nota Bene*; modern Baptists hold nothing in common with those opinions which Luther,

Ridley, Jewell, and the other Reformers, Anglican and Continental, censured in the Anabaptists." But this is not true; for they censured not only the fanatical and abominable proceedings of the Munster demagogues, but also and specially the doctrine and practice included in the very title of Antipædobaptist or Anabaptist. Why, then, in reprints of their writings professing to be honest, is the word Anabaptist so often suppressed? We quoted, as we have said, last month two instances in Jewell's Apology; and happening since to take up the Parker Society's edition of Bishop Ridley's works, and beginning to peruse the very first piece in the volume, the "Brief declaration of the Lord's Supper," we observed, on the third leaf the words, "Wicked Anabaptists;" and thereupon turned to the Tract Society's edition to see if they were suppressed: but they are even worse than suppressed; for the sentence not allowing of the omission of the word "Anabaptists," without substituting something for it, the Tract Committee have changed "Anabaptists" to "men." Why, in a professedly honest reprint of Ridley, should the Religious Tract Society be so anxious to conceal the fact which Ridley thought fit to mention, that the "wicked" persons who profaned the Sacrament of the Lord's Supper in the manner he describes, were Anabaptists? It is a historical fact; what purpose of truth or charity is subserved by slyly suppressing it?

We have not gone out of our way to find proofs of our statement. We were marking some passages in the Parker Society's Ridley, in reference to the discussions now pending respecting the Lord's Supper; nor were we thinking of the Tract Society till the occurrence of the word "Anabaptists" led us to look whether it had mutilated the passage. We are thankful to the Parker Society for giving to the world this cheap yet handsome collection of the writings of that eminent servant and martyr of Christ; and as the book is in our hands, we will quote the opening pages of the treatise on the Lord's Supper, in which Ridley states the Scripture doctrine respecting it, and expresses his belief that there was no difference of opinion as to the particulars which he mentions, "among them that be learned among the Church of England." We will place between crochets the Tract Society's readings; which are for the most part as ill-judged, and as contrary to good taste, as they are unwarrantable in a professed reprint. Nor can it be urged in their favour that changing *eth* into *s*, and the like, renders the style either more intelligible, or more generally acceptable; especially to the poor, who prefer, and frequently use, the old solemn style; and would justly account a clergyman a foppish dandy, who, in reading the Liturgy, should sibilate "pardons and absolves" for "pardoneth and absolveth."

Many things confound the [a] weak memory: a few places well weighed and perceived lighten the understanding. Truth is there [there omitted] to be searched [for], where it is certain to be had.

Though God doth speak [speaks] the truth by man, yet in [in omitted] man's word (which God hath [has] not revealed to be his) a man may doubt without mistrusting God. Christ is the truth of God revealed unto man from heaven by God himself; and therefore in his word the truth is to be found which is to be embraced of [by] all that be [are] his. Christ biddeth [bids] us [to inserted] ask, and we shall have; [to inserted] search, and we shall find; [to inserted] knock, and it shall be opened unto us.

Therefore, O heavenly Father, [the] Author and fountain of all truth, the bottomless [unfathomable] sea of all true [true omitted] understanding, send down, we beseech thee, thy holy Spirit into our hearts, and lighten our understanding [understandings] with the beams of thy heavenly grace.

We ask thee this, O merciful Father, not in respect of our deserts, but for thy dear Son our Saviour Jesus Christ's sake. Thou knowest, O heavenly Father, that the controversy about the sacrament of the blessed body and blood of thy dear Son, our Saviour Jesus Christ, hath [has] troubled not of late only, [not only of late troubled] thy [the] Church of England, France, Germany, and Italy, but also many years ago. The fault is ours, no doubt thereof, for we have deserved thy plague.

But, O Lord, be merciful, and relieve our misery with some light of grace. Thou knowest, O Lord, how this wicked world rolleth up and down, and reelcth to and fro, and careth not what thy will is, so it may abide in wealth. If truth have wealth, then who are so stout to defend the truth as they? But if Christ's cross be laid on truth's back, then they vanish away straight, as wax before the fire. But these are not they, O heavenly Father, for whom I make my most [greatest] moan, but for those seely\* [silly] ones, O Lord, which have a zeal unto thee: those, I mean, which [who] would and wish to know thy will, and yet are letted, [hindered] holden back, and blinded, by the subtilties of Satan and his ministers, the wickedness of this wretched world, and the sinful lusts and affections of the flesh.

Alas! Lord, thou knowest that [that omitted] we be [are] of ourselves but flesh, wherein there dwelleth nothing that is good. How then is it possible for man without thee, O Lord, to understand thy truth indeed? Can the natural man perceive the will of God? O Lord, to whom thou givest a zeal for thee, give them also, we beseech thee, the knowledge of thy blessed will. Suffer not them, O Lord, blindly to be led, for [for omitted] to strive against thee, as thou didst those, alas! which [that] crucified thine own dear Son: forgive them, O Lord, for thy dear Son's sake, for they know not what they do. They do think, alas! O Lord, for lack of knowledge, [Alas! O Lord, for lack of knowledge, they think] that they do unto thee good service, even when against thee they do most grievously rage. [they most cruelly rage against thee]. Remember, O Lord, we beseech thee, for whom thy martyr Stephen did pray, and whom thine holy Apostle [Paul] did so truly and earnestly love, that, for their salvation, he wished himself accursed from [for] thee [them]. Remember, O heavenly Father, the prayer of thy dear Son our Saviour Christ upon the cross, when he said unto thee: "O Father, forgive them, they know not what they do." With this forgiveness, O good Lord, give me, I beseech thee, thy grace, so [so omitted] here briefly to set forth the sayings of thy Son our Saviour Christ, of his Evangelists, and of his Apostles, that, in this aforesaid [aforesaid omitted] controversy, the light of thy truth, by the lantern of thy word, may shine upon [unto] all them [them omitted] that love thee.

Of the Lord's last supper do speak expressly three of the Evangelists, Matthew, Mark, and Luke [the evangelists, Matthew, Mark, and Luke, speak expressly]; but none more plainly nor more fully declareth [declares] the same, than doth [doth omitted] St. Paul, partly in the tenth, but especially in the eleventh chapter of the first epistle unto [to] the Corinthians. As Matthew and Mark do [do omitted] agree much in form of [form of omitted] words, so do [do omitted] likewise Luke and St. Paul; but all four, no doubt, as they were all taught in one school, and inspired with one Spirit, so taught they all [they all taught] one truth. God grant us to understand it well. Amen.

Matthew setteth [sets] forth Christ's supper thus:

"When even was come, he sat down with the twelve, &c. As they did eat, Jesus took bread, and gave thanks, brake it, and gave it to the [his] disciples, and said: Take, eat, this is my body. And he took the cup, gave thanks, and gave it to them, saying: Drink ye all of this [it]; for this is my blood of the New Testament, that is shed for many for the remission of sins. I say unto you, I will not drink henceforth of this fruit of the vine-tree, until that [the] day when I

\* The Parker editor says in a note: "Seely, hodie silly; the original meaning of the word was happy, fortunate; from that signification it varied through successive changes inoffensive, weak, or

foolish, infirm in body, in which last sense it is even now used in the north of England." The Tract editor also explains the word.

shall drink that [it] new in my Father's kingdom. And when they had said grace, they went out," &c. [This clause about saying grace omitted].\*

Now Mark speaketh [speaks] of it thus :

"And, as they ate [*did eat*], Jesus took bread, blessed, and brake, and gave to them, and said : "Take, eat, this is my body. And he took the cup, gave thanks, and gave it to them ; and they all drank of it. And he said unto them : This is my blood of the New Testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink that [it] new in the kingdom of God."

Here Matthew and Mark do [do omitted] agree, not only in the matter, but also almost fully [fully omitted] in the form of words, saving [except] that, for these [those] words in Matthew, "gave thanks," Mark hath [*has*] one word, "blessed ;" which signifyeth [*signifies*] in this place all one [*the same*]. And, where Matthew saith, "drink ye all of this ;" Mark saith, "and [*and omitted*] they all drank of it." And, where Matthew saith, "of this fruit of the vine ;" Mark leaveth out the word "this," and saith, "of the fruit of the vine."

Now let us see likewise [*likewise let us see*] what agreement in form of words [there] is between St. Luke and St. Paul. Luke writeth [*writes*] thus :

"He took bread, gave thanks, brake it, and gave it to them, saying : This is my body, which is given for you. This do in remembrance of me. Likewise also, when they had supped, he took the cup, saying : This cup is the New Testament in my blood, which is shed for you."

St. Paul setteth [*sets*] forth Christ's [*the Lord's*] supper thus :

"The Lord Jesus, the same night in the [*the omitted*] which he was betrayed, took bread, and gave thanks and brake, and said, Take, eat, this is my body, which is broken for you. This do in remembrance of me. After the same manner he took the cup, when supper was done, saying : This cup is the New Testament in my blood. This do, as often as ye shall [*shall omitted*] drink it, in the remembrance of me. For as often as ye shall eat this bread, and drink this cup, ye shall [*shall omitted*] shew the Lord's death until he come."

Here, where St. [*St. omitted*] Luke saith, "which is given ;" Paul saith, "which is broken." And as Luke addeth [*adds*] to the words of Paul spoken of the cup, "which is shed for you ;" so likewise Paul addeth [*adds*] to the words thereof, "This do, as often as ye shall drink it, in [*the*] remembrance of me." The rest that followeth [*follows*] in St. Paul, both there and in the tenth chapter, pertaineth [*pertains*] unto the right use [*and doctrine*] of the Lord's Supper.

Thus the Evangelists and St. Paul have rehearsed the words and work of Christ, whereby he did institute [*instituted*] and ordain [*ordained*] this holy sacrament of his body and blood, to be a perpetual remembrance until his coming again of himself (I say), [*I say omitted*] that is, of his body given for us, and of his blood shed for the remission of sins.

But this remembrance, which is thus ordained, as the Author thereof is Christ (both God and man), so by the almighty power of God it far passeth [*passes*] all kinds of remembrances that any other man is able to make, either of himself, or of any other thing : for whosoever receiveth [*receives*] this holy sacrament thus ordained in remembrance of Christ, he receiveth [*receives*] therewith either death or life. In this, I trust, we do [*do omitted*] all agree. For St. Paul saith of the godly receivers in the tenth chapter of his first epistle unto the Corinthians : "The cup of blessing which we bless, is it not the partaking or fellowship of Christ's blood ?" And also [*he*] saith : The bread which we break (and meaneth

\* It did not occur to us why the words "And when they had said grace they went out" were omitted ; but a friend suggests it is because many of the Dissenters object to returning thanks (Latinised into saying grace, "Agimus tibi gratias") after meals. Ridley quotes the passage as it is rendered by Tyndale, and also in Cranmer's translation. If the Tract Committee did not like it, they might have added a note ; but it was not right secretly to cross their pen through it, as though Ridley had not quoted it. The friend alluded to men-

tioned having once had an argument with a Baptist upon this very text ; the Baptist urging that it is right to sing a hymn after dinner, but that there is no warrant for returning thanks. It is wonderful that any man should make a religion of opposing so seemingly and edifying a custom ; but the omission of the passage, unless the Tract Society can shew that it does not occur in the Edition from which they printed, proves the minute insidiousness with which changes are made to suit party-purposes.



[*he means*] at the Lord's table), is it not the partaking or fellowship of Christ's body?"

Now the partaking of Christ's body and of his blood, unto the faithful and godly, is the partaking or fellowship of life and immortality. And again, of the bad and ungodly receivers, St. Paul as [*as omitted*] plainly saith thus: "He that eateth of this bread and drinketh of this cup unworthily, is guilty of the body and blood of the Lord."

Oh! how necessary then is it, if we love life and would eschew death, to try and examine ourselves before we eat of this bread and drink of this cup! for else, assuredly, he that eateth and drinketh thereof unworthily, eateth and drinketh his own damnation, because he esteemeth not the Lord's body; that is, he reverenceth [*reverences*] not the Lord's body with the honour that is due unto him.

And [*by*] that which was said, that with the receipt [*receiving*] of the holy sacrament of the blessed body and blood of Christ [*there*] is received of [*by*] every one, good or bad, either life or death; it is not meant, that they which are dead before God may hereby receive life; or [*that*] the living before God can hereby receive death. For as none [*no one*] is meet [*fit*] to receive natural food, whereby the natural life is nourished, except he be [*is*] born and live before; so no man can feed (by the receipt [*receiving*] of the [*this*] holy sacrament) of [*upon*] the food of eternal life, except he be regenerated and born of God before: and on the other side [*hand*] no man here receiveth [*receives*] damnation, which [*who*] is not dead before.

Thus hitherto, without all doubt, God is my witness, I say, so far as I know, there is no controversy among them that be [*are*] learned among the Church of England, concerning the matter of this sacrament, but all do [*do omitted*] agree, whether they be [*are*] new or old; and to speak plain, and as some of them do [*do omitted*] odiously call each other, whether they be [*are*] Protestants, Pharisees, Papists, [transposed] or Gospellers.

And as all do [*do omitted*] agree hitherto in the aforesaid doctrine, so all do [*do omitted*] detest, abhor, and condemn, the wicked heresy of the Messalians [*Messalians*] which [*who*] otherwise be [*are*] called Eutichites, which [*who*] said, that the holy Sacrament can neither do good nor harm: and do also [*also all do*] condemn those wicked Anabaptists [*men*] which [*who*] put no difference between the Lord's table and the Lord's meat, and their own. And because charity would, that we should (if it be possible, and so far as we may with the safeguard of [*a*] good conscience, and maintenance of the truth) agree with all men; therefore, methinks, it is not charitably done, to burden any man (either new or old, as they call them) further, than such do [*do omitted*] declare themselves to dissent from what [*that*], we are persuaded to be the truth, and pretend thereto [*thereto omitted*] to be [*there are*] controversies, whereas [*where*] none such are indeed; and so to [*do omitted*] multiply the debate, the [*the omitted*] which, the more it doth increase, [*increases*] the further it doth depart [*departs*] from the unity that [*which*] the true Christian should desire.

It will be seen by this passage, what pains the Religious Tract Committee have taken to deck our ancient venerable writers in a modern shop-boy coat, instead of allowing them to expatiate freely in their own dignified habiliments. They are not, however, consistent in their alterations;\* for though they have made many thousand

\* The inconsistencies are often so extraordinary that it is impossible to account for them. The self-same words are changed in one place and left in another; and frequently within a few lines of each other, as if in mere sport. If a correction is made for the sake of modern delicacy, expressions as indelicate, and often the very same expressions, are retained elsewhere. We are unwilling to pick out illustrations; but one may be noticed. Thus Ridley, in his "Farewell," speaks of Babylon as making men drunken "with the wine of her filthy stews and whoredom." If propriety re-

quired either of these words to be changed, it required both; and perhaps the first more so than the last, especially as the last is often used in our translation of holy writ; yet this is changed to "harlotry," (no great gain), while the other is left; and, as if to stultify the change, a few lines after the very word which had just before been changed is retained; so that the alteration must have been for alteration's sake, and not from any consistent principle of amending gross expressions.

We will exhibit another of these hazardous inconsistent verbal changes. In

unacknowledged changes, difficult obsolete words are often left, while easier ones are commuted; the melodious *eth* is altered to their favourite sibilant *s* in one half of a sentence, while it is retained in magpie fashion in the other; and one line is *cockneyfied*, while the next is left in its simple rusticity. This is chiefly matter of taste, (except as unnecessary alteration involves a principle) and we therefore treat it playfully; but alterations and suppressions introduced to serve a party purpose, deserve a sterner rebuke. We seriously charge the Tract Committee with having adopted the wicked policy of the Church of Rome, of secretly mutilating the works of old authors to prevent their opinions being known to the world. Why should it be a crime in monks, or popes, or Jesuits, to falsify a passage in Jerome or Augustine; and no crime in the confidential agents of the Tract Society to pursue the same course in regard to Jewell or Ridley? Why is the text of Cranmer to be fraudulently corrupted any more than that of Cyprian; or the Anglican Fathers any more than the Apostolic? Why are Matthew Henry and other old writers to be secretly mutilated where they bear testimony to the solemn duty of establishing national churches, and the garbled text to be passed off as genuine; any more than Chrysostom, Lactantius, or the two Cyrils, where they say something that displeases the Church of Rome? It is vexatious to see such a heart-stirring piece of antique eloquence as Ridley's two "Farewells" verbally transmogrified, and for no purpose,—for *hath* and *doth* are as short and as intelligible as *has* and *does*—but to have his solemn averments tampered with, in order to keep the world in darkness as to his opinions, and this while professing to give them fairly, is worse than vexatious—it is an act of duplicity.

We have said enough about the word "Anabaptists;" and yet so anxious are we to clear ourselves from the charge of being false accusers, or even uncandid considerators, that we will shew further,

the following passage, which occurs on the very next leaf to the passage on the Lord's Supper above quoted, the words *natural* and *material* are contrasted; but at the beginning of the passage the Tract Committee have twice altered *material* to *natural*; but by and bye, when the two words come together, the alteration cannot be sustained, and the rest of the passage is therefore printed correctly, but then it makes nonsense on account of the antecedent alterations. We will copy from the Parker edition, giving the Tract Society's alterations between errotchets. The editions from which the Society prints are not specified, so that we cannot collate their readings; but no difference of editions can account for the mass of discrepancies which occur in every part.

"Now, on the other side, if, after the truth shall be truly tried out, it be [is] found that the substance of bread is the MATERIAL [natural] substance of the sacrament, although for the change of the use, office, and dignity of the bread indeed sacramentally is [is sacramentally]

changed into the body of Christ, as the water in baptism is sacramentally changed into the fountain of regeneration, and yet the MATERIAL [natural] substance thereof [thereof omitted] remaineth [remains] all one [the same] as [it] was before; if, I say, the true solution of that former question, whereupon all these controversies do hang [depend] be [is] that the NATURAL substance of bread is the MATERIAL substance in the sacrament of The [Christ's blessed] Body; then must it [needs] follow of [from] the former proposition, [which is] confessed of all that be [are] named [said] to be learned, so far as I do [do omitted] know, in England, which is [which is transposed] that there is but one MATERIAL substance in the sacrament of the Body, and one only likewise in the sacrament of the blood [so] that there is no such thing indeed and in truth as [that which] they call transubstantiation; for the substance of bread remaineth [remains] still in the sacrament of the Body."

though superfluously, that our statement is borne out, and that it is in order to screen the sect of Baptists that this worse than Lichfield House compact is so strictly adhered to by the unacknowledged garbling of the writings of our venerable Reformers. The Committee have two chief devices, as we have already shewn; first, where they can altogether leave out the word "Anabaptists" without much fear of detection (for few persons collate editions) they do so; secondly, where they must have some noun-substantive to make the sense, and they can slyly foist in another word for Anabaptists, as "men" above quoted, they do this; but where the sentence is altogether intractable, they add a note to say that the author referred only to the fanatics of Germany—which is not always true; and where all these three artifices fail, the censure of the writer being levelled directly against the Anabaptists, not by name, or in allusion to the German fanatics, but by a distinct specification of their withholding baptism from infants, and re-baptizing adults, there the Tract Committee have a sweeping remedy—they sponge out the passage, and say nothing about the matter.

Take the three following examples, which occur within a few pages of each other, in the Conferences between Ridley and Latimer in the volume now in our hands;—and they are but a slight specimen of the principle upon which the Committee have carried on their proceedings; for Jewell and Ridley are not worse used than other men.

To the question whether baptism is invalid because administered in a foreign tongue, Ridley replies, (Parker Ed. p. 140) :

"Although I would wish baptism to be given in the vulgar tongue, for the people's sake which are present, that they may the better understand their own profession, and also be the more able to teach their children the same; yet, notwithstanding, there is not like necessity of the vulgar tongue in baptism: as in the Lord's Supper. Baptism is given to children who by reason of their age are not able to understand what is spoken unto them (in) what tongue soever it be. The Lord's Supper is, and ought to be, given to them that are waxen. Moreover, in baptism, which is accustomed to be given to children in the Latin tongue, all the substantial points, (as a man would say) which Christ commanded to be done, are observed. And therefore I judge that baptism to be a perfect and true baptism, and that it is not only needful, but also not lawful, for any man so christened to be christened again."

In the passage to which this is Ridley's answer, the objection runs thus: "If it be not the baptism of Christ, tell me how were ye baptized. Or whether ye will (*as the Anabaptists do*) that all which were baptized in Latin should be baptized again in the English tongue?" Here the Tract Committee found the remedy easy; they had only silently to leave out the words, "as the Anabaptists do," for who was likely to collate their publications for the sake of a short parenthesis?

A few pages before, Latimer having mentioned St. Augustine's "vehement saying," that he would not believe the Gospel, were it not for the authority of the Church; adding that he meant only, as Melancthon "well qualified" it, that "the Church is not a judge, but [*is still*] a witness," goes on to say that St. Augustine was "provoked and drove into that excessive vehemence" by those who in his time "lightly esteemed the testimony of the Church, and the outward ministry of preaching, and rejected the outward word itself, sticking only to their inward revelations;" but that though "the bare sound" of Augustine's words might seem to imply "to such

as do not attain unto his meaning that he preferred the Church far before the Gospel, and that the Church hath a free authority over the same," yet "that godly man never thought so;" and Latimer asserts for himself that he "would not stick to affirm that the more part of the great house, that is to say of the universal church, may easily err." Nevertheless, he adds, Augustine's words "were a saying worthy to be brought forth *against the Anabaptists*, which think the open ministry to be a thing not necessary, if they anything esteemed such testimonies." The Tract Society, in its resolute determination to falsify history in order to shield the Anabaptists, secretly alters the passage as follows: "It were a saying worthy to be brought forth against *those* who think the open ministry, &c." Do the Committee mean to imply that Latimer uttered a falsehood in charging the Anabaptists with this opinion? If they do, why do they not let his words stand, and add a note to contradict them? Or if they admit the charge, why should they be so tender of the reputation of the Anabaptists? If Latimer had spoken of many other sects, they would not have falsified the text of the venerable writer.

Again, we turn back four leaves, and find Ridley saying, "The sect of the Anabaptists, and the heresy of the Novatians, ought of right to be condemned; forasmuch as without any just or necessary cause they wickedly separated themselves from the communion of the congregation." The sentence and context did not allow of either omitting "the sect of the Anabaptists," or of changing the phrase into "those" or "men;" therefore the Society, being obliged to retain the text, adds the following note: "Ridley here refers to the German fanatics who had recently engaged in open rebellion at Munster and elsewhere." Now though this is part of the truth it is not the whole truth; for Ridley did not refer exclusively, or chiefly, to "rebellion" against the State, for he is speaking of separation from "the communion of the congregation." But an explanatory note, whether perfectly correct or not, is better than that secret suppression or alteration of documents of which we complain. But to shew the object and the spirit of the whole proceeding, we will adduce one passage more, in which Anabaptists are not mentioned by name, and in which there is not the slightest pretext for saying that Ridley was referring to the rebellion at Munster or elsewhere. He is speaking distinctly and exclusively of what he considered religious heresies; and if the manner in which the Tract Committee have treated this passage does not cause them to blush, to repent, and to amend their doings, or their subscribers to demand an explanation of their conduct, the Society will have forfeited all claim to fair-dealing. Ridley says, in one of his letters to Bradford:—

"Whereas you write of the outrageous rule that Satan, our ghostly enemy, beareth abroad in the world, whereby he stirreth and raiseth so pestilent and heinous heresies, as some to deny the blessed Trinity, some the Divinity of the Holy Ghost, SOME THE BAPTISM OF INFANTS, some original sin, and to be infested with the errors of the Pelagians, and to RE-BAPTIZE THOSE THAT HAVE BEEN BAPTIZED WITH CHRIST'S BAPTISM ALREADY; alas, Sir, this doth declare this time and these days to be wicked indeed!"

Here is a passage—one among many—decisive and stringent as to the sentiments of the Reformers, Anglican and Continental, re-

specting "the baptism of infants," and "re-baptizing those that have been baptized with Christ's baptism already," meaning those who were baptized with water in the name of the Father, the Son, and the Holy Ghost, whether in infancy or after years, and whether with little water or much. To deny infant baptism, or to re-baptize those who had already been baptized with water in the name of the Trinity, at whatever age, Ridley numbers among the "pestilent and heinous heresies" which Satan stirreth, and as marks of "days wicked indeed." Now the present question is not whether Ridley was right or wrong; nor whether it is the sect of Anabaptists, or the collective church of Christ in all ages, that is right or wrong; nor whether Ridley ought to be reprov'd for attaching to the tenets he mentions such severe epithets; but simply whether a religious Society, professing to reprint his remarks in a fair manner, could with honesty either silently alter or covertly suppress his censure. Beyond the circle of the officers of the Tract Society there will not be a second opinion on this subject. They were not obliged to reprint any of the works of Ridley; but if they professed to do so, they had no right to garble them without acknowledgment. Yet they have done so, and most flagrantly; as, for example, in omitting the whole of the words which we have printed in Italics and Capitals in the last quoted passage. They will not allow the world to know that Ridley, and his venerable coadjutors of the Reformation, protested against anti-Trinitarianism and Pelagianism, because in the same sentence he also protested against the peculiar doctrines held by those who, in disparagement to all other bodies of Christians, call themselves "Baptists," accounting all baptism but that which agrees with their peculiar views no-baptism, and therefore necessarily unchurching all Christendom; for without valid baptism there can be no true church. Some Baptist who has sufficient disinterestedness and integrity not to wish to promote his own opinions by unhallowed proceedings, should be the first to disclaim the unacknowledged mutilation of documents under the guise of genuine reprints. Robert Hall would have burned with indignation at such conduct.

The compact between the Anabaptists and the Religious Tract Society, has been most mischievous, in the influence which it has given to a restless and proselyting sect, which always takes good care in its intercourse with other bodies that the reciprocity shall be all on one side. How many thousands of persons have read the treatises and letters of Ridley, printed by the Tract Society, without being at all aware how strongly he and the other Reformers considered it their duty to write upon the points under consideration. And can it be right that hundreds of millions of publications should be issued without one word in reference to the duty of dedicating the children of believers to God in baptism; one word of warning, or consolation, to the many millions of those who in all Christian lands have been thus dedicated; one word either of the peril or the privilege of their condition; one word of advice or instruction to parents on the subject; or one word to fortify the millions of ignorant and unstable readers who peruse these books and tracts, against the plausible arguments by which the Anabaptists seek to induce them to repudiate their baptism? The Bible Society has been the first to feel the untoward influence which the Baptists have gained by the compact between them and the other conductors of the Tract

Society; the Pædo-baptist Dissenters feel it also; and well may the Anabaptists exult, that though they cannot blot out the baptism of "households" from the Bible, they have outwitted their brethren to do so from hundreds of millions of books and tracts; thus clenching the great majority of the members of this cosmopolitan Society to regard the mode and the subjects of baptism as of very little importance. The Bible Society has stood firm to its trust; and will not succumb to them by printing sectarian Bibles, as the Tract Society has sectarian tracts;—for the exclusion complained of is miserably sectarian; and, in the case of reprints of deceased authors, is also as unjust as it is party-spirited.



### GOD UNKNOWN BY MEN IN GENERAL.

*For the Christian Observer.*

THAT Christianity is not the element in which the mind of society moves, nor its spirit the atmosphere which it breathes; that Gospel motives are not its animating principle, nor Gospel laws its rule of practice; and yet that each of the individuals composing this great mass claims to be a Christian, are palpable and stubborn facts. Few will undertake to deny this, and it furnishes one of those many anomalies which a world far gone from original righteousness, and alienated from the truth of God, must daily and necessarily exhibit.

The cause appears to be this. The very foundations upon which the religion of society is based are hollow and unsound, and that which should be its chief corner stone but an unsubstantial shadow. In fact, the elementary principles of Christianity are not known, but assumed. Because the public creed embraces the profession of Trinity in Unity, each individual is *supposed born* to a belief of that which society collectively acknowledges. From the very circumstance of his birth in these favoured lands, he is supposed to possess an intuitive knowledge of those fundamental and vital truths which it is the benevolent object of societies and individuals to instil, by the more tedious process of doctrine, preaching, and prayer, into the heathen sons of Asia and Africa.

The ruinous effects of this ungrounded presumption upon the religion of society are but too apparent. Whatever each man's deficiencies in religion may be, he never for a moment supposes, that among them can be that which Scripture, with uniform voice, declares to be the alone parent of every vice, and itself the damning sin—want of faith. Conscience may convince him of sin in the detail, but cannot convince him of sin in the root and principle—unbelief. He can see, in the saint and sinner, but two parties serving, with different degrees indeed of faithfulness, the same Master; but he cannot see two parties enlisted in interests totally opposite, and ranging themselves beneath the banners of potentates between whom communion is as impossible as between light and darkness, Christ and Belial, heaven and hell. He cannot see, that the man who, in the field of religion, has not passed a certain point, and that point not in intellectual knowledge, nor yet in moral virtue, but in a spiritual apprehension of God, whatever may be his other attainments, however useful to society, ornamental to his species,

or creditable to his own moral character, is, in the full and literal meaning of the term, an Atheist !

This may sound like bold and theoretical assertion, but it is the uniform language of Scripture ; and I am fully convinced that it is on the carrying, in men's convictions, this stronghold of resistance, that Christ plants the standard of victory in the heart. I am fully convinced that Atheism, not sin in its popular acceptance, is the radical disease of society ; and that while the pulpit or the press addresses itself to the endless task of eradicating the pride of one, or the sensuality of another, or the worldly-mindedness of all, it is but lopping off members of the old man, while the carnal mind is still sending out, at every pulse, into this mutilated trunk, its own essential nature, enmity against God. These remedies are all palliatives, not alteratives, and exercise no sanatory influence upon the radical constitution of the soul. While we hear the Saviour say, "Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it,"—while again we hear Him say, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent,"—contrasting these two declarations, we cannot but declare that "all men have not faith," that all men know not God ; and therefore we do not merely accuse the many of deep-rooted pride of nature, of ungodly levity, of "covetousness which is idolatry," of love of this present evil world, of forgetfulness of the Blessed God ; but, under shelter of these declarations of the Saviour himself, we bring against society in general, and against the great majority of its individuals, the sweeping and levelling charge of practical and substantial Atheism !

What, then, is God ? And where is he to be sought and found of man ?

In which of heaven's palaces God has set up the throne of his more immediate dominion, and which is the presence chamber of heaven's court, and heaven's Sovereign, I know not. But this I know, that he whose finite mind wanders throughout the realms of immensity to search after God, will ever search in vain. "Say not then in thine heart, Who shall ascend into heaven ? (that is, to bring Christ down from above :) or, Who shall descend into the deep ? (that is, to bring up Christ again from the dead :) for "the word is nigh thee, even in thy mouth, and in thy heart : that is, the word of faith which we preach." In the still silence of worldly affections, sensual passions, and malignant tempers : in a deep prostration of the will of self to the will of God : in the calm solitude of mental retirement—let the peace of God rule in your heart over holy affections, regulated tempers, and moderated desires, and then, in the prayer of faith, offered to the Father, in the name of the Son, through the Eternal Spirit of grace and supplication, seek God, and find Him within your own bosom.

God, in His essence, we know not, and cannot know. God, in His attributes, is revealed to the understanding of the natural man in His works, and word, and Son,—to the heart of the regenerate, by His Spirit. And therefore, in whatever degree men are ignorant of the attributes of God, in that degree God is to them but an empty name.

And can it be admitted that men know God in His *natural* attributes, in his awful majesty and tremendous omnipotence, as Him who wields the sceptre of universal sovereignty, and with a thought

creates or annihilates worlds; not only as a Being whose piercing eye penetrates the deepest recesses of nature, and converts darkness into light, but as a Being who, at every point of time, is actually present in every point of space,—can it be admitted that men believe all this, and as it were concentrate upon their own souls these burning rays of Heaven's tremendous majesty, by the belief of a superintending and particular Providence, and yet that these awful truths have no more influence upon their understandings, hearts, or lives, than the acknowledged fables of heathenism? See the far different influence which God and man exert upon the habits and conduct of society. How many lawless passions and angry tempers, how much profane or indecent conversation, does the entrance of a worldly superior suddenly put to silence, perhaps convert into the studied proprieties of a strict morality, while the professed belief of an omnipotent, omniscient, ever present God, is wholly powerless; as intimate associates, and unguarded hours, and, above all, as the book of God's remembrance, would amply testify! How many vices, uncongenial with the temperament of society, like the noxious weeds of the desert, wither before the presence of man, but flourish in rank luxuriance, the spontaneous produce of an ungrateful and accursed soil, when the pure eye of Heaven alone beams upon them! See men, on the right hand and on the left, voluntarily engulfing their souls in the unbridled and absorbing pursuit of wealth or pleasure, until the transient visits of God to their consciences are at length steadily rejected, and because "they like not to retain God in their knowledge, God gives them over to a reprobate mind." See, on one side, the man whose whole business is pleasure, content if he can kill with some idle amusement those hours of time upon every moment of which hangs an eternity, or if, in utter forgetfulness of God's demands upon him, he can earn from those around the character of an inoffensive, good natured, and amiable man. See, on the other side, the active man of business embarked by that "covetousness which is idolatry," in some ambitious speculation, daily securing to himself, in the opinion of his fellow worms, the character of an industrious and prosperous man, who bids fair for wealth and respectability; but watch him with the eye of faith, as he advances, with indeed now and then a hesitating, faltering step, yet with regular and rapid pace, to perdition, through the successive stages of neglected duties, religious, moral, natural; through an array of broken Sabbaths polluted by the hand of business; through a host, that closes upon him as he advances, and forbids his retreat, of unprincipled compliances, illegal transactions, fraudulent gains; through all the tricking and chicanery which the world perhaps may sanction, but which God condemns; and all this, beneath the eye of that awful Being from whose penetrating glance he cannot for a moment withdraw himself, nor veil the evil of his doings with all the pleaded sophistry of "general custom," or "unavoidable necessity," or all the subtle, and with himself but too successful, artifices of self-deception. Can it be admitted that this man knows God even in His *natural* attributes? Can it be admitted that he ever lifts an eye to heaven, or ever breathes to conscience the thought, Thou, God, seest me?

J. M. H.



## DANGER OF DAMAGING GOOD PRINCIPLES WHILE DEFENDING THEM.

To the Editor of the Christian Observer.

I AM somewhat alarmed by the turn which the anti-Tractarian controversy is taking. Sound principles are often endangered by unsound defences ; and the experience of ages proves that when any cause, however good, is advocated upon collateral considerations, rather than upon its direct merits, it loses ground in public opinion. What are called *argumenta ad hominem*, confutations of an adversary upon his own principles, and the like, however efficient at the moment as party weapons, add nothing to the real stability of truth. Among these *ad captandum* arguments none are more common, and at the moment more controversially efficacious, than appeals to authority. In Parliament, a Whig will silence a Tory, and elicit the cheers of his own party, if he can produce a good pungent passage from Mr. Pitt on his side of the question ; and a Tory will confound a Whig, and gratify his own friends, if he can adduce the counter-authority of Mr. Fox. But in the mean time attention is drawn from the real merits of the case ; and in some instances the speaker himself may have actually wished to withdraw it ; not perhaps being sure whether he could maintain this ground, or thinking it sufficient if he can place the matter in such a light that his party may, without violating self-respect, gregariously vote with him. But what is the result ? A third party arises, which says, " I care neither for Pitt nor Fox—one rogue is as bad as another ; or if you wish softer words, I value one opinion as little as the other ; you may squabble about your rival authorities—I disclaim both ; and both are wrong." Now it might be that the one or the other was right ; but the assailant of both is likely to make a new party, which in the end may conquer both. Tories have sometimes helped Radicals to oust Whigs, and Whigs to oust Tories ; not that either the Tory or the Whig approved of the extreme *argumentum ad hominem* which, for a party object, he addressed to the Radical ; for each knew that what he believed to be the just argument, would not serve his purpose. Lord A. B. C. says to his Conservative friends, " Vote for me ; for I hate Reformers ;" and to Radicals and Chartists, " Vote for me, for what have Reformers done for you ?" On the other hand, Sir X. Y. Z. whispers to Conservatives, " Vote for me ; for it is only moderate Reformers like myself who can keep out those pests, the Radicals and Chartists ;" and to Radicals and Chartists, " Vote for me ; for though I do not go all the journey with you, I go some way, and keep out the borough-mongering Tories." All this is accounted good and honourable electioneering ; but it puts *principle* out of the question.

I have wandered from the particular point upon which I proposed addressing you ; for I set out with remarking upon merely injudicious defences, but have digressed to those which are not sincere. I do not, however, intend to class them together ; I mean only to say, that any argument which does not satisfy a man's own mind, and is merely an *argumentum ad hominem* to his adversary, is a dangerous weapon, where the only object is to ascertain truth.

Permit me to illustrate this by the turn which, as I have said, it

334 *Danger of damaging good Principles while defending them.* [JUNE seems to me, the anti-Tractarian controversy is taking. You yourself, Sir, and those of your correspondents, and others, who coincide with you, adopt the principle that "The Bible, and the Bible only, is the religion of Protestants," that is, as judiciously explained—I will not say mitigated—by the sixth Article of our Church, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." A party has arisen in the Anglican Church which maintains the Popish doctrine that the Bible is *not* the only rule of faith; and it appeals to Fathers, Councils, and to a *catena* of English bishops and priests, as upholding that and other Tractarian opinions.

And what say the replicants? First, they justly disclaim all reference to human authority, as decisive of the questions at issue, which they assert must be settled by the word of God alone; for I acknowledge that yourself and others have fairly and broadly taken this ground; including Mr. Goode, whose admirable volumes, for research, ability, and utility, well deserve the encomiums you have passed upon them. But though the replicants deny the Tractarian position, they add various *argumenta ad hominem* grounded upon it. They shew that the early Fathers and Councils, and also the Anglican Reformers and best divines, are on the Protestant side; and they prove that the Tractarians have quoted either very heedlessly or very unfairly, and that the stream of "authorities," as they call them, sets strongly in a counter direction.

All this is well in its way, and it may be indispensable, but it demonstrates nothing but what Bishop Taylor said long ago, that Fathers may be quoted against Fathers, and Councils against Councils; and that the Tractarians have incorrectly or fraudulently summed up the suffrages. But suppose that they have; and suppose their *catena* snapped at every link—what then? Suppose that we convict them of fraud or folly—what then? Suppose that their assumed authorities are in truth our witnesses—what then? The truth of doctrines does not depend upon the number of those who maintain or oppose them.

But are the sentiments of learned and holy men to be lightly accounted of? Certainly not. Arguments stand upon their own merits; but opinions come recommended from the lips or the pens of the wise and good; from men of faith, and love, and prayer. I acknowledge not the "authority" of Cranmer or Ridley, of Jewell or Hooker, of Beveridge or Leighton; but I think much of the *judgment* of such men; and if I found that I held any opinion contrary to the doctrines set forth in our Homilies or Articles, or to the *catena* of our most devout and learned divines, I should begin to question whether I was right; and I should humbly repair to Holy Scripture, with every aid which I could gain from creeds, liturgies, commentators, and dead or living instructors, to search out the matter.

But this is not precisely the complexion which will be given to the pending controversy, if great care be not taken to keep what are called authorities in their right place. I rejoice that many venerable names have been rescued from the embrace of the Tractators; but still nothing is authority but the Word of God. As the Tractators and their allies have quoted hundreds or thousands of pages to prove

that they are right, it may be necessary to quote as many to shew that they are wrong; but if necessary, it is still a necessary evil. The majority of readers, when they see testimonies thus opposed to testimonies, conclude that it is only a contest as to which side has most votes, and that both agree to abide by the decision. But do they so? I hope not. The Tractators indeed say, as did the Papists to the Reformers, (though in neither case confessing and yielding, when they are fairly beaten at their own weapon): "Shew us that the sense of the Church Catholic, which we believe to be infallible, is against us, and we will acknowledge we are wrong." But will any man who holds Scriptural views, consent to this setting up of any human tribunal as infallible? He may, as did Jewell and many other of our eminent writers, speak words which sound this way; but he means them not in this sense. "Find me a salamander, and I will eat it," is only a popular way of asserting that there is no such animal. It was thus that our Reformers challenged Papists to find transubstantiation, and various other fables, in the early Fathers; they used an *argumentum ad hominem*; they said that they would embrace the doctrine, if found; not as meaning that the finding would legitimate it, but only that it could not be found at all, so that they should never be called upon to fulfil their pledge of eating it. But the Papist and the Tractarian mean literally that whatever they find ruled by tradition—which they consider infallible authority—they will receive: but Protestants deny the alleged infallibility, and therefore are not bound by the issue; even if it were against them, which they deny also.

But the million do not make this distinction. They take up two sets of quotations, and conclude that the palm is to be awarded to the strongest. But if this inference is not strenuously guarded against, truth will be swamped in defending it. I feel sure that if Mr. Goode could be convinced that every writer whom he has quoted is against him, in the momentous questions at issue, he would not adopt their opinion, but would fall back upon Sacred Writ as the only unerring standard of truth. He would not eat the salamander if found; he only means that there was a false finding. To what then comes the whole argument? To this; What is the doctrine of the particular branch of Christ's Church to which we profess to belong? How does our belief tally with our subscriptions? Have we any right to be where we are? Are the Tractarians or are their opponents true and consistent Anglican Churchmen? And also—for I would not overlook the great importance of seeking out the old paths, and tracing "the footsteps of the flock,"—what light is shed upon Sacred Writ by the interpretations of holy and understanding men of many ages, whose opinions, though not authoritative, yet are weighty, and should act as a powerful check upon rash private judgments?

Thus far, however, we do not get much beyond the *argumentum ad hominem*. The citations adduced may be Tractarian or anti-Tractarian; and this may decide who is the consistent Anglican; who rightly construes what he subscribes to; and who has on his side Catholic testimony, so far as it can be collected; but the question, What is truth? is not thereby concluded; for, as man is fallible, Fathers, tradition, and the Church of England may all be wrong, wholly or in part; therefore we must resort to the Word of

God as the final court of appeal. Nor would I be understood to say that the present discussions do not really embrace this essential consideration, even when they seem to regard only human opinions; for those opinions are not given as naked, unsupported statements, but profess to be grounded upon Holy Writ; so that, in saying that we have on our side certain writers whom the Tractarians had unjustly linked to their *catena*, we do not merely count votes, but we listen to the arguments adduced by the voters, and we weigh their proofs as well as quote their assertions.

This distinction, again, is not popularly understood; and hence the objection is urged from without, that "The Reformation or Evangelical party within the Anglican pale, as well as their Tractarian opponents, are appealing to human authority instead of to the Word of God; and heaping up volumes of learned lumber to outweigh the lumber of their opponents." Not so; yet the controversy may come to assume this appearance to the public eye; and if so, we shall have been leading men to look up to human authority in matters of faith, by our very anxiety to produce human authority against that notion. Dissenters are adroitly pressing this inference. "We are thankful," say they, "that we have no need to rake together volumes of citation from Fathers or Councils, from Papists or Protestants, or from any sect or party whatever, to tell us what we can learn at once and unerringly from the word of God; we can afford to throw overboard Reformers and Martyrs, aye, and Puritans and Non-conformists; we do not pin our faith to the sleeve of Calvin or Luther, of Owen or Baxter, of Watts or Doddridge; to the law and to the testimony is our motto."

Yes, Sir, and it is the motto of all sound Anglicans: but this forbids not that we should inquire how those whom we believe to have been eminent servants of Christ in former days were led, according to the wisdom given to them from above, to construe the sacred oracles. They were not infallible, but they were faithful men in their generation; and to scoff at all that has been handed down to us, and set up churches according to each man's private interpretation of holy writ, if it were possible to do so, would be rashness and folly. But let us take care that in opposing one error we do not revert to the opposite; or in our war with Romanists or Tractarians, seem to make tradition, under a new form, the ground of our faith. Unlearned Christians—and I do not profess myself a learned one—are in great danger when seduced to quit the tenable ground of Scripture. How are nine hundred and ninety-nine in a thousand of the members of the Church of England, to trace out even a small part of the references made by the Tractarians to ancient and modern writers? Yet are they therefore deprived of the power of forming a true judgment upon the leading questions at issue? The Tractarians say they are; but every true Protestant says they are not; for that with the word of God in their hands, and his Spirit promised in answer to prayer as their Guide, they may obtain all saving and necessary truth. But what are they to do when they find that their friends cite as much as their adversaries? Let them be given to understand that these counter citations from human writers, are, as regards them, a superfluity; that they are lawful, necessary, and valuable for special purposes, such as those which I have mentioned; and that even to the unlearned they are useful, as conveying much Scriptural truth;

but they are not put forth as "authority;" and that, therefore, they may be safely prætermitted by those who have not time or ability to pursue controversial discussions. I think that even our own truly Scriptural formularies are sometimes referred to in a manner not Protestant, as if they were document, not interpretation; text, not comment; authority, not an exposition of that which alone *is* authority. I delight to hear the words of Cranmer, or any other justly venerated man, and to listen to him for instruction; but, as well as my opportunities and capacity allow, I am to weigh what he says, and to compare it with the records of eternal truth. If I go beyond this, I make man, not God, my oracle.

I should grieve if anything I have written should be misunderstood as if intended to disparage the labours of those who have wisely and ably replied to the Tractarians—at least in part—upon secondary considerations. What is secondary may yet, in its place, be very important; but Christians must, in litigated questions of doctrine, avoid being inveigled from God's word to man's. Our martyrs and reformers themselves have left us a practical warning upon this point; for when they appealed directly to the Bible, their arguments were unanswerable; but when they launched into the ocean of Fathers and Councils, they found able competitors; and more than this, they have left the Tractarians a pretext for appealing to them as conceding the principle that tradition is a concurrent authority with Scripture, which they did not admit.

OXONIENSIS.

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ON THE STATE OF RELIGION IN FRANCE; AND ANNIVERSARIES OF SOCIETIES.

*To the Editor of the Christian Observer.*

*Paris, April 4, 1842.*

EVERY succeeding year's residence in France convinces me that there is a gradual return among the middle and higher classes to Romanism. There is a growing dissatisfaction with infidelity and atheism, among well educated men who make pretensions to ordinary morality. Certain it is that the Roman Catholic churches (and I might affirm the same thing of the Protestant temples and chapels) are better attended than they were a few years ago. This is particularly observable during the great festivals of the Church. Lent is just past; and never since the days of the Restoration, probably, have such crowds of people attended the parish churches (thirty-eight in number), and the chapels annexed, as during this season. In almost all of them there were two or three services of a public nature every Sabbath, besides frequent assemblies at night, or in the day-time, during the week.

You know that the Roman Catholics make much of concentrating their efforts for the salvation of men upon certain seasons and occasions. Then follows a sad syncope in their religious efforts, and, as to the masses, it is to be feared, in their religious life. Lent is emphatically one of their great harvests; and during that period vast efforts are made to reach the populations of the great cities. Those priests who possess the most distinguished talents for preaching are directed by the bishops to repair to certain important churches in the

most important cities of the kingdom. Men and measures are marshalled with profound human wisdom. Every thing is calculated with the utmost nicety. Every talent must be turned to the great account. The work of preparation is performed with vast pains, and a most careful reference to desired results. The Abbé Lacordaire must make a great display at Bordeaux. On the other hand, the Abbé Ravignan must come from Montpellier, and the Abbé Bautain from his retreat in the country, to Paris; the one to preach in the cathedral of Nôtre Dame, and the other in St. Eustâche. Whilst some of the other ablest men in the kingdom must be assigned to other important churches.

I heard M. Ravignan often. He had immense congregations to hear him in the vast church of Nôtre Dame, where he preached every Sabbath at one o'clock p. m. during Lent, and even three times every day during the last week. M. R. was formerly a lawyer in this city, and a magistrate; but he became a priest a few years ago, and has gained a far greater distinction in the pulpit than he ever attained at the bar. He is unquestionably a man of talents; but he is more of a declaimer than a reasoner. He belongs to the Society of Jesuits. He discourses on Faith, on the Mysteries of Christianity, such as the Divinity of Jesus Christ, the Trinity, &c. There was an abundant display of learning, not a little sophistry, in his defence of the Church—to whose authority he referred almost continually rather than to the Bible—and frequent and unblushing perversion of the doctrines of the Protestants. There was indeed but little in his discourses for the soul that was stricken with a sense of sin.

Next to M. Ravignan, the Abbé Bautain was most followed. He is unquestionably a man of talents, and enjoys the reputation of being a man of excellent character. He was educated at the Royal Normal School in this city, and was an intimate friend of Cousin. During several years he was Professor of Moral Philosophy at Strasburg; but not long since he gave up his Professorship there, and now resides in a college at the distance of ten or twelve leagues from Paris, where he lives in retirement.

The Abbé Bautain has published a number of works. The most important are his *Philosophie du Christianisme*; *Psychologie*; and *Philosophie de la Morale Chrétienne*. The last named has just left the press.

M. Bautain is not to be placed in the common class of French priests. He is altogether superior to them in his religious views. He and the Abbé Bonnechose (who is his intimate friend, and who was once a Protestant) are at the head of a school, if I may say so, that resembles by its more spiritual character the Port Royal rather than that of the common French Catholic clergy. Not, indeed, that there can be any comparison between them, save in the fact—as I have just said—of the spiritual nature of their discourses and writings.

I have heard M. Bautain several times. He is a man of fine taste, and possesses a sweet voice and a beautiful style of delivery. On one or two occasions I heard him with unmingled satisfaction. His first sermon was founded on the fact that *man was made for God—that his true happiness is to be found only in God*. His second discourse was admirable, from the text: "Love not the world, neither the things that are in the world." I never heard a finer sermon. The seriousness, the simplicity, and the affection with which it was

delivered, were deeply touching. But several of his succeeding sermons, though they contained some excellent things, were sadly marred with his Roman Catholic errors.

I might go on to indicate some other distinguished Catholic preachers who have been here on this occasion, if it were necessary. The churches seemed all to be crowded, especially on the Sabbaths which were near to Easter. In many of the smaller ones it was impossible to enter, unless one went at an early hour. I observed that on some occasions several members of the Royal Family were hearers of M. Bautain, though he preached at the hour of half-past three o'clock, P. M.

The Roman Catholic clergy of France are evidently becoming far more bold than they were a few years ago. They have just commenced a fierce war upon the University, the full effect of which we cannot foresee. They wish to drive some of the Professors out of it, on the ground that they are "Deists," "Infidels," "Pantheists," and "Atheists." They have succeeded in dislodging one, M. Ferrari, from Strasburg. M. F. was the successor of M. Bautain in the chair of Philosophy in that city.

The progress of Puseyism in England is matter of great rejoicing among the Roman Catholic clergy of this kingdom. The Curé of *Notre Dame de la Victoire*, at the close of his sermon a few Sabbath evenings ago, announced, as news which demanded special thanksgiving, the conversion of twenty-two clergymen of the Established Church of England to the Roman Catholic faith! This was one of the first-fruits of Puseyism, according to his view of the matter. He did not indicate the source of this intelligence, nor did he give the names of the neophytes. This Curé has special prayer offered up for individuals and for classes of people, every Sabbath evening, after his sermon. The congregation remain a long time engaged in prayer and in singing, whilst the priest says mass for the special benefit of those whom he has named as the subjects of prayer. A few evenings ago I heard him read off a long list of "young people," "faithful," "sick," "Protestants," "Jews," &c. In conclusion, he exhorted his hearers not to forget poor Spain, Russia, and England!

How it becomes those who know the truth, and love it, to be indefatigable in their efforts to diffuse it, and importunate in their prayers that God would pour out his Spirit upon the nations, and bring from darkness into his marvellous light! We live in wonderful times!

R. B.

Paris, April 26, 1842.

The Annual Meetings of those Religious and Benevolent Societies among the Protestants, which have the centre of their operations in this city, have just taken place. It has been an interesting season: it lasted rather more than a week. The first Society which celebrated its Anniversary was the *Christian Moral Society*. The name of this Society must be familiar to your readers. It was founded in 1821, by the efforts of the late benevolent Duc de Rochefoucauld. It has been instrumental in accomplishing much good. Through the Reports, and Memoirs, and Monthly Journal which it has published, much has been done in the way of ameliorating the condition of prisoners, convicts, the sick, the poor, &c. It is greatly owing to the influence of this Society that the French government has been

induced to interdict the slave trade to its subjects, and to abolish lotteries and gaming-houses. The question of Slavery in the French islands occupies much of the attention of the Society at this moment. This Society has enrolled the names of more than six hundred benevolent individuals, Protestants and Roman Catholics, many of whom have attained to great distinction. Among those who are deceased I may mention the illustrious founder, the Duke de Rochefoucauld, Generals Foy and Lafayette, Baron Augustus de Staël, Cuvier, Benjamin Constant, and Casimir Perier. Among the distinguished men who still remain are the Marquis de Rochefoucauld (son of the founder of the Society), the Duke de Broglie, M. Guizot, and M. Lamartine.

The Annual Meeting this year was very interesting. The Reports of the various Committees, on the Prisons, on the *Benevolent Establishments* connected with the Society, and on the *Concurrence for the Prizes* which had been proposed and decreed on the subjects of *Peace*, *Manifestation of God in his Works*, and the *Civil Virtues and Duties of the Military*, were listened to with much attention. The Prize on the subject of *Peace* was proposed by the London Peace Society, which was most worthily represented, on this occasion, by M. Rigaud.

After the Anniversary of the Christian Moral Society, succeeded those of the Tract Society, the Protestant Bible Society, the Evangelical of France, the Society for Evangelical Missions among the Heathen, the French and Foreign Bible Society, and the Society for the Encouragement of Primary Instruction among the Protestants. These Meetings were all interesting, and well conducted. The Reports, as those of the French Societies generally are, were excellent. Those of the Bible Societies, the Tract Society, and the Society for Missions among the Heathen, were remarkably good.

I cannot go into details respecting the operations of these Societies during the past year. I will rather give you a very brief summary of each :—

The *Tract Society* put into circulation last year 664,000 Tracts ; its receipts were 30,992 francs, and its expenditures 26,506 : its debt is 4,300.

The *Protestant Bible Society* distributed 4,041 Bibles and New Testaments : its receipts were 42,318 francs ; its expenditures 30,725 ; its funds in hand 11,593. This Society was founded in 1819, and confines its efforts to the Protestant population. It has recently published the Bible in folio, and with large letters, for the aged. This Bible is a fine specimen of the typographical art ; but it is too large and unwieldy.

The *Evangelical Society of France* employed last year twenty-five ministers of the Gospel, eight evangelists, twenty-eight school teachers, and seven colporteurs ; in all sixty-eight persons. It sustained also six young men preparing for the ministry, and fifteen who are preparing in its Normal school to be teachers. The receipts were 129,740 francs, and the expenditures 124,705 : the present debt of the Society is 27,144 francs.

The *Society for Evangelical Missions among the Heathen* has fifteen missionaries (ordained) in South Africa, and three or four more are about to join them. The work is eminently prosperous. The ordinary receipts of the Society last year were 87,668 francs, and the



extraordinary 22,121 ; the expenditures were 77,001. The sum in hand is 64,913 francs, which the engagements of the Society will soon exhaust. No Society among the Protestants in France is more popular than this. The Rev. Dr. Grand Pierre is its Secretary, and Director of its Institute or Seminary.

The *French and Foreign Bible Society* was founded in 1833. Since its foundation 527,442 copies of the Scriptures have been issued from its presses. The number last year was 65,362. The receipts were 64,688 francs, and the expenditures 65,451. It has published the Gospel by St. Mark in raised characters for the blind.

The Society for the encouragement of *Primary Instruction among the Protestants* is the least powerful of all the Protestant religious Societies of this capital ; and yet its objects are of the greatest importance. It aims at encouraging schools, taught by pious teachers, among the dispersed Protestants of the kingdom. Some of the facts stated in the Report, as well as those mentioned by pastors from the interior who addressed the Meeting, were perfectly astounding. The Catholics make incessant efforts to draw the children of poor Protestants into their schools, and especially such as are orphans. Thanks be to God, the Protestants are awaking throughout France to the importance of this subject, and are establishing schools for orphans in several places. This measure is, in some cases, drawing the Protestant children from the schools of the monasteries. The receipts of this Society last year were less than 10,000 francs ; its expenditures exceeded, considerably, that sum.

A far greater number than usual of pastors from the provinces were here on this occasion. This was caused by the expectation that some important measure would be adopted in consequence of the suggestions contained in the remarkable essays which Count Agenor Gasparin has lately published in the *Esperance*. Nor was this expectation disappointed. A Society has been founded, with Admiral Ver Huell as President, Count Gasparin as Secretary, and seven ministers of the Established Protestant Churches in this city, and one layman, as a Committee of Direction. All are evangelical in their sentiments. It is hoped that much good will grow out of the formation of this new Society, whose object is to *advocate the material interests of the Protestants*. Count Gasparin has demonstrated that such a Society is needed. The Protestants of France are far from being admitted to an equal enjoyment of the rights and privileges which the Charte guarantees to them, and to which their number and influence justly entitle them. It is a matter which calls for devout thanksgiving, that God has raised up this gifted young nobleman to defend the interests of his Church in this land. Count G. has the influence of rank, office (he is Master of Requests to the Council of the King), talents, education, fortune, to sustain him in his efforts. Withal he is an humble and devoted follower of the Saviour.

Last Sabbath afternoon the House for the *Protestant Sisters of Charity, or Deaconesses* as they are sometimes called, was consecrated. It is a convenient and pleasant establishment in the eastern part of the city. Many people attended. Seven pious women have entered this house : they devote themselves to taking care of the sick, visiting the poor, &c. Their work is chiefly at the hospitals. No vow of celibacy, nor engagement to remain for life in the establishment, is re-

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quired. It is an interesting experiment. Something of the kind has  
been commenced at Strasburg.

Yesterday (Monday) three young men were ordained to the work  
of the ministry in heathen lands; they are pupils of the Missionary  
Institute in this city. The Rev. Dr. Grand Pierre preached on the  
occasion, and consecrated the young men by imposition of hands—  
more than forty pastors assisting. The whole scene was in the  
highest degree interesting and edifying: it took place in the large  
Protestant church of the *Oratoire*. Last night the anniversary season  
was closed by a meeting for prayer and thanksgivings. And al-  
though the meetings on this occasion were nothing like those which  
you will have next month in your great Exeter Hall, in point of  
size, yet they have been highly interesting to the true Christian. We  
see the precious beginnings of a good work here. From year to year  
the numbers of those who take an interest in it increase: a great  
change is observable within seven years. For this let us thank God  
and take courage. Let your readers pray much for France, and for  
the work of God which is going on in it.

Yours truly, B.



FURTHER REMARKS ON THE CHRISTIAN KNOWLEDGE SOCIETY  
AND TRACT SOCIETY'S ABRIDGMENTS AND ALTERATIONS.

*To the Editor of the Christian Observer.*

THE letter of N. R. G. in your last Number, respecting the "Discrepancies between the Christian Knowledge Society's and the Religious Tract Society's 'Jewell's Apology,'" brought to my remembrance a still more remarkable discrepancy, which I observed sometime ago between their publications of "Extracts from Tyndal's Prologues to the Five Books of Moses." It is the total omission of the close of the prologue to the Book of Exodus, in the edition of the Christian Knowledge Society, wherein Tyndal, following up his previous statements, gives a masterly view of the Old and New Testament, or of the Law and the Gospel, setting forth the Scripture doctrine of faith and works. This is given fully in the select writings of the British Reformers, published by the Religious Tract Society; but is wholly omitted in the publication of the Society for Promoting Christian Knowledge, and that without the least notification of any such omission. Some other alterations, also without notice, struck me at the time; but I have mislaid my note of them; and although there was no notice at the respective places, the following note is prefixed, "And a few verbal alterations have been made, in order to remove obscurities." This, however, cannot apply to the important omission in question of some most valuable statements which tend not a little "to remove obscurities," and therefore should have been retained, or at least the omission should have been noticed.

You will remark, that "translators from the Latin are often obliged to determine, to the best of their judgment, from the context or other considerations, whether the definite or indefinite article ought to be used;" and as differences of opinion may prevail, with reference to the judgment exercised by the translators, it is but fair to avoid surmises as to the causes which may have influenced them. In the case referred to by N. R. G., however, there is no occasion for

conjectures—we have the rendering into English of the passage he quotes, sanctioned by Bishop Jewell himself. In his Defence of the Apology against Harding he followed a most candid course; he first gave, paragraph by paragraph, the Apology in an English translation; then Harding's attack, and then his own Defence. For this purpose he adopted the English translation just made by Lady Bacon, and in that translation the sentence stands thus, "We say that Baptism is A sacrament of the remission of sins." Thus the rendering "*a* sacrament," which is the one given by the Religious Tract Society *is the translation adopted by Bishop Jewell, himself*, (see Works of Bishop Jewell, Ed. 1609, p. 216), while that of the Christian Knowledge Society is from the later version of 1685, which translation was also adopted by the Tract Society as a whole, but with a prefatory notice which seems quite as full as that of the C. K. S., in the case of Tyndal, stating "some corrections have been made on reference to the original." From the word corrections, it is probable these were not noticed in the first instance, and I cannot but regret that the translation of Lady Bacon was not adopted as a whole by both Societies.

A. C.,

A Subscriber to the S. P. C. K. and R. S. T.

\* \* We feel obliged by A. C.'s explanation, and have but one objection to inserting it, namely, that it constrains us to recur to the machinations of the Anabaptists in the Religious Tract Society; for having discharged our conscience in a former paper, we wished to say no more on the subject; but to leave our observations for the consideration of those whom they concern. A correspondent inquired last month, whether the Tract Society's translation, "Baptism is a sacrament of the remission of sins," or that of the Christian Knowledge Society, "Baptism is the sacrament of the remission of sins," is the correct rendering. We replied that the Tract Committee stated that they had printed from the edition of 1685, only making "some corrections on reference to the original;" and that the edition of 1685 gives "the," not "a"; so that this change was not suggested by "the original," the Latin having no article; and that if the context was to be the guide, the Committee had given the definite article in the corresponding clause respecting the Lord's Supper. They said not one word of having made any alteration upon reference to Lady Bacon's translation; they confined themselves to the Latin and the edition of 1685. But this is a minor matter; and their defender has not ventured to say one word upon our strong charges of their fraudulent dealing with Jewell and other writers in the matter of the Anabaptists and infant baptism. They affirm that they give a genuine translation of Jewell—we care not whether it be that of 1685, or Lady Bacon's, or any other;—but they secretly omit the severe mention made by Jewell of the Anabaptists; and this is not a correction made upon reference to the original, but a deliberate garbling of it. We urge no accusation against those members or friends of the Society who are not acquainted with the facts which we have brought to light, and who knew nothing of the unhallowed compact with the Anabaptists, which has led to great evils by the power which it has given to that encroaching sect which unchurches all Christendom but *itself*, not allowing that any person who was baptized in infancy, or by sprinkling or affusion, has really received that sacrament. We are quite sure that of those who took a part in the proceedings of the Institution at the late anniversary, few were aware

that the Committee, professing to give genuine reprints of the Reformers, had garbled them to please their Anabaptist colleagues; as for example in the passage which we have cited from Ridley at a former page of our present Number. We are confident that their worthy and excellent Clerical Secretary, the Rev. R. Monro, who read their Report at the late anniversary, and who has always been among the foremost, at the meetings of the Christian Knowledge Society, to protest boldly against whatever appeared to him reprehensible, never suspected that in the Tract Society's edition of "Treatises and Letters of Dr. Nicholas Ridley," the words which we shall print in Italics have been suppressed in virtue of the compact with the Anabaptists.

"Whereas you write of the outrageous rule that Satan, our ghostly enemy, beareth abroad in the world, whereby he stirreth and raiseth so pestilent and heinous heresies, as some to deny the blessed Trinity, some the Divinity of our Saviour Christ, some the Divinity of the Holy Ghost, some the baptism of infants, some original sin, and some to be infected with the errors of the Pelagians, and to re-baptize those that have been baptized with Christ's baptism already; alas, Sir, this doth declare this time and these days to be wicked indeed,"

It appears from this passage that Bradford as well as Ridley had lamented the "outrageous rule of Satan," in causing men to repudiate "the baptism of infants," and "to re-baptize those that have been baptized with Christ's baptism already." We have such confidence, we repeat, in the candour of the Reverend Clerical Secretary, that we appeal to his conscientious judgment, as to whether the suppression of these important words, in order to truckle to the sect of Anabaptists—who complacently call all Christendom but themselves "the sect of Pædo-baptists"\*—comes within the limits of Christian honesty. We do not think that all the Society's memoirs of the Reformers are written with ingenuousness, because the omissions or disproportions in them lead to false impressions; but this is a far lighter offence than garbling documents. The Committee justly protest against this practice in the case of the Papists. Thus in the life of Fox the Martyrologist they remark (p. xxviii.) "Here was a Papist (Parsons) measuring others (Fox) by the conduct usual in his own church, which has ever been remarkable for altering, forging, and destroying of documents; but truth has not recourse to any such measures." Assuredly it has not. We ought to add, that the Society state, in their advertisements, that "the pieces contained in this selection are without abridgment, except those which are extracts;" and they assert that "whatever variations from the original editors" they may make, "the utmost care is taken that the meaning of the author shall *always be strictly preserved*"—the Committee's own Italics. We ask whether this is true in such alterations and omissions as we have pointed out? Will any officer of the Society venture to say that it was not "the meaning" of Bradford or Ridley that to deny baptism to infants was wrong; and that to re-baptize persons who had been baptized with water in infancy, in the name of the Father, the Son, and the Holy Ghost, was wrong also? The meaning of the author is *not* preserved in those passages in which the word "Anabaptists" is struck out; nay, nor in those in which, it being found impracticable to omit the word without making a visible chasm, a note is appended, stating that by Anabaptists is meant the fanatics of Germany.

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\* Such were the words of Mr. Hinton, in his vituperations upon the Bible Society, because it will not lend itself to the party views of his sect in translating the Scriptures.

The committee of the Tract Society know full well that there were Anabaptists in England; and we see not how they can be ignorant that when Cranmer, Ridley, and their colleagues censure the Anabaptists, they refer not solely, or in some cases at all, to the revolutionary principles and atrocious conduct of such men as Munster, but to the particular doctrines held by those who are now self-called "Baptists." We abhor the persecutions with which the opponents of infant baptism were visited during the reigns of Edward VI. and Elizabeth; but to say that when the English Reformers speak of Anabaptists they mean only civil demagogues and not anti-Pædobaptists, is gross mistatement. The Act of Edward VI. 3,4, cap. 24, excepts from the king's pardon "those heresies and erroneous opinions hereafter ensuing, that is to say, That infants ought not to be baptized, and that if they be baptized, they ought to be re-baptized when they come to lawful age." So again the Act of Elizabeth directs that the excommunication shall proceed "Upon some cause or attempt of some original matter of heresy, or refusing to have his or her child baptized." We should not quarrel with the Tract Society for adding notes reprobating religious persecution; but we must object to the falsification of history.

In answer to our Correspondent's reference to the Christian Knowledge Society's "Extracts from Tyndale's Prologues to the Five Books of Moses," we reply as follows:—First, if one society had done wrong, this is no excuse for another; both should amend their ways. Secondly, if he means to intimate that we would not have reprehended the party-spirited mutilation of authors had the offence been committed by the Christian Knowledge Society, he accuses us unjustly, for we should have been the more sorrowful and the more severe, that Society being a Church Society. In former days, when the Christian Knowledge Society was very much under the control of a small body of party-spirited men, who contrived to keep possession of their influence, either by black-balling their neighbours to keep them out of the Society (as they did Mr. Simeon and other excellent men who applied for admission), or by the just unwillingness which clergymen and laymen not of their party felt to expose themselves to this ungracious proceeding, or to aid much that they did not approve but could not rectify; no words which we have used respecting unfair mutilations of authors by the Tract Society, are stronger than those which we employed against unfair mutilations by the Christian Knowledge Society.\* Thirdly, though we much regret the omission of the concluding pages of Tyndale's Prologue to the Book of Exodus,—a passage which we happen to be well acquainted with, and highly to value, as will appear from our quotation from it as long ago

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\* For example, in the Society's Family Bible, in a Note on the words "Make you a new heart" (Ezek. xviii. 31), extracted from W. Lowth, the word "Regeneration" was altered to "Reformation;" and that this was done to serve a purpose cannot be doubted, when it is remembered that the book was printed at the time of the warm controversy respecting the use of the words "Regeneration," "Conversion," "Renovation," and "Reformation," occasioned by the Society's publication of Dr. Mant's Tracts on Baptism and Conversion, extracted from his Bampton Lectures; and that Lowth used the word "regeneration" in a manner hostile to Dr. Mant's theory. The editors might have declined selecting the passage, but they were not justified in secretly mutilating it. We recollect also alterations made in other publications; of which the following is a specimen in the Society's edition of Nelson on the "Fasts and Festivals." The

as 1836, p. 359\*—yet we ought not to conclude, without proof, that the officers of the Christian Knowledge Society omitted it from party-spirit, and not with a view to abridgment. The Society's Tracts from the Reformers are expressly entitled "Selections;" and our correspondent's own heading for those in question is "*Extracts from Tyndale's Prologues;*" and as we have not blamed the Tract Society for giving "Selections," so neither ought we the other Society, where there is no clear indication of intentional unfairness. The Tract Committee give only extracts from several of Tyndale's publications; but we conclude that they transcribe what they consider most for edification. We say of the Christian Knowledge excision of part of Tyndale's Prologue on Exodus, as we said of the Tract Society's deviation from the edition of Jewell of 1685, which it professed to follow, "If this was done with some theological bias, it was grossly unfair; and the Committee ought to be called to account for it." But whatever were the cause of the omission we should wish to see the passage restored; for, though not faultless, it contains Scriptural truth infinitely important at all times, and specially pertinent to pending discussions. The marginal summaries are as follow. (Russell's Edition, p. 21 & seq.) "God had Two Testaments, that is, the Old and the New.—The Old Testament was built upon the observation of the law.—The law could not give life.—The law is not the utterer of sin.—The law was given by God to shew what sin was.—Ceremonies are not to justify the heart, but to signify our justification by Christ.—Ceremonies cannot justify.—The New Testament are (is) the everlasting promises made to us in Christ.—Faith only justifieth.—Good works spring out of the love we have to God.—Where true faith is, there good works do flow and abound.—The New Testament was from the beginning.—Our temporal laws spring out of the law of nature—Love counseleth the faithful to work.—We must not presume in our well-doing, nor condemn others that run astray: the last which turneth to God is as far forward as the first."

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Edition of 1815 was printed when the controversy upon Regeneration in Baptism was in agitation.

#### EDITION OF 1800.

Collect for Christmas Day (p. 59) is called a Prayer "for *Regeneration.*"

Index: under the word "Conversion:" "A Prayer for the Conversion of Infidels and Heretics, 406. For Conversion from Sin, 38, 149. See *Regeneration.*"

Index: "*Regeneration.*" "A Prayer for *Regeneration*, 59. For Renewal of our Minds, 381. See *Conversion.*"

#### EDITION OF 1815.

Collect for Christmas Day (p. 59) is called a Prayer "for *Renovation.*"

Index: under the word "Conversion:" "A Prayer for the Conversion of Infidels and Heretics, 406. For Conversion from Sin, 38, 149. See *Renovation.*"

Index: "*Renovation.*" "A Prayer for *Renovation*, 59. For the Renewal of our Minds: See *Conversion*, 381."

These secret changes in the publications of Societies, made by the managing officers for the time being in order to adapt them to their own notions, ought to be strongly protested against, and prevented for the future. We have, however, a copy of Nelson's Fasts and Festivals (the third edition, 1705; nine years before Nelson's death), which does not contain any one of the above-quoted words. There is no heading whatever to the Collect for Christmas Day; there is neither "regeneration" nor "renovation" in the Index; and there is nothing in the Index under the word "conversion" except "conversion of infidels might probably be attempted." What edition the Society had printed from, previously to 1815, we do not know.

\* Our extract was given from the beautiful folio edition of Tyndale's Works, collected by Fox, and printed by him, together with those of Frith and Barnes in folio (black letter) 1573.

But, fourthly, so far from our being open to the accusation of partiality, as if we had spared noticing this omission in the Christian Knowledge Extracts from Tyndale's Prologues, it so happens that it was specially mentioned and complained of in our pages, shortly after the publication of the Tract (*Christian Observer*, 1838, p. 622), and as soon as it came to our knowledge; and in the very same page in which there was a complaint of the Religious Tract Society's truckling to the Anabaptists.

We repeat that we are sorry our Correspondent has forced us to renew our remarks on the Tract Society's party-spirited mutilations of authors, because having discharged our conscience we wished to drop the subject. Not that it was, or is, exhausted. Even in that one single passage which we quoted at pp. 322—325 from Ridley, and which we did not go out of our way to select, but took at random, as being the very first portion of the Tract Society's "Treatises and Letters of Dr. Nicholas Ridley,"—the opening pages, and therefore a fair specimen of the whole,—we did not notice much that occurred to us in the Society's alterations. Our readers will judge for themselves whether the alterations of phraseology, where there is no party-purpose to serve, are useful or in good taste; whether it renders the style more easy to change the old terminations for modern; or more grammatical to substitute the indicative mood for the subjunctive after hypothetical particles, (as in the passage quoted, p. 326: "If it is found," "if the true solution is," where Ridley had properly written "*be*"); or more symmetrical to mix two styles, changing *eth* into *s* in one part of a sentence, and leaving it in another; or "be" into "is" in one line, and keeping the subjunctive as the author wrote it a few lines further on in the same construction (as above, p. 325, where Ridley says "except he *be* born;" changed to "except he *is* born;" yet two lines after retaining "except he *be* regenerated;") or whether the unlearned English reader understands words derived from the Latin better than those from the Saxon, so that "hang" (p. 326) is less plain than "depend;" or why "bottomless," page 323, ought to be changed to "unfathomable," which is not an easier word, and weakens the sense. These and similar corrections involve merely matters of judgment; but to omit part of Ridley's quotation from St. Matthew, because it mentions saying grace after supper, and secretly to change "wicked Anabaptists" into "wicked *men*," involves disingenuousness. Again, what right had the Committee silently to alter Ridley's quotation from St. Paul, p. 323, "accursed from thee," to "accursed for them?" If they thought Ridley had mistranslated, they should have said so; but not they have falsified his words. And, to add but one instance more, why did they alter Ridley's "*Thy* Church of England, &c." to "*The* Church of England?" We speak, however, rather of the system than of these particular illustrations.



#### HYMNS FROM THE PRIMER (ANNO 1546.)

*To the Editor of the Christian Observer.*

In the "Primer set forth by the King's Majesty and his Clergy, to be taught, learned, and read; and none other to be used throughout all his Dominions; imprinted at London, within the precinct of the late dissolved house of Grey Friars, by Richard Grafton, Printer to the Prince's Grace, the 17th day of August, the year of our Lord 1546;" there are several Hymns, three of which I will tran-

348 "*The Baptistery.*"—*Hymns from the Primer* (anno 1546.) [JUNE scribe, hoping they will not be unacceptable to your readers. The first is that introduced into the Matins, headed—

THE HYMN. JAM LUCIS ORTO, &C.

Now the cheerful day doth spring;  
Unto God pray we and sing,  
That in all works of the day  
He preserve and keep us aye;  
That our tongue he may refrain  
From all strife and words vain,  
Keep our eyes in coverture  
From all evil and vain pleasure;

That our hearts be voided quite  
From fancy and fond delight;  
Thin diet of drink and meat  
Of the flesh to cool the heat;  
That when the day hence doth wend,  
And the course the night doth send,  
By forbearing things worldly,  
Our God we may glorify. Amen.

IN THE PRIME.

Fellow of thy Father's light,  
Light of light, and day most bright,  
Christ that chaseth away night,  
Aid us for to pray aright.  
Drive out darkness from our minds,  
Drive away the flock of fiends,

Drowsiness take from our eyes,  
That from sloth we may arise.  
Christ vouchsafe mercy to give,  
To us all that do believe.  
Let it profit us that pray  
All that we do sing or say. Amen.

THE THIRD HOUR.

¶ THE HYMN.

Mighty Ruler, God most true,  
Which doest all in order due;  
Morn with light illumining,  
Noontide with heat garnishing,  
Quench the flames of our debate,  
Foul and noisome heat abate;

Grant unto our body health,  
To our hearts true peace and wealth;  
Let tongue and heart, strength and sense,  
Commend Thy magnificence;  
Let Thy Spirit of charity  
Stir us all to worship Thee. Amen.

There are in the Primer five other Hymns; but these three seem the best to your constant reader—

A COUNTRY CURATE.

"THE BAPTISTERY," BY THE AUTHOR OF "THE CATHEDRAL."

To the Editor of the *Christian Observer*.

I have lately stumbled upon a very adroit illustration of the memorable dictum: "Give us the poetry, and then who will may have the prose."

It is a work by the Author of "*The Cathedral*,"—a work whose title page maintains that a proper translation of the expression "*Via vitæ æternæ*," is "*The Baptistery*." A poetic licence this, which no lover of synonymes, worthy of credit, would have ventured upon in former days!

It is not my intention to review the 300 pages of seductive poetry which are honoured with this characteristic title, "*The Baptistery, or the Way of Eternal Life*:" by the Author of '*The Cathedral*.' Such a task I must leave to abler hands; but as an admirer of engravings old or new, I am anxious to say a few words upon the embellishments of which the volume in question has to boast. I will not even refer to the poetry which explains a figured "*Frontispiece*," whose centre contains an oval compartment, having an *irradiated*



Font as its point of importance, and around it, bending in lowly and protestant-like adoration, cherubs and seraphs duly winged.

I may however venture to refer to an unfortunate piece of prose, which forms a Gentleman Usher with Black Rod for the twenty-three "Images" that adorn the volume! and increase the value of its poetry!!

It so happens that I have in my possession a fair old specimen of Popish divinity, published at Antwerp in the year 1630, and written in Latin, by one Father Anthony Sucquet—"Societatis Iesu Theologus!" It is accordingly dedicated to Christ and his Mother! "D. O. M. Regi Regum, et Reginae Cœlorum B. Virgini Matri Mariæ." Its "Index Materialium" are under three heads, having portions for daily meditation. "Quo quisque uti potest, ut aptè meditationem die quolibet sibi sumat." The first head is thus announced: "Pro viâ purgativâ. Diebus Lunæ." Its second head is "Pro viâ illuminativâ. Diebus Martis, Mercurii, et Jovis." Its third head is "Pro viâ unitivâ. Die Veneris, Die Dominicâ, Die Sabbatli." The volume contains 113 pages, small quarto, as well as 32 admirable old engravings; and in my copy, when I purchased it second hand, was written this short remark: "The prints are from very extraordinary designs, the devils truly ludicrous—extremely rare." Now concerning these engravings, at least 23 out of 32, what says the Author of "*The Baptistery*,"—a Poet who tried hard to get possession of an important chair at Oxford? In the unfortunate piece of prose already referred to, he says, by way of 'Advertisement,'—"These illustrations, which bear evident marks of great thought and genius, are by Boetius à Bolswert, and are found in an old Latin work, called '*Via Vitæ Æternæ*.' They gave rise to the reflections in verse, in the same way that those of Herman Hugo seem to have suggested Quarles's Emblems. Great care has been taken to omit every thing which our Church might disapprove; but it is possible that in such a multiplicity of objects, one or two such here and there may have escaped notice."

So much for the Poet's prose! His "Reflections in verse," it seems, took their rise from Popish illustrations, to whose "devils" I cannot fix so light a phrase as "truly ludicrous," though absurd they are, and would be ludicrous if it were a jesting matter. Of course the Popish prose being in Latin, gave no tinge to his English verse. Would he very much regret if his readers were to compare the two?

Again, he says: "Great care has been taken to omit every thing which our Church might disapprove." My own opinion is, that none of his omissions are more fully entitled to "our" Church's disapproval, than the figment which occupies the oval compartment in his "Frontispiece," which figment belongs not to Boetius à Bolswert, but to the author of "*The Cathedral*;" for in the original this said oval contains the title of the work, and not a Font with adoring attendants!! So much for the Poets "great care!"

From what I have already said, I must leave my readers to put their own value upon the Poet's admitted possibility, "That in such a multiplicity of objects, one or two such, here and there, may have escaped notice," and therefore be exposed to our Church's disapproval!

## REMARKS ON THE REV. C. WORDSWORTH'S APPEAL TO HERMAS.

*To the Editor of the Christian Observer.*

IN the observations which appeared in your Magazine of last month, upon Mr. Wordsworth's Sermon on Evangelical Repentance, I made some cursory remarks on the value of the testimony of the work entitled the Shepherd of Hermas. This work is several times referred to in the notes to the Sermon, as a witness of some importance, and in the Appendix is appealed to as standing next in chronological order to Clement and Ignatius, in support of the assertion that "the discipline of penance . . . is attested by the Fathers, as the constant practice of the first and purest ages of the Christian Church." Supposing now this witness to be deemed inadmissible, and St. Clement, as I think I have shewn, to be rather against than in favour of Mr. Wordsworth's opinions, there will be scarcely a shadow of evidence to justify his assertion till near the close of the second century; for Ignatius, as he himself allows, is hardly "conclusive upon the practice of discipline;" and the testimony of Irenæus, who is cited next to Hermas, and who was made Bishop of Lyons, A. D. 177, consists (so far as Mr. Wordsworth's quotations are concerned) merely in his use of the verb *ἐξομολογέομαι* before noticed, and at most would prove (unless the context require a different interpretation) a public acknowledgment of guilt. As for the remark of Grabe, upon the second passage, "*Publicam Pœnitentiam et satisfactionem in conspectu Ecclesiæ ex hoc loco colligit Feuardentius,*" we can scarcely be expected to admit this as evidence. Mr. Wordsworth, I suspect, would not adopt all the inferences which that Divine would draw from the Fathers. "*Ex libro 1, vis. 3 (viz. of the Pastor of Hermas) purgatorium suum construunt nonnulli Pontificii, et inter hos Franciscus Feuardentius: Theomachiæ Calvinist. lib. 12, c. 18,*" says Itigius, in his *Dissertatio de Doctrinâ Hermæ*, xxi.

With respect to the Shepherd of Hermas, two questions evidently arise, in relation to the value of his testimony upon any point of doctrine or practice; what his statements really mean, and whether those statements can fairly be taken as evidence of the doctrine or practice of the Church at the particular period for which he is adduced.

The second of these questions will necessarily lead to an inquiry into the age and authority of the writer; and these, it is well known, have been the subject of repeated discussion, and the fertile causes of much controversy. To balance the conflicting opinions which different writers have maintained upon them, so as to come to a satisfactory decision, is no easy matter. Admitting, however, that more has been said in disparagement of Hermas than the case will warrant, still the very fact of so great a diversity of opinion having prevailed, and that too at so early a period in the history of the Church, is surely sufficient to diminish from the weight of his testimony, even were it ever so plain and decisive upon the point on behalf of which it is alleged.

In the remarks which I shall offer upon this part of the subject, I shall not presume to express any opinion of my own, my only object being to shew that there has been such a contrariety as to invalidate, in great measure, if not entirely, the authority of the wit-

ness. But upon the other point proposed, viz. what the statements of Hermas really mean, I shall endeavour to shew, and, if I am not greatly mistaken, shall say enough to prove, that nothing but a manifest assumption of the question at issue will enable Mr. Wordsworth to claim him in support of his views.

The utmost uncertainty appears to exist, both as to the age of the work, and the person of its author. Baronius, as Archbishop Wake observes, considers him to have been the brother of Pope Pius, who was "living 164 years after Christ; that is to say, 107 years after the writing of St. Paul's Epistle to the Romans,"—the Epistle in which mention is made of Hermas. (Archbishop Wake. Introductory Discourse on the Genuine Epistles of the Apostolical Fathers, ch. viii.)

In this opinion Mosheim expresses his concurrence. "Hermæ, qui vocatur Pastor, quia Angelus, pastoris formâ et habitu primas in eo partes agit, ab Hermâ, fratre Pii, Romani Episcopi, sæculo secundo exaratus est." *Instit. Histor. Eccles. Sæc. I. Part II. c. ii.*; adding, in the note in loc: "Id nunc ex fragmento pervetusto libelli de Canone Sacramentorum constat, quem Lud. Anton. Muratorius . . . in lucem protraxit."

The following is the account given by Spondanus of the views entertained in respect to this writer by the early church: "Liber autem Hermæ, seu Hermetis, qui inscriptus est Pastor, antiquis optimè notus extitit, quem citasse reperiuntur Irenæus, Origines, Clemens Alexandrinus, Tertullianus, Athanasius, Eusebius, Hieronymus, et siqui alii, eundemque ut utilem librum laudant; quem tamen Origines à nonnullis contemni tradit; Hieronymus vero apud quasdam Græcas ecclesias publicè legi; sed apud Latinos pene ignotum esse. Et quidem Latinis sic is innotuit, ut eum inter Apocryphorum genera adnumerarint, quæ legi in Ecclesiâ possint, non tamen citari ad fidem Catholicam astruendam, hac enim censurâ à majoribus fuisse notatum affirmant Tertullianus, Rufinus, et Prosper; idemque à Gelasio Romano Pontifice æquè inter apocrypha recensetur. Usos eo quoque Arianos ad suam ipsorum hæresin confirmandam testatur Athanasius. Et ante Gelasium atque Prosperum, ut apocryphum, non absque trepidatione citari solitum, sanctus Hieronymus significat." (*Annales Ecclesiastici, ann. 159.*)

Bishop Bull is a strong advocate for the faith and authority of Hermas, calling him an Apostolic writer, and speaking of him as highly thought of in the Primitive Church. In support of his assertions he appeals to the usual references from the Fathers, beginning with Irenæus, and adds, "Qui plura volet de antiquitate et auctoritate hujus libri, adeat doctissimi viri, Joannis Pearsoni, nunc Cestriensis ecclesiæ dignissimi antistitis, Vindicias Epistolarum S. Ignatii." (*Defensio Fidei Nicenæ. Vol. V. p. 46. Ed. Burton.*)

The learned Pearson entirely rejects the idea of Hermas being the brother of Pope Pius. *Vindicias, Part II. cap. xiii.* His judgment is elsewhere thus given: "Cum hæc fuerit tam antiqua, tam constans eorum qui in Græcâ Ecclesiâ floruerunt de libro Pastoris sententia; Cùm autorem prodant Hermam à S. Paulo nominatum; Cùm librum ipsum in aliquibus Ecclesiis publicè lectum ad institutionem Catechumenorum à Patribus commendatum memorent; Cùm ipsi aut sacrum et divinum aut certè utilissimum librum pronuntient, et ideo tantum in Canone non ponendum, quod de eo aliqui dubitarunt, an credibile est Nicephorum aut alium quemvis Ecclesiæ

Græcæ alumnus, eundem ut falsum et fictum, ut pessimæ notæ apocryphum jugulare, et ab omni Ecclesiæ luce removere voluisse?" Part I. cap. iv.

And yet the same learned writer thus speaks, in his earlier Exposition of the Creed: "Herma, in his book called the Pastor, was thought to give sufficient strength to this opinion, whereas the book itself is of no good authority, and in this particular is most extravagant; for he taught that not only the soul of Christ, but also the souls of the Apostles, preached to the spirits below; that as they followed his steps here, so did they also after their death, and therefore descended to preach in hell." (Art. V. p. 363. Ed. Ox. 1820.)

Cotelierus, after stating the various opinions of others in former and later times, thus expresses his own judgment: "Medium itaque beati tenuere, cum olim, tum nuper, quicunque Hermæ Pastorem judicavere *σύραγμα* non quidem Canonicum, sed Ecclesiasticum et optimæ notæ, et propugnaculum fidei Catholicæ adversus Montani durtiam; ad hæc factum Hermæ, Apostolici illius viri (nulla quippe ratio contrarium evincit) quem Paulus in fine Epistolæ ad Romanos salutari jubet." (Judicium de S. Hermæ Pastore.)

Fabricius, in his Bibliotheca Græca, quotes the opinion of Semler, "Hermæ librum, qui inscribitur Pastor, esse miserrimum scriptum...et ab homine quodam Christiano, Judæorum disciplinæ quondam alumno, in Ægypto, Alexandriae confictum;"—and of Mosheim, "Hermam fuisse aut mente captum et fanaticum, aut quod verisimilius videtur, licitum sibi duxisse colloquia cum Deo et angelis fingere, quo dogmata et præcepta, quæ vera et salubria fratribus putabat, faciliores aures et animos invenirent." Itigius, after stating the observation of Blondel, that the visions of Herma were "larvati somnia Prophetæ," records his own opinion in terms scarcely less severe: "Certè Angelus Hermæ apparens ea nonnumquam loquitur quæ Angelo Lucis minus conveniunt, et quæ larvati Prophetæ somniis quàm divinis visionibus similiora sunt." (Dissertatio de Hermæ doctrinâ, cap. 1.)

The same writer discusses seriatim the several false doctrines which Herma, truly or falsely, is charged with advocating. To one of these charges only shall I particularly allude—and that (for a reason hereafter to be given), on account of its connection with the name of Clemens Alexandrinus: "Mira sunt quæ Herma, lib. 3, simul 9. c. 16 disserit. Videtur enim asserere, quòd Patriarchæ alique fideles ante Christi adventum mortui, ut in regnum Dei ingredi possent, post mortem baptismo opus habuerint, ideoque Apostoli et alii novi Testamenti Doctores justis defunctis baptismum predicaverint,"—the notion this which we have seen condemned by Bishop Pearson. "Dubium non est," adds Itigius, "quin Herma Apostolos post mortem inferis evangelium prædicasse illisque salutem attulisse statuerit. Nec desunt alii veteres in eodem...errore versati...de quibus egi in exercitatione inaugurali...ubi inter alios *Clementem Alexandrinum*...allegavi, observans quòd *Clemens* in hoc errore ducem Hermam statuerit." xix.

In my last paper I mentioned Dr. Burton's opinion, that if the book was put forth as a writing of the first century, it must have been done with a deliberate intention to deceive. How far it is applicable to the support of primitive doctrine, in the judgment of the same distinguished and lamented Scholar, is evident from his own very cautious use of it. "The language of this book," he says, in his Testimony

of Ante-Nicene Fathers, "is so mystical and figurative, that I shall only bring one testimony from it, the literal meaning of which it seems impossible to misunderstand."

The facts of the case, then, appear to be these. Whether Hermas was or was not coeval with the Apostles must be admitted to be matter of perfect uncertainty. His book is quoted by the Fathers, beginning with Irenæus, in various terms of approbation or disapprobation. The language of Irenæus, the first witness, is indeed very strong: "Bene ergo pronuntiavit *Scriptura* quæ: Primo omnium crede, quoniam unus est Deus, qui omnia constituit et consummavit, et fecit, ex eo, quod non erat, ut essent omnia; omnium capax, et qui à nemine capiatur." As these words, however, of Hermas are nothing more than an assertion of the Divine power and attributes conveyed almost in the very words of Scripture, it is not improbable that Irenæus so adduced them, meaning by *Scriptura*, the Scripture as compendiously expressed in this passage. The Greek Church, it appears, early recognized it as an useful book, and in some cases allowed it publicly to be read. To the Latins it was for a long time unknown. Both in ancient and modern times it has been charged, in several particulars, with inculcating false doctrine, which, however, some of our most eminent Divines, as well as of the Ancient Fathers, have as strenuously denied.

Under these circumstances, what is the value of the work considered as a witness of primitive doctrine or practice? Mr. Wordsworth will possibly say that he does not appeal to his testimony in point of doctrine, but only to establish the practice of the Church. The distinction will not, I think, in this instance hold good. To say nothing of other places, in which he is quoted in confirmation of doctrines, strictly so called (as on p. 21), he is cited in this case to prove that "the discipline of penance is attested by the Fathers as the constant practice of the first and purest ages of the Christian Church;" and this in connection with the statement that it forms "a system," the corner-stone of which "was laid by Christ himself," and "which his Apostles instituted and enforced—ordained...as an effectual means for the cure and prevention of sin," (Sermon, p. 37); and that too in a discourse, one object of which is to inculcate the doctrine (for though Mr. Wordsworth only enunciates this as a doubtful point, Sermon, p. 13, the bearing of the Sermon is manifestly to prove its truth,) that Repentance, "in every case of 'grievous' sin, must imply the further notion of ecclesiastical penance." Surely the connexion between doctrine and practice is here much too intimate to be rent asunder. In order to establish his point, Mr. Wordsworth must shew that Hermas *undoubtedly* speaks of an Ecclesiastical penance; and not only so, but of a penance considered as a part of such a system as he describes, and, as such, an essential part of Evangelical repentance in the case of deadly and presumptuous sins. Does Hermas, then, undoubtedly attest these matters of faith and practice? and if he does so, what is the worth of his testimony, under the circumstances I have already adverted to?

The decision of the latter question I shall leave to the reader's judgment, and proceed to the other subject of inquiry, what is it that the Pastor of Hermas really does attest? Can we find in it undoubted evidence of the particular fact, in proof of which it is here adduced? The passages referred to by Mr. Wordsworth, in confir-

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mation of his views, are Book i. vis. iii. § 5. Book ii. mandate iv. § 3.  
mandate v. § 1. Book iii. the whole of Similitude vii. "et alibi."

He does not particularly specify the words intended in the first of these references. I conclude he must mean, "Quos autem rejiciebant, et ponebant juxta turrin, qui sunt illi? Ait mihi, Ii sunt qui peccaverunt et voluerunt pœnitentiam agere, propter hoc non sunt longè projecti à turre, quoniam utiles erunt in structurâ, si pœnitentiam egerint. Qui ergo pœnitentiam acturi sunt, si egerint pœnitentiam, fortes erunt in fide, si nunc pœnitentiam egerunt, dum œdificatur turris."

The Similitude, from which these words are taken, is entitled, "De triumphantis Ecclesiæ structurâ, et variis hominum reproborum ordinibus." The characters described in the quotation are persons whose day of grace is not yet expired, and who have yet "place of repentance" for their sins.

It is obvious that the force of the passage, if it have any, in relation to the point at issue, *depends altogether* upon the meaning of the phrase "pœnitentiam agere." Unless Mr. Wordsworth can shew that it necessarily means to perform penance, he has no right whatever to allude to the passage as supporting his opinions. To do so under such circumstances is in fact to throw dust into the eyes of his readers, many of whom, having no leisure or opportunity for personal investigation, may be expected to take for granted that his quotations are strictly apposite.

The same may be said of Book ii. mandate v. § 1: "Et dixi illi, Vellem scire, Domine, nequitiam iracundiæ, ut custodiam me ab illâ. Et dixit mihi, Scies: et si non custodieris te ab illâ, perdes spem cum totâ domo tuâ. Sed recede ab illâ. Ego enim tecum sum Nuntius æquitatis, et omnes qui ab eâ recedunt, quicumque pœnitentiam egerint ex totis præcordiis vivent Deo; sed et cum illis ero, et conservabo omnes. Justificati enim sunt omnes, qui pœnitentiam egerint, à sanctissimo Nuntio."

The phrase "pœnitentiam agere" occurs in various other passages throughout the work: as for instance, in pp. 173, 198, 204, 216, 220, 256, 259—265, 283, 293, 294, 296, 297, 305, in Russel's *Patres Apostolici*; and it is the occurrence of this phrase, I imagine, which affords the explanation of Mr. Wordsworth's "et alibi," when he says, in his Appendix, "for further testimony of Hermas, see lib. i. vis. iii. § 5, lib. ii. mandat. v. § 1, et alibi." If I am wrong in suggesting this explanation, I sincerely regret my error, arising from my inability to discover any other. But if this be the explanation, would the reader of Mr. Wordsworth's Appendix have inferred that the "et alibi" meant only a number of passages containing a phrase of doubtful import, which may or may not be intended of ecclesiastical penance?

In every one of these instances, without exception, Archbishop Wake translates the phrase by the word *repent*. Not the slightest intimation does he give in his version that he understood it of *penance*. That it *may* possibly have this signification, and that by later writers it is undoubtedly so employed, I readily admit. But that it *must* be so understood in these passages of Hermas, is by no means to be assumed as a settled point. And yet without such an assumption the citation of them is perfectly irrelevant.

Mr. Wordsworth is too good a scholar to require me to say, for

his information, that "pœnitentiam agere" is a phrase not confined to ecclesiastical writers, and therefore not necessarily to be interpreted in a technical sense, even when it occurs in writers of that description. Particular considerations arising from the context must even in them determine the limitation of meaning; if not, we must take it in its more general and comprehensive acceptation. Of the ordinary signification Facciolati gives the following instances: "Plin. l. 7, Ep. 10: Ne rursus provinciæ, quod damnasse dicitur, placeat, agatque pœnitentiam pœnitentiæ suæ. Petron. in Sat. c. 132. Curt. l. 8, c. 6, et Auc. dial. de Oratorib. cap. 15. Pœnitentiam agere sermonis mei cœpi, secretoque rubore perfundi." (voc. Penitentia.) And Mr. Wordsworth himself cites from Augustin, "Quod autem Petrus dicitur egisse pœnitentiam, cavendum est ne ita putetur egisse quomodo agunt in Ecclesiâ qui propriè pœnitentes vocantur." (Serm. note, p. 19.)

Neither is this the only reason why we should hesitate before we arbitrarily affix this limited and technical meaning to the phrase as it occurs in Hermas. The writer himself, if I mistake not, suggests considerations which may fairly excite considerable doubt upon the subject. The passage on p. 216 of Russel (viz., lib. ii. mandat. xii. § 3) runs as follows, in the old Latin version: "Dixit mihi, Habes hæc mandata, ambula in his; et audientes homines hortare ut pœnitentiam agant, et pœnitentia eorum munda fiet reliquis diebus vitæ eorum." But in the Greek original it stands thus: Δέγει μοι Πορευον ἐν ταῖς ἐντολαῖς ταύταις, καὶ κατακάλει καὶ τοὺς ἀκούοντας πορεύεσθαι ἐν αὐταῖς, ἵνα ἡ μετάνοια αὐτῶν καθαρὰ γένηται. "Exhort the men that hear," says the Latin, "that they repent." "Exhort those that hear," says the Greek, "that they walk in them." In what, then, were they to walk? In the mandates before specified. But what were these mandates? Ἔργασαι δικαιοσύνην καὶ ἀρετὴν ἀληθείας, καὶ φόβον Κυρίου, καὶ πίστιν, καὶ ἀγάπην; καὶ ταπεινοφροσύνην . . . καὶ ὅσα τούτοις ὅμοια τοῖς προειρημένοις ταῦτα ἐργαζόμενος εὐάρεστος ἔση δούλος τοῦ θεοῦ. From which, it is plain either that the translator, if by "pœnitentiam agant" he meant ecclesiastical penance, wilfully perverted his original; or, if not, that he used it in its general acceptation, considering these several precepts as so many evidences of true repentance.

If we adopt the former of these suppositions, we shall perhaps come to the conclusion that there is more weight in the sentence pronounced by Barthius upon this version, "Scriptam fuisse post Hieronymi tempora et ab Anastasio Bibliothecario," than Cotelerius is willing to allow. The utmost that even its defender can say for it is, "Nos ut nihil certi afferre possumus, ita suspicamur per prima Ecclesiæ tempora Latinos non caruisse laudatissimi operis versione; eam vero aliam à nostrâ fuisse nihil nos cogit dicere." (Cotelerius Jud. de H. Pastore.) It is not even certain that the Latin Church of the first ages had any version of Hermas at all. If they had, no reason compels us to say that it was a different one to this. Then surely no reason compels us to say that it was this. And yet it is to this version, convicted, as we have just seen, either of wilful falsification, or of being a loose paraphrase, that we are obliged to have recourse for the opinions of Hermas, and to which, as if of undoubted authority, we are referred for the practice of the early Church.

In Book ii. mandate ix. § 1, p. 198, Russel's Patr. Ap., the title of which is "Postulandum à Deo assidue, et sine hæsitatione," occurs the following passage: "Nam qui pleni sunt fide, omnia petunt

fidentes, et accipiunt à Domino, quia sine dubitatione petunt. Omnis enim dubitans homo, si non pœnitentiam egerit, difficile Deo vivet." Here also the Greek original has come down to us: πᾶς γὰρ δίψυχος ἄνθρωπος; εἰάν μὴ μετανοήσῃ, δυσκόλως σωθήσεται. Mr. Wordsworth himself would not contend that μετανοέω always implies ecclesiastical penance. His own Sermon proves the contrary. He cannot therefore claim this as the necessary interpretation of its Latin representative. Unless then the sin of δίψυχία be one of the deadly and grievous sins which come under his third class (Sermon, p. 13), there is no reason so to understand "pœnitentiam agere" in this instance. For the passage relates not merely to the extreme wickedness into which this state of mind, if unchecked, may eventually lead, but to the sin considered in itself in all its degrees and varieties: πᾶς δίψυχος ἄνθρωπος,—the doubting Christian,—in whose breast the Holy Spirit yet dwells (Mand. x. § 3, p. 205) as well as the man who has advanced further in unbelief. From this passage, then, we may draw the same conclusion, that there is no necessary connection between the phrase "pœnitentiam agere," and ecclesiastical penance in the pages of Hermas. It is to be regretted that the Greek original of the other passages, in which it occurs, has in very few instances been preserved. Had we the power of collation, as in these two, we might possibly arrive at an altogether different conclusion. We might find convincing proof that it was not intended to bear that signification. But, as it is, we have sufficient proof that no argument can be built upon it. The mere fact of its occurrence affords no evidence on one side or the other, and this consideration alone, so far as Hermas is concerned, disposes of a great portion of Mr. Wordsworth's testimonies.

The next passage I shall allude to is three times quoted by Mr. Wordsworth (Sermon, pp. 21, 58, and Appendix), from which we may infer that it is a most important one in his judgment, as it is, no doubt, entitled to be considered. It is taken from Mandat. iv. De Dimittendâ Adulterâ.

In the Sermon (p. 20) a doubt is expressed whether the name *repentance* can be properly applied to sorrow for "grievous and presumptuous sins." Epiphanius, we are told in the note, declines so to call it, as also, it is affirmed, does Clement of Alexandria. Mr. Wordsworth bids us, on this subject, compare the words of the Pastor, Book ii. mandate iv. § 3, which I shall presently quote, "Et dixi illi ... sed remissionem." In the Sermon, again (p. 57), we are told that "the Catholic church, in her primitive and purest ages...bound far more painfully, loosed much less hastily," (than ourselves) ... "and" it is added " (may we each receive and profit by the fearful lesson which the fact conveys) loosed never again, but once for all, once only." The note refers, in confirmation of this, to the § 3 of this same mandate: "Et ideo dico tibi...vivet Deo." The Appendix again alludes to this chapter, quoting the words, "Quoniam cogitationes ... hujus mihi dedit."

The following is the whole chapter to which reference is made in these three instances. Et dixi illi (viz. to the Shepherd) etiam nunc, Domine, audivi à quibusdam Doctoribus, quod alia pœnitentia non est, nisi illa, cùm in aquam descendimus, et accipimus remissionem peccatorum; ulterius non peccare, sed in castitate permanere. Et ait mihi; Rectè audisti. Nunc autem, quia diligenter



omnia quæris, et hoc tibi demonstro, non dans occasionem illis, qui credituri sunt, aut qui crediderunt Domino. Qui enim jam crediderunt, aut qui credituri sunt, pœnitentiam peccatorum non habent, sed remissionem. Illis enim qui vocati sunt ante hos dies, posuit Dominus pœnitentiam; quoniam cogitationes omnium præcordiorum novit Deus, et scit infirmitatem hominum, et multiplicem nequitiam Diaboli, quâ molitur aliquid sinistri servis Dei, et malignè insidiatur illis. Misericors ergo Dominus misertus est figmenti sui, et posuit pœnitentiam istam, et potestatem pœnitentiæ hujus mihi dedit. Et ideo dico tibi, quod post vocationem illam magnam et sanctam, siquis tentatus fuerit à Diabolo, et peccaverit, unam pœnitentiam habet. Si autem subinde peccet, et pœnitentiam agat, non proderit homini talia agenti, difficile enim vivet Deo. Et ego dixi, Domine, revixi, ubi tam diligenter audivi hæc mandata. Scio enim, si postea nihil adjecero peccatis meis, salvus ero. Et dixit, Salvus eris, inquam, et omnes quicunque fecerint hæc mandata, salvi erunt." § 3.

In § 2, the same thing had been before affirmed. "Debet recipere peccatricem, quæ pœnitentiam egit, sed non sæpe. Servis enim Dei pœnitentia una est."

As my present object is not to inquire into the practice of the early Church—whether or not it loosed only once, but simply whether Hermas, when speaking of "una pœnitentia," must necessarily be understood of ecclesiastical penance—I shall not enter upon the consideration of the former point, on which, as Mr. Wordsworth observes, the note of Cotelarius "raises some doubt," but of which, I should rather say, he positively affirms it not to have been the universal practice.

It must be admitted, if we take later writers as our interpreters of these words of Hermas, that they do appear to speak of that penance respecting which, in later ages, it was a litigated point whether it could be conceded more than once to the grievous offender. The learned Bingham so understands them. "Hermas Pastor," he says, "who wrote in the beginning of the second century, plainly asserts this, that the servants of God allowed *but of once doing penance*; and therefore he advises the husband who has an adulterous wife, to receive her once upon her repentance, but not oftener. Clemens Alexandrinus treads in the same steps, allowing but one repentance after baptism, and citing the authority of Hermas Pastor for it." (Antiquities, Book xviii. ch. iv.)

To venture to doubt upon any point, on which this great authority has pronounced so decidedly, may seem very presumptuous. But after all, is it quite certain, as he affirms, that Hermas is speaking of *penance*? Is it a settled point that the Pastor, an imaginative book, consisting in great measure of visions and similitudes, was intended to convey to us correct notions of "the practice" of the Church in these early times? We have seen already that Clemens Alexandrinus held one opinion, which Bishop Pearson characterizes as "most extravagant," and, whether falsely or not, supported that opinion by the authority of Hermas: if falsely, proving that he is not to be taken as Hermas's expositor; if correctly, convicting Hermas himself of "most extravagant" doctrine. Is it not possible that later writers found a justification in a misinterpretation of the language of this work for its own customs and usages, of which Hermas was ignorant? Why may he not be understood to mean one

repentance, without introducing the additional notion of ecclesiastical discipline? It is no part of my present purpose to defend the notion of *one repentance*; but I see nothing in the phrase “*una pœnitentia*,” which compels me to adopt a different interpretation. It may be affirmed, but it cannot be proved, that the “fearful” passage in the Epistle to the Hebrews, vi. 4; 5, 6, has an eye to the “system” contended for. The expression of Hermas, “*Servis Dei una pœnitentia est*,” may be intended as a comment on the Apostle’s declaration “*Tantum idem est sensus verborum Pastoris, qui verborum Pauli ad Hebræas, Impossibile est, &c.*” (R. P. Natalis Alexander. *Hist. Eccl.* 3. p. 46.)

The doubt had occurred to my own mind, when, on referring to Bishop Bull, an authority which Mr. Wordsworth will not despise, and which may vindicate me from the charge of presumption in venturing to question the dictum of Bingham, I found that, in the opinion of that learned prelate, “*pœnitentia*” in these passages does not necessarily mean penance, but must be understood either of *penitence* or *penance*, according to the signification we attach to the particle *subinde*, as it is here employed.

The words of Hermas, on which the Bishop comments, are “*Dico tibi...difficile enim vivet Deo.*” (vid. *Supra.*) His comment is as follows: “*Loqui videtur Pastor de iis, qui post acceptam gratiam regenerantem lapsi, et per pœnitentiã restituti, iterum subinde, i. e. saepe in eadem graviora peccata aut graviora relabuntur, ac toties pœnitentiã agunt. Hanc desultoriam, ut ita dicam, pœnitentiã, nihil homini prodesse, merito desperat. Neque tamen de horum salute omnino desperat, sed tantum asserit, istius modi homines...difficile homines vivere... Quod si subinde interpretaris deinde, et Pastoris mentem ita accipias, quasi voluerit semel tantum lapsis, post acceptam gratiam Spiritus Sancti, pœnitentiã quidem concedi, non vero iterum lapsis, scil. in peccata graviora, tum loqui censendus est Pastor de pœnitentiã coram ecclesia peragenda, et absolutione consequenti, quam lapsis istius modi severior disciplina ejus ætatis multis in locis semel tantum concedebat, cum interim eos, qui iteratis vicibus lapsi essent, non omnino excluderet à spe remissionis apud Deum obtinendæ.*” (lib. ii. 4. Ed. Burton, p. 50, vol. V. “*Defensio Fidei*,” &c.)

I cite the whole of the passage, that I may not be charged with suppressing the Bishop’s assertion, that the doctrine of one penance was maintained in many places at that time; our only object now is to inquire whether Hermas gives evidence of having himself held that opinion. It may, or it may not, be established by other testimony. Neither, again, have we anything to do with the question, whether the Bishop’s verbal argument be correct or otherwise. I quote him only to shew, that in his judgment “*una pœnitentia*” does not of necessity mean one penance.

The internal evidence supplied by the book itself is, if I am not mistaken, decidedly adverse to this interpretation. If the *pœnitentia* of Hermas be ecclesiastical penance, the shepherd who appeared to Hermas, and who is described as having the ministry of repentance committed to him—the “*præpositus pœnitentiæ*”—must, I suppose, be a personification of Church authority, and the corrections administered under his superintendence must, in every case, be *not* providential afflictions, but ecclesiastical censures. Whatever be our theory of interpretation, we must, I think, adopt one which makes

the author consistent with himself. We cannot, however, unless I greatly misunderstand his meaning, explain him consistently upon this supposition. Beyond all question, passages do occur, in which the inflictions thus administered must, and cannot but be interpreted, of providential judgments, mercifully sent upon sinful men, as a means of reclaiming them from the error of their ways. And if so, the shepherd charged with the administration of them cannot possibly represent the Church, but must be understood of a being altogether imaginary, or as a personification rather of the Divine superintendence of the Church, than of the authority vested in the Church itself. In order to establish this point, it is necessary to cite Similitudo vii., which Mr. Wordsworth appeals to as bearing quite a different sense; apparently considering it as one of the pillars upon which his building rests. "Sec." he says, "the whole of lib. iii. Simil. vii." I copy it at length, that we may perceive distinctly its general bearing, and trace its connection with the previous chapter, which, as it appears to me, unlocks its hidden meaning, and brings out a sense quite contrary to Mr. Wordsworth's sentiments.

"Post dies paucos video illum (viz. the shepherd) in eo campo in quo pastores illos ante videram, (as described in Simil. vi.) Et ait mihi, Quid inquiris? Veni, inquam, ut pastorem illum præpositum pœnæ jubeas de meâ domo exire, quia vehementer me affligit. Et respondens, *Necesse est, inquit, patiaris incommoda et vexationes*; sic enim præcepit de te ille nuncius bonus, quia tentare te vult. Quod inquam, Domine, tam grave peccatum admisi, ut huic nuntio traderer? Adverte, inquit: Complura quidem habes peccata, sed non tam multa, ut huic nuntio debeas tradi; sed multa delicta et scelera domus tua commisit; ideoque factis eorum ille bonus nuncius exacerbatus, *jussit te aliquantum temporis vexationem experiri*; ut et illi admissorum suorum agant pœnitentiam, et abluant se ab omni cupiditate hujus sæculi: cum itaque egerint pœnitentiam, et purificati fuerint, tunc discedet à te nuntius ille, qui *præpositus est pœnæ*. Dico ei, Domine, si ita illi se gesserunt, ut exasperarint nuncium bonum, ego quid feci? Respondens, Aliter, inquit, non possunt illi vexationem pati, nisi tu, qui es caput domus, labores. Quicquid enim tu passus fueris, necesse est ut et illi sentiant; quamdiu vero tu bene stabilitus fueris, illi numquam vexationem possunt experiri; et dixi, Sed ecce jam nunc, Domine, agunt pœnitentiam totis præcordiis suis. Et ego scio, inquit, totis præcordiis eos agere pœnitentiam. Numquid ergo, ait, protinus putas aboleri delicta eorum, qui agunt pœnitentiam? Non proinde continuo; sed *oportet eum qui agit pœnitentiam affligere animam suam, et humilem animo se præstare in omni negotio, et vexationes multas variasque perferre; cumque perpessus fuerit omni quæ illi instituta fuerint; tunc forsitan qui eum creavit, et qui formavit universa, commovebitur erga eum clementiâ suâ, et aliquid remedium dabit; idque ita, si viderit ejus, qui pœnitentiam agit, cor purum esse ab omni opere nequissimo. Tibi autem et domui tuæ vexari nunc expedit, et multam vexationem pati necesse est, sicut præcepit nuncius Domini, qui te mihi tradidit. Quin potius gratias agas Domino, quod præsciis futuri, dignum te habuit, cui prædiceret tribulationem instare valentibus eam sustinere. Dico ei, Et tu, Domine, mecum esto, et facile omnem vexationem sustenebo. Ego, inquit, ero tecum, sed et rogabo nuncium illum, qui præpositus est pœnæ, ut levius te affligat, sed et exiguo tempore patieris adversa, iterumque tuo loco restitueris,*

360 *Remarks on the Rev. C. Wordsworth's Appeal to Hermas.* [JUNE tantummodo in humilitate animi persevera. Pare Domino mente purâ, domusque tua ac nati, et in mandatis ejus ambula, quæ precepit tibi, et pœnitentia tua poterit esse firma, atque pura. Et si hæc custodieris cum domo tuâ, incommoda à te recedent; sed et ab omnibus, quicumque in his mandatis ambulaverint, omnis vexatio recedet.”

Mr. Wordsworth's reader is led to suppose, that “the whole” of this is favourable to his views; in other words, that it proves, as a matter beyond dispute, the existence of ecclesiastical penance at the time it was written. Now unquestionably it does speak of afflictions as a necessary part of pœnitentia, and as tending to the purification of the sinner. And if it is equally clear that these afflictions are Church censures, then Mr. Wordsworth has a full right to allege this testimony in his own support. But, in the first place, on what principle should Hermas undergo Church discipline for the sins of his family? And if he did, how would this tend to their emendation? And would Church censures be spoken of as *tribulatio* and *adversa*? The whole of this similitude, as the introductory sentence shews, is to be explained by reference to the one which precedes it. “Vide illum in eo campo in quo pastores illos antè videram.” In that Similitude two characters are introduced, one entitled “Nuntius illecebrarum, dulcedinis, ac voluptatis,” whose object it is to corrupt the minds of the servants of God; the other as “præpositus pœnæ,” whose office it is to correct God's wandering sheep, and by the infliction of certain chastisements, to bring them back to his fold. “Punit ergo eos, sicut meruit unusquisque eorum, sævis variisque pœnis. Vellem (says Hermas to the shepherd) *nôsse, Domine, varias has pœnas, cujusmodi sunt*”—(the very question which for our present purpose it is necessary for us to ask).—“Audi, inquit. *Varia pœnæ atque tormenta hæc sunt quæ homines quotidie in vita sua patiuntur. Alii enim detrimenta patiuntur, alii inopiam, alii diversas acrimonias. Quidam inconstantiam, alii injurias ab indignis patientes, multaque alia exercitia et incommoda...succurrunt iis ea quæ nequiter fecerunt, et Dominum causantur. Cùm igitur perpessi fuerint omnem vexationem et omne incommodum, tunc traduntur mihi ad bonam admonitionem, et firmantur in fide Domini, et per reliquos dies vitæ serviunt Domino mente purâ.*” (Simil. vi. iii.) In all this there is not a syllable or a breath about Church censures. The afflictions spoken of are *poverty, misfortune, ill treatment from men*, and other trials of that kind, used as *providential means* for convincing sinners of their wickedness, and causing them to reflect on their past transgressions. These then are the afflictions referred to in Similitude vii. which Hermas was to undergo for the sins of his house, with a view to the repentance of his family. And yet Mr. Wordsworth, I cannot doubt, from haste, and want of a more careful examination, quotes this Similitude as altogether in his favour. Unless I entirely misapprehend its meaning and connexion, it has nothing whatever to do with the matter in question.

I may here again appeal to Bishop Bull, who replies in precisely the same manner to those who would deduce the doctrine of purgatory from lib. i. vis. iii. § 7, and lib. iii. simil. vi. § 5; the latter of which is one of Mr. Wordsworth's passages in support of penance. “Certum habeo hisce in locis non agi de purgatorio pontificio...sed de pœnis purgatricibus aut *afflictionibus, quas Deus ex misericordiâ suâ pecca-*

*toribus in ipsorum emendationem in hac vitâ immittere solet. Sic enim Pastor seipsum disertissimè explicat in Similitudine illâ sextâ," &c. (Defensio Fid. Nic. 1, 2, 4, p. 47, Ed. Burton.)*

The result of this examination I must commit to the better judgment of your readers. Perhaps they may be of opinion that I have not satisfactorily proved that Hermas does *not* speak of penance. My object, however, will be gained, if they think that I have at least advanced sufficient to shew that Mr. Wordsworth, on whom lay the burden of proof, *had no right to assume it as a point beyond dispute* that the contrary was the case; and that, whether we consider the imperfect authority of the book itself, or the internal evidence supplied by its contents, it is of no value as a witness in support of the statement in corroboration of which it is so unhesitatingly advanced.

A. O. S. D. C.

## REVIEW OF NEW PUBLICATIONS.

### THE BISHOP'S DAUGHTER.

*The Bishop's Daughter.* By the Author of "*The Life Book of a Labourer.*" 1842.

"WHY do you not more frequently review books of narrative? They are the most popular reading, and are frequently made a vehicle for the conveyance of principles, good or evil; and happily of late years we have had numerous tales, the object of which is to foster sound religious opinions and devout practices;—*The Bishop's Daughter*, for example, lately published."

Such are the remonstrances which reach us. Now of narratives some are secular, others are religious, or having a religious tendency, or meant to have it. Of secular narratives, whether tales of fiction or truth, it is only sparingly, and on occasion, that they fall within our particular province. Of religious narratives some are biographical, others are fictitious, and others blend fact with invention. True histories of a religious scope we deem highly valuable, when either, from the celebrity of the parties, or the intrinsic interest of the story or

documents, or from both claims combined, they contain matter calculated to invite and reward a reader's attention. But this is not always the case. Many religious biographical volumes are published relative to persons not sufficiently known to their fellow-men to lead to an eager curiosity to learn all that can be collected respecting them; and not sufficiently striking to arrest general attention by their contents, though pleasing and edifying when perused. In a brief abstract such narratives lose their interest; for a dry mention of a clergyman's schools and charitable labours, his sound doctrine and faithful sermons, or a meagre statement that a Christian lady abounded in works of piety and mercy, and kept a journal, and wrote many admirable letters, disappoints the reader, even though the full narrative with all its papers and illustrations, may be fraught with valuable matter both for the head and the heart. But

where a narrative is capable of being rendered even in abridgment acceptable and edifying, we are always glad to avail ourselves of it.

Next come fictitious narratives; but of these it is the working up that constitutes the charm; and an outline of the plot, with a few patches of extract, are seldom satisfactory; and this remark applies especially to religious tales, which are not meant to be novel-like, but to convey some salutary moral throughout the whole development of the story, and not to shine by sparkingly brilliant passages, which may be exhibited with equal effect in a detached form.

Next,—to come nearer to “*The Bishop's Daughter*,”—we have narratives mixed up of fact and fiction, and these puzzle us beyond measure, till oftentimes, in despair of discriminating what is true from what is false, we throw aside the book; for it is irritating to the mind to find oneself treading upon the edge which separates between the real and the ideal. Part is true; part is false; but we cannot quote what may be true, because it is in such questionable company that it may be fictitious; or if not fictitious in substance may yet be so in detail, and thus not be quoteworthy. We wish that the author of “*The Bishop's Daughter*,” had divided his book into two parts, the “*make-believe*” part, as children say, and the veracious part. The narrative professes to be the history of the daughter of Dr. Chenevix, bishop of Dovedale. The bishop is eminently learned, devout, and benevolent; he dies, and it is found that, far from leaving a comfortable provision for his daughter, she has only an annuity of £47; and he had been so much more liberal than prudent that his

estate is deeply involved in debt. His daughter, Sybyl, the heroine of the tale, resolutely determines, not only to maintain herself, without the aid of friends, but to discharge her father's pecuniary obligations. She gives up her jewels and a policy of insurance worth £3000 to the creditors; devotes herself for several years with persevering energy, and far beyond her strength, to unremitting toil in drawing and needlework; privately selling the produce of her arduous labours, through a confidential agent, and paying off portions of the debt. On one occasion she has a task of intricate work in embroidering a “*Christening robe*,” which requires her to ply her labours through two successive nights; but a fire breaking out on the third morning, she is hindered, and cannot complete it in time; and her taunting employer, who had promised it that forenoon to “*a wealthy banker's daughter*,” will not give her one farthing for her frustrated exertions. At another time a banker fails who had in his hands a considerable sum, the produce of her anxious toils, which she had been accumulating to pay another instalment of her father's debts; and she suffers severely in mind and body; and seems fast passing away to “*a better world*,” but, amidst her heaviest pressure, she conscientiously refuses an offer of marriage from a gentleman of large fortune, because he does not keep holy the Sabbath-day, and, though amiable in his disposition, and of pleasing manners, is worldly-minded, and takes no account of Christianity. An old clergyman, whom her father when a boy had rescued from the tyranny of his companions at Westminster school, leaves her a dilapidated house at the very social, or anti-social, village of Tattlewell, with

an annuity of £70 per annum, where she goes on saving and paying; till, eventually, as the residuary legate of the same friend, an annual income of £1300, from an unexpected source, accrues to her, upon which she raises money, liquidates her father's remaining debts, and spends most of the remainder in unostentatious deeds of charity. Her whole conduct is very beautiful, self-denying, and, in one word, Christian; but though the children of clergymen often, and even of bishops sometimes, are exposed to severe privations after the death of their parents, and examples might be found among them which would prove the story of Sybyl to be "founded on fact;" yet as a narrative it is fictitious, and so are the personages which figure in it; as Miss Pulham, Bertie Bransburton, Mr. Crucifix, Mr. Titus Tunks (the "Conscientious Dissenter," as he calls himself), Mrs. Hungerford, Mr. Beriah Bunch, and the coterie of Tattlewell, as Miss Pyemont and "the widow Pricketoe;" as well as the mysterious Lady Montresor, whose father Mr. Trevor, it turns out, had patronized a Frenchman, who had devised an intricate plan to prevent the forgery of bank-notes, which the Bank of England rejected; whereupon Trevor and the Frenchman determined to work it for their own benefit, in forging notes; and the Frenchman dying, Trevor, needing a confederate, initiates his daughter Julia into the felonious secret; and she, being betrayed by a spy of the Bank in the disguise of a lover, is transported; and her sister follows her; and Julia dying in a few weeks after her arrival at Sydney, the sister marries Captain, afterwards Sir Harper, Montrevor, after whose decease Lady Montrevor settles at Tattlewell; but a returned ruffian convict,

who knows the secret of her sister's transportation, levies heavy contributions on her to refrain from divulging it, till, by a chapter of coincidences, his villainy is discovered by Sybyl, and the story gets abroad, and her ladyship thereupon quits the place; shortly after which Sybyl dies in peace, and faith, and hope, and charity, and enters on that blessed and eternal rest which owes a part of its immeasurable felicity to the contrast in having escaped from a world of sorrow and of sin;—of sorrow, for "these are they that came out of great tribulation;" — of sin, for "they have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God."

This machinery of characters and incidents is but a vehicle for the moralities (we use the word largely and classically) of the story, and the above passing notice of it, though not meant disrespectfully, illustrates, we fear, our remark, that a brief outline of a plot, with a mention of the personages of the drama, is not very interesting to the reader, and does not do justice to a writer. But interwoven with the tale, are memoranda of real men and women under their real names; as, for example, Bishops Heber, Corrie, Turner, and Porteus; Wordsworth and Coleridge; Garrick and Mrs. Siddons; Whitfield, Warren Hastings, Sir George Beaumont, Jackson (the painter), Chantrey, Dr. Paley, Lord Nelson, and the late Duke of Kent; and now and then of living persons, as the emperor Nicholas and the Rev. Richard Waldo Sibthorp. But which is the "make-believe," and which the veracious part of the story, is more than the reader can always ascertain; and hence he is tantalized, and perhaps offended, as fearing lest he is being imposed

upon, where real personages are introduced. Not to take an extreme case, we will quote the very first instance which occurs, that of Bishop Heber, of whom we read as follows.

"If these on whom she had a claim—the Bransburtons and the Pulhams—forgot poor Sybyl,

"And whistled her down the wind, a prey to fortune,"

they hastened to her in the hour of sorrow with ready proffers of the humble aid they could offer from whom she had no right to expect assistance.

"Foremost among these was Mr. Hubert St. Paul, the rector of the humble benefice of Downberry. He was one of those men, often, alas! to be found in the Church of England, who, after a life of active exertion—after having devoted to her cause no feeble powers of mind, and no imperfect acquirements of intellect—are allowed to retire in the evening of their days on a pittance barely adequate to furnish them with the common necessaries of existence. A nobleman's butler would have sneered at 'such wages;' and a Duchess's lady's maid have flouted at them as an unparalleled insult to 'her order.' But he was content; and ever ready to share his pittance with others. His mother resided with him in the large bay-windowed, old-fashioned rectory; and joyfully coincided in his proposal that its shelter should be offered, under present circumstances, to his late diocesan's daughter. While she is ruminating over his communication, prior to dictating a steady, but grateful refusal, let us sketch his character.

"Mr. St. Paul had been on terms of no ordinary acquaintance with three distinguished ornaments of the episcopal bench.

"He had received much of his early education in Bishop Heber's Sunday-school at Hodnet; and had been honoured with no small share of that prelate's personal regard.

"He has been often heard to say that his first love of Scripture was kindled—his first desire to be a minister awakened, by a short, simple exposition of the call of the infant Samuel to the prophetic office, delivered by Mr. Heber to his Sunday-school children one Sabbath morning. Among other curious incidents he was wont to describe—curious, when contrasted with his calm, serious countenance, grave address, and placid brow, already shaded by locks prema-

turely gray—was that of his running away from Hodnet School, under circumstances of, as he considered, unbearable provocation, and with a firm resolution never to return.

"Mr. Heber heard of the defection of his favourite pupil; determined not to part with him; and came himself in quest of him.

"He met my mother, who entered upon a long vindication of myself, and a most elaborate description of the wrongs I had endured; protesting, at the close of every sentence, her unalterable respect for the rector, but her firm and abiding conviction that I would never return to the school.

"'Ah, well!' was his reply, without heeding, to her infinite surprise, any one of her statements; 'I must see Hubert. This was my errand here; and this I must fulfil.'

"I floundered out of my hiding-place, looking somewhat angry, sullen, sheepish—perhaps all three. He looked at me for a few moments in silence. Who could ever resist the charm of that mild, intelligent, kindly countenance? He then said, very slowly—'Be ye angry, and sin not. Let not the sun go down upon your wrath, neither give place to the devil.' 'Froward thoughts separate from God.'

"It was over. I put my hand in his: went back to the school; and never quitted it again till I left it with his prayer and benediction.

"There never was upon this earth, perhaps, a more scrupulous conscience. Upon one of his visits to our dwelling, his favourite and inseparable companion Cherry—of whom more anon—had felt his virtuous resolves overcome by the remains of a very savoury pie which my mother had, like a thrifty housewife, put carefully aside as a *bonne bouche* for my father's early supper. Cherry was despatching the last morsel when his delinquency was detected. What was to be done? My mother protested, of course, that 'it was no manner of consequence, and that Cherry was heartily welcome.' The rector felt that it was of consequence; and that a dainty so carefully hidden must be replaced by some equivalent. The rector and Mrs. Heber held a brief consultation apart, and then abruptly changed the subject. The following morning there came up from the rectory a large basket literally crammed with dainties. 'Now this is so handsome—so generous—so like the donor!' was my mother's comment, as she examined the contents with true housewifely glee.

"'Bravo!' was my father's sly conclusion, 'Bravo! I wish Cherry would



come up and fancy a fragment of cold pie once a week at least.'

"But Cherry, as he must always occupy a prominent place on any canvass upon which is sketched, however faintly, 'THE Hodnet Rector,' merits distinct mention at our hands.

"Cherry was a beautiful terrier, and a first-rate favourite with his master. He accompanied the rector in all his walks, rides, and visits; and certainly the instinct which the little animal displayed, was closely akin to reason. He divined on a Sunday, by some intuitive process—without any apparent reference to personal appearance or change of dress—whether his master was, or was not, to be the officiating minister of the day; and regulated his course accordingly. If the rector took the duty, Cherry would at once precede him to the vestry. But, if a different arrangement had been decided upon, Cherry would stop short in the aisle, and station himself on a mat before the rector's pew-door. Mr. Richard Heber repeatedly said he was 'sure the dog understood what passed in conversation;' and the rector would often with a laugh express his fears that Cherry was 'ower canny,' and 'had by some unlawful means obtained a clue to "the universal language!"'

In reading the above, the puzzle is to know when the author is historianizing, and when rhodomontading. Heber's is a real name; but Sybyl, the Bransburtons, and the Pulhams are ideal;—they may represent classes or characters, but they are not actual individuals. Then comes the case of "Mr. Hubert St. Paul, the rector of the humble benefice of Downberry," whose name and benefice, we presume, are not in any ecclesiastical register; yet it is upon the veracity of this (as we suppose) ideal personage, that the authenticity of the anecdotes of Bishop Heber, and also of Bishops Corrie and Turner, depends; for it is Mr. St. Paul who relates the incidents; he had been "on terms of no ordinary acquaintance with (these) three distinguished ornaments of the episcopal bench," and had "received much of his education in Bishop Heber's Sunday School;" and if there be no

such person—no person with this identical name and benefice, and of whom all that is related is strictly veracious—then fact and fiction are mingled in a manner that chafes a mind in search of distinct simple truth. There may be truth in fiction; a well devised fiction is truth throughout; Bunyan's dreams in this sense are true; and the *Bishop's Daughter* also is a true book, except precisely where it relates truth, and then we begin to read doubtfully, because truth in masked company becomes suspicious. We are perplexed to know whether, when real names are introduced, we are to receive the facts and anecdotes as having actually occurred, and exactly in the manner related; or whether the writer is only giving them in character; meaning that the parties might, or would, have spoken or acted thus, and that the sayings and doings illustrate their habits. We were lately witness to a colloquy between two persons who had been reading Count Alfred de Vigny's popular volumes illustrative of history; and a contest arose as to whether a remarkable dialogue between Bonaparte and the Pope, and also the incidents connected with the life and times of Cardinal Richelieu, are authentic. The one argued that though there is much invention in the Count's narratives, for the sake of dramatic effect, yet that there is so much known fact, that when real persons are mentioned, what is stated is strictly true; whereas the other maintained that the author only selects such incidents as suited his purpose, and works them up, so as to bring out what he considers the striking features of the history or in the character of his personages. For ourselves, we seldom vex our spirit with books thus written. Give us a fable or give us a history; at

least let us clearly know what we are meant to believe, and what is only invention or graphic illustration. We write thus, because we remember that upon the publication of the "Life-book of a Labourer," by the author of the work now in our hands, it was debated whether the scenes described in it are all true, or all fictitious, or whether some are the one and some the other; or whether there may not be a basis of fact in part, or throughout, on which imagination has built an embellished fabric. Under these circumstances we laid aside the book, not thinking it worth while to attempt to solve the enigma, and not feeling satisfied in the perusal till it was solved. A grave reader does not like to be mystified after this fashion. He wishes to know what he is about.

With these preliminaries we shall extract a few of the author's notices of real persons; for we do not so much heed the fictitious people, most of whom are introduced chiefly for satirical effect, as is too customary in what are called "religious tales," as if "pure and undefiled religion" were promoted, or the heart mended, by indulging a spirit of sarcasm and ridicule. We would advise our author, whenever he (or she, as the case may be) conceives a cool "cutting" remark, or imagines a character which is to be held up to sneer or contempt, to keep back the forthcoming wit, and to convey whatever of instruction is intended in a more milky vein. For instance, after reading the first two leaves, which give an affecting and edifying account of the good bishop's death-bed, the train of feeling excited is jarringly broken in upon in the next leaf, where we read:—

"The County Herald of the following Friday contained in conspicuous type the following paragraph:

"At the Palace, on Monday last, after protracted sufferings, borne with exemplary resignation, the Right Reverend Richard Chenevix, D.D., Lord Bishop of this diocese. His Lordship held the See of Dovedale upwards of fourteen years, and succeeded the late Bishop Russel. The deceased prelate was a man of commanding intellect and unblemished character. His Lordship's habits of extensive hospitality and boundless charity were such as to prevent his dying rich. But he is understood to have bequeathed a very handsome provision to his affectionate daughter and sole surviving relative."

*"The calls at the palace were numerous."*

"The subsequent Friday again brought the 'Herald,' and with it information of another and totally different complexion.

"The interment of our late respected Bishop took place on Tuesday last. The funeral obsequies were of the simplest and plainest description; but the attendance was large, and the sorrow of his Lordship's clergy deep and general. We grieve to learn that his Lordship's debts are heavy; and that there will be little or no provision for his afflicted daughter, Miss Chenevix."

*"The calls at the palace fell off astonishingly!"*

"That the 'County Herald' acted as any barometer to the visiting world of Oakbury, it were an insult to human nature to imagine!"

Now though the two remarks which the writer has printed in Italics, intimate a painful truth, that a selfish world,

"Its ready visit pays  
Where fortune smiles—the wretched  
it forsakes;"

yet the sarcastic tone in which it is conveyed, including the ironical remark at the end, does not "do good like a medicine;" it is not amiable; it has not the evidence of being "more in sorrow" than misanthropy: and it seems to say, "It is hateful indeed to see so many knaves and fools; but one likes to exhibit one's wit in lashing them." If the writer were recording an actual fact, the comment would be appropriate; though a tone of grief rather than of cool biting satire would best befit it; but it must be remem-

bered he invents the fact expressly for the sake of the inference; and this it is that gives to such passages an ill-natured aspect. We would not read such a comment to an affectionate ingenuous child. Yet at the same time we can make a distinction between what is said only archly, and what is said bitterly: for many severe things are uttered under circumstances which only call forth a smile, and leave no pain; but, in coming from the death-bed of the righteous, and gazing upon "his afflicted daughter," we are in no frame to be playful, and therefore if we follow the author at all we must be bitter, not arch.

Pshaw! Is not this a bad and villainous reading? We will blot out the appended remark about "the visiting world at Oakbury," and the "insult to human nature," and then read it not with a curled lip, but with the pathos with which Lord North uttered the melancholy words "I have no strawberries now." He had given a child some strawberries one day at dessert. At that time he was in office; shortly after, when he was out, and had deeply felt the ingratitude of mankind, the same child, seeing he had no fruit upon his plate, edged away from him. He said nothing but, "I have no strawberries now." Was he thinking of the strawberry-leaves in ungrateful coronets?

Our first extract shall be a portion of Mr. St. Paul's reminiscences of Bishop Corrie. We too knew him, and loved him, and it were not easy to exaggerate his simplicity, his affection, and his humility.

"The lamented Heber was not the only Indian prelate with whom the ever-changing current of life had brought Hubert St. Paul in contact. He had known Bishop Corrie; and described him as 'one of the kindest, mildest, and most guileless of human beings.' His heart was filled with the affection and

tenderness of a woman; while, in matters affecting the progress of religion, he had the unflinching firmness of a martyr. Never was there a mind more free from all suspicion and distrust; or a spirit so 'gentle and easy to be entreated.'

"Let me place him before you.

"He had adopted into his family, while in India, two orphan children, who were the daughters of deceased English soldiers. He was extremely partial to them; and one of them, Annie, was generally his companion during the greater portion of the morning. They were together on one occasion; he busily employed in writing his sermon—she, seated on a little low stool by his side with her work in her hand, and the while crying bitterly. Her distress at length arrested his attention. He looked up from his paper, and, with an air of grave surprise, observed,

"Annie, how is this? What makes you cry?"

"I've my work to pick out," said Annie, in an agony. 'My work is all wrong.' Sob—sob—sob. 'And I must pick it out. Miss Corrie says I must. And I don't know how.'

"The sobbing was again very audible.

"I can't assist the child, how can I?" said the chaplain with a most perplexed and hopeless air.

"But it must be done," returned Annie, desperately. Miss Corrie says it *must and shall!* And I can never do it. Oh! oh! oh!"

"And again the tears fell in showers.

"I must assist the child," said Mr. Corrie, musingly. 'It's rather an awkward task for me to manage; but the attempt may be made, at all events.'

"He rose as he spoke, and his sister, who was quietly enjoying the whole scene through a crevice in the lattice, saw him deliberately lay down his pen; put his sermon aside; and withdraw from his writing materials; then diligently, earnestly, and laboriously, betake himself to the unpicking of the damaged work—nor quit it till, under Annie's guidance, the difficulty was surmounted—when a peal of laughter from his sister announced to him at once her amusement, and the successful completion of his enterprise.

"Elevation in rank—the attainment of power and patronage, which over some minds exercises so fatal an influence, failed to disturb his. The same suavity of temper—the same lowliness of heart and disposition which had shed so bright a halo round his career as an Indian chaplain, were distinctly observable in the Archdeacon of Calcutta and Bishop of Madras. The motto of his

useful life seemed to be—“In lowliness of mind, let each esteem other better than himself.” Let the following anecdote bear out this statement.

“Soon after his elevation to the episcopate, a party of clergymen were assembled together at Madras, the Bishop forming one of the group. The conversation turned for some time on professional topics, when suddenly one of the party, naming a sick soldier in the Fort, said,

“John Graham, of the 46th, is very ill; some one should go and see him.”

“The remark being general, met with its usual reception—general inattention. The conversation branched off to indifferent topics: and no further allusion to the sick soldier was made that evening.

“About the same hour on the following night the same party re-assembled. Again the remark was heard,

“Private Graham is very ill—he is dying—the case is urgent—some one should go and see him.”

“After a variety of pros and cons as to who should see him—and when he should be seen—and how soon—the Bishop interposed, and in his usual quiet manner, said—

“You need not debate the matter any further at present; I have seen him this morning for an hour.”

“During his short stay in England, he could not escape being the lion of a circle. The bosom friend and chosen counsellor of Henry Martyn—the protégé of Simeon—and the adviser of Heber—could not fail to arrest considerable attention in the clerical world.

“On one occasion a droll incident occurred, which he has been heard more than once to describe as a desperate trial of his gravity.

“He was appointed to preach some charity sermon in London, and during the prayers was seated in the clergyman's pew. While the service was proceeding, the Bishop thought he heard an unaccountable rustling near him; and glancing round saw his next neighbour—a most demure looking young lady—take out of her reticule a small pocket-book; and thence a tiny pair of scissors, with which she adroitly sliced off a strip of his robe.

“‘A relic!’ muttered the fantastic girl, as she coolly placed the theft in her pocket-book.

“‘I never,’ remarked the Bishop, felt so thoroughly provoked with a woman's absurdity in my life.’”

There are next a few remarks upon Bishop Turner, with a short business letter and a note from his

pen; but it would require a much larger narrative to do justice to his memory: We drew up, shortly after his death, a brief notice of his life and labours (Christian Observer 1831, p. 815; 1832, p. 191); but we regret that no fuller account has been published, as there are not wanting materials for a very interesting and edifying memoir; but possibly his not having been so extensively known as he deserved to be, and the brevity of his episcopate—accompanied with a distressing state of health,—not having allowed of his effecting much that was in his heart and intention, the circulation of a copious memoir of him would be rather select than wide or rapid. We will quote Mr. St. Paul's brief description of this good and very able man; somewhat dissenting, however, from the remark that there was “a distance amounting almost to sternness in his deportment;” for, if we mistook not, there was much of meekness and subdued affection rather than sternness; and amidst the rapid obliterations of a changeful world, our recollections are vivid of that devout subjugation of spirit, upon the eve of his voyage, which seemed to betoken that he felt he was going out, in the spirit of a martyr, to be offered upon the sacrifice and service of the faith, in India.

“But another is wanting to complete the triad: and Mr. St. Paul was not without some knowledge of him who for so short a period held the Indian episcopate—Bishop Turner.

“Dr. Turner was a great contrast in bearing, temperament, external address, and natural gifts to each of the preceding ecclesiastics. There was a thoughtful gravity—a reserve of manner—a distance almost amounting to sternness in his deportment, which rather repelled than encouraged a stranger on a first interview.

“Perhaps this might be owing partly to the self-restraint which the continual presence of pupils imposed on him—and partly to his severe domestic trials;

for Mrs. Turner was for years the patient and submissive victim of a malady for which there is no cure—and partly to the pressure of ill health, for he was a martyr to sick headache, and there were periods when the presence of a third person, and the sound even of a human voice, were insupportably irksome.

“ But he was a man of the noblest aims and purest aspirations. He adorned his profession by a holy and consistent life. No man's private hours would better stand the test of hostile inspection. Even in his relaxations did he seem to be followed by the remembrance that he was a ‘servant of the sanctuary,’ and bound to ‘avoid even the appearance of evil.’ ”

There is an allusion to another bishop, Dr. Porteus, of whom Sybyl Chenevix relates the circumstance of his obtaining an interview with the Prince of Wales (afterwards George IV.) to entreat him, as he did urgently and successfully, to cause the day to be changed of a sort of club dinner, chiefly for military gentlemen, under the prince's auspices, which was announced for every alternate Sunday, at an hotel in the west end of London. Sybyl, in relating the story, says “the anecdote is authentic; I heard my father repeat it more than once.” Here again we are puzzled to ascertain what the author means us to believe, and what not. The anecdote is well known; it was recorded by Dean Hodgson in the memoir of his uncle Bishop Porteus, and it has been printed many times, and is a stock story at Sabbath protection meetings. Now if the author knew this, it was absurd to vouch for the authenticity of the anecdote, upon the pretended oral authority of Dr. Chenevix; thus apparently passing it off as an original story. The mingling of truth with fabrication makes it impossible to know whether he intends his reader to understand that he is really relating something that he has heard in private and believes to be inedited, or whether

he takes up printed tales, and interweaves them with his narrative as if they were novel.

The following notices respecting (Admiral) Lord Nelson come in the same questionable shape. We suppose they are meant for truth; but, coming only from the lips of a fictitious personage, in an anonymous publication, and without any reference, they are not quotable as facts; and the tale about the riots of 1780 sounds like an old story; whether true or not we cannot tell. \*

“ ‘But Sybyl,’ continued Mrs. Hungerford, turning with solemn gesture towards her silent companion, ‘don't act like that old lady I once told you of, who refused Lord Nelson, and never forgave herself afterwards.’ ”

“ ‘I don't remember her, ma'am,’ said Sybyl, carelessly.

“ ‘As you never knew her,’ replied the elder lady, somewhat sharply, ‘that is not very surprising; but I retain of her a vivid recollection.’ ”

“ ‘Was she a woman of much personal beauty?’ inquired Sybyl, too happy to divert the subject from the non-appearance of Mr. Thornington.

“ ‘When I formed her acquaintance she was far advanced in life: but there were still remains of great delicacy of feature and beauty of complexion. Nelson had unquestionably been attached to her. She possessed a large packet of his letters; and some of them, as indicating the character of the man, were interesting. One I remember perfectly. In it he had given her an account—he was then simply Lieutenant Nelson—of some Queen of the Gipsies, near Norwich, who had insisted on telling him his fortune. The oracle spoke in verse—wretched doggerel enough. This was the concluding stanza. Coupling it with the name of the ship on which the hero died, it affords a specimen of those hap-hazard hits which charlatans are sometimes lucky enough to make:

“ ‘But that home avoid,

For there thaw mun die—

Which begins with a V,

And ends with a Y.’ ”

“ ‘Was the old lady fond of dwelling on the fame of her former lover?’ ”

“ ‘No topic seemed to her more grateful. But again and again did she give you to understand how great an error she had committed in refusing him. Mark that, Sybyl, mark that.’ ”

“ ‘I dare say after all she was a happy

woman,' contended the younger lady, 'and had framed her decision on a sense of honour.'

"I don't know that," was Mrs. Hungerford's rejoinder; at any rate, she never seemed so much at ease as when evoking, from the hidden cell of memory, traits, deeds, and sayings of her distinguished suitor. One of the many histories she was wont to relate respecting him was this. She lived with her brother in Oxford Street, and during the riots of 'eighty—Lord George Gordon's riots, as some are pleased to phrase them—Nelson accompanied her and her brother to Bloomsbury Square, at the time when the mob were pillaging the mansion of the Lord Chief Justice. All the hackney coaches at that time had, 'No Popery' chalked, for safety, on their backs; and Miss P., for a regard to her own personal security, but much to Nelson's annoyance, wore the popular favour. On their arrival at Bloomsbury they witnessed the triumph of the mob, and the destruction of Lord Mansfield's library. Among them was a female figure peculiarly active, and pre-eminently malicious. She was tall—of huge proportions, and uncommon strength. The vigour with which she carried on the work of destruction, and the glee with which she fed the fire with some massy tomes of Lord Mansfield's library, mightily amused the mob. 'That horrid woman seems more in earnest than any of them,' was the comment of the lady. 'She—is—not—a—woman,' said Nelson slowly, and pausing between his words: 'that figure is a man—and—a sailor.'

"A sailor!" cried her brother—"how can you possibly have come to such a conclusion?"

"A seaman's eye is not easily deceived," was the rejoinder: "I have watched that fellow closely for the last ten minutes, and particularly the manner in which he tied that last knot. He's a man-of-war's man; and what's more, I've a notion that he has served under me. Now with your leave I'll ascertain it."

"We drew nearer to the building; and Nelson, the moment the indefatigable lady again made her appearance, sang out at the very top of his voice, 'Thomas Barker, Thomas Barker!' The 'hail' was perfectly unheeded. The lady executed her task and retired. An interval of some minutes took place before she was seen again. At length she rushed forward to all appearance the very genius of the storm.

"Bobbing Tom! Bobbing Tom!" was this time loudly shouted in a clear full voice.

"The effect of the soubriquet was quite magical.

"The lady paused,—looked towards the quarter whence the cry proceeded—caught Nelson's eye—and achieving such a sunset as legs covered with petticoats never perpetrated before, disappeared amidst the vociferous and prolonged laughter of the populace.

"But if Nelson's fame was dear to his former mistress," continued Mrs. Hungerford, 'so was also his private worth. While on one of his short visits to her brother, a small remittance arrived from some branch of Nelson's family in Norfolk. On that very day, at dinner, passing reference was made to the widow of a seaman, who had opened an oyster-stall in Oxford Street, for the support of her family; and, in consequence of untoward circumstances was on the brink of ruin. Nelson carelessly inquired her name. After dinner he was missing for about an hour; and on his return borrowed money from his host to pay for a purchase which he had made in the interim. This was thought odd, coupled with the remittance which was known to have reached him by that morning's post. The day following he left town for Portsmouth; and in the evening came the widow, who had traced her benefactor, to thank him for having rescued her from ruin, and enabled her to pay every debt she owed. He had literally emptied his purse into the pocket of her eldest child. And that child, curious to relate, died a Lieutenant in the navy.'

"She might well be proud of the attachment of such a man," said Sybyl musingly.

"She *was* proud of it," reiterated Mrs. Hungerford; 'and daily regretted she did not bear his name. It was an awful mistake. Don't imitate it.'

We have two or three gossiping stories about Dr. Paley; for the plan of the writer seems to be to fit in, or "lug" in, any odds and ends which he has collected in his travels through life. The following may be true; but Paley said many more humorous and less sharp things which still float in tradition unrecorded. We are glad however to quote him against the barbarity of fox-hunting, which is only not so barbarous as stag-hunting (we do not mean in wild chase, where there is some object, but in modern modish unmanly

style, within view of the smoke of London) because the fox is killed outright, whereas the poor oft-hunted stag dies many deaths before his time. Mrs. Hungerford is addressing Sybyl :

“ Among the party were the Bishop of Killala and a Mr. James. Mr. James was a sporting character, and led the conversation again and again to ‘The Fox ;’ and ‘The Meet ;’ and ‘The Field ;’ and ‘The Death.’ He was very vivacious, and somewhat prolix in his descriptions. At last Paley’s patience was exhausted. An expression of fun passed over his dogged and somewhat passionless features : he looked for a moment fixedly at Mr. James, and then proceeded to ‘worry’ him.

“ Mr. James’s oracle was ‘Tom Griffiths.’ No higher authority seemed ever to have occurred to him. His decisions were irreversible. ‘Tom Griffiths’ said this, and ‘Tom Griffiths’ denied that : ‘Tom Griffiths’ maintained this position ; or ‘Tom Griffiths’ opposed that. This would not do for ‘Tom Griffiths :’ and ‘Tom Griffiths’ would soon know the rights of that. At last Paley called out slowly and sententiously—‘Tom Griffiths, I suppose, is the huntsman ?’

“ ‘Heaven help you, sir,’ cried the squire, in a paroxysm of astonishment and compassion at his auditor’s ignorance, ‘he is a baronet of large fortune, and of the finest parts.’

“ ‘I should not have suspected that,’ said Paley, slyly.

“ The conversation continued : and Mr. James put upon his mettle, omitted no argument that occurred to him to prove the wisdom of ‘Tom Griffiths’ choice.

“ ‘Well, sir,’ said Paley, ‘I should like to argue the point.’ And in his bull-dog gripe he held the enraged sportsman at bay in a manner that was infinitely diverting. Mr James writhed on his seat under Paley’s arguments. He was a hard hitter ; showed no mercy ; and the dryness and composure of his manner made every blow tell.

“ Of fox-hunting, he affirmed that it was a cruel pastime ; that it was opposed alike to reason and humanity ; that it was a degradation of man’s powers to spend morning after morning at the tail of a pack of hounds ; that man was born for higher and nobler purposes than that of devoting a large portion of existence to killing vermin ; that it was an indefensible waste of time ; that one of its sure results was that of inducing first a toleration, and then a distinct preference

for low company ; that it was the fore runner of excess ; debased a man’s manners, and brutalized his intellect.

“ Mr. James at length started on his legs, and exclaimed,

“ ‘Sir, I can’t imagine where you have been bred ; where you have passed your time. I can’t form any idea what has been your resort. Mine,’ added he, proudly, ‘mine is well known.’

“ ‘And well shown ;’ added Paley, ‘THE KENNEL.’

“ The gravity of this retort made us all laugh, except the object of it, who was pale with passion, and required some hours to cool.

“ To complete the drollery of the scene, I should tell you that one of the party was Miss Cracroft, an elderly lady of uncertain age, who finding herself in the presence of the ‘great Paley,’ thought it essential to her own respectability to acquaint him that she had had relatives at the university. This she accomplished in the following manner.

“ ‘My nephew, Watty Crunch, was at Pembroke ; little, but surprisingly clever. He is a great scholar, and took a remarkably fine degree. That is to say, he signalized the college : no, the college signalized him : no, I was right before—he signalized the college.’

“ ‘Phrase it to your own liking, ma’am,’ said Paley, while his sides shook with suppressed merriment.”

But the dead will not furnish out a piquant volume ; therefore a few touches are thrown in anent the living ; though we have great pleasure in saying that there is very little of this kind, and what there is, has not any scorn or scandal in it. The following is a morsel of Tattlewell tattling, and we suppose that allusions of this sort are found useful in making a narrative “taking.”

“ To a few the chief charm of Tattlewell was its proximity to the then residence of the Reverend Richard Waldo Sibthorp ; whose ministry was much and deservedly prized. There were many circumstances which contributed to his fame. He was a member of an old family ; a man of acknowledged ability ; and of unsparing devotedness to his profession. His voice was singularly musical, and the powers of imagination, as well as results of learning which he brought to bear on his pulpit ministrations, were very captivating.

“ Moreover he was a *Celibat*—no mean recommendation in the eyes of the many fair who crowded around his pulpit.

"But amid the impressive exhortation and affectionate earnestness which pervaded his addresses there was always a tone of mysticism."

But here again comes in our old objection to the mixture of truth and fiction. Tattlewell is an ideal village, the type of many other villages; and there might likely enough be such a village in a neighbourhood proximate to "the residence of the Reverend R. W. Sibthorp;" who might even have had the vexation of seeing his name blazoned as an attraction by house-agents in puffing advertisements, with good air, good water, good inns, mineral springs, bazaars, fancy balls, and donkey chaises. But when a real man, preaching a real sermon, is interwoven with the characters and circumstances of a tale of fiction, the medley, to our feelings, is incongruous. For example :—

"There was a power, a solemnity, and a pathos in Mr. Sibthorp's sermons at this period which left among his hearers nothing to wish. No man perhaps ever more deeply probed the recesses of the human heart than he did in the searching application with which he generally wound up his pulpit addresses. One of them Sybil long remembered from its effect on Lady Montresor, and the scene by which it was followed. His subject was that of 'Remembered Sin;' and nothing could possibly exceed the skill with which he embodied—partly in his own striking language, and partly in the words of Scripture—his own conception of the minute, accumulating, and perfect Record kept by the Supreme of the sins of a fallen being. With this he contrasted man's willingness to forget the past—his readiness to do so—his effort to do so—his joy at partially succeeding. Never was man's moral nature more skilfully dissected, or a more hideous picture drawn of his many and grievous wanderings from God!

"There was too, at this period, a force, vividness, and Scriptural truth about Mr. Sibthorp's ministrations which won for them acceptance even with the fastidious, and the worldly, and the indifferent. His preparations for the pulpit were the evident fruits of severe and well-directed study. His sermon was never written. It was delivered from notes. But it was no crude, hasty, and

immature effort. Slight, indeed, was the portion of dross mingled with the ore. The gem was elaborately set. It came rounded, sparkling, and polished, from the crucible of study, reflection, and prayer."

"Once and again did Sybil congratulate herself that she was among Mr. Sibthorp's hearers on that well-remembered morning. She sat so engrossed by the subject, and the ability with which its different bearings were applied to the heart and conscience of the sinner, that she had altogether forgotten the presence of her companion, till she was startled by a low, thick, convulsive sob, near her. She turned quickly round; and was shocked at observing the agitation and anguish pictured in Lady Montresor's countenance."

How much of this are we to believe? Did Mr. Sibthorp preach such a sermon? We presume we are to understand that he did. But then is it true that all the rest happened? We equally presume that it did not. But if Lady Montresor and her tale are fiction, may not the account of the sermon be fiction too? Where does the "make-believe" begin and end? The author has not given us any clue to ascertain this point; and we are bold to argue with him that such a style of writing is not only provoking, but is in ill taste. He might have pictured Mr. Sibthorp, by giving him a fictitious name, and described his sermon; and then all would have been in good keeping; and he might have drawn his character so graphically, and transcribed from pocket-book or memory, his sermon so accurately, that the reader might have applied the allusion, and been sure that Mr. Sibthorp was meant; and thus embodying a real character in a fictitious would have been legitimate; but not jumbling a real name with false names. We are willing to give up the point, if wiser persons differ from us; but let our author himself try the experiment, by substituting one or two *real* names among the actors in H. More's



Cœlebs ; as, for example, that of Mr. Wilberforce, and we think he will *feel* the incongruity.

Our author is too satirical upon good ladies who exert themselves in procuring aid for works of piety and charity. In the warmth of their zeal and affection they may not always form an accurate judgment between the relative claims of various benevolent and religious objects ; and it is easy to invent a ridiculous story, as to wit the following :—

“ Early the next morning, before the breakfast equipage had disappeared, a Mrs. Hector Bugaboo made her appearance. If there was a being upon earth for whom Sybyl had an instinctive aversion, it was for this masculine and formidable Mrs. Bugaboo. ‘ I have called on you this morning relative to the “ Zinganis ! ”’ Thus abruptly did Mrs. B. open her mission. ‘ Who are they ? I never heard of them !’ ‘ What ? not in childhood under their more vulgar appellation of “ Gypsies ! ”’ I am interested for the gipsy, or rather “ The Zingani Reformation Society ; ” and I have waited on you, thus early, for a subscription ; or donation ; or both.’ ‘ Indeed !’ ‘ I am secretary ; and hearing of the large accession of means you have recently received, I have felt it a positive duty to wait on you.’ Miss Chenevix bowed. ‘ It is to you, and such as you, that the Society looks for aid.’ ‘ I am not conscious of ever having encouraged the Gypsies in their absurd pretensions to palmistry ; or in any other of their delusive practices.’ ”

Jests like these, even if well intended, do mischief. No person can effect all that a benevolent heart wishes, and Miss Chenevix was not obliged to select the gipsies as the special objects of her bounty ; but if any Christian men and women, seeing their ignorance, and vice, and wretchedness, endeavour to reclaim them, they deserve respect, not ridicule. Ladies as delicate, as feminine, as retiring as Miss Chenevix herself, may have espoused this very object ; and it is no gracious return for their labours to caricature them as talking and

acting like this “ Mrs. Bugaboo,” whom our tasteful author has so gracefully delineated and named. Miss Chenevix herself, begging her pardon, replied very absurdly ; for she was not asked “ to encourage the Gypsies in their absurd pretensions to palmistry ; ” but to aid in rescuing them from their degradation and wickedness. She might as well have said she would not subscribe to a hospital because she never broke people’s limbs. If Mrs. Hector Bugaboo was as rude and impertinent as the author makes her to be in lecturing Miss Sybyl, about what the said Mrs. Hector considered Miss Sybyl’s duty in the bestowment of her goods, then the said Mrs. Hector met with a just retort, in being told by Miss Sybyl that *her* duty was “ to stay at home, and mend the jackets of her five fatherless children,” and eke “ her own bonnet ; ” but we should have thought better of our author’s taste, if he had made his heroine refrain from a reply somewhat coarse, and not quite consistent with delicate feelings of self-respect ; for any fish-wife could have said “ Go home and mend your own bonnet and your children’s jackets ; ”—and of his charity, if under the appearance of satirising vulgar impudence, he had not contrived to cast a sort of wholesale ridicule upon female collectors for Bible, missionary, and kindred institutions ; some of whom doubtless may be injudicious, obtrusive, or ill-bred ; but there are others whose humble labours meekly, yet firmly, conscientiously, and perseveringly pursued, constitute a spectacle upon which angels might gaze—and *do* gaze—with interest and delight. We have seen among these sisters of charity, women the most sensitive, whom only a strong impulse of duty could urge to so thankless an employment,

We have seen others in humbler life, who with little of leisure and less of money, have yet devoted all they could husband of both, by self-denial, in aiding works of faith and labours of love, whether at home or abroad, for young or old, Jew or Gentile, the sick and the poor, Black or White; and though our author may sneer at their reading *Missionary Registers* and *Bible Society Memorials*—for we cannot disguise from ourselves the apparent drift of his book, regarding which, if we are mistaken, we will gladly acknowledge our error—yet we regard such women as among the saintly ones, who, like “the beloved Persis,” are blessings upon earth, and shall shine as stars in the kingdom of God.

But we must not take our leave of Sybil Chenevix in this manner. We do not agree in all her opinions, and she has sometimes the unlovely anti-feminine fault of being satirical; but she is so conscientious, self-denying, and full of good fruits, that we highly regard and esteem her. But how came she to give such an answer as the following?

“Do you mean to say,” replied Mr. Thorrington, “that you believe salvation to be confined entirely to members of the Established Church—in other words, that the Church above is composed exclusively of the Church below?” “That is a most difficult question,” said Sybil, “an unfair question—a question which should not be put, and to which a hasty answer should not be given.”

We see no difficulty in replying decidedly in the negative, as to whether “salvation is confined to members of the Established Church.” And what is meant by this question being in “other words, that the Church above

is composed, exclusively, of the Church below?” Assuredly the church triumphant is composed, exclusively, of the Church once militant; and there is nothing difficult in so replying; but this is not saying “in other words” that the Church above is confined entirely to members of “the Established Church.” In Scotland “the Established Church” is Presbyterian; and in some countries there is no national Church establishment.

Sybil speaks far better, and scripturally, where she says to the Lady Montresor,—

“Our Church knows nothing of penance, the term occurs not in any of our Lord’s discourses. No mention is made of it; no stress is laid on it. Of penitence He speaks much and clearly; and with regard to that, we know full well that “a bruised reed will he not break; and smoking flax will he not quench.” “There is mercy with Him; therefore shall He be feared.”

But her last words are best of all; and with them we take our leave of her, and of her worthy biographer, who we hope will forgive us if we have written mistakingly or ungently; but we meant only to write honestly.

“When Mrs. Pearse returned, her charge was sleeping calmly. On awakening, she said faintly, ‘I thought I heard some voices in the hall beneath.’

“Some of the aged poor have been here to ask after you. They wept for joy when I told them you were better; and they prayed fervently, one and all, that your life might yet be spared. It is a pleasant thing to have the prayers of the poor. Their blessings sound sweetly. Their words are pleasant words.”

“These are far pleasanter; “This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.”

“It was the last sentence she was heard to utter.”

## MICHAEL THOMAS SADLER, ESQ.

*Memoirs of the Life and Writings of Michael Thomas Sadler, Esq., M.P., F.R.S., &c. 1842.*

A MEMOIR of the late Mr. Sadler must of necessity be chiefly an account of opinions rather than a narrative of events; for, except during the brief period in which this able and estimable man was in Parliament, his life passed with very little of adventure. The following are the chief facts. He was born in the year 1780 at Snelston in Derbyshire, where his father possessed and cultivated a small estate, residing partly there and partly at the neighbouring village of Doveridge. His mother was the daughter of a clergyman of the name of Ferribee, the son of a French Huguenot refugee. His faculties developed themselves at an early age. He had a precocious taste for music and drawing; and he acquired from an able schoolmaster at Doveridge a good knowledge of Latin, Greek, and French, with the rudiments of Italian; and it is stated that, "by the time he had completed his eleventh year, he had gone through Saunderson's Algebra, calculated eclipses, found logarithms, and become conversant with the most abstruse problems in pure and practical geometry." This we must regard as in some measure a figure of speech, meaning only that his attainments were very considerable for his age. It is added, however, that "at this period he became a correspondent of the chief scientific periodical of that day, answering most of the mathematical problems proposed through that channel."

After leaving school he passed two or three years at home, before any plan was settled for his future pursuits: but happily his father possessed a large library of English, Greek, and Latin authors,

which had been bequeathed to him by a relation of his wife's (the Rev. H. Wrigley, Tutor of St. John's College, Cambridge), in which Michael revelled, and formed his taste, and acquired a good stock of information. Among other mental amenities he addicted himself to poetry; and one of his favourite pursuits through life was to versify the inspired Psalms, a copy of which in our Bible translation, and another in the Prayer-book, bound up together, he usually carried about with him in after life.

In his childhood, the Wesleyan Methodists established themselves in Doveridge; and his mother, though without severing herself from the Church of England, attended their services, and her family followed her; but whether in her family is included her husband is not stated. The Methodists were outrageously persecuted; and even Michael, a child of twelve years of age, came in for a share of the popular malevolence; for on one occasion a profligate fellow seized him, and suspended him over the parapet of the bridge, where the Dove is very deep, swearing that he would instantly drop him into the water if he did not curse the Methodists; but the spirited and conscientious boy replied, "Never; you may kill me if you choose, but I never will." The man held him for several minutes, continuing his threatenings and imprecations; but finding them useless, his fears of the consequences prevailed, and he released him; and dreading a prosecution left the neighbourhood.

Under his excellent mother,

Michael was religiously trained, and at the age of eighteen published a pamphlet in defence of the Methodists against an attack made upon them by the zealous vicar from the pulpit. Not long after this period he lost his mother, and afterwards his father, who in the year 1800, shortly before his death, had placed him with his elder brother in business at Leeds. Here he exchanged moral enjoyments and literary leisure for the application and turmoil of trade, which was not, however, congenial to his tastes. In the year 1810, he and his brother became partners in an extensive establishment for the importation of Irish linens, with which he continued connected till his death. He relieved what to him was the wearisomeness of the counting-house, by frequently writing for the "Leeds Intelligencer," the chief Tory newspaper of the North of England; by taking command of a company of volunteers; and what to him was the most beloved of occupations, the discharge of works of piety and philanthropy. He was an active visitor of the sick and afflicted, in connexion with the Stranger's Friend Society; he was for several years the superintendent of one of the largest Sunday Schools in Leeds, and was a most useful member of the board for the management of the poor, and filled the office of Treasurer zealously and gratuitously.

Mr. Sadler married in 1816, Miss Fenton, the daughter of a merchant at Leeds. His marriage greatly improved his character; for though his life had been strictly moral, he had been desultory and eccentric in his habits; whereas he now became a strictly domestic man, mingling only with a small circle of friends, instead of being what Dr. Johnson called a popular "clubbable" companion.

He had always entertained a decided preference for the Church of England; but after his marriage he became more regular and undeviating in his attendance upon sacred ordinances within her pale. The memoir before us, being chiefly a vehicle for an exhibition and defence of Mr. Sadler's opinions upon questions connected with politics and political economy, does not furnish any particulars respecting his domestic history.

The remaining dates are the following. In March 1829 he was elected, and in July 1830 re-elected, as one of the members of Parliament for Newark. In May 1831 he was returned for Aldborough, which town he represented till the dissolution of Parliament in December 1832; when the Reform Act, by which it was disfranchised, came into operation. Several efforts were afterwards made to procure him a seat, but without success. He shortly afterwards removed to Belfast in Ireland, where he resided till his lamented death in July 1835, in the fifty-sixth year of his age.

It would be most unjust to the memory of Mr. Sadler to suppose, as zealous partizans were not ashamed to hold forth, that being returned to Parliament as the nominee of the Duke of Newcastle, at Newark and Aldborough, he conformed his political opinions to the creed of his patron, without any better reason than that the duke had a right to do what he would with his own; and having determined to have his own representatives in his patrimonial boroughs, they were bound, if they accepted the office, to speak and vote as he directed. But it was the duke who found Mr. Sadler, and not Mr. Sadler the duke; and Mr. Sadler did not engage to espouse the duke's

opinions, in consideration of being member for a borough under his influence; but the duke knowing his opinions were those which he approved, selected him for his representative.

Mr. Sadler had long before begun to take an active part in political concerns. In 1807 he was one of Mr. Wilberforce's most zealous friends in the great struggle for Yorkshire. On the revival of the question of what was called "Catholic emancipation," in the year 1813, he made a powerful speech in opposition to the measure at a public meeting held at Leeds. In 1817 he published a reply to a pamphlet on the reform side, by Mr. Fakes, late Member of Parliament for York, entitled "A Dialogue between a Tory and a Reformer." Taking the opposite position to the Reformer, he urged that the progress of the Constitution had been towards Democracy; that at no period had the people been so fully and justly represented in Parliament; and that it was the influence of the crown, not of the people, that required strengthening. He had begun already to adopt those views of national policy with which his name became afterwards closely associated; and had long meditated the extinction of the school of political economists. In the year 1828 appeared his work upon Ireland, which was levelled against the members of this school in all their classes. But it was more immediately in connexion with the "Roman Catholic Relief Bill," that Mr. Sadler attracted the notice of the Duke of Newcastle. When the Duke of Wellington and Sir R. Peel proposed that enactment, and made it a cabinet measure, Sir W. Clinton, a relative of the Duke of Newcastle, and his nominee for Newark, vacated his seat, intending to vote with the Go-

vernment; and his Grace in consequence applied to Mr. Sadler to propose himself a candidate; and he was accordingly elected; though under the excitement of the moment a strong effort was made to curtail the Duke's power, and to elect Mr. Serjeant Wilde. Mr. Sadler, it should be added, had some time previously made an animated speech at the Pitt Club at Leeds, in reply to the Recorder, who urged Mr. Pitt's opinions on this question. We are not about to revive the defunct controversy, whether the people were "fully and justly represented," when a nobleman, or other individual, could cause whom he would to be elected for a venal borough, such as Aldborough, and without that vulgar bribery which, under the Reform Act, has excited such just indignation,—for towns were bought and sold in gross; and held as an inalienable possession, and a vote was a valuable source of income; or at least the disposal of it at the landlord's bidding was a *sine qua non* of a tenant's holding; but, whatever may be any man's opinions as to the reasonableness and purity of this system, Mr. Sadler did not truckle to his patron on this or other points; but only expressed in the senate what he had long held and declared in his own neighbourhood.

His parliamentary career is too fresh in memory to need recital. His first speech was upon the misnamed "Catholic question:" we say misnamed; for why will so many Protestants, we hope thoughtlessly, but flatteringly and mischievously, call Romanists Catholics, and Popery Catholicism; seeing that nothing is more uncatholic, more sectional, and more bigoted? Mr. Sadler's oration excited much attention; the subject was hackneyed; the best parliamentary speakers were

on the ministerial side, and the eloquence of Sir R. Peel himself had veered to a new pole; so that a new member, with Mr. Sadler's undoubted powers, and delivering a speech of great energy and the result of honest conviction, was a valuable accession to the minority on this solemn question, and to that large portion of the country which coincided in opinion with them. From this commencement Mr. Sadler became a distinguished member of the House upon questions connected with his special pursuits. He was constantly at war with the political economists. He advocated the introduction of poor laws into Ireland, and of their enlarged, instead of more restricted, application in England. He was the zealous advocate of what is called the cottage system and spade-husbandry. He opposed emigration and every other measure that argued redundancy of population. He maintained that the more a nation increased in numbers the greater would be the enjoyments of the people; if only a government was conducted upon paternal principles like a large family. He denied and ridiculed the doctrine, that there is a tendency of population to press upon food; and contended that food multiplies as fast as population, or even faster. His principles on these and kindred subjects are embodied in his writings, the statistical facts contained in which, he had been collecting with unremitting enthusiasm during many years. His anonymous biographer, in the work before us, which is devoted chiefly to an elucidation and defence of his system, and seems to have been compiled specially for that object, asserts that Mr. Sadler has for ever crushed and annihilated the doctrines of the political economists;—"the whole

system has passed away, and must be reckoned among the things that were,"—and that he effected one of the most extensive, rapid, remarkable, and beneficial revolutions which ever occurred in human opinions; so that of late years Sadlerism has become almost without exception the creed of the nation. Now, without reference to the question which party is right, the political economists or the Sadlerians, or whether they may not divide the empire of truth and sound policy between them, the above statement is most extravagant, and altogether unfounded in fact. For one man who knew anything about political economy—twenty, or even ten, years ago, there are many who now understand it, and adopt its leading principles. Almost the whole body of our leading public men habitually recognize and act upon them. Sir Robert Peel's pending measures are a concession to the political economists, as were those of the late Cabinet last year. The new English poor-law was an alteration, right or wrong, on the anti-Sadlerian side, and zealously did Mr. Sadler oppugn the contemplated changes. Even at this moment, Sir R. Graham is proposing a continuance, with some meliorations which experience has suggested, of this anti-Sadlerian enactment. Our complaint is, that the abstractions of political economy, far from having been everywhere rebutted and banished, are too often allowed to prevail against antagonist considerations. What is it that to this hour has prevented the adoption of those humane and Christian measures which Mr. Sadler so ably and perseveringly advocated for the relief of factory children; and why is not Lord Ashley, who has so nobly trodden in his steps in this matter, occupying a seat on the

Treasury bench, and bringing forward a ten-hours' bill as a cabinet measure? It is because the abstractions of political economy are worshipped by both the leading sections of the House of Commons; to the hard-hearted forgetfulness of another class of truths, without the blessed and humanising influence of which the science of economics may be rendered as harsh as Malthus himself has made it. We say a counterposing "class of truths," not merely a countervailing stimulus of affections; for though piety and charity, love to God and to man, and the blessedness of helping the weak and relieving the distressed, are connected with the affections, and the regenerated soul replies almost before the appeal has passed the tribunal of the understanding; yet the duties of sympathy and benevolence, and all Christian virtues, are as capable of sustaining the investigation of the severest judgment, as of warming the most tender heart. We deprecate the cold-blooded economy which does not feel that Christian philanthropy ought to be blended in its elements, without which its science is delusive, for half a truth is a lie; but we also protest against the injustice of the anti-economists, who assume to themselves all the charities, and represent that every man who cannot work his way to their conclusions is hard-hearted and irreligious. But may not a man be as tender-hearted who sees and laments the sad condition to which sin, original and actual, have reduced a world which, when God made it, he pronounced to be "good," and endeavours to check vice and relieve misery in the way which he believes to be best adapted for those purposes; as another who, upon a different persuasion, pursues a different course. Is it just

or decent that such a man as Dr. Chalmers, who undertook, upon his own responsibility, to relieve the wants of an extensive and poor parish in Glasgow, if only he might do it by the hand of Christian charity, and not by legal assessment; or that the Bishops of London and Chester, for their statements relative to the best methods for really benefiting the poor (not to mention many other eminent Christian philanthropists), should be called "men of barren theories," and "sages of the Satanic school;" with numerous other designations of the same character; while of Mr. Sadler's theory we are told:—

"Learning also that in place of any possibility of its (the increase of population,) proceeding too far, and outrunning the growth of food, it is in all cases the forerunner and efficient cause of abundance and comfort, and even luxury; the disciple of the paternal system dismisses all the selfish apprehensions of ultimate scarcity and want, and tunes his heart to the sweetest sympathies of our nature, and to a perfect harmony with those Divine lessons which, if only adopted by all mankind, would restore to each something resembling the bliss of Paradise itself. To every impulse of benevolence, to every appeal of humanity, his heart is open and his soul awake."

Every philanthropist will say, Would that I could believe this. Would that it were enough to go into the dense suffering population of Glasgow or Manchester, and to tell them that their poverty is occasioned by their not marrying early enough, and not multiplying with sufficient rapidity, for that "there is no possibility" of population "outrunning the growth of food;" nay, that "it is in all cases the forerunner and efficient cause of abundance and comfort, and even luxury."

The very facts which Mr. Sadler adduces to establish his theory, and to set aside the conclusions of the political economists point the contrary way. We will

instance this in that "law of population" which he is said to have discovered, and which his biographer describes in the following glowing terms :

"The truth flashed upon him one morning as it were instantaneously. While examining the census of England, the simple fact presented itself to his notice, that the proportion of births and marriages varied greatly (in different places), the births being more or less numerous in proportion as the population of the district was more or less scanty. *Exclaiming with Archimedes, 'I have found it, I have found it,'* he instantly set to work to form a table of the counties of England. . . . These results, fairly deduced—not arbitrarily or by selection, but by a just and natural arrangement of all the known facts of the case—seemed at once to bring to light the thing of which Mr. Sadler had long been in search, namely the true law of human increase. . . . He made this discovery, however important in itself, merely the first step in a series which ended not while a single country within the limits of civilization remained unexamined."

The diminution of births upon his own theory is only an insufficient fraction. A square mile of land in Westmoreland supports less than 100 persons; in Surrey and Lancaster more than 500; that is more than five to one; so that if Mr. Sadler's law were intended, by the all-wise Disposer, as a sole and sufficient adjudgment, so that there should be no pressure upon food, the diminution of births should be far greater than merely from 420 to 331.

But passing this by, we take the broad bearing of the argument. What say the political economists? They maintain, both from argument and experience, that where there is plenty of land, or of remunerating work, and of wholesome food,—in short, in whatever way a population is comfortably lodged, fed, and clothed—a large increase may be expected, till, in process of time, food and productive employment becoming insufficient for their augmented numbers, their rapid multiplication

will be checked by poverty and disease; the people will be sickly; fewer children will be born; more will die from filth, foul air, bad food, and disease in infancy; and the average of life will not be so long as under favourable circumstances; so that to avoid this accumulation of misery, it is not harsh and inhuman, or contrary to the law of God, to recommend young persons to avoid plunging themselves and their children, with, and after, them, into pauperism and hopeless wretchedness, by juvenile premature improvident marriages; but rather to be guided by Christian prudence and a sense of duty in postponing their union, till by the blessing of God upon their honest industry, they have a reasonable hope of being able to provide things honest in the sight of all men.

But how does Mr. Sadler's law refute the above declarations of what we believe to be truly Christian political economy? He will not allow that there is any such natural process of poverty, misery, and pressure upon food, by which population is kept down; the law of births he says keeps it down without any such painful results. But his own law is a part of this very process; and it was always urged by the political economists as one of their facts. For why should there be fewer births from the average of marriages in the dense population of Paisley or Spitalfields, than in rural districts? Is not this very diminution one illustration of the truth contended for? Does not the very fact, that in the scattered population the families are larger and healthier than in crowded districts, prove that the people are more favourably circumstanced? and if when they become densely packed it is found that there is a diminution of births, as well as an increase



of deaths, is not the pressure upon the limits of food obviously working its results in *both* ways?

But we must lay down this unwelcome theme, to notice the closing days of the excellent man whose theories we do not feel bound to espouse from respect to his virtues. He had retired, as we have stated, to Belfast, his health being much injured by his parliamentary labours, especially in the Factory question. But though ailing, and subject to much nervous excitement, he continued his habits of close study and of irregularity in his meals and exercise. At length he was attacked with "inflammation of the heart," and became persuaded he should not recover. He had long been well acquainted with the doctrines of the Gospel, and had given evidence that he felt their truth and importance. But now he applied them to his own circumstances, with keen self-examination, and with repentance the most deep and self-abasing. The Scriptures were seldom out of his hand; his conversation was on *the one topic*; and he was en-

gaged in earnest and vehement prayer by night and by day. He did not, says his biographer, weigh his charitable actions against his sins, hoping that the atoning sacrifice of Christ would balance the account. He resorted not to such "refuges of lies;" but reposed by faith in the sacrifice of Calvary. And this faith shewed itself in many ways in his deportment, and gave "abundant evidence of a real and rapidly progressive work of Divine grace in his heart." He repeated such passages of Scripture as "I know that my Redeemer liveth," &c.; and "Though I walk through the valley of the shadow of death," &c., as expressing his own feelings. He expressed most touchingly, when he was near death, his sense of his own utter unworthiness, and his entire dependence on the atoning sacrifice of his Saviour, adding—these being nearly the last syllables he uttered—

Take my poor heart, and let it be  
For ever closed to all but Thee;  
Seal thou my breast, and let me wear  
That pledge of love for ever there.

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## VIEW OF PUBLIC AFFAIRS.

SIR R. Peel is proceeding victoriously with his scale of Commercial Imposts, which completes his outline of economical policy, in its three-fold application to the corn-laws, an income tax, and the relaxation of the duties upon articles of import. Objections have been urged against particular items in his tariff; especially by portions of the landed interest against the admission, at a moderate duty, of sheep, oxen, and other animals for food; and by particular classes against other relaxations affecting themselves; while, on the other side, the advocates of free trade have endeavoured, in various instances, to reduce the proposed scale; but upon the whole the great majority of the House of Commons and of the country seem convinced, that taking the three measures together, there is an equitable adjustment of conflicting interests, and that the scheme will work well, and promote the public welfare.

The opprobrious and demoralising practice of Bribery at Parliamentary Elections, has at length come before the legislature and the nation, in so rampant an attitude, that we begin to hope some really efficient effort will at length be made to abolish it. Having often from our earliest volumes written on this subject, and having already alluded to the enormous bribery at the late elections, (Christian Observer for last Oct. p. 639), we need not repeat our remarks. We will only add that the briber is even more culpable than his victims; and no apology can be made for the practice, which would not justify poaching, smuggling, and other criminalities. For the conservation of public morals we would gladly consign both the tempter and his dupe to the tread-mill together.

A Queen's Letter has been issued for a national collection "in aid of the sub-

scriptions entered into for the relief of the working classes in some districts in England and Scotland." Such a measure is not free from difficulties—and it may be objections—in regard to the management and assignment of contributions; for severe distress is not confined to a few specified places or neighbourhoods; but where, as in this instance, urgent want is known to exist, the hand of Christian charity ought to be widely opened to relieve it;—we should rescue the famishing and dying first, and adjust our statistics, political economy, and prospective remedial measures afterwards.

We might appropriately include the May Meetings of Religious Societies among the topics of public intelligence; but they are far too numerous, and their proceedings too extensive, to admit of a passing glance at them. Some of the most striking points we shall notice on other occasions; but we rejoice to see the divine blessing so largely outpoured upon these blessed institutions, while we deeply regret that they should in various instances be impeded in their glorious course, especially in the instance of the Church Missionary Society, by the inadequacy of their pecuniary resources to

the great work which is opening before them. We said, at the commencement of the year, that it had often in former days been our duty to urge *Church-reform* and *Church-defence*; but that the special motto at the present moment is *Church-extension*. We repeat the remark; and greatly do we rejoice at witnessing the mass of important facts which the recent anniversaries have disclosed in this regard: as for example, Church-building, Church-schools (augmented in number, and upon improved plans, and with training establishments); Church-aids for promoting pastoral efficiency; Church-missions, for the colonies, for the heathen, for the Jews, and for the revival of the decayed Oriental churches; Church ordinances and Church discipline, as exemplified in appointing bishops in distant lands, and translating and circulating the formularies of the Anglican branch of Christ's Holy Catholic Church; and we refrain not from adding, as the basis of all, the cosmopolitan circulation of the lively oracles of God, whether specially by our own and other communions, or, as in that truly Catholic institution the Bible Society; by the united efforts of all who desire to forward "the common salvation."

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## ANSWERS TO CORRESPONDENTS.

M.; J. F.; W. W.; B. J.; D. E.; A. S.; L. B.; ΠΙΣΤΙΣ; are under consideration.

We inserted last month a paper signed No PUSEYITE, (with the exception of a scrap of quotation which was obliged to be omitted, owing to a few words being blurred in the manuscript, but which we will add if the writer thinks it worth while to supply it), and we appended some remarks to it; and there we shall leave the matter; for we do not feel ourselves bound to print a second letter from the writer in further proof of the anti-Scriptural, anti-Anglican, and mischievous statement, that there is not any real difference between justification by faith, and justification by works (for that is really the upshot of his argument); or to shew that Mr. Newman and Mr. Faber mean the same thing,—a coincidence which neither of those able controversialists has himself discovered; and to convict Hooker and Mr. Faber of absurdity, in maintaining that justification by our own works, even though God be our helper, is justification by works after all, and not justification as set forth in Holy Writ. Hooker knew well, and so does Mr. Faber, the perplexed maze which the Papists tread; and the labyrinth becomes more wildering and dangerous, when specious efforts are made to reconcile justification by man's righteousness (however infused) with the scriptural doctrine of justification by faith, only through the sacrifice of Christ. To deal faithfully with our correspondent, we consider that he is cherishing an awful delusion, and we cannot consent to be parties in perplexing the weak and unskilful with "sophistry" in favour of it. We have written so often and largely on this very point during many years, that we will not dilate upon it at present; but we take the opportunity of reminding our readers, that they will find some very able remarks relative to it in a treatise upon "Justification by Faith only," by a living writer, Dr. O'Brien, of Trinity College, Dublin, lately promoted to the episcopal office, whose work we reviewed in our Volume for 1836, p. 285, and whose word "sophistry" we have adopted, as expressing our own opinion. His Lordship justly remarked: "Ill-grounded fears of the moral consequences of proclaiming, as the Gospel does, full and gratuitous pardon to all believers, send such persons (namely, certain philosophical objectors) in search of conditions to clog the freeness of this acceptance, or to limit its fulness. Faith, in its true Scripture sense, will serve this purpose

badly ; but obedience [infused holiness] is found in the Bible to be the unailing characteristic of believers ; and this, which should in fairness shew that God has himself guarded effectually against the consequences apprehended, is misused to suggest the human safeguard of enlarging the meaning of faith, and to supply some of the weak *sophistry* by which the proceeding is defended." As to the signature which our correspondent has chosen of "No Puseyite," the epithet "Puseyite" was not ours ; we never write it ; but as to the essentials of the system thus popularly named, there are many who may say, "Par ma foi, il y a plus de quarante ans que je dis de la prose (Puseyism) sans que j'en susse rien ;" though, from the caution with which some of them call themselves *NO PUSEYITES*, we fear they will not add, "Et je vous suis le plus obligé du monde de m'avoir appris cela." In what does our correspondent materially dissent from Dr. Pusey ?

*SURRENSIS* says that he is not much the wiser for our remarks last month upon the recurrence of Sundays and Saints'-days ; and that on the first of May he was puzzled, as usual, to know whether to take the Sunday service or that for St. Philip and St. James, or whether to select parts of both ; and A SENIOR CLERGYMAN informs us, that he never reads any part of a Saint's-day service on Sunday, considering that the Lord's day supersedes it ; and that the occurrence of Apocryphal lessons, in some of the Saints'-day services, is a proof that our Church could not intend the whole of those services,—and therefore not any part of them—to be used on Sundays. To *SURRENSIS* we reply, that we did not intend to make him wiser ; for we said, and we quoted the Ritualists to prove, that the rubrics do not solve the difficulty ; and that therefore each clergyman must act as he thinks best till the question is decided by the appointed authorities. To A SENIOR CLERGYMAN we submit that he cannot carry out his own principle, however much he may wish it ; for on some occasions there are no lessons but those for the Saint's-day ; and though he *may* take the Sunday first lesson, he *must* take the Saint's-day second lesson. But in every instance he may take the whole Saint's-day service without borrowing from the Sunday service ; and though this would sometimes introduce Apocryphal lessons, yet it is only matter of inference that they were not intended to be used, on such occasions, on a Sunday. We heartily wish we were rid of them altogether ; and though we rejoice that they do not occur among the Sunday lessons, yet, in strictness, the principle is much the same, if we use them in the public service of God on any other day. We have then, in the cases under consideration, three courses open to us ; first, we may use the whole Saint's-day service without borrowing from the Sunday ; secondly, we may take the Sunday service so far as it goes, but then we must borrow the second lesson from the Saint's-day ; thirdly, we may mix the two services according to our fancy. This last does not seem to be a regular or legitimate proceeding ; we are reduced, then, to one of the first two courses. If the Church had made provision for the whole Sunday service in such cases, without the necessity of borrowing from the Saint's-day, we might consider that it was intended to set aside the Saint's-day ; but as this is not the case, and as the Saint's-day service is complete in itself, we think the Church must have intended it to be used ; but as there is no rubric to that effect, and, as the best Ritualists allow that the Clergy must exercise their discretion till the point is authoritatively settled, we think it cannot be wrong to exercise this discretion so far as to exchange a Saint's-day Apocryphal lesson for the Sunday Canonical lesson. It is only about three times in a year that Saints'-days fall on Sundays, and each Saint's-day occurs but once in several years ; so that there is only a very slight interruption to the usual services, and not greater than constitutes a profitable variety ; nor is the Sunday Collect lost, as it is used all the week.

Both *DIACONUS* and *SOSIPATER* have somewhat mistaken the drift of the paper in our last Number, upon Mr. Wordsworth's appeal to the Apostolical Fathers in support of his views of penance. Mr. Wordsworth preached and published an elaborate Sermon, mistitled, "Evangelical Repentance," in which he contended for the necessity of the confessional, priestly absolution, and corporeal penance. In reviewing his Discourse, we offered some remarks to the general effect of the arguments used by our Reformers, and other Protestant writers, in replying to the notions of the Romanists upon these points ; and we were content there to leave the matter, as Holy Scripture has left it ; for between the Tractarian doctrine and the Tridentine doctrine we can discern no material distinction ; the chief difference being, that the Romanist carries out his principles consistently to their results ; he arms the confessional with the powers which it requires, and attempts to interpose checks to its abuses ; he also defines what sins are venial and

what mortal; and he very properly upon his system makes penance a sacrament; for if Baptism is a sacrament for a primary justification; the Lord's Supper a sacrament for continued and enlarged justification (the very terms are incongruous), there ought, according to this sacramental religion, to be a third sacrament for recovery after the loss of justification which is predicated of the commission of more than one offence after Baptism. In this the Papist has a manifest advantage over the inconsistent Tractarian, who hovers between Popery and Protestantism. Yet we believe that the inconsistency is more apparent than real; that the Tractarians think it necessary to avoid directly and verbally contradicting the language of the Articles to which they have subscribed; that they do consider Penance to be (and this Mr. Newman has intimated in No. 90) a sacrament; and that, therefore, the seeming difference between them and the Papists is only in their reserve of expression; so that if a Romanist were to upbraid Dr. Pusey, Mr. Wordsworth, or Mr. Newman, with not duly carrying out the doctrine of penance, they would take pains to convince him that they go quite as far as he does as to the principle, though as Anglican Protestants (we beg pardon, *not* Protestants) a little shading off of phrases is decent.

But to return to our correspondents. Mr. Wordsworth published, subsequently to his Sermon, an elaborate Appendix ad Clerum, in which he endeavours to prove that his opinions upon penance have been those of the Church Catholic in every age. For ourselves, we account very lightly of this style of argument; for first, as Bishop Jeremy Taylor and numerous other writers have clearly proved (if indeed it needed proof), the judgment of the universal Church can rarely, and only on a few points, be clearly ascertained, for Fathers oppose Fathers, and Councils Councils; and even if it could, man's opinions are not authoritative; so that it is only going laboriously and uselessly out of the way to collect what every body everywhere believed, as if *Vox populi* were *Vox Dei*, instead of repairing at once to the inspired fountain of infallible truth. Upon this matter we abate nothing of what we have always maintained; but still, if a doctrine could be proved to have been generally held by the earliest Fathers, it would not be unreasonable to ask whether they might not have had some warrant for it, and the query would send us back to search the Scriptures whether these things be so. So again, though as members of the Church of England, our authorised formularies are subordinate to holy Scripture, our only standard of appeal; yet we might be fairly led to re-consider our construction of them, if it were proved to be contrary to that of the broad stream of our most eminent divines. Again, many persons, whether from sincere diffidence as to their own ability to examine controverted questions for themselves, or from whatever other cause, are more disposed to look out for "authorities" than to weigh arguments. Now in all these cases the Tractarians gain much by an ostentatious shew of authors; but as they often quote loosely, unsatisfactorily, and, we must add, one-sidedly and unfairly (for Mr. Newman allows that if they find a passage which appears apt to their purpose, they do not think themselves bound to ascertain whether the same author writes otherwise elsewhere), it is well to deprive them of this advantage against truth, by tracing them to their sources, and shewing that, even if their alleged authorities were authorities, they would not prove in their favour. This useful service an able and learned correspondent commenced last month in regard to Mr. Wordsworth's appeal to the apostolical Fathers, and he has concluded his argument in our present Number; though, if we thought our readers would consider their time and ours well spent in continuing the collation down to the divines of our own Church, we would undertake to shew that Mr. Wordsworth claims as on his side authors who did not hold the peculiar opinions advocated in his Sermon; and that he applies to ecclesiastical penance what was meant of evangelical repentance. Not that opinions akin to those under consideration did not early prevail, for superstition and priestcraft had begun to infect the Church before the close of the second century; nor do we deny that some divines also, whom circumstances connected with the Anglican communion, held sentiments not Anglican or Scriptural; but we reject the conclusion, as our Church does in her sixth Article, that we are bound to receive anything as a matter of faith that is not proveable by Scripture; and we are sure that Mr. Wordsworth's notions upon the absolute necessity of auricular confession to a priest, of penance prescribed by him, and of his plenary absolution, are not so proveable. We are not, however, the less thankful to the able correspondent who has rescued the apostolical Fathers from the embrace of the Tractarians. *St. Hermas*, whose testimony is much relied upon by Mr. Wordsworth, but whom our correspondent has shewn to be an inadmissible or worthless witness, we need only repeat what we said to Mr. Newman more than five years ago, when Dr. Pusey quoted it for the same purpose as Mr. Wordsworth. (Vol. for 1835, p. 147.)

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

GOD KNOWN ONLY AS WE RESEMBLE HIM.

*For the Christian Observer.*

**I**N my last paper, it was suggested that the generality of men are unacquainted with God, even in his natural attributes. Much less can we suppose them to be acquainted with God in his moral, spiritual, and essential nature.

“No man,” we are told on the highest authority, “hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” “He hath declared him,” by concentrating in bright constellation, but with tempered and shrouded effulgence, the varied and opposite attributes of the Divine character: by exhibiting in his own person, freed from all their jarring asperities, and softened into the harmony of love, yet each standing out with all the definiteness of an isolated and characteristic grace, attributes, which to the finite mind of fallen man must have otherwise appeared irreconcilable. Let us accompany the meek and lowly Jesus to the hall of judgment, and there contemplate the beamings of Deity from beneath the robe of mockery or crown of thorns: or to the guest chamber, where, girded with a towel, heaven’s “Lord and Master” washed his disciples’ feet: let us follow him to Bethany, and, while the tear of tender affection and unrestrained sympathy glistens in His eyes, uplifted in secret devotion and fervent thanksgiving to the Father, hear Him, with the quickening voice of Omnipotence, speak to the dead, “Lazarus, come forth!” let us follow him to Calvary, and, with his timid disciples, stand afar off, to view, with awe and wonder, the process of that mysterious conflict, waged for the sceptre of the universe, and for the soul of man: let us watch, as the full vials of God’s wrath against a rebellious world are successively poured out upon the innocent Lamb, while, fettered to the cross, His pure soul is tormented by the assaults of unclean spirits; and, in this hour of “the power of darkness,” the Father’s presence is withdrawn: let us hear, in solemn awe, when, in the agonies of spiritual desertion, sinking nature is compelled to cry out, “My God, my God, why hast thou forsaken me!” In all these different passages of the history of “God manifest in the flesh,” we see traced, as by the pen of Deity, with all the characterising distinctness and precision of truth,

yet all the mellowing harmony of love, those seemingly incompatible features of the Divine image, humility and majesty, tenderness and dignity, righteousness and peace, mercy and truth, justice and love.

But why was not this great atonement offered, this great sacrifice slain, upon the altar of heaven? Why was this wondrous spectacle of moral beauty exhibited upon this narrow theatre of earth. It was that all who have eyes to see, "with open face, beholding, as in a glass, the glory of the Lord, might be changed into the same image, from glory to glory, as by the Spirit of the Lord."

Were it asked, In what does the essential blessedness of heaven consist? the answer is short and simple, In contemplating Christ. Not that I can for a moment suppose that the happiness of any intelligent being can be lodged in the mere contemplation of an object without him; but I say this, because I think it is possible for us, spiritually and really, to contemplate Christ in so far only as we resemble Him: and to be like Christ is the hope and end of our calling, is to be essentially happy. "Now," says an Apostle, "are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

The several graces of Christianity are, as it were, the senses of the soul, which open upon it the corresponding beauties and glories of the spiritual world. Hence, wherever any grace is wanting, as an actual experience of the soul, there, every notion and every object of that grace is as completely shut out from it as the ideas or objects of any sense would be from the man who had never enjoyed that sense. As little can the proud, unsubdued mind, I do not merely say taste the sweets, but even understand the nature or the meaning of humility; as little can the impure mind see the beauty, or even understand the nature or the meaning of holiness, as the man born blind can enjoy the beauties of the natural landscape, the man born deaf the melody of its sounds; or as either of them can even understand, in any the remotest degree, the meaning of the terms in which you describe it, or the nature of the ideas and feelings which it suggests. To understand the real meaning of the terms heat or cold, hunger or thirst, you must, in some degree, no matter how small, have yourself experienced the feelings which they express. To understand the real meaning of the terms humility, purity, charity, you must also have yourself experienced the feelings which *they* express.

In natural things men never confound the action with the feeling. No man ever thinks that hunger or thirst consists in the act of abstaining from food or drink, and not in the feeling to which this abstinence gives birth. But in spiritual things, because they belong to a system which is wholly shut out from the view of the natural man, the action is frequently mistaken for the grace; because the mind which wants any grace, as a personal experience, can see in all the exercises of that grace the action only, not the grace itself, whose subtle spirit can no more be grasped, and subjected to the inspection of the carnal mind, than can the feeling of cold, or pain, or hunger, to that of the bodily eye.

In spiritual things too, as well as natural, the action and feeling are separable. Even the voluntary performance of the same series of moral action does not necessarily infer the possession of the same graces: for what may be humility or benevolence in one, the rank of the agent, the difference of circumstance, the influencing motive, may

convert in another into devilish pride, or mad extravagance, or rank hypocrisy; or, different from all these, and far more difficult to be comprehended by the natural man, into the sincere but ineffectual endeavour of the unconverted and self-justifying soul with dead works to serve the living God.

Since, then, the bodily sense can discern in the exercise of any grace but the action, the spiritual eye alone can catch the subtle and hidden spirit which that action envelopes, and to which it merely gives expression, the soul which wants this spiritual faculty, that is, which does not possess an experimental knowledge of any grace, a previous acquaintance with it, can neither see, nor know, that particular moral attribute of the Divine character. And hence, all who are not adorned with the graces of Christianity, in some degree of them; who are not bringing forth "the fruits of the Spirit;" who are not "made partakers of the Divine nature;" are necessarily excluded from the knowledge, and therefore belief, of God and Christ; who can be known in their attributes only. They want the spiritual faculty, the spiritual sense, by which alone God can be apprehended. And therefore the man without humility, purity, charity, in some degree of them, is spiritually dead; is living without God in the world; practically, substantially, literally, an atheist.

The turning point of conversion, from this atheism of the natural man to the experimental knowledge of God, is when the Spirit has taken of the things of Christ, and shewed them to the soul: when the soul has received as it were a *taste* of any spiritual grace, or of love which is the harmony of all, and which is imbibed from the fountain of "love, with which Christ loved us, and gave himself for us." Then a new sense has been brought into exercise, a new simple idea received, a new feeling lodged in the memory, which the soul may call out, when a corresponding object or feature in the character of God presents itself.

If then you would inquire, Do I "know thee the only true God, and Jesus Christ whom thou hast sent?" ask it of your own soul. Ask, first of all, Have I lain guilty, helpless, and undone, at the foot of the Redeemer's cross? But stop not here. Inquire, Am I so practically and experimentally acquainted with the humility of Christ, that from these profound deeps of self-abasement I can look up and see the majesty of God? Have the dawns of a "hope full of immortality" opened upon my soul some faint conception of God in his eternity? Have a deep mourning for sin, a hungering and thirsting after righteousness, a deadness to this present evil world, a living unto God, exhibited to me God in His holiness; in that holiness, without a participation, as well as imputation, of which no man can see the Lord? Has my own patience and forbearance enabled me to comprehend, however faintly, the long suffering of God? Have the overflowings of a charity which would embrace in its extended arms every child of man revealed to me that God who is love? Has purity of heart so dissipated the clouds and darkness which our sins have cast round about Him as that through this cleared atmosphere I can "see God?"

There are few chapters in St. John's gospel that do not record some conversation of our Blessed Lord, in which He speaks of "eternal life," not as the future and reversionary inheritance, but as the present possession of the believer; who, as He teaches, "is

passed from death unto life." He repeatedly asserts, "He that believeth in me *hath* everlasting life." Of the recipients of His Spirit He declares, "the water that I shall give him, shall be in him a well of water, springing up into everlasting life." Of him who keeps His saying He testifies, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." Of His people he affirms, "Whosoever liveth, and believeth in me, shall never die." And again, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." "And this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." It is present: it is eternal salvation.

It is true, that for the strengthening of our faith: for the eliciting, and confirming in us, the Christian graces: for imprinting the more deeply upon the soul a sense, not only of the attractive beauty of holiness, but of the repulsive bitterness of sin, these infant principles of eternal life may be nursed in the cradle of suffering, and rocked by the storms of adversity. Thus they may be made to pass through the purifying furnace of affliction, and the believer may be in heaviness through manifold temptations. The heathen, who have come into God's inheritance, defiled His holy temple, and made Jerusalem an heap of stones,—the worldly, sensual, and malignant passions, which have desecrated the sanctuary of the inner man, obliterated the Divine image, and expelled the Shechinah of indwelling Deity, will rise in arms against these children of God when they would rebuild in the soul the spiritual Jerusalem. The fiery darts too of the adversary, powerful and long protracted spiritual temptation, may suspend the visible exercise of the Christian graces; and even seem to the mourning and disconsolate soul to have wholly overwhelmed them. But let the soul rejoice in a present, or mourn after an absent God; let its voice, in the season of spiritual desertion, ever be, "Though he slay me, yet will I trust in him:" when it walks in darkness, and seeth no light, let it, in faith and obedience, stay itself upon God, and light will soon return. It will find that the Christian graces, though hidden by temptation, have been silently leavening the whole moral man; that in the winter of spiritual desertion, when the warm beams of God's countenance were withdrawn, they have been spreading abroad their roots throughout the soul, to shoot forth, with increased life and strength, when the sun of the Divine countenance again shines upon them. For it is impossible that a soul which has tasted of the heavenly manna can contentedly fill itself with the husks of swine, or feed upon the wind and be satisfied. The memory of a peace which the world cannot give, will break in upon its transient dreams of worldly happiness, and thus attend it, as a guardian spirit, even in its wanderings. In this far country, the prodigal will soon be forced to contrast his present miseries with the fondly remembered enjoyments of his Father's presence, and his Father's house, and to hang the harp of ugodly mirth upon the willows which are therein. Often, in this land of his unwilling captivity, and by these waters of Babylon, he will sit down and weep, and remember Zion.



## ON CONSCIENCE, NATURAL AND SPIRITUAL.

*For the Christian Observer.*

THERE is, perhaps, no single term in the compass of English phraseology, interpreted with greater latitude, or applied with less accuracy, than that of conscience.—*Conscience* is a plea not unfrequently adopted by men of all descriptions, from the most religious to the most abandoned. As a faculty, it is natural to all moral agents, and possesses a power which penetrates the inmost recesses of the heart: yet, like every other gift of God, it was awfully deteriorated on the fall of Adam, and consequently its perceptions are become dim and its verdicts faulty; and its influence is much too feeble to guide us to the cross of Christ as our refuge, and to heaven as our eternal home.

It may, therefore, be profitable to suggest a few reflections upon conscience; and especially to mark the difference between a *natural* and a *spiritual* conscience; as that difference is very great, and is not indistinctly set before us in the sacred writings.

By a *natural conscience* is to be understood that sense of right and wrong, which, in however different degrees, and, independently of the light of Revelation, is found to exist in all men. That such a principle belongs to the inhabitants even of Heathen countries, is declared by Holy Writ (Romans ii. 14, 15), and is exemplified by history. What but this moral power withheld the arm of the assassin, who was commissioned to plant his dagger in the breast of Caius Marius? The same power is admirably represented by the great Roman satirist:—

“Te videt in somnis, tua sacra et major imago  
Mortali turbat pavidum, cogitque fateri.”

How true a picture of a criminal, trembling in his very dreams, at the accusing voice of conscience, and compelled to seal his condemnation by his own testimony.

How mightily that voice acts upon the spirit of every one who has shed the blood of man, is abundantly substantiated by the records of our courts of law. Often has a murderer, tortured by remorse, sought out a magistrate, and made confession of his guilt, coupled with the memorable remark, “I would rather suffer death than any longer bear the accusations of my own conscience.” So as to the crime of *duelling*. Two remarkable instances of the kind once came within my own knowledge. The one was that of an Irishman, who advised his friend to make up a quarrel with a neighbour, to whom he had sent a challenge, saying, “Do not fight, for I myself once fought and shot my man, and I would gladly walk round the world to bring him to life again.” The other was that of a young military officer, who, after having killed his antagonist in a duel, went home to his lodgings, threw himself on his bed, and there lay for a time, in indescribable agony of grief. This account I had from a brother officer of the survivor. And rarely, I believe, does the murderous pistol take effect without arousing in him that holds it the most tremendous powers of conscience, and subjecting him to ‘pains and penalties’ far greater than any he could have encountered by refusing the challenge, and thus braving the ridicule and reproach of an ungodly world.

Offenders of a certain class may be said peculiarly to undergo the inflictions of a *natural* conscience. As "David's heart smote him," when, by his command, the people had been numbered, so the heart of the sensual, the profane, and the unjust, continually smites them on the commission of their several offences. Hence the downcast look, the depressed spirits, the occasional sigh, the dread of being left alone, and every other circumstance that betokens the throes and terrors of the soul. So truly is it said by our great English dramatist, that "Conscience makes cowards of us all;" and a more miserable being than the man who is followed by an upbraiding conscience, and who hears it amidst the sounds of mirth, music, and revelry, and in the gayest haunts of dissipation, it is not easy to imagine. Witness the following confession once made to myself by one of my own parishioners, "Oh, Sir, while I neglected the house of God, and profaned the Sabbath, my conscience was a hell to me." Nor can I ever forget the fact of two dying persons (both farmer's wives) saying to me in substance on the same day, "I have no hope of salvation, for I have *broken God's holy Sabbath.*" In each of the foregoing instances the force of self-accusation was an overwhelming torrent.

Were I to turn over other leaves of the history of dying men, I should probably appal the feeling and reflecting mind. But the task is as unnecessary as it is painful. For who can be ignorant of the clouds and thick darkness which occasionally overhang the bed of the departing sinner? Who has not heard of those (and among them might, alas! be found some of the ministers of Christ) who have so shuddered at the thought of meeting an offended God, as to terrify their friends and their attendants? Accordingly it was once said by two eminent physicians, that they had recently witnessed such extreme horrors of mind in certain dying persons of exalted rank, that they hoped they might never again be summoned to attend such sufferers.

Yet, however sharp and intolerable, in a vast number of cases, are the pangs of a *natural* conscience, they are generally confined to transgressors of the grosser cast. Some of these, indeed, are "past feeling," and consequently are proof against the collective terrors of a dying hour. Such instances of human depravity and Satanic power are too frequently met with on the gallows; yet, if we except these reckless criminals, we shall find that the habitual despisers of all moral obligation have nothing to do with peace. In life they labour under a load of self-reproaches on the one hand, and frightful anticipations on the other; and in death that "load" is increased, and those "anticipations" are darkened beyond all ordinary conception.

Nor would I entirely except the amiable, the sober, and the upright, who, being highly esteemed by their fellow-creatures, are satisfied with so poor a substitute for the approbation of God and acceptance in his dear Son. While "the last enemy" is at a distance, they very commonly enjoy that false security of soul, which is strikingly represented by the Prophet Amos, (ch. vi. 1). "Woe unto them that are at ease in Zion," and by another prophet, as settling "on their lees," (Jeremiah xlviii. 11). For the class of moralists that I refer to, in spite of their undue attachment to those things which are seen and temporal,—to wealth, to pleasure, to learning, to reputation, are

such absolute strangers to the interior of their own character, and so unused to self-examination, that they see no cause either to dread the Divine displeasure, or to say, with the Prophet Daniel, "to us belongeth confusion of face . . . because we have sinned against Thee." (Dan. ix. 8.) But, when their span of existence is well-nigh terminated; when "the shadows of death sit upon their eye-lids," and they hear a voice saying to them, "Prepare to meet thy God," their conscience, unenlightened as it is, is sometimes known to terrify them with its dark forebodings. The agonising doubt besets them, whether they have done *enough*, and whether they are *altogether* fit to die.

Numina nobis

Mors instans majora facit.

Thus *Dr. Johnson*, with all his admirable morality, was oppressed with "that fear of death," which is the "bondage of the spirit," (Heb. ii. 15.) ; till towards the close of his pilgrimage, the clouds of spiritual ignorance were scattered by the grace of his Redeemer, and to Him the English moralist fled as to his only "refuge," and dared to testify to his friends that every other would surely fail them in a dying hour.

How far *natural* conscience will lead us in the right way is the point next to be considered. Here I am truly anxious to speak with wisdom and fidelity. For not a few are seriously, if not fatally, deceived by listening to the favourable testimony of their own hearts, without stopping to ascertain its agreement with the word of God. Till this inquiry is set on foot, in a careful and devout spirit, our faith embraces not His doctrines, our life honours not His precepts. On the contrary, for want of real Scriptural illumination, we persuade, or try to persuade ourselves, that the Lord is too merciful to punish transgressors of the more amiable class, and that, whatever be the necessity of trusting in Jesus for salvation, still a just *God* will recompense their moral actions, as in some degree meritorious; that, at any rate, he will not be "extreme to mark what is done amiss," and that after all, our Saviour will "make up what is wanting" in their tale of duties. Such opaque, confused, contradictory views as the foregoing, are those of a natural conscience, as experience will witness; and every minister of Christ, who holds private intercourse with his flock, will, alas, readily affirm. The individuals in question, like Saul of Tarsus, are opposed, if not violently, yet resolutely, to the humbling doctrine of salvation by faith only; and like Saul, they do many things "contrary to the name of Jesus of Nazareth." Do they shun and abhor vice? are they undefiled by sensuality, undisgraced by fraud, undeformed by blasphemy and profaneness? Whatever be their freedom from these and like moral enormities, they are satisfied with their obedience to Christ as extending to the utmost limit that so gracious a Master will require, or their own infirmities allow. See Rom. x. 3.

Hint to men of this description the necessity of Christian motives, of universal conformity to the revealed will of God, and of the danger of those who presumptuously violate even one 'jot or tittle' of it; and they reply that such scrutiny is uncharitable, such exactions are rigorous, and that, "if they have their faults, they have also their good qualities to set against them;" and perhaps they add, that it is far better to attempt such virtue as is practicable, than to pretend to that

exalted piety, which is unattainable by man, and which is frequently assumed by the hypocrite as a convenient cloak for his iniquities. Thus, led by a natural conscience, they are practically unacquainted with the truth, that "*love is the fulfilling of the law,*" and that "*whosoever shall keep the whole law, and yet offend in one point, he is guilty of all!*" (James ii. 10), and that the yoke of Christ is easy, and His burden light. There is nothing in their religious views that forbids pride, anger, resentment, lies (if not outrageous), and such other infractions of the Divine law as are not reprobated by the world. Persons of the above class have been known in their dying hour to refuse forgiveness, even to one of their own children.

That I may further exhibit the defects of that religious light which is supplied by merely *natural* conscience, I would advert to those *ministers* of Christ who have been, and still are, wanting in attainments suited to their calling. Delicate as is this part of my undertaking, I dare not entirely decline it. For what under the whole heaven is so offensive to the majesty of God, or so opposed to the happiness of man, as unfaithfulness to the mighty obligations of the sacred office. This fact is awfully established by the history of the Jewish priests, as it occurs in the inspired writings. Not forgetting the exemplary vengeance by which Hophni and Phinehas were cut off, I would intreat the attention of the reader to the memorable words of Malachi (ch. ii. 1, 2) "And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory to my holy name, saith the Lord of Hosts, I will even send a curse upon you," &c.

Thus did God threaten the betrayers of the souls of men. Yet among such ministers are to be found many whose sedateness and benevolence, and a cold recognition of Gospel truth, and desire to perform] their duties *to a certain extent*, entitles them to unfeigned respect and to personal regard. In what, then, are they deficient? In that *spiritual* conscience, of which I am about to speak. For, while they are, perhaps, sound theologians, examples of integrity, decorum, and kind attention to the poor, while they readily visit the afflicted, and minister to their temporal necessities, they make this the limit of their exertions for those who are committed to their care. All beyond their own practice strikes them as excessive strictness, monastic gloom, or absolute enthusiasm. They, therefore, account it innocent to partake, moderately at least, of those pleasures which enslave the multitude, and to be present at scenes which, though varying in their degrees of refinement, and their shades of positive evil, an enlightened conscience must pronounce to be "*not of the Father but of the world.*" A clergyman, who, in spite of those solemn ordination vows, which bind him to a renunciation of the pomps and vanities of this world, still walks in its delusive paths, and cheerfully breathes its corrupt atmosphere, may be said to possess no light beyond that of "*natural* conscience." Isaiah viii. 16. The Bible is neither his supreme authority, his study, nor his delight; and if tomes of theological learning are to be found upon his shelves, and are seen occasionally in his hands, he is still unhappily a stranger to that union of soul with Jesus, which is the life, the ability, the success, and the consolation too, of all his devoted ministers.

Nor is the severer course, which *Tractarianism* calls on its devotees to pursue, at all inconsistent with that state of darkness and delusion,

to which I have adverted. For what effect can ceremonies and forms, and all the ordinances of religion, when severed from the grace of God, produce upon the heart of man? This question is, fully answered by the history of the Papal Church. In it is substantially observed the same round of duties, prayers, fastings, and the same superstitious use of the Lord's Supper, by which the Tractarians are distinguished. And where, after all, is their self-denial, their zeal for the Redeemer's glory, and their conformity to His holy image? Their code is of that accommodating kind, that (so long as forms and *fast days* are observed) admits of fellowship, yea, of friendship, with the world, throughout the remainder of the week; and even of secular amusements on the Lord's-day. I myself once heard some Tractarians advocate the latter practice. Of Christ they rarely speak. Their all-absorbing topic of the Church well nigh precludes the mention of His holy name, and of His "great salvation." The plain truth is, that Tractarianism (like its parent Romanism) has little to do with the principles or spirit of the Gospel, but is chiefly conversant with externals, and consequently robs religion of its light, its beauty, and its consolation. Of this direful system it cannot be said, "Christ dwelleth in the heart by faith."

But I pass on, secondly, to the consideration of that *conscience* which may be termed *spiritual*.

In many very important points this materially differs from the former, and indeed immeasurably excels it. As regards its origin, *spiritual* conscience is from above, and is the special production of the Holy Spirit in the human breast. For man is naturally ignorant of the things of God, and therefore accounts them "foolishness." This I have already instanced in the history of Saul of Tarsus. And is he not also an example of that new and Christian discernment, which is imparted by the Holy Ghost? Not only was the fierce persecutor transformed into a meek disciple of the Lord Jesus, but, moreover, he distinctly acknowledges, "by the grace of God I am what I am" (1 Cor. xv. 10); and even affirms, on another occasion, "all these (gifts) worketh that one and the self-same Spirit, dividing to every man severally as he will." He therefore, and he only, is conscientious in the sight of God, whose judgment is habitually guided, and whose will is supremely governed, by the Holy Spirit, in the use of His inspired word.

For to that "word" a *spiritual* conscience will turn as to the only standard of religious truth; and under a deep sense of that darkness which encompasses the mind, and of that depravity which pervades the heart; yes, and in the full assurance that He, who is "the Light of the world," will lead them "into all truth." Whatever questions, therefore, relative to our spiritual concerns, may arise within our own breast, or be suggested to us by a neighbour, if we are truly "taught of God," we shall primarily and diligently inquire, "what saith the Scripture?" And while disposed thankfully to avail ourselves of such light as may be thrown upon its pages by the Fathers, of whatever century, still we do not—we dare not—consult them as absolute authorities. It is not Polycarp, Irenæus, Ignatius, or Chrysostom; or Augustine, who governs our judgment in forming our religious theories, but "Moses and the prophets," the Evangelists, the Apostles, and, above all, Christ Himself. To *their* writings, as to a touchstone, the believer ultimately brings the opinions of the most

distinguished theologians, and even of the most devoted saints. Thus he stands upon a rock. For, while thousands are running wild, with their Bibles unsearched, and (I could almost add—unopened) after the heresiarchs of the Oxford school, the *spiritually* conscientious man can never rest satisfied in his religious views or conduct, till he has submitted both to the arbitration of the inspired penmen. His motto is, "Through thy precepts I get understanding" (Ps. cxix. 104); "therefore I hate every false way." His main inquiry is, "Lord, what wilt thou have me to do," (Acts ix. 6.) And his unceasing supplication is, "Lord, open thou mine eyes,"—"Lord, incline mine heart." (Psalm cxix. 18, 36.)

In reply to the plausible objection, that in the sacred volume are "some things hard to be understood," and that it is consequently unsuited to the capacity and habits of the ignorant, I would simply ask, "Are those the things that either accompany salvation, or mark out for us the path of duty?" And, however convenient the conceit to which I have just alluded, both to the Romanist and the Tractarian, as it regards their temporal power and sacerdotal dignity, still nothing can be plainer or more intelligible, upon all essential points, whether of doctrine or duty, than the language of "the oracles of God;" and that in spite of all the subtle and fruitless disputations that have prevailed as to the meaning of the word "*essential*."\* Can the commentator add to the plainness of those "oracles," when they inform us, that "all have sinned," that "they are all gone out of the way," that "all the world may become guilty before God?" (Rom. iii. *passim*.) Again (1 Tim. i. 15) that "Christ Jesus came into the world to save sinners," that he "died for our sins," that "he arose again the third day?" And if justification, together with the operation of the Holy Spirit on our heart, involve certain difficulties which are not immediately removed, yet these doctrines also, as set forth in Holy Scripture, have enough in them of substantial plainness to satisfy even the most uninformed, who seeks wisdom from his God (James i. 5), that by *Christ* only we can be saved from the wrath to come, and that by His Spirit we must be made new, in deed and word and thought, if ever we would dwell with Christ. If I pass on to those parts of Revelation which relate to practice, and which inculcate love to God and love to our neighbour also—prayer, watchfulness, exertion, conflict, patience, and the reception of the Christian sacraments—I may truly say, "He may run that reads it." Instances upon instances have I met with of poor men reading the Bible with so much of seriousness and prayer, that they derived from its pages, not only an increasing hope in Christ Jesus, but an accurate acquaintance with their duty, even in minuter points. This they did by also listening to their teachers, but still with a supreme deference to the only infallible Instructor.

The *spiritual* conscience, being itself enlightened by the Spirit, and conversant with the sacred writings, will, sooner or later, satisfy us in all cases "what the will of the Lord is." If not made known to us in every detail of duty, it will be sufficiently evident to those who study its divine principle, and who honestly desire to follow it

\* Chillingworth's Works, Chap. III., in which he handles this difficult matter with his own ability and clearness.

into all its practical results. For this end the Apostle Paul, having developed to the Church at Rome the great verities of the Gospel, proceeds to specify certain duties that are connected with them as their parent source. So, in his Epistles to the Ephesians and Colossians, he couples with the truths of Christianity some of its chief moral obligations. Here we may trace the operations of that conscience which is "light in the Lord." It uniformly impels us to act as in the sight of God, and in the service of the Lord that bought us; and powerfully reproves us, yea penetrates us with "godly sorrow," whenever we leave undone even the least Christian duty, or commit the slightest act inconsistent with faithfulness to Him, or manifest a temper, or an inclination, contrary to His holy will. Then is our burden so oppressive, that we go directly to the cross of Christ for its effectual removal.

May I detain my reader, while I record two striking instances of the power of a *spiritual* conscience? The one was that of a labourer, an inhabitant of my own parish, and a man whose moral respectability was generally admitted, and who, on being led by divine grace to feel his need of a Redeemer, and truly to "seek salvation at the feet of Jesus," soon went to the village-shop, and scrupulously discharged a debt, which he had for years owed to the shopkeeper. "The love of Christ constrained him" to pursue this new path of Christian honesty. No sooner did he cry to Jesus, "Lord, save me," than he also prayed to Him, "Shew me the way that I should walk in." The other instance was that of a poor but eminently pious woman, who, after having received the sacrament of the Lord's Supper, now some years ago, was apparently depressed in spirit. On my inquiring of her what was the cause of her uneasiness, she made this memorable answer, "I had wandering thoughts to-day at the Lord's table, for I could not help saying to myself, Oh how happy I should be to see my poor old father receive the holy sacrament." The exquisite susceptibility of her conscience can be conceived only by those who estimate religious conduct according to the Scripture standard, and who (as *Burke* says, with reference to the by-gone days of Gallic chivalry) "feel a stain like a wound."

A spiritual conscience is also distinguished by its *vigilance*. Having deeply felt the evil of whatever is inconsistent with the revealed will of God, it acts, on all occasions, according to the Apostolic precept (1 Pet. iv. 7), "Be ye . . . sober, and watch unto prayer." As without sobriety, whether of mind or body, there can be no spiritual safety, and as without watchfulness there can be no preparation of soul to meet and repel her enemies; so without prayer for the influences of the Holy Spirit, our sobriety and our vigilance were unavailing. Under this solemn and scriptural persuasion, the truly conscientious Christian will regard no action, no word, and even no secret thought as too insignificant for notice. On the contrary, he has learned, from the united testimony of Scripture and of his own experience, "how great a matter a little fire kindleth," that an unguarded look was one especial cause of the monitory fall of *David*, and that a certain curiosity to taste of the forbidden fruit caused the fatal apostacy of our first parents; and consequently that we must take heed to our ways, if we would not offend with our tongue; and, in the spirit of prayer, keep our hearts with all diligence, that no unholly desire, no uncharitable temper, no proud thought, may have "the mastery

of our souls," or dim our view of Jesus, of His atoning blood, of His enduring glory. St. Paul was an example of this vigilance; for he "exercised himself to have always a conscience void of offence toward God and toward man." (Acts xxiv, 16.)

Nor can I satisfy myself with a general allusion to the all-important exercise of *prayer*. At the risk of wearying the reader, I must go on to observe, that a spiritual conscience so continually sets before us all the dangers of our soul, and all our obligations to Him who has redeemed us with His own blood, that we "pray without ceasing" for that "grace" which is "sufficient" for us in every appointed trial. Who indeed can calculate the force of the supplications that we then pour into the ears of a heavenly Father? What labour can be too hard, what temptation too mighty, or what affliction too severe, for those who wait on Him in the persevering spirit of the patriarch who had power with God and prevailed? Such prayer is in truth the safeguard of the believing soul. How valuable is that safeguard, may appear from the spiritual declension of those who have unhappily neglected it, from all their accumulated sorrows, and also from the security, the progress, the peace, the consolation of those who are familiar with a throne of grace. Truly has it been said, "Prayer is mighty, for it overcomes Him who is Almighty."

Again, a *spiritual* conscience will take up the inquiry, while it adopts the answer of the Psalmist (Ps. xv.), "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." As these and similar qualifications, set forth in the following verses, constitute a "*meetness* to partake of the inheritance of the saints in light;" so will they be unceasingly cultivated by the man of God (Philippians iii. 14); and serve infallibly to distinguish him from the man of this world, whose conscience is merely *natural*. The latter, in his brightest visions of celestial happiness, entirely leaves out that "holiness" with which it is essentially connected, and "without which no man shall see the Lord." Not so the former character. While he meditates on the promised rest, on the prepared mansion, on the unfading crown, as secured by Jesus to His true and persevering servants, he is led to examine himself whether he is of that blessed number, yea, and to beseech his God to "sanctify him wholly in spirit and soul and body," till he is fitted to strike the harp, to pour forth the Hallelujahs, and to enjoy the blessedness of heaven—that blessedness which for ever testifies that "love of Christ" which purchased it with his own blood for lost and miserable sinners. (Psalm cxxxix. 23, 24.)

Nor will a *spiritual* conscience *suffer us to glory in such attainments* as are indispensable to the "heirs of God, and joint heirs with Christ." As to Him all praise is due, so to Him it will be surrendered by all who love His name. Here again the *spiritual* is superior to that *natural* conscience, which is always ready to feed upon human praise and admiration. "Not unto us, O Lord, not unto us, but to thy name give the praise, for thy loving mercy, and for thy truth's sake," is, and ever will be, the heartfelt language of the saint, while pondering on his own unworthiness and on the unspotted righteousness of Him in whom alone we are accepted. Thus the enlightened soul will not retain as its own one particle of the commendation bestowed on it by mortal man. "Worthy the Lamb" is in fact the



very breath of Heaven, and consequently the prevailing sentiment of the true believer.

Need I insist on the distinction that will be made by "The Judge of all the earth," between the *natural* and the *spiritual* conscience, as it regards every professed Christian. As the Lord "looketh to the heart," so will he develop at His bar its inmost secrets. There it will be vain to plead our good intentions, our comparative innocence, and the praise bestowed on us by man. If now we search not His word, and pray not for His Spirit, He will confound us with the overwhelming question, "How is it that ye sought me?" And should he proceed to ask, "Wherefore didst thou consult the world rather than the Scripture?" must not the man, who is led by a *natural* conscience only, be absolutely without excuse? On the other hand, how blessed will be "the faithful in Christ Jesus," whether His ministers or His people, who shall *then* be found to have searched the word with prayer, to have received its truths with meekness; and so to have listened to a conscience enlightened and governed by the teaching of the all-wise God. Then will be heard no more the laugh of the scorner, the taunts of the disputer of this world, the outcry of the "lovers of pleasure," against the inflexible followers of a crucified but ascended Saviour. Then it will be manifest to all men that they only are *conscientious* whose hopes and hearts rest upon Him, and they only are *wise* who ultimately "*win Christ.*"

ΠΙΣΤΙΣ.

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#### ON THE COINCIDENCE OF SUNDAYS AND SAINTS'-DAYS.

*To the Editor of the Christian Observer.*

Do I understand *you* as saying (p. 383 of your Number for June) that our Church has not prescribed which service is to be used when a Saint's-day occurs on a Sunday; and that there is no rubric to instruct us in this matter? Can it be possible that "the best ritualists allow that the clergy must exercise their discretion, until the point is authoritatively settled?"

May I be allowed to call *your* attention, and that of *Surriensis*, and of *A Senior Clergyman*, to what appears to me to be decisive upon the point in question, and to leave us no discretionary power? And if older servants in the sanctuary have erred in this matter, it may be very needful to many of our younger brethren to be informed what is the right course to adopt. In "the order how the rest of Holy Scripture is appointed to be read,"—occurs this direction, "And note, that *whenever proper Psalms or Lessons are appointed*, then the Psalms or *Lessons of ordinary course* appointed in the Psalter and Calendar (if they be different) *shall be omitted for that time.*"

Your constant Reader,      A BERKSHIRE RECTOR.

\*.\* We had hoped we had done with this discussion; but as our Reverend Berkshire friend considers the matter so clear, and might think, if we omitted his note, that we are unwilling to acknowledge a mistake, we insert his communication; but it does not touch the question. How could our worthy corrector suppose, that we, or our correspondents, or the ritualists, had overlooked the direction which he quotes and considers decisive? whereas every clergyman acts upon it, on the Sundays and other Holy-days throughout the year.

For example, the Sunday before our present remarks arrive in Berkshire will be the 26th of June; and the paragraph previous to that quoted by our correspondent directs that "to know what lessons shall be read every day, look for the day of the month in the calendar, and there ye shall find the chapters that shall be read." But it is added, that for the feasts (of which the Lord's-day is the highest) "proper lessons" are appointed. Instead therefore of reading the ordinary calendar lessons for the 26th of June, our correspondent will turn to the table of "Proper Lessons to be read on the Sundays and other Holy-days," and use those lessons as the rubric he quotes directs. Usually only the first lesson is "proper," and the second ordinary; sometimes both are "proper," and also the Psalms.

But suppose that the Sunday had been on the 29th instead of the 26th, it would then have fallen upon St. Peter's day; for which there are also "proper lessons." Now the direction which our Berkshire friend quotes only says that "ordinary" lessons are to give way to "proper" lessons; but we are utterly at a loss to know what he means by declaring that this settles the cases which we were considering, "so as to leave no discretionary power;"—the cases in which there are *two sets* of "proper" lessons. Which does he call the "proper" lessons, in the above instance? those for the Sunday; or those for St. Peter's Day? The table of "Proper Lessons" includes both; and therefore we repeat, that till the question is decided by authority each clergyman must use his own judgment. Ours, as we have already stated, is, that the compilers of the Prayer Book intended the Saint's-Day service to be used; for the plain reason that this forms a whole, whereas in various instances, as in that of St. Peter's-day, if a clergyman reads the Sunday service, he must of necessity take portions of the "proper" Saint's-day service to complete it. He must take as the second lessons for June 29 those specially selected for St. Peter's-day. But then comes the difficulty of the Apocryphal first lessons; and we do not deny that the conclusion is, that if the Church did not intend two distinct services to be jumbled, the Apocryphal lessons are among the portions for the day; but as Apocryphal lessons are never appointed for Sundays, as such, we cannot think it irregular to regard their occurrence in this incidental manner as not specially intended, and as legitimately avoidable by using the Sunday first lessons; there being no rubric to settle which service is to be used. We believe that the practical difficulty which bishops have felt, when applied to in this matter, has been the apocryphal lessons. If they directed the Sunday service there might be no second lessons; if the Saint's-day service, the first lesson might be apocryphal; and they could not well prescribe by authority a selection from *both* services.



NOTES ON 2 THESS. ii. 1—12.

*For the Christian Observer.*

VERS. 1, 2: "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind," &c. The meaning is not, We beseech you to be not soon shaken in mind: but, We beseech you to receive instruction from us, in regard to the coming of our Lord Jesus Christ, *in order that* you may be not soon shaken in mind.

Ver. 2: "Neither by spirit (*i. e.* by inspired discourses, such as

were delivered in the Christian assemblies), nor by word (*i. e.* by instructions, whether from St. Paul or any other teacher), nor by letter *as from us.*" This does not mean a *forged* letter. The reference is to St. Paul's First Epistle to the Thessalonians, as *interpreted in a different sense from what it was meant to bear.* This is implied by the qualifying particle *as.* In ver. 15, where St. Paul speaks of his former epistle without reference to the Thessalonian misinterpretation of it, he omits the *as*: "Hold the traditions which ye have been taught, whether by word or our epistle."

Ver. 2: "As that the day of Christ is at hand." The Greek is *ἐνεσθηκεν*, which means, "*close at hand.*" Bengel properly remarks, "*Ενεστως* means what is *present*: hence St. Paul denies, not the nearness, but *such* a nearness of the day of Christ."

Ver. 3: "For that day shall not come, except there come a falling away first, and the man of sin be revealed, the son of perdition." St. Paul refers to the apostasy and the man of sin, as to things which his readers were acquainted with. The apostasy is supposed to precede and prepare for the revelation of the man of sin. Compare vers. 7, 8.

Ver. 4: "Who opposeth (*i. e.* who is the opposer) and exalteth himself above all that is called God." In this verse we are to understand the *opposer* as a synonyme of the *Antichrist.* St. Paul uses, with reference to the appearance of this Antichrist, the same terms which are commonly applied to the appearance of Christ himself: he speaks of the Antichrist's *being revealed*, of his *coming*, and of the *mystery* of his iniquity. In this there is a grave irony.

Ver. 6: "And now ye know what withholdeth:"; *i. e.* Looking at the present state of the world, you perceive what it is which withholdeth. The sense would have been nearly the same, if the word "now" had been differently placed: "Ye know what *now* withholdeth."

Ver. 6: "That he might be revealed in his time:"; *i. e.* no sooner than at the time appointed for the revelation.

Vers. 8, 9: "And then shall that wicked one be revealed—whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming—whose coming is after the working of Satan," &c. The parenthesis interrupts the description of the revelation of the Antichrist. That the Antichrist should be here represented as the instrument of Satan, is agreeable to Ephes. ii. 2, where Satan is called "the spirit that worketh in the children of disobedience." The "power and signs and lying wonders" which St. Paul attributes to the Antichrist, are a counterpart to the miracles of Christ.

The above notes are taken from an essay of Dr. Kern's, in the volume for 1839. of the *Tübinger Zeitschrift für Theologie.*

M. J. M.

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#### ARE THE FRUITS OF FAITH AN ELEMENT IN JUSTIFICATION?

*To the Editor of the Christian Observer.*

I AVAIL myself of your offer to insert the passage from Bishop Hall, so unfortunately "blurred"—(I apprehend, after it came into your hands)—and so wholly irrecoverable—though you had to go, for

your own quotations, to the very page in which it stood. You might have detached it from the "specious sophistry" of the letter which you find it inconvenient to combat, and dangerous to print; but the course you have adopted offered one more, though alas! an unavailing, chance, of keeping it out of view. This "scrap from Bishop Hall" is as follows: "God doeth not justify the wicked man as such, but of wicked makes him good, not by mere acceptation, but by a real change; while he justifies him whom he sanctifies. These two acts of mercy are inseparable; but this justice being wrought in us by the Holy Spirit according to the model of our weak receipt, and not according to the full power of the infinite Agent, is not so perfect as that it can bear us out before the tribunal of God."—*Old Religion*, c. v.

As you adopt and appeal to the theology of Bishop Beveridge, it may be possibly agreeable to you and your readers, to have the "scrap," which you extracted from that writer, illustrated by one or two others.

Vol. vi. Sermon. x.: "Though he can be accounted righteous before God only by the righteousness which he hath in Christ, yet he can never be so accounted in Him, unless he be made sincerely righteous in himself."

Sermon. ii., A Good Friday Sermon: "That we may be saved by Christ we must believe and trust in him both for grace to repent, that so our sins may be pardoned, and also for the pardon of our sins when we have so repented, Acts v. 31; Luke xxiv. 47. Still, repentance first and then remission. The first thing, therefore, which we ought to believe and trust in Christ our Saviour for, is, that he will save us from our sins; that He (or, which is all one, God for His sake) will give us grace to repent and forsake our former sins, and to walk in newness of life." As, however, this is doctrine which you have taught yourself to fancy in opposition to the Articles and Homilies, it will be satisfactory to you to learn, on the authority of Dr. Jackson, B. 4, c. 6, § 6, that "It implies a contradiction to the unanimous creed of all Reformed Churches, to admit faith precedent, and works only subsequent, to the justification of which St. Paul here (Rom. iii. and iv.) speaks." Allow me to request your attention to the entire discussion of which this sentence is a "scrap." I continue to believe, in my simplicity, that I may theologise with Beveridge, Hall, and Jackson, and be all the while (contradictory as this may be considered in this nineteenth century),

NO PUSEYITE.

P. S. It may be as well to add "a scrap" from the end of the chapter (*Old Religion*, c. v. sec. 1), "We say that a man doeth then receive the gift of justification by faith . . . . when he feels in himself new desires, so as detesting evil, and resisting the infirmity of his flesh, he is kindled inwardly to an endeavour of good, although this desire of his be not yet perfect. Thus they in the voice of all antiquity." There is such a thing as *controversial* honesty as well as *civil*.

\* \* We are too happy in having recovered this extract, which is very valuable to our purpose, to chafe ourselves about the unjust accusation of having dishonestly suppressed it. Our correspondent must regret, upon reconsidera-

tion that he has done us this injury. He sent us a letter denying "that Mr. Newman claims for sanctification any different connexion with justification than the one which these authorities [Mr. Faber, our Theologians, and the word of God] unite in affirming to be orthodox." We were not bound to insert, or even to notice, his letter; and we had sufficient reason for declining it, in that it asserted what is not borne out by facts; for Mr. Faber and Mr. Newman most assuredly *do* differ upon the point at issue; and no alchymy can amalgamate the contradictory doctrines of justification by faith and justification by works into a *tertium quid*; no "sophistry," to use Bishop O'Brien's word, can reconcile with Scripture the notion that faith justifies because good works are its fruits. We might also have very reasonably objected to inserting a paper with a signature calculated to mislead the unskilful; for the doctrine advocated by "No Puseyite" is, so far as we can judge, the doctrine held on this subject by Dr. Pusey; and the writer has not attempted to answer our query of last month, "In what does he materially differ from Dr. Pusey?" Yet we did insert his letter; and we were glad to do so, with a view to warn the unwary against the seductive "sophistry" by which the doctrine of justification by faith is so often resolved into justification by works; and also to shew the ignorance or unfairness with which the opposers of the simple scriptural doctrine on this subject, quote the inspired oracles, and also the writings of sound divines, to favour their notion; adducing passages which speak of the necessity of shewing our faith by our works, and which declare the inevitable absence of justification where there are not the necessary results of justification, as if such passages involved the conclusion that we are justified by inherent righteousness; and that by justifying faith is meant, as Bishop Bull and the Tractarians contend, "the whole body and collection of the divine virtues and graces, or a life according to the Gospel." Bishop O'Brien justly complains of those who because "obedience is found in the Bible to be the unfailling characteristic of believers, which should in fairness shew that God has himself guarded against the consequences apprehended" from the doctrine of justification by faith, misuse the doctrine that true faith does necessarily bring forth good works "to suggest the human safeguard of enlarging the meaning of faith," so as to make it available for justification in virtue of its being fruit-producing. But whichever doctrine be right it is highly deceptive to imagine that they are both the same, or come in the end to the same; for they are altogether discrepant and divergent.

But our correspondent has sent us a passage which he considers helps to prove that Newman and Faber, Pusey and Bishop Hall, may be reconciled by his hypothesis. We again thank him for the quotation. When he sent it affixed to his letter inserted in our Number for May, it was obliged, as we stated at the time, to be omitted, "the accidental effacing of a few words having rendered the sense imperfect;" and we could not at the moment find the passage in the works of Bishop Hall, though we took the trouble to look for it; for our correspondent's reference is "Old Religion, C. V.," whereas, upon turning to our edition of the Bishop's writings, which is that of the Rev. Josiah Pratt in ten volumes, there is nothing of the sort in Chapter V., or in several chapters before or after it; and we concluded there was some mistake, though we still "believed that it was a quotation from Bishop Hall." We now find that it occurs in Chap. I. of Mr. Pratt's edition, the divisions being different. All this is a matter of no consequence, except to shew that our correspondent has unjustly accused us of

disingenuously suppressing an extract which we could not verify at the moment, owing to a discrepancy of editions; but which we promised to insert, if he would take the trouble to send it to us. We might have passed over his whole paper; or we might have very innocently, for abridgment, have struck out this extract, as it was not essential to the question between Mr. Newman and Mr. Faber; but we were so confident as to the soundness of Bishop Hall's views on justification, that we really wished to collate with the context a passage which our correspondent urged bore a different sense to that which we were sure was Hall's opinion, and were sorry we could not turn to it at the moment; and so far from surreptitiously omitting it, we went out of our way to mention the omission, hoping our correspondent would furnish us with a copy; which as he did not do, we gave him the hint a second time last month (p. 382), saying that we would add the passage if he thought it worth while to supply it; and we have kept our promise; and yet he accuses us of wanting "controversial honesty."

But our readers shall now have the pleasure of perusing the passage *with its context*; and they will see that, so far from our having any temptation to suppress it, an extract more to our purpose could not easily be found; for it shows what we have ever contended for as the doctrine of Scripture and of the Anglican Church, that while, on the one hand, justification is through faith un-mixed with works, and not as antedating them, yet that, so far from this doctrine leading to licentiousness, true faith is necessarily productive of good works; or, to use Bishop Hall's striking words, the "two acts of mercy are inseparable," "while God justifies he sanctifies." The following is the passage (Pratt's Ed., Vol. IX., p. 238.)

#### "CHAPTER I.

##### *"On Justification by Inherent Righteousness.*

"To begin with Justification: The Tridentine Fathers, in their seven months' debating of this point, have so cunningly set their words, that the error, which they would establish, might seem to be either hid or shifted: yet at the last, they *so far declare themselves*, as to determine, that 'the only formal cause of our justification is God's justice; not by which he himself is just, but by which he makes us just: wherewith being endowed by him, we are renewed in the spirit of our minds; and are not only reputed, but are made, truly just, receiving every man his own measure of justice, which the Holy Ghost divides to him, according to each man's predisposition of himself and co-operation.' And, withal, they denounce a flat Anathema to all those, 'who shall dare to say, that we are formally justified by Christ's righteousness; or by the sole imputation of that righteousness, or by the sole remission of our sins; and not by our own inherent grace, diffused in our hearts by the Holy Ghost.' Which terms they have so craftily laid together, as if they would cast an aspersion upon their adversaries, of separating the necessity of sanctification from the pretended justification by faith; wherein all our words and writings will abundantly clear us before God and men.

"That there is an inherent justice in us, is no less certain, than that it is wrought in us by the Holy Ghost. For God doth not justify the wicked man, as such; but, of wicked, makes him good: not by mere acceptation, but by a real change; while he justifies him whom he sanctifies.

"These two acts of mercy are inseparable: but this justice, being wrought in us by the Holy Spirit, according to the model of our weak receipt, and not according to the full power of the infinite agent, is not so perfect, as that it can bear us out before the tribunal of God. It must be only under the garment of our Elder Brother, that we dare come in for a blessing: his righteousness made ours by faith, is that whereby we are justified in the sight of God: this doctrine is that which is blasted with a Tridentine curse."

Here we see how "The Tridentine Fathers" did "cunningly set their words, that the error which they would establish might seem to be either hid or shifted;" or, as Hooker says, did cunningly "tread a maze." They said that the formal cause of man's justification is his being made just; that is, not

REPUTED just (according to the Anglican XIth Article) through the righteousness of Christ, but as receiving his own measure of righteousness, which the Holy Ghost divides to him, and therefore, as the Tractarians teach, is justified because he is sanctified. Bishop Hall utterly disclaims this notion. Our sanctification, though wrought in us by the Holy Ghost, he says is but in part; it cannot bear us out before the tribunal of God, and so far from justifying us, "it must come under the garment of our Elder Brother;" "his righteousness made ours by faith, is that whereby we are justified in the sight of God." The Bishop's doctrine diametrically opposes that of Mr. Newman and his fellow Tractarians; yet because the good Bishop indignantly remonstrates against the Tridentine "aspersion," that "their adversaries separate the necessity of sanctification from the pretended justification by faith," and asserts, like a Scriptural divine and true Anglican, that the Holy Ghost works in us an inherent justice, for that when God justifies a wicked man, he does not leave him in his wickedness, but while he *accepts* he also *changes*;—because he thus upholds what Scripture teaches respecting sanctification as well as justification, we are, forsooth, to believe that there is no real difference between him and what are called "Puseyites," who "cunningly set their words" to "shift or hide" the Tridentine error involved in their system; and our "No Puseyite" correspondent is pleased to intimate that we were afraid to let Bishop Hall speak his opinions! We only wish we had many pages to spare for larger extracts, with a hope that our readers would take the pains to peruse them; for our copy of Hall's "Old Religion," and of some of his other treatises, is scored in the margin with many striking and decisive passages on the subject; a few detached lines of which we quoted in our May Number from our marginal notifications (not then looking at the context); and we are now happy in showing their connexion with those which our correspondent has favoured us with, and, as he thinks, to our confusion. Hall goes on in the chapter from which we have been quoting (Chap. I. of Pratt's Edition) to shew that the Council of Trent made righteousness infused in us by the Holy Ghost, and not "Christ's imputed righteousness apprehended by faith," to be that "whereby we stand acquitted before the righteous Judge;" and he cites many of the ancient Fathers to shew that this Popish doctrine was as novel as it is unscriptural. As one specimen among many of the opinions of godly men of old, he quotes the devout Bernard as saying: "If the mercies of the Lord be from everlasting to everlasting, I will also sing of the mercies of the Lord everlastingly. What! shall I sing of my own righteousness? No, Lord, I will remember THY righteousness alone; for that is mine too; (seeing) thou art made unto me, of God, righteousness. Should I fear that it will not serve us both? It is no short cloak that it will not cover twain. Thy righteousness is a righteousness for ever; and what is longer than eternity? Behold thy large and everlasting mercy will largely cover both thee and me at once; in me it covereth a multitude of sins; in Thee, Lord, what can it cover but the treasures of pity, the riches of bounty?"

To these elevated effusions of Bernard, Bishop Hall heartily responds. He also proceeds, in the next section, to shew that "justification by inherent righteousness is against Scripture." He says: "Scripture, which every where teacheth, as on the one side the imperfection of our inherent righteousness; so, on the other, our perfect justification by the imputed righteousness of our Saviour, brought home to us by faith." Again, lest faith itself should be made a ground of justification, either as a virtue, or as involving virtues, or as being a complex term for the whole of religion in doctrine and practice, he adds: "Lo, it is not the act, not the habit, of faith, that justifieth; it is

He that justifies the wicked whom our faith makes ours, and our sin his; (for 'He was made sin for us, that we might be made the righteousness of God in him,' 2 Cor. v. 21.) But why should we quote "scraps," when the whole of the Bishop's discussion is to the same effect; and when throughout his works he maintains the same doctrine?

And what does our "No Puseyite" oppose to such passages? He selects one—which shews the *results* of justification; and because Hall says that if a man is not sanctified he is not justified, he is made to mean that sanctification is the basis of justification.

Our correspondent is displeas'd that we would not continue a war of extracts, and takes for granted that we were afraid to meet him. He altogether mistakes the case; for what we declin'd was a war of mystification. Because we maintain, with the formularies of our Church and her sound divines, the clear, unmingled, undiluted doctrine of Scripture upon the infinitely important point of man's justification before God, through faith in Christ, and not as grounded upon man's works past, present, or prospective, even though the gracious dispositions which have their outlet in works are themselves the gift of God, so that human merit is in every way excluded;—because we maintain this, our correspondent thinks he has only to bring forward some passage from Hall or Beveridge, shewing, what is equally true, that he whom God accounts righteous he also makes righteous, whom he justifies he sanctifies, in order to prove an irreconcilable contrariety between our views and those of the author quoted; whereas Hall or Beveridge, in writing of the *grounds* of justification, not of its *fruits*, writes as we did; and, on the other hand, from our own pages, or from theirs, might be extracted passages in abundance, such as those upon the necessary results of justification, and the evidences of a justified state which "No Puseyite" quotes as inconsistent with our view of the "Articulus stantis vel cadentis ecclesie." This misapprehension is not indeed new; for the Apostles Paul and James have been equally subjected to it. If the latter urges (as St. Paul does also, and Bishop Hall followed them), that whom God justifies he also sanctifies; that he "makes him good, not by mere acceptation but by a real change;" and that "these two acts of mercy are inseparable," then it is said that St. James teaches that we are justified by being made just; we are pardoned by being sanctified; our justification is not God's act in pardoning us, but his act in renewing us. On the other hand, if St. Paul teaches that we are justified freely through faith, and not upon the footing of our graces, whether self-derived or divinely infused, then he opens the flood-gates to licentiousness. "We be slanderously reported, and some affirm that we say, Let us do evil that good may come." It was a slanderous report. "Shall we continue in sin that grace may abound? God forbid! How shall we that are dead to sin, live any longer therein?"

Our readers have only to glance at "No Puseyite's" letter, to apply these remarks. We had quoted in our May Number, p. 291, from Bishop Beveridge a passage in which he most clearly describes and ably defends the Scriptural doctrine of justification by faith; and disallows all intervention of the fruits of faith in the matter of justification.\* Nothing can be more ue-

\* As Magazine readers do not always take the trouble to refer back to past Numbers, and in the whirling system of book-clubs have not always access to them, we will requote the passage from Bishop Beveridge, for it deserves it.

"The Apostle reckons up Faith, Hope, and Charity, as three distinct

graces, 1 Cor. xiii. 3. But elsewhere the same Apostle tells us that Love, or Charity, is the fulfilling of the whole law. And therefore nothing can be more plain than that Faith was really a distinct thing from Obedience in the Apostle's account. Indeed, they differ as much as the cause and effect do;



quivocal than his statement. But then our correspondent selects a few lines in which Beveridge shews that a man is not justified who is not also renewed in the spirit of his mind; and that we must pray for pardon and grace, "for both these things," as Bishop Hall says (our correspondent has omitted the words in transcribing), "are wholly at his (God's) disposal;" and that without repentance there cannot be remission. And having made this citation from Beveridge, our correspondent turns upon us with the extraordinary remark, "This is doctrine which you have taught yourself to fancy is in opposition to the Homilies and Articles!" Said we not truly, that from some strange misapprehension of the whole question, our correspondent's application of his quotations only tends to mystify it? Why the doctrine which he allows himself to say we fancy to be in opposition to the Homilies and Articles, is a doctrine which we hold and rejoice in, and which we have proved times without number to be the doctrine of our Articles and Homilies, as it is of Holy Writ. He most assuredly cannot find one line, one syllable, in our more than forty volumes, that contravenes it. When men who revolt at the doctrine of justification as taught in Scripture, and held by our Church, have attacked it on the ground that it leads to licentiousness, how often have we defended it by the very arguments which our correspondent quotes

for faith is the instrumental cause whereby we are enabled to perform obedience, for it is by it that our hearts are purified,\* Acts xv. 9. Yea, and they have different objects too; for obedience respects only the commands, but faith looks only to the promises of God made to us in Jesus Christ. Hence, although faith be always accompanied with obedience and good works, so as that it can never be without them, yet in the matter of our justification, it is always opposed against them by St. Paul, Rom. iii. 28; Gal. ii. 16. And, indeed, to look to be justified by such a Faith which is the same with obedience, or which is all one, to be justified by our obedience to the Law of God, is to take off all our hopes and expectations from Christ, and to place them upon ourselves, and our own performances. So that we may thank ourselves, and not Christ—or at least we may thank ourselves, as well as Christ—if our sins be ever pardoned, or our persons justified before God. And therefore this notion of faith overthrows the very basis and foundation of the Christian religion, making our salvation depend altogether upon our obedience, without any respect at all to Christ.—*Bishop Beveridge, Sermon 134*; "Salvation wholly owing to faith in Christ."

We will also requote the extracts from Bishop Hall, who declares, in his "No peace with Rome:" "But some may think this a mere strife of words [as our correspondent does] and not hard to be reconciled: for that which to the Papist is inherent justice (righteousness) is no other to the Protestant

than sanctification: both sides hold this equally necessary: both call for it equally:—True; but do both require it in the same manner? do both to the same end? I think not. Yea, what can be more contrary than these opinions to each other? The Papists make this inherent righteousness the cause of our justification; the Protestants the effect thereof. . . . But what matters it, say they, so both ascribe this whole work to God? as though it comes not all to one to pay a sum for me, and to give it me to pay for myself. *I know not how these things seem so little dissonant to these men's ears, which the Spirit of God hath made utterly incompatible.*" He adds further on: "But, say our modern Papists, Christ hath merited this merit of ours; neither can any other works challenge this to themselves but those which are done in God, as Andradius speaks; but those which are done in Christ, as our latter Papists elegantly and emphatically speak. But what is this, but to cozen the world, and to cast a mist before the eyes of the unskilful? Our sins are dyed in the blood of Christ, not our merits; or if they also, hath Christ then deserved that our works should be perfect? How comes it about that the works of the best men are so lame and defective? Hath he deserved, that though they be imperfect, yet they might merit? What injury is this to God! What contradiction of terms! Behold now so many Saviours as good men! What I do is mine: what I merit is mine; whosoever gives me either to do or to merit."

from Bishop Beveridge; aye, and by similar passages from our Articles and Homilies; all proving that the blessed provision which alone can meet the necessities of a guilty sinner, is that also which alone secures holiness and acceptable obedience; that whom God pardons he sanctifies; that Christ died "to purify to himself a people zealous of good works;" that good works "do spring out necessarily of a true and lively faith," as saith the twelfth Article; nay, that one of the strongest proofs of the unscriptural character of the Tractarian doctrine of sacramental justification, is, that it accounts persons justified who exhibit none of the fruits of justification; a charge to which our correspondent's own opinions are obviously obnoxious. Again, in innumerable essays, reviews, and sermons, how unremittingly have we urged upon the hypocrite, the careless, the self-deceiver, the antinomian, that "faith without works is dead," and that he whom God accounts righteous, by that righteousness which, to use Hooker's words, is "perfect but not inherent," he also makes righteous by that righteousness which Hooker adds is "inherent but not perfect." Have we neglected to speak of the work which the Holy Ghost does in us, as well as of that which Christ has done for us? And yet "No Puseyite" so mystifies the subject which he proposes to elucidate, that he actually quotes as against us exhortations of this very character; and asserts (and we must say in the most aggravated despite of truth, for we defy him to discover a syllable in our writings on which to ground the charge—we write warmly, for the accusation is monstrous) that this is doctrine which we have taught ourselves to fancy is in opposition to the Articles and Homilies. And he is pleased to intimate that we were therefore afraid to insert his citations and arguments; whereas we were only afraid of perplexing the real points at issue by his wholly irrelevant application of quotations.

As between Mr. Newman and Mr. Faber, whichever may be right, it is not true that they mean the same thing; and any representation to that effect is mischievous, as it tends to confound truth and error. So also as regards ourselves, while we believe with St. Paul, and also with our own Anglican formularies, and with such writers as Beveridge, Hall, and Hooker, that justification is freely by grace through good faith, and that it is not grounded on imparted sanctification, but upon the vicarious sacrifice and obedience unto death of our Saviour Christ, it is quite incompatible with "controversial honesty" to represent us as believing or fancying that the doctrine which God has connected with it, that the tree must be known by its fruits, is in opposition to our Articles and Homilies. The passage which "No Puseyite" quotes in his Postscript from Bishop Hall, to put us to shame, is one which we highly value; it is truly Scriptural and Anglican; but our correspondent has grievously garbled it. We will re-quote it, printing in Italics the words which he has left out. In his mutilated text, Bishop Hall says that "A man doth then receive the gift of justification by faith. . . . when he feels in himself new desires, &c.;" but the good Bishop has some important intervening clauses, which ought not to have been omitted, about being "terrified and humbled by repentance; raised by faith; and believing that his sins are forgiven for the merits of Christ. The "feeling in himself new desires" is only one appended, though necessary, particular, which the Bishop adds with an "and," whereas "No Puseyite" makes him dart to it at once, as if it were the sole criterion, and all the rest went for nothing. If we had not turned to the passage we could not have been aware that such necessary words had been dropped.

"We say that a man doth then receive the gift of justification by faith, when, being terrified and humbled by repentance, he is again raised by faith; believing that his sins are forgiven him, for the merits of Christ, who hath promised remission of sins to those that believe in him; and when he feels in himself new desires; so as detesting evil, and resisting the infirmity of his flesh, he is inwardly enkindled to an endeavour of good, although this desire of his be not yet perfect."

We thank him also for this passage as well as the others. It speaks our thoughts in better words than our own; and yet he quotes, or rather garbles, it, to shew that we oppugn such sound doctrine.

We cannot understand the isolated "scrap" detached by our correspondent from Dr. Jackson; but if it means that "the Reformed Churches" do not make good works to spring out of justifying faith, or that they reverse the Scriptural order of faith and works, it is sufficient to reply that Dr. Jackson has grossly misrepresented the Reformed Churches (See our own Articles xi. xii. and xiii.) But whatever may be the meaning, we beg leave to inform our correspondent that we are not bound "by the authority of Dr. Jackson." This learned divine is a great favourite with the Tractarians, as he was with their precursors, Bishop Neile and Archbishop Laud, whose notions he adopted, and whose patronage he enjoyed; but even he has been adduced by the Tractarians to prove far more than his writings bear out; as Mr. Goode has ably shewn in his "Rule of Faith," Vol. II. 685—707.

Our correspondent considers (See our Number for May, p. 289) that much of the controversy respecting the doctrine of justification is but a strife of words; for that Mr. Faber says, "None deny, as far as I am aware, that a justified state is a state of *spiritual vitality*," and that Mr. Newman does not intend more than this. We must again say that this statement implies either misconception or mystification. Mr. Newman *does* intend more, far more, than this; he does not make "spiritual vitality" to be the consequence, but the foundation, of justification; that we are justified through our vitality; and this is the very essence of the whole question. Yet our correspondent contends that both opinions come to the same issue. Hooker, in his Sermon on Justification, well remarked that "in the controversy between us and the Church of Rome about the matter of justifying righteousness," "they teach, as we do, that unto justice no man ever attained but by the merits of Jesus Christ: they teach, as we do, that although Christ as God be the *efficient*, as man the *meritorious*, cause of our justice, yet in us also there is something required. . . . Christ hath merited to make us just; but as a medicine which is made for health doth not heal by being made, but by being applied, so by the merits of Christ there can be no justification, without the application of his merits. Thus far we join hands with the Church of Rome." And what more, it may be said, would Hooker have? The assertors of justification by faith allow there must be spiritual vitality; and Rome and the Tractarians admit what Hooker above describes; wherein then do they disagree? "We disagree," says Hooker,—and this is the disagreement which our correspondent considers really none at all between Newman and Faber—"We disagree about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means which God requireth in us for the effectual applying thereof to our soul's comfort. When they are required to shew what the righteousness is whereby a Christian man is *justified*, they answer that it is a *divine spiritual quality*, which quality, received into the soul, doth first make it to be one of them who are born of God; and, secondly, endue it with a power to bring forth such works as they do that are born of Him; . . . . that it

maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed grace; that it purgeth, purifieth, and washeth out all the stains and pollutions of sin, that by it, *through the merit of Christ*, we are delivered, as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion." So then, because Papists and Tractarians admit the merit of Christ and the Holy Spirit's effusion of grace, their miserable, disjointed, unscriptural system, is to be represented as differing only in words from the Scriptural and Anglican doctrine. "No Puseyite?" asked in our Number for May, "Will (not) all controversy be at an end in the Anglican Church, if it is conceded that the inherent righteousness of the believer is not the meritorious ground of his justification?" Let Hooker answer the question. The Papist himself—as Hooker fairly states—does not assert that the inherent righteousness of the believer is the "*meritorious ground of his justification*." The question is whether it is any "ground" at all; for if it be, though salvation by merit is disclaimed in words, it clings in reality, as Hooker convincingly proves. We have quoted his words many times, and therefore merely refer the reader to his able and convincing discourse.



ANIMADVERSIONS ON THE CHRISTIAN OBSERVER'S REVIEW  
OF THE LIFE OF SADLER; WITH REMARKS IN REPLY.

To the Editor of the *Christian Observer*.

DEAR SIR,—Although it is a hazardous, and, generally speaking, an unwise liberality, for the monarchs of the press to permit, through their own pages, the least whisper of reclamation to transpire, I yet cannot help trusting that our long acquaintance may gain me a hearing, and that if I can shew that you have done me less than justice, an exception to the ordinary rule may be allowed, and my explanations gain a place in your columns.

I shall not be guilty of the absurdity of complaining that (apparently) you have not read with care and attention the whole of the Memoir of Mr. Sadler, of which you gave a review in your last Number. I am too well acquainted with literary matters to imagine that an editor ought to be precluded from expressing an opinion on a bulky octavo, until he shall have carefully perused the whole of its 664 pages. But while I offer no complaint on this score, I must object, and I am sure you will admit the justice of the objection, to *specific representations* being made, of the contents and purport of a work, without the Reviewer's having acquainted himself with the real state of the case, *on these particular points*. Permit me, without wasting time in further preface, to shew you how, in this manner, injustice has been done to Mr. Sadler's Memoir in several instances.

1. Let me take a passage of the Review, which occurs almost immediately the Reviewer opens on the general question.

"His anonymous biographer"—"asserts that Mr. Sadler has for ever crushed and annihilated the doctrines of the political economists;—'the whole system has passed away, and must be reckoned among the things that *were*,'—and that he effected one of the most extensive, rapid, remarkable, and beneficial revolutions which ever occurred in human opinions; so that of late years Sadlerism has become almost

without exception the creed of the nation:—"the above statement is most *extravagant*, and altogether unfounded in fact."

Now we have here, first, a quotation *from* the Memoir; and then, a large and sweeping assertion, said to be contained *in* the Memoir.

The quotation is *incorrectly given*. In the Memoir it stands thus: "The *Malthusian theory* received its death wound on the day when Mr. Sadler's work appeared; its dying struggles were decently concealed by the mantle cast over them by its friends; but the whole system has now passed away, and must be reckoned among the things that *were*."

But you thus give it:—"The biographer asserts that Mr. Sadler has for ever crushed and annihilated the doctrines of the *political economists*;—'the whole system has passed away, and must be reckoned among the things that *were*.'" (p. 378.)

That which I had asserted of the "*Malthusian theory*," you apply to "the doctrines of the political economists;" thus making me say something quite different from what I did say. I have *shewn*, by various proofs, as well as asserted (pp. 194—199) that Mr. Sadler's work on Population did put out of existence the *Malthusian theory*. But that it destroyed the whole system called "*Political Economy*," I never said, nor ever thought of saying.

You then attribute to me the assertion, that "*Sadlerism* has become, almost without exception, the creed of the nation,"—a statement which you rightly designate as "*most extravagant*." But you do not point out *where* I have made any such assertion, and I am quite unconscious of having been guilty of such an absurdity. Is it quite fair to impute such follies to an author, without the shadow of a proof; and without, therefore, leaving him the possibility of any other defence, than that of a simple denial?

2. In the next page you ask, "Is it just or decent that such a man as Dr. Chalmers," "or that the Bishops of London and Chester, for their statements relative to the best methods for really benefitting the poor, should be called 'men of barren theories,' and 'sages of the Satanic school?'"

Now here, again, is a grave accusation, without reference to chapter or page, or other means of verification. But, my dear Sir, is it quite fair—(I will not ask, is it *kind*?)—to put into the hands of these two prelates, both of whom, I take for granted, see the *Christian Observer*, such a charge as this against the *Memoir*; without clearly establishing the fact?

You give me no clue, as to where these phrases are to be found. My belief is, that they do not occur in any part of the work in which the names or acts of either of these prelates are referred to. But, while remonstrating against personal attacks on Dr. Chalmers, and the Bishops of London and Chester, ought you to have concealed the fact, that these three distinguished men were all alluded to, in the *Memoir*, in the following terms?

"Among the names subscribed to the Report which introduced and recommended the measure, (the New Poor Law,) were those of two prelates of the highest character. Nor ought we to forget that in all they said and did on this question, they only acted precisely as one of the brightest ornaments of the Scottish church would have counselled;—they only carried out a portion of the plans and recommendations of Dr. Chalmers! These considerations cannot, indeed, change right into wrong, or induce us to give up the word of God for the dogmas of Mr. Malthus; but they should teach us moderation in censure, and caution in its application. We may feel assured that these great and good men were wrong,—lamentably wrong,

—but their support of even the atrocities of Malthus should teach us ‘not to be high-minded, but rather to fear.’ If they have erred, who among the sons of men can claim to be infallible ?” (p. 414.)

In these two instances I think you will scarcely deny that you have been guilty of injustice ; and I confidently expect that you will give me reparation. But my chief complaint is one which it is less easy to make intelligible. I cannot but feel, that while professing to describe and to refute Mr. Sadler’s system, you have kept it wholly out of sight. Yet I know not how I can do any thing, in a page or two, to remedy this deficiency. I will merely attempt, in a very few lines, to indicate one or two points, from which the outline of his system may be imagined.

You thus describe the argument against him :

“What say the political economists ? They maintain, both from argument and experience, that where there is plenty of land, or of remunerating work, and of wholesome food,—in short, in whatever way a population is comfortably lodged, fed, and clothed—a large increase may be expected, till in process of time, food and productive employment becoming insufficient for their augmented numbers, their rapid multiplication will be checked by poverty and disease ; the people will be sickly ; fewer children will be born ; more will die from filth, foul air, bad food, and disease in infancy ; and the average of life will not be so long as under favourable circumstances ; so that to avoid this accumulation of misery, it is not harsh and inhuman, or contrary to the law of God, to recommend young persons to avoid plunging themselves and their children, with, and after, them, into pauperism and hopeless wretchedness, by juvenile premature improvident marriages ; but rather to be guided by Christian prudence and a sense of duty in postponing their union, till, by the blessing of God upon their honest industry, they have a reasonable hope of being able to provide things honest in the sight of all men.”

Now first let me observe, that this introduction of the topics of “Christian prudence” and “honest industry,” as if *these* were anti-Sadlerian, is somewhat invidious. There is no system of which I ever heard, which, either directly or by implication, excludes these duties. The question is not, how the poor shall best consult their own welfare ? The dispute concerns a very different matter, namely, how the State, and the wealthy, shall contemplate and deal with the poor.

Now political economists have long been insisting upon the great and imminent danger the country is in, from a “surplus population.” By your own statement, which I have just quoted, plenty and comfort are said to lead to “a large increase,”—while “poverty checks their rapid multiplication.” Hence it follows, that plenty and comfort are dangerous things, while poverty may be hailed as a wholesome regulator of the population. Carrying out these notions, Dr. Chalmers earnestly opposes what he calls “the cottage-and-cow-system,” and Miss Martineau repudiates “the cottage system,” because “under no system does population increase more rapidly.”

Now, besides the disgusting selfishness of refusing the poor labourer a comfortable abode, lest it should tempt him to marry and have children ! one vexatious part of all this miserable folly is, that it is *against all experience*. Poverty and misery *do not* check population, *but the contrary*. Comfort and happiness *do not* lead to improvident marriage, and the growth of a “surplus population,” *but the contrary*. Fifty years ago, Adam Smith remarked, that “the half-starved highland woman brings forth a dozen children ; while the London duchess remains a barren wife.” Poverty and disease are surely rife enough among the Irish cotters ; but will any one say that their “rapid multiplication is checked” thereby ? As to the introduction

into our view, of "the dense population of Paisley or Spitalfields," such a feature merely confuses the question. Other causes are therewith mingled up, which embarrass the subject. I feel that I am asking much of your patience, but I should rejoice to induce you calmly to consider the last chapter, the seventeenth, which gives a "Summary of Mr. Sadler's System." Especially I would ask you to weigh well the testimony of Mr. Trade's cant Lay, (p. 606), as emanating from a man wholly ignorant alike of Sadler and of Malthus.

I remain, dear Sir, yours very respectfully,

THE AUTHOR OF "MEMOIRS OF MR. SADLER."

\* \* We insert the above letter with no reluctance, except that it obliges us to state our own case in return, and that such explanations, however necessary, are not always instructive or entertaining.

Our review clearly evinced our wish to consort amicably with Mr. Sadler and his biographer; controversial political economy we entitled an "unwelcome theme," but we were in duty bound to touch upon it, as it pressed upon us, being the main topic of the volume; and we durst not sacrifice what we consider to be important and Scriptural truth, to compliment; but our chief object was to edify ourselves and our readers with the personal narrative of a man whom we highly respected, though we differed from many of his opinions. The biographer has privately favoured us with his own name; but in truth we knew it from certain characteristics of internal evidence (and we stated this explicitly to a friend while we were writing our review) so that though, in courtesy to his visor, we were obliged to speak of the author as "anonymous;" our critique was secretly moulded by the respect which we entertain for him as a writer whom we have elsewhere spoken of in strong terms of gratitude; and most assuredly we were not likely to wish to misrepresent him. And why should we do so? for, as we before intimated, the Sadlerian system is so amiable, that nothing but stern fact and "unwelcome" truth could induce us to avoid embracing it. It is a beautiful Utopia; we wish well to it; would that we could believe it not ideal.

Our reprover is pleased to suggest that we may have written upon a too hasty glance at his volume. If this be meant as an apology, we cannot honestly accept it; for we did read the work with due care; and we hold it to be a crime and an abomination to give opinions upon books without conscientiously studying them. Our correspondent we believe is himself not unaware that this has been a chief reason why we have declined the frequent and popular practice, in periodical publications, of giving short notices of vast heaps of books—as many as would occupy several persons to peruse carefully—since in many instances the opinion thus given must be formed at a fitting glance; and must be too concise to do justice between authors and the public.

But wherein consists our misrepresentation or misapprehension? Strange to say we cannot even now discern it. The writer is fully entitled to explain his own meaning; and he is laudably anxious to shew that he did not write anything exaggerated in fact or offensive to individuals. The statements in his volume must be received subject to this explanation; and our reply must not be construed to bind him to mean what he says he did not mean: but only apologetically for ourselves, as shewing how we came to our conclusions.

His first allegation against us is, that we make him say that Mr. Sadler has

"for ever crushed and annihilated the doctrines of the political economists," whereas he only said "the Malthusian theory." But whatever may be the private meaning of the author, any reader of his book will consider him as arguing, from beginning to end, that Mr. Malthus devised a system upon population and kindred topics, which was extensively adopted, sometimes with all its details, sometimes with modifications, but always in its essential offensive characteristics, by certain persons who call themselves political economists; and that this system Mr. Sadler destroyed root and branch. The author now states that he did not mean "the whole system called Political Economy." What then did he mean? He has advocated Mr. Sadler's opinions upon population, poor-laws, spade-husbandry, the currency, and every other prominent particular, and has declared his triumph over the "political economists," against whom the whole book is levelled, sometimes under that specific name, and sometimes under the title of "Malthusians." The only difficulty of adducing proof is its exuberance. It pervades the whole volume. We observe scored in our margin so many sweeping passages against the "political economists," that we could never have suspected that the author meant otherwise than the annihilation of their "whole system;" nor does he mention in his letter any one item included in Mr. Sadler's denunciations of the doctrines of the political economists which he is willing to retain. We will quote a few among the many passages in which the "Political Economists" are denounced; and it will be seen, that if the author did not mean to chain them to the Malthusians, he has adopted unhappy phraseology in expressing his views.

"He (the Biographer) alludes to a certain set of persons, who with great activity and self-complacency are accustomed on all occasions to present themselves to the public notice, as possessing an exclusive claim to the title of *Political Economists*. By this entire body it was Mr. Sadler's fate to be constantly followed with misrepresentation, vehement abuse, and affected contempt. And their united efforts, though they could neither prevent the enactment of a Poor Law for Ireland, nor rescue the *Malthusian theory* from utter ruin, &c." P. viii. Preface.

"The antagonist system, against which Sadler seemed raised up to wage endless war, is the system of the *Political Economists*." P. 33.

"I challenge (says Mr. Sadler, as quoted by his biographer) any one to add anything in the way of illustration to the broad and glaring absurdity which such a principle [the principle called "Malthusian," that population tends to press upon the means of subsistence] exhibits as applied to Ireland. Let our *Political Economists* concede," &c. P. 70.

"Mr. Sadler makes this animated and powerful appeal to the *Economists*." P. 73.

"Fashionable (says Mr. Sadler, quoted by his biographer) as is this diabolical doctrine (of misery being produced by over-population) . . . . it is the prerogative of God, saving the presence of our *Political Economists*, to decide this question." P. 142.

"I see your indignation at the very mention of these notions (Mr. Sadler, quoted by his biographer); and rather than on the dogmas of *Political Economists*, &c." P. 143.

"He had unhesitatingly and fearlessly declared war with the '*Economists*,' but none knew better than himself that to maintain the ground he had taken, it was necessary to destroy, utterly and for ever, the central post and main reliance of the opposing party,—the *Malthusian theory*." P. 150.

"*The Economists* for the first time heard" . . . . "These sages of the *Satanic school*" (a laudatory quotation by the biographer from a Periodical work.) P. 151.

"Sadler, whose warning voice called the attention of the Honourable House . . . to the first principles of the *Economists*." P. 151.

"In thus declaring open war with so powerful and so insolent a party, Mr. Sadler had not acted with rashness or inconsideration . . . Until the theory of Malthus was fully and completely destroyed, the *Economists* could never be finally driven from the field." P. 152.

"To attribute effects in full operation centuries ago to alleged causes which have only recently had any existence, (Mr. Sadler is referring to the allegation that the



wretchedness of Ireland is connected with redundancy of population, fostered by the hovel-and-potatoe-garden system) is a doctrine too paradoxical, one would have thought, even for the advocates of *Political Economy*." P. 274.

"The speech in which Mr. Sadler laid the wrongs of the agricultural poor before Parliament, is in his accustomed strain. It first establishes, by a long train of unquestionable facts, a fearful case of neglect and oppression; and then it proposes a practical remedy.\* If any one wished, at a single sitting, to understand distinctly the difference between the system of the *Political Economists* and that of Mr. Sadler, he could not do better than to read, consecutively, the speech of Lord Althorp, on proposing the New Poor Law, and that of Mr. Sadler, to which we are at present referring." P. 291.

"Mr. Sadler then stops for a few moments to demolish, in passing, some of the

\* We have not paused to comment on these quotations; but we add a note to say, that Mr. Sadler's "practical remedy" was to make national grants of money for building cottages, and legislatively and in other ways to foster "cottage horticulture;" and to discourage as much as possible large farms, and to substitute for it the cow-and-cottage system. Now even if there were not serious objections to a legislature, as such, obtruding itself in matters of this nature, which are best settled locally between man and man; and the proposed "remedy" would be ill-entitled to the character of "practical." It would be impossible for Parliament to undertake to secure to the millions of the agricultural and manufacturing population (and if all classes are not included—all town populations as well as rural—the measure would be grossly unjust, for townsmen as well as countrymen pay taxes) a cottage, a cow, and a piece of land. And even if it could accomplish the object, it would not, by its rude interference, better, but in the end, worsen, the condition of the people. We may trust to the intelligence, and the self-interest, and the necessity, of the great body of the proprietors of land to employ it in the manner in which they find, by experience, it will in the end, and in the long run, provide for the largest supply of human wants; for in that way it will be most for their advantage to use it. There is nothing to prevent a landowner's dividing ten thousand acres of land into as many cottage allotments, if experience proved that the results would be such as Mr. Sadler fondly predicted. It would be very desirable that every family, however poor, should have a piece of garden-ground; but in the densely-peopled parts of our island this is not always possible;—how could every labourer in Manchester or London have two or three rods of land? and this very desideratum points to that which Mr. Sadler so pertinaciously deprecated, emigration (where found necessary or convenient) to countries in which people are fewer and land more plentiful, so that a parent who cannot see his way to a provision for his increasing family,

and their children's children, at home, may find it abroad. But while we have ever maintained the value of gardens for the poor, for healthful and pleasurable occupation and the supply of a few easily-raised vegetables; we must contend for that essential and incontrovertible principle of "political economy," that a community will be best fed, clothed, and housed, by each person's working in his own occupation, where his labour will best tell, and purchasing from his neighbours what is in their line and not his, instead of striving to raise or manufacture it for himself. There is not so much comfort, so good a supply of necessaries, or so decent a sprinkling of luxuries, where each man tends his own cow, fattens and kills his own pig, mends his shoes, his gate, and his tools, while his wife is spinning and knitting for his clothing, as where the same occupations are divided among many persons, each in his peculiar department doing skilfully, with proper implements, and in a short time, what his unpractised neighbour could achieve only imperfectly and with much toil. A man ought to live by his trade; and if he work in that business as many hours as in the long run nature can properly sustain, he ought to live by that business, and not to be expected to eke out a living by working at over-hours at something else. The employer of the agricultural labourer expects him to work as many hours in tilling the earth as the average of human strength will allow; a little garden for amusement, and vegetables, or to occupy odd hours, may be managed, and if he can keep a cow and a pig, so much the better; but as a system, that which Mr. Sadler wished to introduce would prove on a large scale an intolerable oppression; it would be a retrogradation in society; and instead of the many little comforts which are usually to be found even in cottages—cheap clothes, cheap crockery, cheap hardware, &c.—we should be brought back towards the days when able-bodied labourers collected acorns in the forests, and instead of reaping the golden grain, "every rod of land," did not "maintain," but starve its man.

inventions of the *Economists*, such as that the miseries of the labourers arose from their improvident marriages . . . the redundancy of the population. . . . It is worse than idle (said Mr. Sadler) for *Political Economists*, whether in this House (of Commons) or out of it to rant about the redundancy of labour." pp. 296—298.

"Recollect (says Mr. Sadler) the mighty power with which we have to deal (physical force). . . . Let the *Economists* and politicians take care how they sport much longer with its unawakened feelings, lest the spirit of vengeance and of strength return upon it, and it bow itself against the pillars of your unrighteous system, and destroy the social structure." p. 329.

"How *total* and *universal* is the opposition existing between a really philanthropic system, such as that of Mr. Sadler, and the whole series of schemes and propositions emanating from the *Malthusian* or *Economists' school*." p. 330.

This is but a specimen; we have not gone through half the volume, or taken more than a few illustrations among many; the whole work is in the same strain. Now whether the "*Political Economists*" are right or wrong, we undoubtedly thought it was the biographer's object, as we are assured it was Mr. Sadler's, to "demolish" them; and we are unable to see in what we have in the slightest degree misrepresented or exaggerated in saying that the object of Mr. Sadler's attack was "the doctrines of the political economists." We sincerely believed that we were stating just what his biographer wished us to understand; nor can we even now comprehend wherein we have (most unintentionally) offended. He writes that he did not say "*the whole system* called *Political Economy*;" neither did we; we used precisely his own oft-repeated words, and those of Mr. Sadler, "the doctrines of the political economists," whatever he may mean by that expression; but we repeat that he has not informed us what he is willing to except, and we have looked in vain in his volume for any catalogue of exceptions. But, in truth, if we wished to press the printed words of an author against his subsequent limitation, we might shew that he has used, throughout his volume, expressions which the reader cannot but construe as implying "the whole system." Does he not, for example, in the above extracts, (to go no further,) speak in the strongest terms of totality respecting the political economists and their doctrines? His remarks, and those of Mr. Sadler, apply to "the entire body;" to their "system;" to their "dogmas," their "first principles," without any restricting words. Sometimes indeed some particular doctrine is mentioned in the biographer's quotations as being peculiarly "diabolical," or of "the satanic school,"—as for instance that misery arises from improvident marriages, or that there may be a redundancy of labour;—but the animadversions are for the most part general. Our corrector says, "That which I had asserted of the *Malthusian theory*, you apply to the doctrines of the *Political Economists*." Now it is notorious that in pamphlets and in conversation, in parliament and on hustings, the Sadlerians denounce the general principles of political economy held in common by our leading statesmen of all parties, whether of the Grey, the Melbourne, or the Peel cabinet, as "*Malthusian*;" and the New Poor Law especially as "*diabolically*;" so; and even while we are writing, the *Times Newspaper* of this very day (June 17) has a letter from Mr. Bowen, one of Mr. Sadler's most strenuous co-adjutors in opposing the "*New Poor Law*," who affirms that Sir James Graham and his colleagues are creeping behind Lord Brougham, and adopt the abominable doctrines of Malthus; so that there can be no doubt what every man would and must infer from Mr. Sadler's words, and those of his biographer. But, in truth, are not the words of the latter himself such as no person could possibly have construed otherwise than as we did, and as we supposed he meant us to do? Take only those above quoted from p. 330.

"How total," he says, "and universal is the opposition between a really philanthropic system, such as that of Mr. Sadler; and the whole series of schemes and propositions emanating from the Malthusian or [OR.] Economists' school." Yet the author complains that we have misrepresented him. He did not speak, he says, of the Political Economists, but of the Malthusians; and he did not include "the whole system called Political Economy." We are sure he would not say so if it were not true; but as we could only cite his words as we found them, we certainly did think that he reprehended the "Political Economists" for their Malthusian opinions; and that he meant to assert that the opposition between their scheme and his, which is Sadler's, is "total and universal;" and that he objected to their "whole series of schemes and propositions;" though, even if he secretly intended a thousand restrictions, we have not misrepresented him, for we have only used his own general words; we have nowhere written, what he makes us answerable for, "the whole system;" so that whether he meant the whole system or not, our remarks stand unimpeached.

But our correspondent adds, that we have again misrepresented him in making him assert that so decisive has been Mr. Sadler's triumph over the "Malthusian or Economists' school" (we must simply quote, without venturing to construe, lest we should be again charged with misrepresentation) that "Sadlerism has become almost without exception the creed of the nation." He accuses us (we do not mean that he uses harsh words) of herein imputing to him "extravagance," "absurdity," and "follies," "without the shadow of a proof," and therefore leaving him no defence but "a simple denial." We unaffectedly thought we were stating what he had repeatedly affirmed, and wished to be everywhere known and credited. We did not think of proof in the way of quotation, merely because we were describing in few words what we took for an undenied fact, not a matter of controversy. His whole work is, as we thought, proof *pussim*; for it abounds with such passages as the following (p. 336): "Nor, although Mr. Sadler had an innate consciousness, amounting to perfect certainty, of his victory over the Malthusian system, was his life prolonged to behold the utter vanishing of that system as we have since witnessed it, until at present no man is found of sufficient boldness to avow himself a disciple of the once honoured master of political economy." Instead, then, of making him say that "Sadlerism has become, almost without exception, the creed of the nation"—both parties of course meaning the creed of those who have any settled opinion at all upon such subjects—we might from these, and many like, assertions, have even gone further; for we did allow some exception, whereas the author speaks of "utter vanishing." But the passages to which we alluded were chiefly those from page 81 to 90, and 188 to 199, which being much too long for us to quote, we must submit to be unjustly judged of if our readers have not the book at hand to refer to; if they have, we are confident they will allow that they should have supposed them to speak what we have stated. In the first, the biographer is describing the success which he says attended Mr. Sadler's work on Ireland, in consequence of the publication of which, he says, "an entire change has taken place of late in the public mind on this subject," namely, the introduction of Poor-laws into Ireland. The biographer cites magazines, parliamentary speeches, and other documents, to prove that the Sadlerian creed had thus triumphantly prevailed; concluding with a remark of Mr. Shiel's, who said, "I cannot help expressing my surprise, when I reflect that a very short time since all the leading men in the House, of all parties, were opposed to the in-

roduction of any Poor-law into Ireland; and now they appear, all at once, anxious to plunge us into extremities from which there will be no retreat." The biographer adds, "A more expressive though involuntary tribute to the power and efficacy of Mr. Sadler's work could not possibly have been offered." We differ from this conclusion; for it was not upon Mr. Sadler's principles that "the leading men in the House, of all parties," or of any party, voted for the introduction of poor-laws into Ireland; some men even vindicated it upon what are called Malthusian principles, and many more, as Lord Althorp, upon general principles of benevolence, and the hope of relieving urgent want; without reference to any system of political economy, and with many expressions of fear as to what might be the ultimate result; and the measure was introduced and carried, in consequence of a combination of circumstances unconnected with either Malthusian or Sadlerian views;—such, at least, is our opinion; but our biographer decidedly expresses his conviction that the promulgation of Mr. Sadler's doctrines had effected a general change in the opinions of men of all parties; and he states this still more strongly, when referring to Mr. Sadler's work on Population; as for example:

"The greatest triumph of Mr. Sadler's work, however, consisted, in this case, as in the former, much less in the plaudits of friends, or the struggles and contentions of foes, than in the gradual but immediate and perceptible crumbling away of the rival system. The Malthusian theory received its death-wound on the day when Mr. Sadler's work appeared; its dying struggles were decently concealed by the mantle cast over them by its friends; but the whole system has now passed away, and must be reckoned among the things that were. The silence which has been maintained, though it may have rendered the decease of the system an unobserved event in the minds of the multitude, cannot prevent us from comparing the ascendancy of Malthusianism in 1820—1830, with its utter oblivion in 1830—1840. We might apply to it the expressive language of the Psalmist; 'I sought for it, but lo, it could nowhere be found.'"

"The legislative history of the last fifteen years, if a rapid retrospect be taken of it, affords the best proof of the fact, that Malthusianism, once so paramount, must now be reckoned among the things gone by."

"Such, then, has been the success of Mr. Sadler's greatest work; the most complete,—however imperceptible to a cursory view,—that could possibly be conceived. With far less of public applause than greeted and followed his treatise on Ireland, its effect on the mind and legislation of the country has been equally signal and triumphant. The one, in fact, carried the poor-laws into Ireland; the other saved the poor-laws of England; and both may be safely said to have exerted a more powerful influence on the bent, and purposes, and opinions of the English people, than any other production of a similar class, during the present century." pp. 193—198.

These are extracts; but let our readers peruse the whole work for themselves, and then decide whether they think we meant to misrepresent the author in speaking as we did of the change which we understood him to say had taken place in public opinion upon the questions at issue—such as the laws which affect population, the circumstances which regulate the market for labour, emigration, poor-laws, &c.—by the promulgation of the Sadlerian system. Doubtless we must have traduced him, or he would not complain; and yet we cannot even now see where lay our mistake.

Our friendly remonstrant's next complaint is, that we have made him include "such men as Dr. Chalmers," and the Bishops of London and Chester, in the animadversions of the Sadlerians against Malthusians, as "men of barren theories," "sages of the Satanic," or, as Sadler himself called it, the "diabolical" school; whereas he eulogised Dr. Chalmers as "one of the brightest ornaments of the Scottish Church," and Dr. J. B. Sumner and Dr. Blomfield as "prelates of the highest character;" adding that though this cannot make him "give up the word of God for the dogmas of Mr. Malthus,"

which these "great and good men" have so unhappily embraced, yet "their support of even the atrocities of Malthus should teach us not to be high-minded, but fear." Now if, in the very extract which the writer adduces in proof of the terms of respect in which he speaks of these three "great and good men," he makes them "give up the word of God for the dogmas of Mr. Malthus," and support "even his atrocities," it would not be going much farther to suppose him adopting, by implication at least, the far milder phrase "men of barren theories," and perhaps some of the more sonorous vocables which are applied in his volume, in the approbatory extracts from Sadler and others, to the doctrines which they have espoused and "supported." He, even in the eulogistic extract, fastens on them the charge of Malthusianism, and therefore whatever epithets he personally uses, or approvingly selects, as applicatory to that "Satanic school," must stick like burs upon them, though he may have hurled them at other persons. This we say in abstract criticism; but we are equally sure that he had really no intention of writing disrespectfully of those individuals, much as he laments what he considers their unhappy mistake.

It was not we who forced the names of these three individuals into juxtaposition with the animadversions upon the "Political Economists." Our author feels painfully constrained to name them; and at anti-new-poor-law and other Sadlerian meetings during the last ten years, they have been assailed with the grossest calumnies. Dr. Chalmers has been for more than a quarter of a century a zealous upholder of those views of Christian political economy, in regard to the poor, poor-laws, population, and cognate topics, which Mr. Sadler declared to be "diabolical," and which have been publicly called foul, beastly, tyrannical, and atheistic. The particular phrases, "men of barren theories," and "sages of the Satanic school," occur in a passage which our author quotes with approbation from Blackwood's Magazine, to shew the position in which Mr. Sadler stood towards the "Economists." As for the Bishops of London and Chester, the poor-law Report to which they subscribed their names, and in the framing of which they took a large share, urged extensive changes in the poor-laws upon principles which the Sadlerians called "diabolical." The Bishop of Chester had long before, in his able work on the Creation, vindicated those general doctrines of political economy which Mr. Malthus had elucidated.\* It is impossible, therefore, to prevent the severe words

\* Of course we do not mean that the Bishop of Chester adopted every one of Mr. Malthus's opinions, much less that he was responsible for the harsh and unjustifiable language which that writer sometimes employed. His facts and reasonings ought not to have been invested in the repulsive garb which he threw around them. We had, in former days, many controversies with Mr. Malthus upon his system of "expediency;" and we also animadverted upon exceptionable matters in his work on population; but this could not blind us to the important facts which he promulgated, and the legitimate inferences from them. Yet while we blame his exceptionable statements, it is but justice to add that he regretted and struck out many of his first words, though they still continue to be quoted against him. He also

strongly urged the duty and also the blessedness of all the exercises of Christian mercy, both in a pecuniary manner and all other useful modes; though he relied for the real welfare of the poor upon other machinery than that of poor-laws; and Dr. Chalmers has followed up and enlarged upon his plans in his work on "Civic Economy" and elsewhere. He thought it better to build a school than an almshouse, a church than a poor-house; that there were more benevolent and effectual ways of dealing with pauperism than by raising rates to encourage it; and he considered Savings'-banks or Benefit-clubs, worth more than the Act of 45 Elizabeth, Cap. 2. Grant that he was quite wrong yet he might not intend anything "diabolical," or to found a "Satanic school."

which are levelled at the school of the "Economists" glancing against these individuals; for a "school" is made up of its preceptors and scholars, and they were both. Nay, if we wished to press the matter, we could adduce passages from our author's work, in which he seems in his own name to point the application. For example, in speaking of the Poor-law Commission, of which the Bishops of London and Chester were leading and distinguished members (the others being Mr. Sturges Bourne, Mr. Senior, Mr. Bishop, Mr. Gawler, and Mr. Coulson) he says their commission is "well-described in Cobbett's Magazine," where we are told of "men bearing a fund of prejudice against poor-laws, population, improvident marriages, and the whole system and routine of nature;" "frantic speculators, who live for the greater part in London, and *have become possessed of a devil.*" . . . "The whole volume of Evidence published by authority' [namely, the evidence collected and set forth by the commissioners who are accused of adopting 'the Malthusian system,' and therefore 'contemning all kindness to the poor,' and 'invariably slighting or misrepresenting' the cow-and-cottage system] is nothing more than a broad, open, barefaced attempt to establish certain assumptions of the Malthus party."

We might have added, that not only does the censure implicate the three individuals above mentioned, but the great majority of the most able and benevolent men of all parties in Church and State; especially at this moment Sir R. Peel and his cabinet, particularly Sir J. Graham, aided by the chiefs of the several sections of public opinion; including independent members of unimpeached piety and benevolence, such as Sir R. H. Inglis and Mr. Plumptre. "Should such an *insane* attempt," says our author, as that "of maintaining the present poor-law, or any enactment at all resembling it," be made, "it will unquestionably be seen, before many months elapse, that the same folly which has already shipwrecked the Whig administration, will most impartially ruin the prospects of their Conservative successors."

So much for the general question; but after all, if our reprover will read our words more carefully he will see that we did not accuse him of having personally applied the expressions "men of barren theories" and "sages of the Satanic school" to the three "great and good men" above mentioned. We only wrote generally of such accusations as follows:

"We deprecate that cold-blooded economy which does not feel that Christian philanthropy ought to be blended with its elements, without which its science is delusive, for half a truth is a lie; but we also protest against the injustice of the anti-economists, who assume to themselves all the charities, and represent that every man who cannot work his way to their conclusions is hard-hearted and irreligious. But may not a man be as tender-hearted who sees and laments the sad condition to which sin, original and actual, has reduced a world which, when God made it, he pronounced to be 'good,' and endeavours to check vice and relieve misery in the way which he believes to be best adapted for those purposes; as another who, upon a different persuasion, pursues a different course? Is it just or decent that such a man as Dr. Chalmers, &c. &c."

We have replied at large to the allegations in which we are charged with having misrepresented our worthy correspondent; but we are not anxious to add many words about those in which he has mistaken us. There was nothing "invidious" in our mentioning "Christian prudence" and "honest industry," for we certainly did not mean that Mr. Sadler intended to inculcate imprudence or sloth, whatever we may consider would be the inevitable results of his system. Nor have we any question as to how "the rich should contemplate and deal with the poor." The mutual obligations of mankind are well summed up in the catechism in reply to the question, "What is thy duty towards thy neighbour?" Almsgiving and all other exercises of

Christian benevolence are included in the general duty of love ; but it may be, and is, questioned, what are the best means of really benefitting the poor ; and that which we complain of in the Sadlerians is, that they consider those as hard-hearted, cruel, and anti-scriptural, who differ from them as to what is most largely and lastingly benevolent.

But chiefly does our correspondent misrepresent us, when he assumes, that upon our principles "plenty and comfort are dangerous things, while poverty may be hailed as a wholesome regulator of the population." On the contrary, we regard plenty and comfort as great mercies bestowed by our heavenly Father, and not least in this, that they enable their possessors to marry, and provide things honest in the sight of all men, and to rear children, with God's blessing, in health and happiness,—children well-trained and brought up in the nurture and admonition of the Lord ; and the blessing being so great, we wish to see it largely extended, and not sacrificed by premature reckless improvident marriages, with no prospect but a poor-house. Again, so far from accounting abject poverty a blessing, it is a great evil, and for this reason, among others, that it does not allow of marriage with a reasonable prospect of comfort, and of perpetuating a healthy, happy, well-ordered progeny. The principle of our political economy lies within a very brief compass. Its basis is, "to do justly, and to love mercy." Would that we could believe, with Mr. Sadler and his biographer, that the British legislature had it in its power to realize their rainbow visions. Giving a Poor-law to Ireland, (this has been accomplished) and in England throwing open the wastes and commons which have been inclosed ; "raising cottages" by the aid of Parliament, "sufficient to lodge the labouring poor ;" "setting apart plots of garden-ground for them," "checking the inordinate spirit of competition exhibited by the great manufacturers in so far as it trampled down not only the adult but the youthful labourer, and even the tender and defenceless child ;" (which, says Mr. Sadler's biographer, "were his three main propositions in Parliament ;") and, moreover, "looking with jealousy at the advance of the Free Trade system ;" instituting a system of Poor-laws, which, instead of "aiming to drive the poor to forethought and provident habits by the fear of want," which is described as the characteristic of the New Poor-law, shall "draw them by the inducements of hope, and the prospects of advancement ;" and, above all, enlarging the paper currency, the diminution of which our biographer considers to be "the main and sufficient cause of all the depression and suffering which now exist ;"—all these measures, even if they were all unexceptionable, nay excellent, in themselves, would have no decided and lasting effect upon the great mass of our national interests. But *are* they all really beneficial ? Our great statesmen of every party think most of them demonstrably otherwise ; and especially returning to that ruinous, that most fraudulent and wicked, system of paper-currency, which Sir Robert Peel wisely and effectually checked by his measure for the resumption of metallic payments. Even where, as in some of the particulars above mentioned, an object is in itself good, the Sadlerian theory injures it, by placing it on a false basis ; as for instance in the matter of restricting infant and juvenile labour in the factories (and, we may add, the mines, and elsewhere) for the clear, unequivocal duty of the legislature is to interpose its shield in such cases as a bounden obligation of humanity and Christianity ; but Mr. Sadler's biographer describes him as wishing to do it expressly in order "to check competition ;" and he himself lays down the general maxims (p. 605), that the cupidity of the masters has brought about the present want of employment, and consequent low rate of wages ; and that

the legislature "ought to look with a jealous eye on this result of excessive competition, and to embrace every opportunity of checking it." The statement is incorrect; for the cupidity and the competition of masters, however morally wrong, or in the end nationally injurious, enlarge for the time the market for labour, and enable the labourer to demand better wages. Masters cannot procure labour under its market value; and that value mainly depends upon the number of persons who wish to purchase an article, and the facilities for supplying it. If the masters over speculate, they injure themselves, but the workman in the mean time has the advantage of a brisk demand for his labour. What next follows, in the usual order of events, is what would be called a Malthusian result; and a Sadlerian cannot consistently urge it; for the influx of labourers who had been attracted in the good day, but without forethought of possible reverses, will become—"diabolical" as is the doctrine—"an overplus population" pressing upon the means of subsistence when employers begin to fail from having over-specified; and needing resources which no cow-and-cottage system, no wastes and commons, no extension of parochial relief, can adequately afford them. The best thing which a legislature in ordinary circumstances can do, is to leave supply and demand to regulate themselves; but if a case occur in which humanity and duty require their interference,—as in the protection of factory children—they ought to interfere; but that they thereby cause some curtailment of the liberty of individuals, in using their capital or labour, is not a reason for the measure, but a difficulty to be surmounted in adopting it. Our author admits that it is not advisable to interfere between the employer and the employed, so long as no positive offence against equity or morals is committed; and we maintain, that when such offences occur, they *ought* to interfere. So far we agree; but we altogether differ as to other questions collaterally involved in the proceeding. Our author's argument implies that the operatives would in the end get as much wages if the legislature restricted the number of hours of labour, as if the employer and the employed were left to their own arrangements; but this is not the fact, as can be easily shewn upon the first principles of political economy; and if, by the sum spent for labour being reduced, the operatives were deterred from marrying, or their families were thinned by penury, these we should account evils, not blessings. The truth is, that much that Mr. Sadler and his biographer write about "a paternal government" is merely well-sounding theory. A "paternal" government is an arbitrary government; a father is, and ought to be, arbitrary, in the proper sense of that word,—not as meaning being unjust or capricious, but as acting towards, and for, his children to the best of his understanding and ability, regarding them as unable in their tender years to judge for themselves;—and since he provides the money he has a right to control it; and his affection for his children is the best guarantee that can be had (though, alas, even this often fails) that he will seek what *he* considers to be for their best welfare. But this is not the relationship in which a government stands towards the people. The ruler does not "paternally" furnish the money out of his own purse, but takes it out of that of the people themselves; who being not children but men, have a good right to consider whether he is disposing of it to the best account. Nor can he decide each particular respecting millions of human beings as a father does the affairs of his family; nor indeed does even a father forcibly take (without special cause) some of Tom's pocket-money for John, because John has improvidently spent his. Austria and Russia are "paternal" governments, and they exercise their prerogatives, we doubt not, with a full persuasion



that they are really seeking the good of their children by treating them as such. But the poor are not children, but men; they need, as the rich do, a government that is just, wise, firm, protective, and merciful; but a government can do little *directly* for them, and they ought to be disabused of the notion that it can; for on what are Radicalism, Chartism, and other popular discontents built, but upon the fancy that legislatures might always prevent distress and ensure prosperity if they would? Why is a man, because he has nothing—under Divine Providence—to rely upon but his labour, to be “managed,” as it is called? He has a right to manage himself; and God has laid on him the responsibility of doing so. And as, on the one hand, a legislature has no right to prevent his going hither or thither, and doing what he pleases, as long as he injures no person; so, on the other, it is not answerable (provided it has not injured him by bad legislation) if his plans are not successful. Dr. Chalmers would not even allow it to aid him in his distress by a Poor-law, even as a matter of charity, much less of right; but leave this to private benevolence;—but without going to this extreme conclusion, he ought not to be led to expect—because no government, however paternal, can effect it—that a legislature can artificially make productive labour for millions of human beings. The opposers of the corn-law say that it might at this moment, by opening new markets in which the workman may exchange the produce of his labour for bread. We admit that if the market for labour has been wrongly restricted by the legislature, the legislature should retrace its steps; but this is not directly making labour, but only ceasing to interfere with it; and this alleged plan of relief Mr. Sadler and his advocates reprobate. We cannot argue the question of the corn-laws in a paragraph; but two things are obvious; the first, that in the present complicated relations of British society, a full and immediate repeal of the restrictions upon the importation of corn, while it benefited some, would so seriously injure others, that probably Sir R. Peel has gone as far in the way of relaxation as is now advisable; and secondly, that even supposing all that Mr. Baptist Noel himself so sanguinely describes, would result at the present moment, the predicted prosperity would only land the next generation in the same distress as at present, unless the pressure against subsistence, resulting from a largely-increased population, were counteracted by improved habits among the people.

Again, “the advance of free trade,” which Mr. Sadler so vehemently reprobates, helps to support vast bodies of persons; and ought only to be checked by the legislature where it may injure others; as sometimes happens in the complicated state of our relations, and with the false legislation of ages fostering partial interests, which ought not, however, in policy or justice, to be rashly consigned to uncompensated ruin. Mr. Sadler wished to see restrictions on trade, because free-trade is injurious; the Political Economists, with Sir R. Peel at their head, justly regard restrictions as evils, and only to be tolerated upon extrinsic considerations; such as the severe injury which would accrue to large bodies of society by their hasty abandonment.

To touch but upon one particular more in our author’s enumeration,—the poor-laws. He just begs the question, as do all the Sadlerians, that their system would in reality be kind and beneficent, whereas other men as wise, benevolent, and Christian, think that it would prove the reverse. It is easy to talk of a “legislature drawing the poor by the inducements of hope and the prospects of advancement;” and to denounce as cruel or diabolical the notion that a large portion of mankind will only learn “forethought and provident habits by the fear of want;”—and when speaking of the individual intercourse of man

with man, of the pastoral relation, of ecclesiastical establishments, or of the duties of private charity, we agree with Mr. Sadler;—but how can a State, as such, undertake to hold out inducements of hope and prospects of advancement to many millions of human beings? it cannot directly make work, or bread, or money; it can do little more than see that justice is done to all, leaving each to be the architect of his own affairs; what it can bestow can be only by taking out of the pocket of one to give to another; and where humanity demands this, the laws of England *do* thus make the more successful help those who are in want; but it has no power to provide that every man shall have plenty, however large may be the population, or scanty the margin of productive industry. If it allotted a million of acres to-morrow for cows and cottages to supply as many families, those families would multiply, but the acres would not; and the evil would soon recur, and be greatly aggravated; unless the tastes, habits, and principles of the people were improved; so as to raise them above the degradation of voluntary pauperism. And here is the point to which Christian political economists specially direct their attention; and this, not upon merely natural principles, but as based upon the religion of Jesus Christ—making the Gospel, not poor-laws or cottage allotments, (even taking them at their full worth) the instrument, in God's hand, of national regeneration.

Our view may be more melancholy than that of Mr. Sadler; but remembering that we are in a fallen world, its being painful is no proof that it is incorrect. The Quarterly Reviewers long ago (Article, "Malthus," 1817, p. 398) made the following just, pertinent, and Christian—or must we say "diabolical?"—remarks on this subject: "Above all, can we fail to observe, that this principle (of population) imposed as it is by a Creator whom we see and feel to be benevolent, is a strong corroboration of the truth of that revelation which declares mankind to be placed here in a preparatory state? Have we not every reason, from analogy, to believe, that if He had intended this for their final destination, He would have rendered perfection attainable; and that as He has *not* placed perfection within their reach, he designs this world as a state of discipline?"

We will not say that our corrector's mention of Miss Martineau is "invidious;" but it is quite irrelevant. We never read that lady's works; for even if her opinions upon political economy had not been, as we have always understood them to be, harsh and exaggerated, the reports which we have heard of her flippancy and her Socinianism, would have deterred us, except duty required it, from afflicting ourselves with her writings. Neither have we read Mr. Macculloch; nor did we even mention Malthus. Our objections to Mr. Sadler's theory were such as any person who looks at facts, and considers the principles which regulate human actions, especially as guided by the light of God's word, could scarcely fail to arrive at, if he were not led away from obvious inferences by being cramped by a system.\* It is "invidious" to say, "Oh then you are Malthusians;" knowing that this word carries with it, in popular estimation, something "diabolical" and "Satanic." How often have we heard plain, benevolent, practical men, who never read a page either of

\* We might equally have said that not only have many persons practically arrived at some of the leading principles of Mr. Malthus, without knowing anything of his writings, or having read any book whatever on political economy, but that others may hold those of Mr.

Sadler without being indebted to him for them. His biographer speaks of his alleged discovery respecting population in the following terms, as quoted in our last Number:

"The truth flashed upon him one morning as it were instantaneously.

Malthus or Sadler, check some rash and ill-advised, though kindly-meant suggestion, by saying "It would only generate pauperism, and cause far more misery than it would cure." But did any Christian man's political economy ever prevent his being zealous for works of faith and labours of love; or make him less anxious than he otherwise would have been for circulating the Scriptures, building churches, promoting Christian education, augmenting pastoral-aid and district visiting;—or for hospitals, savings'-banks, friendly institutions, and other designs of utility and charity? Mr. Malthus himself, though popularly accounted the very apostle of hard-heartedness, offers many exhortations which, if they had flowed from the pen of Mr. Sadler, would have been panegyricised as the dictates of warm benevolence; as to wit the following:

"One of the most valuable parts of charity is its effect upon the giver. It is more blessed to give than to receive. . . . . But it is particularly satisfactory and pleasing to find that the mode of exercising our charity, which, when brought to the test of utility, will appear to be most beneficial to the poor, is precisely that which will have the best and most improving effect on the mind of the donor. The quality of charity, like that of mercy,

is not strained:

It droppeth as the gentle rain, from heaven  
Upon the earth beneath.

"The immense sums distributed to the poor in this country, by the parochial laws, are improperly called charity. They want its most distinguishing attribute. . . . On the side of the receivers of this miscalled charity, instead of real relief, we find accumulated distress and more extended poverty; on the side of the giver, instead of pleasurable sensations, unceasing discontent and irritation. In the great charitable institutions supported by voluntary contributions, some of which are certainly of a prejudicial tendency, the subscriptions (I am inclined to fear) are sometimes given grudgingly, and rather because they are expected by the world from certain stations and certain fortunes, than because they are prompted by motives of genuine benevolence; . . . Even in the relief of common beggars we shall find that we are often as much influenced by the desire of getting rid of the importunities of a disgusting object, as by the pleasure of relieving it: we wish that it had not fallen in our way, rather than rejoice in the opportunity given us of assisting a fellow creature. We feel a painful emotion at the sight of so much apparent misery, but the pittance we give does not relieve it. We know that it is totally inadequate to produce any essential effect. . . . But it is far otherwise with that voluntary and active charity which makes itself acquainted with the objects which it relieves; which seems to feel and to be proud of the bond that unites the rich with the poor; which enters into their houses, informs itself not only of their wants, but of their habits and dispositions; checks the hopes of clamorous and obtrusive poverty with no other recommendation but rags, and encourages with

While examining the census of England, the simple fact presented itself to his notice, that the proportion of births and marriages varied greatly (in different places), the births being more or less numerous in proportion as the population of the district was more or less scanty. Exclaiming with Archimedes, 'I have found it, I have found it,' he instantly set to work to form a table of the counties of England. . . . These results, fairly deduced—not arbitrarily or by selection, but by a just and natural arrangement of all the known facts of the case—seemed at once to bring to light the thing of which Mr. Sadler had long been in search, namely, the true law of human increase."

But this was no new discovery; for many political economists had argued

more or less upon it; and, to go no further, we find Mr. Weyland writing in 1817: "As society advances, through all its gradations, from the early stage observed in the American colonies, [that is, as population becomes condensed] man does certainly become physically and morally less capable of increasing his numbers, 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."

adequate relief the silent and retiring sufferer, labouring under unmerited difficulties."—Malthus, Book iv. ch. 9.

We will add a quotation from another author, requesting the reader not to look at the name till he has perused the passage; for it contains what Mr. Sadler would have reprobated as sheer diabolism.

"As things are now, 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."

"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 wealth cure."

The writer of the above is the present Bishop of Chester, than whom a more humane, pious, and zealously benevolent man cannot be found. (See his "Records of the Creation," published in 1816, p. 313, &c.) Upon the principles specified he laboriously devoted his services for the benefit of the poor and the good of his country in that Commission on the Poor Laws, the proceedings of which Mr. Sadler and his coadjutors so intemperately denounced. Mr. Sadler's views on the same subject are described by his biographer as follows:

"Learning that in place of *any possibility of its* (the increase of population) *proceeding too far, and outrunning the growth of food, it is in all cases the forerunner and efficient cause of abundance and comfort, and even luxury;* the disciple of the paternal system dismisses all the selfish apprehensions of ultimate scarcity and want, and tunes his heart to the sweetest sympathies of our nature, and to a perfect harmony with those Divine lessons which, if only adopted by all mankind, would restore to each something resembling the bliss of paradise itself. To every impulse of benevolence, to every appeal of humanity, his heart is open and his soul awake."

Let the reader, considering either the likelihoods of the case, or the results of experience, decide whether Bishop J. B. Sumner or Mr. Sadler was right. Our correspondent says that we have only puzzled the matter by alluding to Paisley or Spitalfields. But why is the reference irrelevant? He asserts for Mr. Sadler and himself that "there is *no possibility of population*" "outrunning the growth of food;" nay, that so far from it, "it is *in all cases* the forerunner and efficient cause of abundance and comfort, and even luxury." *All cases;* if so, at Paisley and Spitalfields; at Manchester, and in St. Giles's, London. The words are decisive, there is "No possibility of population outrunning the growth of food;" the greater the population, the greater the plenty. But is it so in our manufacturing districts, where population has increased with extraordinary rapidity? So far from such cases being out of point, they are most germane and pregnant, and by them Sadlerianism must stand or fall.

## REVIEW OF NEW PUBLICATIONS.

## MISSIONARY LABOURS IN SOUTHERN AFRICA.

1. *Missionary Labours and Scenes in Southern Africa.* By ROBERT MOFFAT, twenty years an Agent of the London Missionary Society in that Country. 1 vol. 8vo. 1842.
2. *Memorials of Southern Africa.* By BARNABAS SHAW, Wesleyan Missionary, Resident in that Country nearly twenty years. 1 vol. 2nd thousand, 1841.

THOSE of our readers who had the gratification of listening to Mr. Moffat's remarks at Exeter Hall, at the anniversary of the Bible Society in 1840, will not wonder that we promptly avail ourselves of the volume now in our hands, to select for their perusal some of the interesting sketches which, from the sample in that affecting address, we had reason to anticipate. The speech will be found in the Bible Society's paper under our cover for June of that year; but the printed page cannot convey that pathos of the living voice which carried those affecting details to the hearts of the hearers. We have added Mr. Shaw's volume, for the sake of mentioning that this also is replete with interesting missionary incidents; and contains some notices of Southern Africa of a more general kind than those in that of Mr. Moffat; but as the subject of South African missions furnishes too much matter to be embraced in a few pages, we purpose confining our attention chiefly to the case of the Bechuana tribes, among whom Mr. Moffat must be our chief guide. Mr. Shaw's volume, having been already some time before the public, and widely circulated, less requires special mention.

On perusing both these volumes we cannot but admire the grace of God given to the faithful men who have been his instruments in planting the cross of

the Redeemer in the deserts of South Africa. It was no light task to which the early missionaries in those regions addressed themselves; they found for the most part arduous and unpromising tracts for their benevolent toils; they had to deal with men in the lowest state of vice, ignorance, barbarism, and wretchedness; and the country itself, which is, to a wide extent, destitute of water and vegetation, interposed fearful obstacles to their pious labours. And yet the Gospel has signally triumphed; and this not under the auspices of any one church or missionary institution, but of several; for the field has been wide enough to allow of each cultivating his own portion without collision with his neighbour; and though we might point out some considerable variations in the doctrines taught and the plans pursued, yet upon the whole there has been a brotherly spirit of harmony and co-operation. The first missionaries not only encountered much fatigue, privation, and heavy affliction, but risked their lives; and even now the interior stations are very trying to men accustomed to the usages of civilised life; and yet the labourers in these missions have been very generally attached to the scenes of their arduous duty, by strong affection, and a willingness to spend and be spent in the service of their Lord, and for the souls of some of the most

wretched outcasts of the human family. Mr. Shaw, who ministered chiefly among the Namaquas far to the North of the Cape Colony, says, upon arriving among them, "Being now in the midst of a fallen race where the Saviour had not been preached, and believing that he by the grace of God tasted death for every man, I set up my banner on the mountain top, and cried, Behold the 'Lamb of God, which taketh away the sin of the world.'" And when many years after he visited his native land, and repaired to the cottage where he was born, and embraced his aged parents, he writes, in contemplating his return to Africa: "Some of the strongest bonds of affection must be torn asunder. The aged pair frequently kissed their grandchildren as they prattled around them, having no hope of again seeing them in this vale of tears. The shades of evening came on; the vehicle which was to bear us away approached; we prayed and parted, to see each other's face no more on earth. But '*Pity poor Africa*' had long been my motto, and is so still; yet it required some fortitude for Mrs. Shaw and myself to bear up under these trying circumstances." Mr. Moffat also says:

"He makes his present appearance before the British public less in the capacity of an author than of a witness, who most earnestly desires to establish and to enforce the claims of perishing, and helpless, and all but friendless millions, for whom he has hitherto lived and laboured—whom he ardently loves, and with whom—all black, barbarous, and benighted as they are—he hopes to live, labour, and die!"

"Of those who began at the same period with himself the career of missionary toil, the greater number have sunk into the grave; and not a few of those who followed long after, have also been gathered to their fathers. He is especially reminded of one, much honoured and endeared, whose tragical death, of all others, has most affected him. John Williams and he were accepted by the

directors at the same time, and designated to the work of God, at Surrey Chapel, on the same occasion. The fields of their service were both arduous, although of a widely different character. After much trial and many dangers, both have been permitted to return to their native land, and to publish narratives of their respective labours. Thus far they run parallel; but here they part company. 'The Martyr of Erromanga' has finished his course and rests from his labours; while his early friend still lives amidst the conflict. The writer now feels that his work in England is done, and that the spirit of the stranger and the pilgrim is stealing powerfully over him. He longs once more to brave the mighty ocean; and eagerly anticipates the hour when he shall again reach the shores of his adopted country, and appear in the midst of the children of the wilderness."

The Aborigines of the Peninsula of South Africa, so far as at present known to Europeans, consist of ten or twelve tribes; and these may be classed under two great families; the Hottentot and the Kaffir. The Hottentot family comprises the original Hottentots, the Little Namaquas, the Great Namaquas, the Bushmen, and the Corannah Tribes. The Kaffir family comprises the Kaffirs proper, the Bechuanas, the Mantatees, the Zoolus, and the Damaras. These various tribes differ in their persons and habits; some are more rude, others more civilized; some more gentle, others more warlike; some more stolid, others more intelligent; but all, except so far as the introduction of the Gospel among them has meliorated their condition, are in a deplorably debased state, both moral and physical; and to the reproach of those who ought to have been their friends and protectors, their teachers and benefactors, it must be added, that till recently the settlement of Europeans in their vicinity has only augmented their degradation and wretchedness. The Dutch colonists grievously op-

pressed them ;\* the frontier Boors regarded them only as human cattle, to be pillaged, reduced

to slavery, or exterminated ; and though since the capture of the Cape of Good Hope by Great Britain, the progress of justice, humanity, and sound policy in regard to them is becoming at length triumphant, it was at first very slow, so that till within the last few years they were subjected to the most shameful outrages and wrongs. They owe whatever of protection they enjoyed, during a long period, almost wholly to the influence of the missionaries, both locally, and also with the Cape authorities and the Home government ; for the intelligence and the suggestions which reached the British authorities from the frontier settlers were almost invariably adverse to them ; and hence were generated or fomented those grievous wars which during many years destroyed vast numbers of them, and drove the vanquished survivors far into the deserts. It is true that half-starved savages were often troublesome depredators ; but in general they were grateful for kindness, and nothing is more certain than that the White population were almost invariably the aggressors ; and also took a fearful vengeance when quarrels arose. The frequent and bloody expeditions sent against them, called *commandoes*,

\* The Dutch East India Company took possession of the Cape in the year 1652. Jan Van Riebeeck was appointed Superintendent of the Colony, and we find his Council on the arrival of the expedition at Table Bay resolving as follows :—

“ Having by the grace of God, whose name be praised, safely arrived at the Cape of Good Hope, for the purpose of establishing a general rendezvous, according to the orders received from our superiors ;—to take possession of such lands as may be best suited for cultivation, &c.,—for the refreshment of the Company’s vessels, and for such other purposes as the interest of the Company may require—the Council being assembled, have ordered and directed that Jan Van Riebeeck, accompanied by the commanders of the ships at anchor, shall land, with some armed soldiers, to inspect and measure a place fitted for the erection of a fort : and having fixed upon the same, shall immediately mark out a plan, so that no time may be lost.”

We see no reason to suppose that the devout preamble of this resolution was hypocritical ; for though the resolution sounds aggressively and in a warlike spirit, the settlers might consider that they were only justly and usefully occupying what was no man’s land, but that amidst barbarous tribes military precautions were necessary in self-defence. The Superintendent appears to have constantly implored the Divine blessing and guidance upon their undertakings ; and the following beautiful and appropriate prayer occurs in the very first page of the Records of the Council :—

“ O merciful and gracious God, our heavenly Father ! since it has pleased thee to call us to the government of the affairs of the East India Company, at the Cape of Good Hope ; and as we have assembled in council, to advise and adopt such measures as may best tend to promote the interests of the Company, to maintain justice, and if possible, to plant and propagate the true Reformed Christian Doctrine, amongst those wild and savage people, for the praise and honour of thy holy name, and for the benefit of our employers : but being, without thy gracious assistance, unable to effect these purposes ; we pray, O most merciful Father ! that it may please thee to preside at this assembly, and with thy heavenly wisdom to so

enlighten our hearts ; that all perverse passions may be removed from amongst us, our hearts cleansed from all human weakness, and our minds so composed, that we, in all our deliberations, may not propose or resolve anything which will not tend to the praise and glory of thy most holy name, and to the service of our masters ; without considering, in the least, our own personal advantage or profit. These, and such other blessings as may be necessary to promote the service entrusted to us, and for our eternal salvation, we most humbly pray and entreat, in the name of thy beloved Son, our Lord and Saviour, Jesus Christ, who hath taught and commanded us to say : ‘ Our Father, which art in heaven,’ &c.”

present some of the blackest pages of English as well as Dutch colonial history.

The exact geographical limits of the Bechuana tribes cannot be defined; but the following statements respecting them and some of their neighbours, will suffice for the purpose of the present narrative:—

“North of Kafirland, between the Winterberg mountains and the higher branches of the Yellow River, lies the country inhabited by the Basutos, a tribe of Bechuanas. Since the days of Chaka, the tyrant of the Zoolu, who oppressed them from the east, while the Bergenaars on the west were exercising dreadful barbarities, and reduced most of the tribes to extreme poverty; they have risen again in a fertile country, to comparative affluence. The commencement of missions among them, by the brethren of the Evangelical Missionary Society at Paris, and subsequently by the Wesleyans, is the cause of this improvement in their circumstances.

“Beyond the Basutos, to the north of the Orange River, lie the other Bechuana tribes, whose numbers and extent we have not yet been able to learn. There is some reason for supposing that they formerly extended much farther to the southward than their present limits, the 28° south latitude, for the places as far as the Orange River have Bechuana names; and even the Lokualo of the Bechuana is to be found on stones near the present boundaries of the colony; but this may have been done by herdsmen taken or escaped from those tribes. Few, except Balala, lie farther west than the 23° east longitude. Between 23° and 19°, lies what Mr. Campbell calls the southern Zahara, which, from what I have seen on the east, south, and western boundaries of it, is a fearful expanse of sand, though undulating, and in many places covered with acacias and other trees of gigantic size. The eastern parts are inhabited by the Balala of the Bechuana; the southern, near the Orange River, by Bushmen; and the western, by Namaqua Bushmen, but none of them are able to keep cattle. They subsist on game, water-melons, and roots.

“The country from the limits of the desert to the west coast is called Great Namaqualand, containing a thin population of the Hottentot race. To the north of the Namaquas lie the Damara tribes, of whom comparatively little is

known, except that from their physical appearance and black colour, they approximate to the negroes and natives of Congo on the west coast. These tribes inhabit a country extending from the tropic of Capricorn to the Cape of Good Hope, and from the Atlantic to the shore of the Indian Ocean. The climate varies from that in which thunder storms and tornadoes shake the mountains, and the scorching rays of an almost vertical sun produce the mirage, to that which is salubrious and mild within the boundaries of the colony along Kafirland to the fruitful and well watered plains of the Zoolu country in the vicinity of Port Natal, while the more mountainous and elevated regions are visited by keen frosts and heavy falls of snow. The colony extends, from west to east, about 600 miles, its average breadth being about 200, containing a variety of climate, the healthiest perhaps to be found in any part of the world. Between the coast and the vast chain of mountains beyond which lie the Karroo, the country is well watered, fertile, and temperate. The other portions of the colony, with few exceptions and without a change in the seasons, appear to be doomed to perpetual sterility and drought.

“The entire country, extending in some places hundreds of miles on each side of the Orange River, and from where it empties itself into the Atlantic to beyond the 24th degree east longitude, appears to have the curse of Gilboa resting on it. It is rare that rains to any extent or quantity fall in those regions. Extreme droughts continue for years together. The fountains are exceedingly few, precarious, and latterly many of these have been dried up altogether.”

Before proceeding to the missions to the Bechuanas, Mr. Moffat gives a brief sketch of preceding Christian labours in other places, with notices of several eminent missionaries and remarkable natives. The names of George Schmidt, Dr. Vanderkemp, and the converted maulauder Africaner, must be familiar to most of our readers; but for this very reason our author's notes respecting them are the more interesting, as they embrace some particulars which may not be within general recollection. Of Schmidt he says:



“ In July, 1736, George Schmidt, with something of that zeal which fired the bosom of Egede, the pioneer of the mission to Greenland, left his native country for that of the Hottentots. He was the first who, commissioned by the King of kings, stood in the vale of Grace, (Genadendal,) at that time known by the name of Bavian’s Kloof, (the Glen of Baboons,) and directed the degraded, oppressed, ignorant, despised, and, so far as life eternal is concerned, the out-cast Hottentots, to the Lamb of God, who tasted death for them. It is impossible to traverse the glen, as the writer has done, or sit under the great pear-tree which that devoted missionary planted with his own hands, without feeling something like a holy envy of so distinguished a person in the missionary band. Though he could only address the Hottentots through an interpreter, his early efforts were crowned with success, and the attendance at the first Hottentot school ever founded rapidly increased. The Hottentots, with all their reputed ignorance and apathy, justly regarded him with sentiments of unfeigned love and admiration; and so evidently was the Gospel made the power of God, that in the course of a few years he was able to add a number of converts to the church of the first-born.

“ In 1743, the lonely missionary was compelled to visit Europe, when the Dutch East India Company, actuated by representations that to instruct the Hottentots would be injurious to the interests of the colony, refused to sanction the return of this messenger of mercy to that unfortunate people. Every effort to resume the mission was fruitless, till the year 1792, when Marsveldt, Schwinn, and Kuchnel sailed for the Cape of Good Hope. They received every attention, and went in search of the spot where, more than half a century before, Schmidt left his little band. Part of the walls of his house was indeed still standing, and in the garden were several fruit-trees planted by his hands; whilst various ruins of walls, at a short distance, marked the site of the lowly cottages which were once inhabited by his affectionate hearers: and, what must have been overpowering to these followers of so good a man, one of the females whom he had baptized, by the name of Magdalena, was also found out, and appeared to have a tolerable recollection of her former teacher, though she was now about seventy years of age. She also produced a New Testament, bearing the marks of constant use, which he had presented to her. This she had preserved as a precious relic, and, although

now bent down with age and feebleness, she expressed great joy on being informed that Marsveldt and his companions were the brethren of her old and beloved pastor.

“ The Hottentots who remembered Mr. Schmidt, or had heard of his labours of love, rallied around the standard again erected; and though great and many were the trials and distresses of the missionaries, often threatened with destruction and murder, all recorded in the chronicles of heaven, their labours were blessed: and, through Divine help, the Moravian Missions have prospered, and spread their branches through different parts of the colony, and to the Tambookies beyond it, where they have now a flourishing station. What a remarkable display have we here of the faithfulness and mercy of God, in preserving the seed sown by Schmidt in a most ungenial soil, and left to vegetate in an aspect the most forbidding, for such a length of time! Who can doubt the Divine assurance, ‘My word shall not return unto me void!’”

Of the devoted Vanderkemp we have the following interesting particulars.

“ On the 31st of March, in the year 1799, Dr. Vanderkemp, accompanied by Messrs. Kicherer and Edmonds, landed at Cape Town, then in the possession of the Dutch. Dr. V. selected Kafir-land as the field of his operations, while Mr. Kicherer, accompanied by Mr. Kramer, yielded to a call of Providence, and proceeded to the Bushmen on the Zak River. Vanderkemp, who was a native of Holland, seemed, from his experience, natural firmness of character, and distinguished talents, prepared for the Herculean task, at once to force his way into the head-quarters of the enemy, and raise the standard of the cross amidst a dense population of barbarians, the most powerful, warlike, and independent of all the tribes within or without the boundaries of the Cape colony, and who, notwithstanding the superior means for human destruction enjoyed by their White neighbours, still maintained their right to their native hills and dales. He might at once, with comparative little trouble or hardship, have fixed his abode among the Hottentots within the colony, to whom he eventually devoted all the energies of his body and mind, in raising that depressed, degraded, helpless, and enslaved race, to freemen in Christ Jesus, and breaking the fetters that a cruel policy had riveted on that hapless people, the aborigines and rightful

owners of a territory now no longer theirs.

"The Doctor, having cast his eye over the condition of the Hottentots, concluded that there was scarcely any possibility of making progress among a people so proscribed by government, and at the merey of their White neighbours, on whom they could not look without indignation, as any other human beings would have done in similar circumstances; he therefore, very naturally, directed his steps to those who were yet free from these unnatural restrictions.

"Having received every encouragement from the English government, and commendatory letters to the farmers, he left Cape Town. The country through which he had to pass was thinly, and in many places newly inhabited. The party arrived at Graaff Reinet on June 29, after having, with their attendants and cattle, experienced many narrow escapes from lions, panthers, and other wild beasts, as well as from Bushmen and Hottentots, of character still more ferocious. Notwithstanding, wherever they went, they were kindly treated by the farmers, although their fears and alarms must have been many, and nothing but Divine power could have cheered them onward in their desert path.

"In July, 1799, he proceeded to Graaff Reinet, the most distant colonial town, and the nearest to the Kafirs. This was a daring undertaking, when it is remembered that for a long time previous a dire, and often deadly strife had been between them and the farmers, whom they very naturally viewed as intruders, and towards whom they must have looked with a jealous eye, both they and their forefathers having witnessed the reduction of the Hottentots, once their equals in number and power, to a state of slavery, destitution, and sorrow; the mere fragment of a nation being left.

"Some time elapsed before the crafty monarch Gaika would give his consent that they should remain in his dominions; and when this was at length granted, and a suitable spot selected, he adds, in true Gospel simplicity, 'Brother Edmonds and I cut down long grass and rushes for thatching, and felled trees in the wood. I kneeled down on the grass, thanking the Lord Jesus that he had provided me a resting place before the face of our enemies and Satan, praying that from under this roof the seed of the Gospel might spread northwards through all Africa.'

"After Mr. E.'s departure, the Doctor

in his cheerless abode was instant in season and out of season, eagerly embracing every opportunity of recommending the Gospel, and catching each little ray of light that beamed on his devious path. He was a man of exalted genius and learning. He had mingled with courtiers. He had been an inmate of the universities of Leyden and Edinburgh. He had obtained plaudits for his remarkable progress in literature, in philosophy, divinity, physic, and the military art. He was not only a profound student in ancient languages, but in all the modern European tongues, even to that of the Highlanders of Scotland, and had distinguished himself in the armies of his earthly sovereign, in connexion with which he rose to be captain of horse and lieutenant of the dragoon guards. Yet this man, constrained by the 'love of Christ,' could cheerfully lay aside all his honours, mingle with savages, bear their sneers and contumely, condescend to serve the meanest of his troublesome guests—take the axe, the sickle, the spade, and the mattock—lie down on the place where dogs repose, and spend nights with his couch drenched with rain, the cold wind bringing his fragile house about his ears. Though annoyed by the nightly visits of hungry hyenas, sometimes destroying his sheep and travelling appurtenances, and even seizing the leg of beef at his tent door,—though compelled to wander about in quest of lost cattle, and exposed to the perplexing and humbling caprice of those whose characters were stains on human nature—whisperings occasionally reaching his ears that murderous plans were in progress for his destruction—he calmly proceeded with his benevolent efforts, and to secure his object, would stoop with 'the meekness of wisdom' to please and propitiate the rude and wayward children of the desert whom he sought to bless.

"In 1800 Dr. V. left Kafir-land, for Graaff Reinet, principally to meet the two brethren, Vanderlingen and Read, and remained a considerable time there, during a rebellion among the farmers. He visited Kafir-land again, but, from the unsettled state of the frontier, was compelled to relinquish the mission, and return to Graaff Reinet, where he laboured among the Hottentots. General Dundas offered means of forming a station in the colony, 'to endeavour,' as the governor expressed it, 'to ameliorate the spiritual and temporal condition of that unhappy people, whom, upon every principle of humanity and justice, government is bound to protect.'

"In February, 1801, Dr. Vander-

kemp and Mr. Read, with more than 100 Hottentots, left Graaff Reinet. Their temporary residence was appointed at Botha's farm, about seven miles west of Algoa Bay, where they continued with the Hottentots for nearly eight months, leading a life of uninterrupted anxiety, perplexity and danger, the Doctor being for some time confined to his bed with rheumatism.

"Successive attacks by plundering Hottentots induced them very properly to take refuge, with their 300 people, in Fort Frederic. Here they remained for a time, continuing their religious services under circumstances more distressing to the minds of the missionaries, than the horrors of savage fury from which they had escaped. They were associated with those who had the misfortune to be comparative strangers to the means of grace, and inured to a recklessness of feeling in regard to eternal realities, which a life of warfare has (we may presume since the days of Cain) produced on tribes once civilized and refined in taste and feeling. This exposed their people to seduction, drunkenness, and other vices.

"After the arrival of General Janssen, the colony having been ceded to the Dutch, a spot was granted on which to fix a permanent station; and on the 2nd of June, they took up their abode on Kooboo, which from that period they called Bethelsdorp. This situation, from its sterility and want of water, soon convinced them that it was most unsuitable for a missionary farm. They were without bread for a long time, and did not expect to procure any for three or four months; neither were there any vegetables, owing to the barrenness of the soil. Yet, notwithstanding all these discouraging circumstances, many were the demonstrations of the Divine blessing on their labours. Dr. V.'s interference in the cause of suffering humanity, or rather his disclosure of some of the wrongs of the Hottentots, led to his being summoned, with Mr. Read, to Cape Town, to appear before an extraordinary commission appointed by Lord Caledon. This was followed by most important results; for the Doctor having been fully borne out in his facts, his Excellency directed that commissioners should personally visit the several districts where enormities had been perpetrated, and that the guilty should be punished. This was among the last public services which Dr. Vanderkemp rendered to that people, who had now been the object of his solicitude for eleven years. He had long contemplated a mission to Madagascar, and though now far advanced in years, his soul

burned with youthful ardour to enter on that perilous undertaking. It was in his heart, but the Great Head of the Church had otherwise ordained it; for, after a few days' illness, he closed his eyes on this world, Dec. 15th, 1811, after breathing out the Christian assurance, 'All is well.'

"Dr. Vanderkemp was the friend and advocate of civil liberty. The condition of the slaves pressed heavily upon his mind, and the sufferings of those who had embraced the Gospel, made large demands on his almost unbounded generosity; so that he expended nearly 1000*l.* of his personal property in unbinding the heavy burdens, and setting the captives free. It is probable that his extreme sympathy with this enslaved people induced him, with more feeling than judgment, to choose a wife from amongst them. Being a most unsuitable companion for such a person, her subsequent conduct cast a gloom over the remnant of his days of suffering and toil; and, as I have heard it remarked by one who knew him well, undoubtedly accelerated his death.

"It is only just to admit that the Doctor was eccentric; and many, very many, of his personal hardships were self-inflicted. In a colonial village, where there were many who admired, and were ready to serve him, the Doctor would go out to the water, washing his own linen; and frequently, at home and abroad, he would dispense with hat, shirt, and shoes, while the patron and advocate of civilization. These were anomalies and shades of character, which of course added nothing to his usefulness, while his ultra notions on the subject of predestination left a leaven in some of the African churches, which it required the labour of many years to remove."

We need not say that we concur in Mr. Moffat's estimate respecting the good and the defective parts of Dr. Vanderkemp's character; for we anticipated it long ago (see our Volume for 1815, p. 831); and if we incurred blame upon that occasion for some cautionary words which we addressed to the London Missionary Society respecting the selection of its agents, the experience of all our religious institutions has proved the necessity of greater care than was occasionally thought requisite at the revival of

missionary labours, when ardour was not always duly tempered with prudence. Yet while we lamented "the eccentricities of the founder of Bethelsdorp, who, misconstruing the apostolic example of being all things to all men, seemed to have regarded it as his duty rather to descend in his manners and habits to the level of the Hottentots, than to raise them to an equality with himself;" we gratefully acknowledged his eminent "zeal, piety, and devotedness — indispensable requisites in a missionary;" though we added that "a sound judgment is no less indispensable, especially in one to whom the conduct of a great undertaking is entrusted." In such men as Williams and Moffat — not to mention others — the London Missionary Society has been greatly blessed; nor need it be ashamed of so ardent a lover of God and man, so humble a Christian, so faithful a missionary, so disinterested a man, as Dr. Vanderkemp.

To these two portraits of missionaries we will add some sketches of that extraordinary individual, the Namaqua chief Africaner, one of the early and ripest fruits of the missionary harvest in South Africa; a man of considerable talent and great energy, whom wrong and cruelty had infuriated till he became the terror of his White oppressors, as well as of the native tribes in his vicinity, but whose proud passions and vindictive spirit the grace of God subdued to the meekness and gentleness of Christ. We need not describe him in his Pagan state, but will shew what he became under the influence of the Gospel. It pleased God to bless the exhortations of Mr. Campbell and Mr. Albrecht for the commencement of this striking change; but his confirmation, and building up

in the faith were under the pastoral care of Mr. Moffat.

"As I was standing with a Namaqua chief, looking at Africaner, in a supplicating attitude, entreating parties ripe for a battle, to live at peace with each other: 'Look,' said the wondering chief, pointing to Africaner, 'there is the man, once the lion, at whose roar even the inhabitants of distant hamlets fled from their homes! Yes, and I' (patting his chest with his hand) 'have, for fear of his approach, fled with my people, our wives and our babes, to the mountain *glen*, or to the wilderness, and spent nights among beasts of prey, rather than gaze on the eyes of this lion, or hear his roar.'

"It was evident to me, as I approached the boundaries of the colony, on the way to Namaqualand, that the farmers, who, of course, had not one good word to say of Africaner, were sceptical to the last degree about his reported conversion, and most unceremoniously predicted his destruction. One said he would set me up for a mark for his boys to shoot at; and another, that he would strip off my skin, and make a drum of it to dance to; another most consoling prediction was, that he would make a drinking cup of my skull. I believe they were serious, and especially a kind motherly lady, who, wiping the tear from her eye, bade me farewell, saying, 'Had you been an old man, it would have been nothing, for you would soon have died, whether or no; but you are young, and going to become a prey to that monster.'

"On the 26th of January, 1818, I arrived, with emotions of the deepest gratitude to God, at Africaner's kraal. His brother, who had charge of my waggon, took it to a large tree in the village, at some hundred yards' distance from the temporary hut of Mr. Ebner. This I did not like, but knew that sometimes it was wiser to be silent than to speak. Appearances were not so inviting as I had hoped to find them; and Christian Africaner, the chief, was some time before he came to welcome me.

"After remaining an hour or more in this situation, the chief, Christian Africaner, made his appearance; and after the usual salutation, inquired if I was the missionary appointed by the Directors in London; to which I replied in the affirmative. This seemed to afford him much pleasure; and he added, that as I was young, he hoped that I should live long with him and his people. He then ordered a number of women to come; I was rather puzzled to know

what he intended by sending for women, till they arrived, bearing bundles of native mats and long sticks, like fishing-rods. Africaner pointing to a spot of ground said, 'There, you must build a house for the missionary.' A circle was instantly formed, and the women evidently delighted with the job, fixed the poles, tied them down in the hemispheric form, and covered them with the mats, all ready for habitation, in the course of little more than half an hour. Since that time I have seen houses built of all descriptions, and assisted in the construction of a good many myself; but I confess I never witnessed such expedition. Hottentot houses (for such they may be called, being confined to the different tribes of that nation) are at best not very comfortable. I lived nearly six months in this native hut, which very frequently required tightening and fastening after a storm. When the sun shone, it was unbearably hot; when the rain fell, I came in for a share of it; when the wind blew, I had frequently to decamp to escape the dust; and in addition to these little inconveniences, any hungry cur of a dog that wished a night's lodging, would force itself through the frail wall, and not unfrequently deprive me of my anticipated meal for the coming day; and I have more than once found a serpent coiled up in a corner. Nor were these all the contingencies of such a dwelling, for as the cattle belonging to the village had no fold, but strolled about, I have been compelled to start up from a sound sleep, and try to defend myself and my dwelling from being crushed to pieces by the rage of two bulls which had met to fight a nocturnal duel."

"Here I was, left alone with a people suspicious in the extreme; jealous of their rights, which they had obtained at the point of the sword; and the best of whom Mr. Ebner (the missionary to whose post Mr. Moffat succeeded) described as a sharp thorn. I had no friend and brother with whom I could participate in the communion of saints, none to whom I could look for counsel or advice. A barren and miserable country; a small salary, about 25*l.* per annum. No grain, and consequently no bread, and no prospect of getting any, from the want of water to cultivate the ground; and destitute of the means of sending to the colony. These circumstances led to great searchings of heart, to see if I had hitherto aimed at doing and suffering the will of Him in whose service I had embarked. Satisfied that I had not run unseemly, and having in the intricate, and sometimes obscure course I had come, heard the

still small voice saying, 'This is the way, walk ye in it,' I was wont to pour out my soul among the granite rocks surrounding this station, now in sorrow, and then in joy; and more than once I took my violin, once belonging to Christian Albrecht, and reclining upon one of the huge masses, have, in the stillness of the evening, played and sung the well known hymn, a favourite of my mother's,

'Awake, my soul, in joyful lays,  
To sing the great Redeemer's praise,'  
&c.

Soon after my stated services commenced—which were, according to the custom of our missionaries at that period, every morning and evening, and school for three or four hours during the day—I was cheered with tokens of the Divine presence. The chief, who had for some time past been in a doubtful state, attended with such regularity, that I might as well doubt of morning's dawn, as of his attendance on the appointed means of grace. To reading, in which he was not very fluent, he attended with all the assiduity and energy of a youthful believer; the Testament became his constant companion, and his profiting appeared unto all. Often have I seen him under the shadow of a great rock, nearly the livelong day, eagerly perusing the pages of Divine inspiration; or in his hut he would sit, unconscious of the affairs of a family around, or the entrance of a stranger, with his eye gazing on the blessed book, and his mind wrapt up in things divine. Many were the nights he sat with me, on a great stone, at the door of my habitation, conversing with me till the dawn of another day, on creation, providence, redemption, and the glories of the heavenly world. He was like the bee, gathering honey from every flower, and at such seasons he would, from what he had stored up in the course of the day's reading, repeat generally, in the very language of Scripture, those passages which he could not fully comprehend. He had no commentary, except the living voice of his teacher, nor marginal references, but he soon discovered the importance of consulting parallel passages, which an excellent memory enabled him readily to find. He did not confine his expanding mind to the volume of revelation, though he had been taught by experience that that contained heights and depths and lengths and breadths, which no man comprehends. He was led to look upon the book of nature; and he would regard the heavenly orbs with an inquiring look, cast his eye on the earth beneath his tread, and regarding both as

displays of creative power and infinite intelligence, would inquire about endless space and infinite duration. I have often been amused, when sitting with him and others, who wished to hear his questions answered, and descriptions given of the majesty, extent, and number of the works of God; he would at last rub his hands on his head, exclaiming, 'I have heard enough; I feel as if my head was too small, and as if it would swell with these great subjects.'

"During the whole period I lived there, I do not remember having occasion to be grieved with him, or to complain of any part of his conduct; his very faults seemed to 'lean to virtue's side.' One day, when seated together, I happened, in absence of mind, to be gazing stedfastly on him. It arrested his attention, and he modestly inquired the cause. I replied, 'I was trying to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human woe.' He answered not, but shed a flood of tears! He zealously seconded my efforts to improve the people in cleanliness and industry; and it would have made any one smile to have seen Christian Africaner and myself superintending the school children, now about 120, washing themselves at the fountain. It was, however, found that their greasy, filthy carosses of sheep-skins soon made them as dirty as ever. The next thing was to get them to wash their mantles, &c. This was no easy matter, from their being made chiefly of skins, not tanned, and sewed together with thread made of the sinews of animals. It required a great deal of coaxing argument, and perseverance, to induce them to undertake this Herculean task; but this, too, was also accomplished, to their great comfort, for they willingly admitted that they formerly harboured so much company, that they could not sleep soundly. It may be emphatically said of Africaner, that 'he wept with those that wept,' for wherever he heard of a case of distress, thither his sympathies were directed; and notwithstanding all his spoils of former years, he had little to spare, but he was ever on the alert to stretch out a helping hand to the widow and fatherless." At an early period I also became an object of his charity, for finding out that I sometimes sat down to a scanty meal, he presented me with two cows, which, though in that country giving little milk, often saved me many a hungry night, to which I was exposed. He was a man of peace; and though I could not

expound to him that the 'sword of the magistrate' implied, that he was calmly to sit at home, and see Bushmen or marauders carry off his cattle, and slay his servants; yet so fully did he understand and appreciate the principles of the gospel of peace, that nothing could grieve him more than to hear of individuals, or villages, contending with one another. He who was formerly like a firebrand, spreading discord, enmity, and war among the neighbouring tribes, would now make any sacrifice to prevent anything like a collision between two contending parties; and when he might have raised his arm, and dared them to lift a spear or draw a bow, he would stand in the attitude of a suppliant, and entreat them to be reconciled to each other; and, pointing to his past life, ask, 'What have I now of all the battles I have fought, and all the cattle I took, but shame and remorse?' At an early period of my labours among that people, I was deeply affected by the sympathy he, as well as others of his family, manifested towards me in a season of affliction. The extreme heat of the weather, in the house which I have described, and living entirely on meat and milk, to which I was unaccustomed, brought on a severe attack of bilious fever, which, in the course of two days, induced delirium. Opening my eyes in the first few lucid moments, I saw my attendant and Africaner sitting before my couch, gazing on me with eyes full of sympathy and tenderness. Seeing a small parcel, containing a few medicines, I requested him to hand it to me, and taking from it a vial of calomel, I threw some of it into my mouth, for scales or weights I had none. He then asked me, the big tear standing in his eye, if I died, how they were to bury me. 'Just in the same way as you bury your own people,' was my reply; and I added, that he need be under no apprehensions if I were called away, for I should leave a written testimony of his kindness to me. This evidently gave him some comfort, but his joy was full, when he saw me speedily restored, and at my post, from which I had been absent only a few days."

"While engaged in an interesting conversation with Africaner on the state and prospect of the mission in connexion with the barrier to civilization, not only from the state of the country and climate, but also from the want of intercourse with the colony, the idea darted into my mind, that Africaner would do well to accompany me to Cape Town; and I at once made the proposal. The good man looked at me again and again, gravely asking whether I were in ear-

nest, and seemed fain to ask if I were in my senses too; adding with great fervour, 'I had thought you loved me, and do you advise me to go to the government, to be hung up as a spectacle of public justice?' and putting his hand to his head, he asked, 'Do you not know that I am an outlaw, and that 1000 rix-dollars have been offered for this poor head?' These difficulties I endeavoured to remove, by assuring him that the results would be most satisfactory to himself as well as to the governor of the Cape. Here Africaner exhibited his lively faith in the gracious promises of God, by replying, 'I shall deliberate, and commit, (or, as he used the word according to the Dutch translation) sell my way upon the Lord; I know he will not leave me.'

"During three days this subject was one of public discussion, and more than one came to me with grave looks, asking if I had advised Africaner to go to the Cape. On the third day the point was decided, and we made preparations for our departure, after having made the necessary arrangements for continuing the means of instruction during my absence. Nearly all the inhabitants accompanied us half a day's journey to the banks of the Orange River, where we had to wait several days, it having overflowed all its banks. The kindness of the people, and the tears which were shed when we parted from them, were deeply affecting.

"Arriving at Pella, (the place, as before stated, to which some of the people from Warm Bath had retired when the latter was destroyed by Africaner,) we had a feast fit for heaven-born souls, and subjects to which the seraphim above might have tuned their golden lyres. Men met who had not seen each other since they had joined in mutual combat for each other's woe; met-warrior with warrior, bearing in their hands the olive branch, secure under the panoply of peace and love. They talked of Him who had subdued both, without a sword or spear, and each bosom swelled with purest friendship, and exhibited another trophy destined to adorn the triumph of the Prince of peace, under whose banner each was promoting that reign in which—

'No longer hosts encountering hosts,

Their heaps of slain deplore;

They hang the trumpet in the hall,

And study war no more.'

"We spent some pleasant days while the subject of getting Africaner safely through the territories of the farmers to the Cape, was the theme of much conversation. To some the step seemed somewhat hazardous. Africaner and I

had fully discussed the point before leaving the station; and I was confident of success. Though a chief, there was no need of laying aside anything like royalty, with a view to travel in disguise. Of two substantial shirts left, I gave him one; he had a pair of leather trowsers, a duffel jacket, much the worse for wear, and an old hat, neither white nor black, and my own garb was scarcely more refined. As a farther precaution, it was agreed, that for once I should be the chief, and he should assume the appearance of a servant, when it was desirable, and pass for one of my attendants."

"Some of these worthy people on the borders of the colony congratulated me on returning alive, having often heard, as they said, that I had been long since murdered by Africaner. Much wonder was expressed at my narrow escape from such a monster of cruelty, the report having been spread that Mr. Ebner had but just escaped with the skin of his teeth. While some would scarcely credit my identity; my testimony as to the entire reformation of Africaner's character, and his conversion, was discarded as the effusion of a frenzied brain. It sometimes afforded no little entertainment to Africaner and the Namaquas, to hear a farmer denounce this supposed irreclaimable savage. There were only a few, however, who were sceptical on this subject. At one farm, a novel scene exhibited the state of feeling respecting Africaner and myself, and likewise displayed the power of Divine grace under peculiar circumstances. It was necessary, from the scarcity of water, to call at such houses as lay in our road. The farmer referred to was a good man in the best sense of the word; and he and his wife had both shown me kindness on my way to Namaqua-land. On approaching the house, which was on an eminence, I directed my men to take the waggon to the valley below, while I walked toward the house. The farmer, seeing a stranger, came slowly down the descent to meet me. When within a few yards, I addressed him in the usual way, and, stretching out my hand, expressed my pleasure at seeing him again. He put his hand behind him, and asked me, rather wildly, who I was. I replied that I was Moffat, expressing my wonder that he should have forgotten me. 'Moffat,' he rejoined, in a faltering voice; 'it is your ghost!' and moved some steps backward. 'I am no ghost.' 'Don't come near me!' he exclaimed, 'you have been long murdered by Africaner.' 'But I am no ghost,' I said, feeling my hands, as if to convince him

and myself too, of my materiality ; but his alarm only increased. 'Everybody says you were murdered ; and a man told me he had seen your bones ;' and he continued to gaze at me, to the no small astonishment of the good wife and children, who were standing at the door, as also to that of my people, who were looking on from the waggon below. At length he extended his trembling hand, saying, 'When did you rise from the dead ?' As he feared my presenee would alarm his wife, we bent our steps towards the waggon, and Afrieaner was the subject of our conversation. I gave him in a few words my views of his present character, saying, 'He is now a truly good man.' To which he replied, 'I can believe almost any thing you say, but *that* I cannot credit ; there are seven wonders in the world ; that would be the eighth.' I appealed to the displays of Divine grace in a Paul, a Manasseh, and referred to his own experience. He replied, *these* were another description of men, but that Afrieaner was one of the accursed sons of Ham, enumerating some of the atrocities of which he had been guilty. By this time we were standing with Afrieaner at our feet, on whose countenance sat a smile, well knowing the prejudices of some of the farmers. The farmer closed the conversation by saying, with much earnestness, 'Well, if what you assert be true respecting that man, I have only one wish, and that is, to see him before I die ; and when you return, as sure as the sun is over our heads, I will go with you to see him, though he killed my own uncle.' I was not before aware of this fact, and now felt some hesitation whether to discover to him the object of his wonder ; but knowing the sincerity of the farmer, and the goodness of his disposition, I said, 'This, then, is Afrieaner !' He started back, looking intently at the man, as if he had just dropped from the clouds. 'Are you Afrieaner ?' he exclaimed. He arose, doffed his old hat, and making a polite bow, answered, 'I am.' The farmer seemed thunder-struck ; but when, by a few questions, he had assured himself of the fact, that the former bugbear of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes, and exclaimed, 'O God, what a miracle of thy power ! what cannot thy grace accomplish !' The kind farmer, and his no less hospitable wife, now abundantly supplied our wants ; but we hastened our departure, lest the intelligence might get abroad that Afrieaner was with me, and bring unpleasant visitors.

"On arriving at Cape Town, I waited

on his Excellency the Governor, Lord Charles Somerset, who appeared to receive with considerable scepticism my testimony that I had brought the far-famed Afrieaner on a visit to his Excellency. The following day was appointed for an interview, when the chief was received by Lord Charles with great affability and kindness ; and he expressed his pleasure at seeing thus before him, one who had formerly being the scourge of the country, and the terror of the border colonists. His Excellency was evidently much struck with this result of missionary enterprise, the benefit of which he had sometimes doubted."

"Afrieaner's appearance in Cape Town, excited considerable attention, as his name and exploits had been familiar to many of its inhabitants for more than twenty years. Many were struck with the unexpected mildness and gentleness of his demeanour, and others with his piety and accurate knowledge of the Scriptures. His New Testament was an interesting object of attention, it was so completely thumbed and worn by use. His answers to a number of questions put to him by the friends in Cape Town, and at a public meeting at the Paarl, exhibited his diligence as a student in the doctrines of the Gospel, especially when it is remembered that Afrieaner never saw a Catechism in his life, but obtained all his knowledge on theological subjects from a careful perusal of the Scriptures, and the verbal instructions of the missionary."

"The remaining particulars of this good man's career must now be related as briefly as possible ; to which I propose to add some observations on the termination of our missionary operations in Namaqua-land. He very generously offered to take my books and a few articles of furniture I had purchased, in his waggon across the continent to Lattakoo. During my stay at Cape Town, Miss Smith, to whom I had been long previously engaged, arriving from England. We were united, and we accompanied Mr. Campbell on his second visit to Lattakoo. Here we were favoured with one more short but delightful interview. This faithful and affectionate friend remembered his promise, and brought me the articles, of which he knew I must stand in need. Nearly a year had intervened, and he had spent the time, in conjunction with his brothers David and Jacobus, in continuing the public services, and teaching in the schools at the station, while I had been on the tour with the Deputation. Mr. Campbell being about to return to England, Afrieaner travelled with us as far as Daniel's Kuil to accompany



him, where he met the Griqua chief, Bereud Berend, with whom, as stated in a former chapter, he had had many a deadly contest. Being now both converts to the faith, all their former animosities were melted away by the Gospel of peace and love. These chiefs sat down together in our tent with a number of people, when all united in singing a hymn of praise to God, and listening to an address, from the invitation of Jehovah to the ends of the earth to look to Him, and Him alone, for salvation. After which, they knelt at the same stool, before the peaceful throne of the Redeemer; thus the Gospel makes—

‘Lions, and beasts of savage name,  
Put on the nature of the lamb.’

We parted with some hope that we might see him again; but no—it was the last farewell; for scarcely two years had elapsed when he was called to enter into the joy of his Lord. This he had anticipated, with the full assurance of hope, believing that, ‘when his earthly house should be dissolved, he would have a building of God.’—The closing scene of life is faithfully delineated by the Rev. J. Archbell, Wesleyan missionary, in a letter to Dr. Philip, dated March 14th, 1823:—

“When he found his end approaching, he called all the people together, after the example of Joshua, and gave them directions as to their future conduct. ‘We are not,’ said he, ‘what we were, *savages*, but men professing to be taught according to the Gospel. Let us then do accordingly. Live peaceably with all men, if possible; and if impossible, consult those who are placed over you, before you engage in any thing. Remain together, as you have done since I knew you. Then, when the Directors think fit to send you a missionary, you may be ready to receive him. Behave to any teacher you may have sent as one sent of God, as I have great hope that God will bless you in this respect when I am gone to heaven. I feel that I love God, and that he has done much for me, of which I am totally unworthy.

“My former life is stained with blood; but Jesus Christ has pardoned me, and I am going to heaven. Oh! beware of falling into the same evils into which I have led you frequently; but seek God, and he will be found of you to direct you.”

We now purpose introducing two series of extracts; the first to illustrate the circumstances of the country, and the character and habits of the natives; the

second to exhibit, by the case of the Bechuanas, the marvellous change which, through divine grace, has taken place at the chief scenes of missionary enterprise.

Our first series will be desultory; for to understand the circumstances under which the missions were founded, in order the better to appreciate their effects, it is necessary to shew the ignorance and wretchedness of the people, and the disadvantageous character of the country, which is, for the most part, destitute of water, and consequently thinly inhabited, and to a wide extent ill adapted for those settled agricultural habits which the missionaries have introduced, in place of that precarious pastoral life, which, however sweetly and Arcadian it may sound in poesy, is in South Africa a state of hopeless barbarism, attended by constant deprivation and frequent famine. If a Nomade adventure or lion story happen to fall in our way, we shall not exclude it, not only because such incidents exhibit South Africa as it is, and may also attract listless readers (if any such encounter our grave pages) to more serious matters; but because they shew what a missionary was obliged to be in these wild countries; at least at the outset of his labours; for it was not enough that he could read and write, and teach and preach, and translate the Scriptures into the native languages; but it was behoveful that he should be both theoretically and practically somewhat of a gardener, and farmer, and smith, and carpenter, and wheelwright, and bricklayer, and mason, not to add a tailor, a cordwainer, and a printer. All the missionaries in South Africa have rejected the notion that they must civilize first, with a view to Christianize afterwards; but still they have learned by experience that civilization

must go hand in hand with the Gospel; and where an abstract argument would not have found its way to the understandings of the people, they have been marvellously impressed by the sight of a plough or a waggon, a chair or a table, a metal spoon or a pottery pan; by making lime and bricks, sawing down trees for timber, riding on horses, and building houses; and they have begun to inquire respecting "the White man's book," which they connect with his physical and social advantages. As respects their intercourse with men calling themselves Christians, they had no opportunity of knowing what Christianity is, till missionaries came among them. They found themselves expelled from the best localities; driven from their springs and supplies of game; their cattle seized; their villages burned; and their wives and children carried into bondage. With regard to the men, it was generally considered best to destroy them in warfare, as they were too obstinate easily to be made to bend to the yoke of slavery; and in the year 1774 the whole race of Bushmen, who had not submitted to servitude, was ordered by the government to be seized or extirpated; the privilege of slavery being reserved exclusively for the women and children. Many years after (in 1803, when the colony was restored to the Dutch) the Boors proposed to the Governor, that all the Hottentots should be captured, distributed as slaves, and made to work in chains to prevent escape or resistance. When inveigled and enslaved, they were not allowed to be made acquainted with that blessed religion which their masters outraged; and which might support them under their sorrows. At the Cape of Good

Hope itself, where the injustice and barbarity of the frontier farmers—Boors as they are called—were somewhat counteracted by the humanity and policy of pious and benevolent individuals and of some of the public functionaries, they were not allowed to enter the churches, over one of which was the warning, "Hottentots and dogs" not permitted to intrude. The missionaries being regarded as their protectors, were denounced, and often exposed to great peril of their lives, besides suffering much from pillage and conflagration in the devastating wars which the fears, cupidity, or revenge of the settlers often enkindled. Not only the district authorities, but frequently the government itself was arrayed against them; and this sometimes under the English, as well as formerly under the Dutch, authorities.—But enough of this melancholy subject; proceed we with our allotment of extracts.

"In the month of January, 1806, the Orange, or Gariep River, was crossed by missionaries of the London Missionary Society, for the purpose of planting the Gospel among the inhabitants of that wild and desolate region.

"Meeting with an individual, on my journey thither, who had spent years in that country, I asked what was its character and appearance? 'Sir,' he replied, 'you will find plenty of sand and stones, a thinly scattered population, always suffering from want of water, on plains and hills roasted like a burnt loaf, under the scorching rays of a cloudless sun.' Of the truth of this description I soon had ample demonstration. It is intersected by the Fish and 'Oup rivers, with their numberless tributary streams, if such their dry and often glowing beds may be termed. Sometimes, for years together, they are not known to run; when, after the stagnant pools are dried up, the natives congregate to their beds, and dig holes, or wells, in some instances to the depth of twenty feet, from which they draw water, generally of a very inferior quality."

"Kindness is the key to the human heart. I know an individual who was struck with the difficulties the Bushwo-

men had in rearing their infants after the term of suckling, from the entire absence of any thing in the shape of milk or grain. Dried meat, or *Ixia* bulbs, is hard fare for a babe. He tried to persuade them to purchase goats, with ostrich feathers, or skins of game procured in the chase. At this proposal they laughed inordinately, asking him if ever their forefathers kept cattle; intimating, that they were not intended to *keep*, but to eat, as their progenitors had always done. He recommended the plan to all who happened to come in his way, but with no better success. It at last occurred to his mind to present some of the principal individuals among them with a few goats a-piece. This he did, promising that, if they took good care of them for a given time, he would add to their number, and make them their own. This proposal, though to them scarcely to be believed, went to their hearts; and the very looks of the men, and the grateful gesticulations of the women, were felt by the missionary as a rich reward. His anticipations were fully realized. They allowed their little flocks to increase, and even took some trouble to make additions by barter; and it was no uncommon thing to see several of these resorting to the house of prayer on Sabbath-days, though their homes were many miles distant.

"One of the accompanying sketches exhibits a stratagem, by which the Bushman approaches to game, in the garb of the ostrich. A kind of flat double cushion is stuffed with straw, and formed something like a saddle. All, except the under part of this, is covered over with feathers, attached to small pegs, and made so as to resemble the bird. The neck and head of an ostrich are stuffed, and a small rod introduced. The Bushman intending to attack game, whitens his legs with any substance he can procure. He places the feathered saddle on his shoulders, takes the bottom part of the neck in his right hand, and his bow and poisoned arrows in his left. Such as the writer has seen were the most perfect mimics of the ostrich, and at a few hundred yards distant it is not possible for the human eye to detect the fraud. This human bird appears to pick away at the verdure, turning the head as if keeping a sharp look-out, shakes his feathers, now walks, and then trots, till he gets within bow-shot; and when the flock runs from one receiving an arrow, he runs too. The male ostriches will on some occasions give chase to the strange bird, when he tries to elude them in a way to prevent their catching his scent; for when once they do, the spell is bro-

ken. Should one happen to get too near in pursuit, he has only to run to windward, or throw off his saddle, to avoid a stroke from a wing, which would lay him prostrate."

"With the exception of the solitary traveller, whose objects were entirely of a scientific character, these who ventured into the interior carried on a system of cupidity, and perpetrated deeds, calculated to make the worse impression upon the minds of the natives, and influence them to view white men, and others descended from them, as an 'angry' race of human beings, only fit to be classed with the lions, which roar for their prey in their native wilds. Intercourse with such visitors in the southern districts, and disgraceful acts of deceit and oppression, committed by sailors from ships which visited *Angra Piquena*, and other places on the western coast, had, as may easily be conceived, the most baneful influence on the native tribes, and nurtured in their heathen minds (naturally suspicious) a savage disgust for all intercourse with white men, alas! professedly Christian. Having little to talk about, when they met, these subjects became their general theme. Such was the long and deep-rooted impression made on their minds, as a people, that on one of the branches of the Fish River, far east of Mr. Schmelens's station at Bothany, when I asked a native why he had never visited the missionary station, his reply was, 'I have been taught from my infancy to look upon Hat-men (hat-wearers) as the robbers and murderers of the Namaquas. Our friends and parents have been robbed of their cattle, and shot by the hat-wearers.' Many run-aways, and characters reckless of law, abandoning the service of the farmers in the colony, fled to great Namaqua-land, and their influence went far in stirring up the native mind against all compromise on the part of their civilized neighbours. It was to such a people, and to such a country, that the missionaries directed their course, to lead a life of the greatest self-denial and privation."

"They could not see that there was anything in our customs more agreeable to flesh and blood than in their own, but would, at the same time, admit that we were a wiser and a superior race of beings to themselves. For this superiority some of their wise heads would try to account, but this they could only do on the ground of our own statements, that a Great Being made man."

"With all their concessions, they would, with little ceremony pronounce our customs clumsy, awkward, and troublesome. They could not account

for our putting our legs, feet, and arms into bags, and using buttons for the purpose of fastening bandages round our bodies, instead of suspending them as ornaments from the neck or hair of the head. Washing the body, instead of lubricating it with grease and red ochre, was a disgusting custom, and cleanliness about our food, house, and bedding, contributed to their amusement in no small degree. A native, who was engaged roasting a piece of fat zebra flesh for me on the coals, was told that he had better turn it with a stick, or fork, instead of his hands, which he invariably rubbed on his dirty body for the sake of the precious fat. This suggestion made him and his companions laugh extravagantly, and they were wont to repeat it as an interesting joke wherever they came.

"The government of the people partakes both of the monarchical and patriarchal, comparatively mild in its character. Each tribe has its chief or king, who commonly resides in the largest town, and is held sacred from his hereditary right to that office. A tribe generally includes a number of towns or villages, each having its distinct head, under whom there are a number of subordinate chiefs. These constitute the aristocracy of the nation, and all acknowledge the supremacy of the principal one. His power, though very great, and in some instances despotic, is nevertheless controlled by the minor chiefs, who in their *pichos* or *pitshos*, their parliament, or public meetings, use the greatest plainness of speech in exposing what they consider culpable or lax in his government."

"A scrutinizing watch was kept up on every thing done by the missionaries. Some weeks after my return from a visit to Griqua Town, a grand discovery was made, that the rain had been prevented by my bringing a bag of salt from that place in my waggon. We had occasionally heard whisperings that we were not guiltless of the great drought. We tried both in public and in private conversation to impress them with the sublime truths of creation, providence, and redemption; but the universal reply was 'Only lies.' In a conversation with Mothibi, the rain-maker, and a few others, I remarked, in reference to some insinuations, that I should with great pleasure meet him before an assembly of the people, and discuss the subject. To this he at first consented, but soon afterwards retracted, for this reason, that the subject which we should have to discuss, was far too high for the people, being what only rain-makers and philosophers could

talk about. We consoled ourselves with the hope that there was no probability of our being implicated, as our few cows as well as theirs were dying, and we were without a drop of milk. The people at last became impatient, and poured forth their curses against brother Hamilton and myself, as the cause of all their sorrows. Our bell, which was rung for public worship, they said, frightened the clouds; our prayers came in also for a share of the blame. 'Don't you,' said the chief rather fiercely to me, 'bow down in your houses, and pray and talk to something bad in the ground?' A council was held, and restrictions were to be laid on all our actions."

"The following fact will illustrate, in some measure, the position in which we stood with the people, who by this time were chafed in spirit by the severe drought, and mortified to the highest degree to see all their boasted powers vanish like a vapour on the mountain's brow. One day, about noon, a chief man, and a dozen of his attendants, came and seated themselves under the shadow of a large tree, near my house. A secret council had been held, as 'is usual, in the field, under pretence of a hunt, and the present party was a deputation to apprise us of the results. I happened at that moment to be engaged in repairing my waggon near at hand. Being informed that something of importance was to be communicated, Mr. Hamilton was called. We stood patiently to hear the message, being always ready to face the worst. The principal speaker informed us, that it was the determination of the chiefs of the people that we should leave the country; and, referring to our disregard of threatenings, added what was tantamount to the assurance, that measures of a violent kind would be resorted to, to carry their resolutions into effect, in case of our disobeying the order. While the chief was speaking, he stood in a rather imposing, I could not say, threatening, attitude, quivering his spear in his right hand. Mrs. M. was at the door of our cottage, with the babe in her arms, watching the crisis, for such it was. We replied, 'We have indeed felt most reluctant to leave, and are now more than ever resolved to abide by our post. We pity you, for you know not what you do; we have suffered, it is true; and He whose servants we are has directed us in His word, 'when they persecute you in one city, flee ye to another;' but, although we have suffered, we do not consider all that has been done to us by the people amounts to persecution; we are prepared to expect,

it from such as know no better. If you are resolved to rid yourselves of us, you must resort to stronger measures, for our hearts are with you. You may shed our blood or burn us out. We know you will not touch our wives and children. Then shall they who sent us know, and God who now sees and hears what we do, shall know, that we have been persecuted indeed." At these words the chief man looked at his companions, remarking, with a significant shake of the head, "These men must have ten lives, when they are so fearless of death; there must be something in immortality." The meeting broke up, and they left us, no doubt fully impressed with the idea that we were impracticable men. We could not help feeling deeply thankful for the turn this short, but solemn interview, had taken. The charge brought against us by the rain-maker was, by every passing cloud and whistling blast from the torrid zone, brought fresh to their minds; and they thought that, having teachers of strange doctrines among them, such as their forefathers never knew, the country would be burned up."

"As it was taking a new position among a wild people; a brief glance at my manner of life may yield information, and interest the mind of the reader.

"Having put my waggon in order, taken a driver, and a little boy as leader of the oxen, and two Barolongs, who were going to the same place, I left the station, my wife and family, for an absence of two or three months. Our journey lay over a wild and dreary country, inhabited by Balahas only, and but a sprinkling of these. On the night of the third day's journey, having halted at a pool (Khokhole,) we listened, on the lonely plain, for the sound of an inhabitant, but all was silent. We could discover no lights, and amid the darkness were unable to trace footmarks to the pool. We let loose our wearied oxen to drink and graze, but as we were ignorant of the character of the company with which we might have to spend the night, we took a firebrand, and examined the edges of the pool to see, from the imprints, what animals were in the habit of drinking there, and with terror, discovered many *spoors* of lions. We immediately collected the oxen, and brought them to the waggon, to which we fastened them with the strongest things we had, having discovered in their appearance something rather wild, indicating that either from scent or sight, they knew danger was near. The two Barolongs had brought a young cow with them, and though I recommended their making her fast

also, they very humorously replied that she was too wise to leave the waggon and oxen, even though a lion should be scented. We took a little supper, which was followed by our evening hymn, and prayer. I had retired only a few minutes to my waggon to prepare for the night, when the whole of the oxen started to their feet. A lion had seized the cow only a few steps from their tails, and dragged it to the distance of thirty or forty yards, where we distinctly heard it tearing the animal, and breaking the bones, while its bellows were most pitiful. When these were over, I seized my gun, but as it was too dark to see any object at half the distance, I aimed at the spot where the devouring jaws of the lion were heard. I fired again and again, to which he replied with tremendous roars, at the same time making a rush towards the waggon, so as exceedingly to terrify the oxen. The two Barolongs engaged to take firebrands, advance a few yards, and throw them at him, so as to afford me a degree of light, that I might take aim, the place being bushy. They had scarcely discharged them from their hands, when the flame went out, and the enraged animal rushed towards them with such swiftness, that I had barely time to turn the gun and fire between the men and the lion, and providentially the ball struck the ground immediately under his head, as we found by examination the following morning. From this surprise he returned, growling dreadfully. The men darted through some thorn-bushes with countenances indicative of the utmost terror. It was now the opinion of all that we had better let him alone if he did not molest us.

"Having but a scanty supply of wood to keep up a fire, one man crept among the bushes on one side of the pool, while I proceeded for the same purpose on the other side. I had not gone far, when, looking upward to the edge of the small basin, I discerned between me and the sky four animals, whose attention appeared to be directed to me, by the noise I made in breaking a dry stick. On closer inspection I found that the large, round, hairy-headed visitors were lions; and retreated on my hands and feet towards the other side of the pool; when coming to my waggon-driver, to inform him of our danger, I found him looking, with no little alarm, in an opposite direction, and with good reason, as no fewer than two lions, with a cub, were eyeing us both, apparently as uncertain about us as we were distrustful of them. They appeared, as they always do in the dark, twice the usual size. We thankfully decamp-

ed to the waggon, and sat down to keep alive our scanty fire, while we listened to the lion tearing and devouring his prey. When any of the other hungry lions dared to approach, he would pursue them for some paces, with a horrible howl, which made our poor oxen tremble, and produced anything but agreeable sensations in ourselves. We had reason for alarm, lest any of the six lions we saw, fearless of our small fire, might rush in among us. The two Barolongs were grudging the lion his fat meal, and would now and then break the silence with a deep sigh, and expressions of regret that such a vagabond lion should have such a feast on their cow, which they anticipated would have afforded them many a draught of luscious milk. Before the day dawned, having deposited nearly the whole of the carcass in his stomach, he collected the head, backbone, parts of the legs, the paunch, which he emptied of its contents, and the two clubs which had been thrown at him, and walked off, leaving nothing but some fragments of bones, and one of my balls, which had hit the carcass instead of himself.

“When it was light we examined the spot, and found, from the foot-marks, that the lion was a large one, and had devoured the cow himself. I had some difficulty in believing this, but was fully convinced by the Barolongs pointing out to me that the footmarks of the other lions had not come within thirty yards of the spot; two jackals only had approached to lick any little leavings. The men pursued the spoor to find the fragments, where the lion had deposited them, while he retired to a thicket to sleep during the day. I had often heard how much a large, hungry lion could eat, but nothing less than a demonstration would have convinced me that it was possible for him to have eaten all the flesh of a good heifer, and many of the bones, for scarcely a rib was left, and even some of the marrow-bones were broken as if with a hammer.

“Having discovered a small village on a neighbouring height, although it was the Sabbath, we thought it quite right and lawful to inyoke our oxen, and leave a spot haunted with something worse than ghosts. When we told our tale to the natives, they expressed no surprise whatever, but only regretted that the lion should have had such a feast, while they were so hungry. These people were, as their name ‘Bahala’ signifies, poor indeed, and never before having either seen or heard a missionary, they exhibited melancholy proofs of human depravity and palpable ignorance. I talked long to them to convince them

that there was something else beyond eating and drinking, which ought to command our attention. This was to them inexplicable, while the description I gave of the character of God, and our sinful and helpless condition, amused them only, and extorted some expressions of sympathy, that a *Khosi* king, as they called me, should talk such foolishness.”

“People living a Nomade life, become extremely filthy in their habits. My object being to obtain as much native society as possible, to which they had not the shadow of an objection, I was necessarily, while sitting with them at their work in their folds and inclosures, exposed to myriads of very unpleasant company, which made the night worse than the day. The people were kind, and my blundering in the language gave rise to many bursts of laughter. Never in one instance would an individual correct a word or sentence, till he or she had mimicked the original so effectually, as to give great merriment to others. They appeared delighted with my company, especially as I could, when meat was scarce, take my gun and shoot a rhinoceros, or some other animal, when a night of feasting and talking, as if they had had a barrel of spirits among them, would follow. They thought themselves quite lucky in having such company as one who could supply them occasionally with both food and medicine.

“Bogachu, whom I might call my host, daily allowed me a little milk for tea. He was an interesting character, and though not tall had great dignity about his person, as well as much politeness of manner. As the people had no gardens, the women had very little to do, and they considered it quite a luxury, to spend a couple of hours in noisy and often deafening conversation at my waggon. Every opportunity was gladly embraced in which I could impart instruction to the people of the different villages around, which were inhabited by Barolongs, Bamairis, and some Bahurutsi refugees from Kurrechane. My preaching and speaking did indeed appear to be casting seed by the wayside or on the flinty rock, while they would gravely ask, if I were in earnest, and believed that there was such a Being as I described.”

“Being in want of food, and not liking to spend a harassing day, exposed to a hot sun, on a thirsty plain, in quest of a steak, I went one night, accompanied by two men, to the water whence the supply for the town was obtained, as well as where the cattle came to drink. We determined to lie in a hollow spot near the fountain, and

shoot the first object which might come within our reach. It was half moonlight, and rather cold, though the days were warm. We remained for a couple of hours, waiting with great anxiety for something to appear. We at length heard a loud lapping at the water, under the dark shadowy bank, within twenty yards of us. 'What is that?' I asked Bogachu. 'Ririmala,' (be silent,) he said; 'there are lions, they will hear us.' A hint was more than enough; and thankful were we, that, when they had drunk, they did not come over the smooth grassy surface in our direction. Our next visitors were two buffalos, one immensely large. My waggon-driver, Mosi, who also had a gun, seeing them coming directly towards us, begged me to fire. I refused, having more dread of a wounded buffalo than of almost any other animal. He fired; and though the animal was severely wounded, he stood like a statue with his companion, within a hundred yards of us, for more than an hour, waiting to see us move, in order to attack us. We lay in an awkward position for that time, scarcely daring to whisper; and when he at last retired we were so stiff with cold, that flight would have been impossible had an attack been made. We then moved about till our blood began to circulate. Our next visitors were two giraffes; one of these we wounded. A troop of quaggas next came; but the successful instinct of the principal stallion, in surveying the precincts of the water, galloping round in all directions to catch any strange scent, and returning to the troop with a whistling noise, to announce danger, set them off at full speed. The next was a huge rhinoceros, which, receiving a mortal wound, departed. Hearing the approach of more lions, we judged it best to leave; and after a lonely walk of four miles through bushes, hyenas and jackals, we reached the village, when I felt thankful, resolving never to hunt by night at a water-pool, till I could find nothing to eat elsewhere. Next day the rhinoceros and buffalo were found, which afforded a plentiful supply."

"I had been struck with the fine, open countenances of many of the warriors, who, though living amid the bewildering mazes of ignorance and superstition, debased, dejected, and oppressed under the iron sceptre of a monarch addicted to shedding blood, possessed noble minds; but, alas! whose only source of joy was to conquer or die in the ranks of their sovereign. The following morning was marked by a melancholy display of that so-called heroism which prefers death to dishonour.

A feast had been proclaimed, cattle had been slaughtered, and many hearts beat high in anticipation of wallowing in all the excesses of savage delight; eating, drinking, dancing, and singing the victors' song over the slain, whose bones lay bleached on the neighbouring plains. Every heart appeared elate but one. He was a man of rank, and what was called an *Entuna* (an officer), who wore on his head the usual badge of dignity. He was brought to headquarters. His arm bore no shield, nor his hand a spear; he had been divested of these, which had been his glory. He was brought into the presence of the king, and his chief council, charged with a crime, for which it was in vain to expect pardon, even at the hands of a more humane government. He bowed his fine elastic figure, and knelt before the judge. The case was investigated silently, which gave solemnity to the scene. Not a whisper was heard among the listening audience, and the voices of the council were only audible to each other, and the nearest spectators. The prisoner, though on his knees, had something dignified and noble in his mien. Not a muscle of his countenance moved, but his bright black eyes indicated a feeling of intense interest, which the moving balance between life and death only could produce. The case required little investigation; the charges were clearly substantiated, and the culprit pleaded guilty. But, alas! he knew it was at a bar where none ever heard the heart-reviving sound of pardon, even for offences small compared with his. A pause ensued, during which the silence of death pervaded the assembly. At length the monarch spoke, and, addressing the prisoner, said, 'You are a dead man, but I shall do to-day what I never did before; I spare your life for the sake of my friend and father'—pointing to the spot where I stood. 'I know his heart weeps at the shedding of blood, for his sake I spare your life; he has travelled from a far country to see me, and he has made my heart white; but he tells me that to take away life, is an awful thing, and never can be undone again. He has pleaded with me not to go to war, nor destroy life. I wish him, when he returns to his own home again, to return with a heart as white as he has made mine. I spare you for his sake, for I love him, and he has saved the lives of my people. But,' continued the king, 'you must be degraded for life; you must no more associate with the nobles of the land, nor enter the towns of the princes of the people; nor ever again mingle in the dance of the

mighty. Go to the poor of the field, and let your companions be the inhabitants of the desert.' The sentence passed, the pardoned man was expected to bow in grateful adoration to him whom he was wont to look upon, and exalt in songs applicable only to One, to whom belongs universal sway and the destinies of man. But, no! holding his hands clasped on his bosom, he replied, 'O king, afflict not my heart! I have merited thy displeasure; let me be slain like the warrior; I cannot live with the poor.' And, raising his hand to the ring he wore on his brow, he continued; 'How can I live among the dogs of the king, and disgrace these badges of honour which I won among the spears and shields of the mighty? No, I cannot live! Let me die, O Pezoolu!' His request was granted, and his hands tied erect over his head. Now, my exertions to save his life were vain. He disdained the boon on the conditions offered, preferring to die with the honours he had won at the point of the spear—honours which even the act that condemned him did not tarnish—to exile and poverty, among the children of the desert. He was led forth, a man walking on each side. My eye followed him till he reached the top of a precipice, over which he was precipitated into the deep pool of the river beneath, where the crocodiles, accustomed to such meals, were yawning to devour him ere he could reach the bottom! This was a Sabbath morning scene, such as heathenism exhibits to the view of the Christian philanthropist; and such as is calculated to excite in his bosom feelings of the deepest sympathy."

"It is a pleasing, sometimes an exciting exercise, to look back on the rugged path which we have been called to tread, and to recount the dangers from which a gracious Providence has rescued us. Some of these have been so striking, that when I recall the circumstances, I am forcibly impressed with the sentiment, that 'man is immortal till his work is done.' On the present journey, when travelling alone in a woody and sequestered place, I left the direct road to avoid a ford, where there were many crocodiles. I had not proceeded two stone casts, when it suddenly occurred to me, that I should like to examine a projecting rock which lay beyond the path I had left. After examining the object which had attracted my attention, I turned towards the place whence I had come, in order to retrace my steps, but saw a lion, which had caught scent of me on that spot, looking about for his

prey. I of course made for the old ford, when, after throwing in, as is customary, some stones to frighten the crocodiles away, I hastened to the other side, glad enough to get the watery monsters between the lion and myself. The lions in this part of the country having gorged on human flesh, if hungry, do not spend time in looking at the human eye, as some are said to do, but seek the easiest and most expeditious way of making a meal of a man."

"Our situation during the infancy of the new station, I shall not attempt to describe, though it might yield some profitable suggestions to those who may be similarly situated. Some of our newly arrived assistants, finding themselves in a country where the restraints of law were unknown, and not being under the influence of religion, would not submit to the privations which we patiently endured, but murmured exceedingly. Armed robbers were continually making inroads, threatening death and extirpation. We were compelled to work daily at every species of labour, most of which was very heavy, under a burning sun, and in a dry climate, where only one shower had fallen during the preceding twelve months. These are only imperfect samples of our engagements for several years at the new station, while at the same time, the language, which was entirely oral, had to be acquired. A spelling-book, catechism, and small portions of Scripture, were prepared, and even sent to the Cape to be printed in 1825; but, as if our measure of disappointment was not full, they were by some mistake sent to England, and before they could possibly return to our station, we might have had several improved editions. The infection of war and plunder was such, that scarcely a tribe or town in the whole country was exempt."

Such was the state of the tribes in the interior of South Africa when the missionaries began their labours among them; and the picture should be retained in the mind's eye, in order rightly to estimate the effects produced by the introduction of the Gospel. In Christian lands, the aspect even of the remotest village is so far superior to that of wild barbarism, that it is only by knowing what Hottentots and Kaffirs were that we can judge of the extent of the change which has been



wrought among multitudes of them, by being brought to the obedience of Christ. To see them clean and clad; to find them erecting decent dwellings, cultivating gardens, and raising corn; to witness their regular and useful industry; but above all to see them attending school, reading the Bible and religious books, and having them to read; venerating the Christian Sabbath, and bringing up their children in the nurture and admonition of the Lord; these are things as extraordinary as they are gratifying. Think of printing presses actively at work in remote interior parts of Africa; and thousands of copies of the New Testament circulating, at this moment, from the fertilising stores of the British and Foreign Bible Society, among the far-spread tribes of the Bechuana deserts. Such things might seem more like dreams than realities; did we not know that they are true, and that they indicate, by God's blessing, "a sober certainty of waking bliss." A few miscellaneous sketches from Mr. Moffat will illustrate what has taken place among the Bechuanas; and similar facts might be collected from other missionary stations; among which we have great pleasure in mentioning those formed in 1833 by the French missionaries, from the Paris "Protestant Missionary Society," in the country of the Basutos, south east of the Kuruman, which is the head-quarters of the Bechuana mission. These laborious and self-denying labourers exert an influence over twelve thousand natives; and they have already done much in forming a grammar of the language, and translating portions of the Scriptures into it. Indeed if we were not in pursuit of matters more generally interesting, we might collect from the researches

of the missionaries of South Africa much curious information respecting the native tongues and other particulars of literary and scientific research.

We now subjoin a series of illustrative extracts; passing by those preliminary details which are common to other missions, such as forming the settlement, building a mission-house and chapel, beginning to converse with the natives, and preaching to them, establishing schools, and endeavouring to arouse them to attention to their spiritual concerns.

"From the brief-notice already given of the difficulties the missionaries had to encounter in obtaining a footing, and the still greater in advancing the objects of the mission, arising from the peculiar character and customs of the people, the reader will be comparatively prepared for the detail of events recorded in subsequent pages. The situation of the missionary among the Bechuanas is peculiar, differing, with slight exception, from any other among any nation on the face of the earth. He has no idolatry to arrest his progress. Satan, who is obviously the author of the polytheism of other nations, has employed his agency, with fatal success, in erasing every vestige of religious impression from the minds of the Bechuanas, Hottentots, and Bushmen; leaving them without a single ray to guide them from the dark and dread futurity, or a single link to unite them with the skies."

"Those under concern held prayer-meetings from house to house, and when there were none able to engage in prayer, they sang till a late hour, and before morning dawned, they would assemble again at some house for worship, before going to labour. Aaron and two other men came and offered to take upon themselves the labour and expense of raising a school-house, which would serve as a place of worship, till one for that special purpose was erected. All they required was the plan; and the doors and windows, with their frames. All who felt interested in the work, even women and children, gave what assistance was in their power, carrying clay, laths from the bushes, materials for thatch, or whatever else could contribute to its erection.

"The building was opened in the month of May, 1829, and in the follow-

ing month we selected from among the inquirers six candidates for baptism. This was not done without much prayer and deliberation. These had given us very satisfactory proofs of a change of heart. After particular private examination, separately, they were found to possess a much larger knowledge of divine truth than was expected; and their answers were most satisfactory; it was truly gratifying to observe the simplicity of their faith, implicitly relying on the atonement of Christ, of which they appeared to have a very clear conception, considering the previous darkness of their minds on such subjects. They were therefore baptized on the first Sabbath of July, when other circumstances concurred to impart additional interest to the solemnity. It appeared as if it had been the design of Providence to call together, from all quarters, an unusual and most unexpected number of spectators from Philippolis, Campbell, Griqua Town, and Bochuap. From these places there were present about fifty Griquas, who happened to congregate here previous to their proceeding on a hunting expedition. These were suitably and profitably impressed with what transpired, for they themselves had been for some time previous in a lukewarm state, and were thus awakened to jealousy about their own condition, by seeing the Bechuanas pressing into the fold of Christ, while they by their backslidings were being thrust out, and to this we frequently afterwards heard that people bear testimony. There were also present, parties from different places of the interior, who had come for purposes of barter. The place of worship was crowded to excess, and the greatest interest excited by a scene which was indeed a novelty to many, the service being conducted in the Bechuana language."

"Our feelings on that occasion were such as our pen would fail to describe. We were as those that dreamed, while we realized the promise on which our souls had often hung. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' The hour had arrived on which the whole energies of our souls had been intensely fixed, when we should see a church, however small, gathered from among a people who had so long boasted that neither Jesus, nor we, his servants, should ever see Bechuana worship and confess him as their King."

"We were naturally led to anticipate an outward change among the inquirers

corresponding with their professions. Those who were baptized, had previously procured decent raiment, and prepared it for the occasion with Mrs. Moffat's assistance, who had to supply two of the women with gowns from her own wardrobe. Hitherto a sewing school had been uncalled for, the women's work being that of building houses, raising fences and cultivating the ground, while the lords of the creation, for their own convenience and comfort, had from time immemorial added to their pursuits the exercise of sewing their garments, which, from their durability and scanty supply, was anything but a laborious work. It was a novel sight to observe women and young girls handling the little bright instrument, which was scarcely perceptible to the touch of fingers accustomed to grasp the handle of a pickaxe, or to employ them to supply the absence of trowels. But they were willing, and Mrs. M., in order to encourage them, engaged to meet them as often as her strength would permit. She had soon a motley group of pupils, very few of the whole party possessing either a frock or gown. Thus, by the slow but certain progress of Gospel principles, whole families became clothed, and in their right mind. Ornaments which were formerly in high repute, as adorning, but more frequently disfiguring their persons, were now turned into bullion to purchase skins of animals, which being prepared almost as soft as cloth, were made into jackets, trousers, and gowns. When opportunity was afforded by the visit of a trader, British manufactures were eagerly purchased."

"Our congregation now became a variegated mass, including all descriptions, from the lubricated wild man of the desert, to the clean, comfortable, and well-dressed believer. The same spirit diffused itself through all the routine of household economy. Formerly a chest, a chair, a candle, or a table, were things unknown, and supposed to be only the superfluous accompaniments of beings of another order. They soon found to read in the evening or by night required a more steady light than that afforded by a flickering flame from a bit of wood. Candle moulds and rags for wicks were now in requisition, and tallow carefully preserved, when bunches of candles were shortly to be seen suspended from the wall, a spectacle far more gratifying to us than the most charming picture, an indication of the superior light which had entered their abodes."

"The spiritual affairs of the station kept pace with external improvements.

The house of God continued to be well filled, and though the strong excitement which prevailed in the early part of 1829 had subsided, knowledge was on the increase, a growing seriousness was observable, and there was every reason for encouragement. Progress was made in reading, which increased my anxiety to make a revision of the gospel of Luke, especially as it was necessary for me to visit Cape Town."

"Having thus been permitted to witness some of the effects of the introduction of the Gospel among the Bechuanas, and having accomplished a translation of the gospel of Luke, and of Dr. Brown's Scripture Texts, I repaired with my family to Cape Town, by way of Algoa Bay. Before leaving the Kuruman, I signified that it was my intention to collect subscriptions among the friends in the Colony, towards the building of our new place of worship. When this was made known, a number of the natives cheerfully came forward, and begged to add their mite to so important a work. Some subscribed oxen, others goats, and a few money, though it was still very scarce among them, and a number engaged to give some months' labour."

"The importance of introducing the Scripture Lessons having been suggested by Mr. Miles, who also forwarded me a copy, I immediately set about a translation of this invaluable work, which, after many years' experience, I feel no hesitation in pronouncing an inimitable production for schools, and for building up converts among the heathen, in the absence of the entire Scriptures. To spare my time for this object, Mrs. M., in April, 1833, undertook a journey to the Colony, in order to see the children left at school near Graham's Town, and to take another for education. On her return, after an absence of five months, our printing office was enriched with a supply of large type, kindly furnished by the Directors. Our Bechuana schools, including those of Griqua Town and its out-stations, Motito, and other nurseries of education, were supplied with lessons which, we flattered ourselves, in that country, were well printed. New and enlarged editions of elementary works were also printed, and portions of the Scripture Lessons were turned off, each additional sheet being received by the rea-

ders with increasing avidity. It was no uncommon thing to see the children around the printing-office door, waiting for a new sheet, and enquiring when additions were to be made to their little treasures of knowledge. We were visited at this time with refreshing showers of Divine blessing, and very considerable accessions were made to the number of believers. Strangers from distant tribes were received into the fellowship of the children of God. Among these, three very aged women, all grandmothers, were striking instances of the power of Divine grace. One of them has finished her course since the author came to England. Although blind, the eyes of her understanding were opened by the entrance of that word which giveth light. From that time till her death, a period of several years, she continued to adorn her profession by a consistent walk and conversation."

"Among the numerous examples of the power of Divine grace; it ought to be particularly noticed, that polygamy, that formidable barrier to the success of the Gospel among barbarous nations, has in numerous instances given way to the principle sanctioned by Christianity. Submission to this law is the severest test to which a savage can be subjected. When we see a man, for conscience' sake, parting with one or more favourite wives, can we deny him the credit of sincerity? can we demand a more satisfactory demonstration of the reality of the change. Among the converts at Griqua Town was a Mosutu, who had ten wives, and he cheerfully parted with nine, in obedience to the requirements of the Gospel. I believe all the missionaries among the Bechuanas are unanimous in the opinion, that not only an elder, but every member of the Church, ought to be 'the husband of one wife'; and that the first wife should be considered as having the rightful claim, unless she voluntarily renounces it, which has sometimes been done. Of course it is understood that such are provided for by the husband as long as they continue unmarried."

"Before closing the account of the Bechuana mission, it will be proper to state, that during the years 1837, 1838, a rich blessing descended on the labours of the brethren at home, at the out-stations, and, indeed, at every place where the Gospel was read and preached."

## VIEW OF PUBLIC AFFAIRS.

WE fervently unite in the national gratitude to God in having rescued our beloved Queen from another traitorous attempt against her life. The intended murderer had waylaid her on the preceding day (Sunday, May 29) as she was returning from the house of God; where the prayers of the nation had been offered for her with unusual speciality in the office for the day. We have heard it remarked, by some who thought the service for the "Restoration" out of date, that the coincidence shewed that as treason and murder are not obsolete crimes, there might be more wisdom than they had supposed, in perpetuating the commemoration of that day, and connecting it with loyal prayers and praises, and appropriate scriptural instructions. The courage of the Queen, in continuing to ride out as usual among her subjects in an open carriage, and her magnanimity in dispensing with the attendance of her ladies when danger might be apprehended, have justly called forth the eulogies of the nation; and we have also felt peculiar gratification in remarking the religious and devout manner in which her Majesty has expressed herself in her replies to many of the addresses presented to her on the occasion, declaring her thankfulness to God for his merciful care, and her trust in his watchful providence.

The Corn-law Bill and Property-tax Bill having passed, there remain only the concluding stages of the Tariff measure to complete the proposed three-fold financial and commercial scheme. All allow that the cabinet has projected a large and comprehensive course of policy; and we hope and believe that as a whole the working will be beneficial.

We rejoice to say that Lord Ashley is carrying through Parliament, almost by acclamation, his Bill for relieving girls and women from working in coal-mines; and also boys under ten years' of age. We regret that he was obliged to yield three years; for he proposed the age of thirteen. We trust that this is but a beginning of the many ameliorations of the condition of suffering humanity, which justice and mercy,

policy and religion, demand in this densely-peopled and money-getting land.

Our last paragraph reminds us to mention, that on the first of July the barbarous custom of sweeping chimneys by forcing children up them, instead of using proper machinery, will be illegal. We frequently, in former years, described the many cruelties attending this practice; and we are grateful that the legislature has in its wisdom and humanity abolished it. The prejudices and objections raised by the master-sweepers to machine-sweeping are frivolous and vexatious.

The House of Commons is proceeding with the Bill for continuing the Poor Law Commission. We are thankful that the cabinet and the legislature have the wisdom, firmness, and we will add the humanity, to uphold the amended Poor Law, subject to such meliorations as may be required, or are practicable. Having touched upon the matter elsewhere in the present Number, we need not re-open the subject.

The House of Commons is achieving much good, by its proceedings respecting bribery at Parliamentary Elections; and Sir R. Peel has done himself great honour in efficiently aiding them. We begin for the first time to hope that this almost national wickedness will be crushed, or at least materially checked.

Sir J. Easthope has happily again failed in obtaining leave to bring in a Bill to abolish Church Rates. There can be nothing unjust—no oppression of conscience—in making the owners of property purchased subject to taxes, pay them. Sir J. Easthope's plan of exchanging Church Rates for Pew Rents, besides the many other objections incident to it, involves the disestablishment of the national Church.

Two more Colonial Bishoprics are about to be established; one for New Brunswick, and another for South Australia. Thus is our Church "lengthening her cords, and strengthening her stakes." God grant his especial blessing to these "works of faith and labours of love."

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 • ANSWERS TO CORRESPONDENTS.

J. P.; R. N.; P.; W. W. C. W.; S. C.; and a MIDDLESEX CLERGYMAN, are under consideration.

THE  
**CHRISTIAN OBSERVER.**

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[1842.]

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

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THE SPIRITUAL AND INTERIOR NATURE OF CHRISTIANITY.

*For the Christian Observer.*

**T**HERE are many parts of the New Testament—as the history, the parables, and the miracles, of our blessed Lord—to which every renewed mind would naturally turn for spiritual edification. It would seek in them to gratify its Divinely inspired, and now instinctive thirst after spiritual knowledge, or to hear the voice of wisdom in those milder tones and more winning accents which address themselves directly to the heart: which elicit the affections of all with whom is the secret of the Lord, and thus gently, yet irresistibly, constrain them to obedience.

But these parts of Scripture speak as with a still small voice, and only into the attentive ear of the docile and anxious inquirer. To their insinuated instruction, to their mild complaint, or covert rebuke, all who will not hear may, without dread of the lashes of an awakened conscience, turn an obdurate heart and an inattentive ear. There are, on the other hand, truths tremendously awful indeed to those against whom their denunciations are levelled, but which, pointed against some particular form of sin, some gross and palpable vice, are unfeared by the great mass of society, because its individuals can cover themselves with the shield of conscious innocence as to any breach of the literal prohibition of this particular statute: and were I now to arm myself from the magazine of Scripture with those texts which denounce indignation and wrath, tribulation and anguish, against the slanderer, the perjurer, or the blasphemer, the drunkard or adulterer, the robber or murderer, how many are there who would sit with serious attention and calm composure, and watch, as it were, those thunderbolts of the Divine vengeance, on their commissioned march to correct or to destroy, passing, awfully indeed but innocuously, over their own heads, and spreading their uninterrupted and concentrated fury upon some more prominent feature, some more marked and notorious character within the horizon of the moral field.

But there are some truths so awful in their import, that all who have ears to hear and consciences to feel, unless reconciled through Christ, and clad in the whole armour of God, must hear them but to

tremble: so explicit and universal in their application, that they must strike upon the souls of all such with the awakening personality of the prophet's declaration to the royal sinner, "Thou art the man!"

"Except ye repent ye shall all likewise perish." "Strive to enter in at the strait gate, for many, I say unto you, shall seek to enter in, and shall not be able." "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." "Be ye also ready, for no man knoweth the day nor the hour when the Son of man cometh." "What I say unto you, I say unto all, Watch!"

These are but a few texts, not carefully selected, but indiscriminately taken from an abundant mass, to illustrate a class of Scriptural exhortations and threatenings of awful import and universal application. Among this class the introductory assertion in our Lord's address to Nicodemus occupies, from many causes, decidedly the first and most important station.

It was delivered, by an acknowledged "teacher come from God," to a timid and docile learner, as the first lesson in the school of Christ, and the elementary principle in the science of Christianity. The deep solemnity of its announcement, ratified by the oath of heaven's Sovereign and man's final Judge; the mysterious import of its obscure and figurative expression, a second birth, compared with the tremendous awfulness and unveiled plainness of its explicit sanction, which is nothing short of eternal exclusion from the kingdom of God, and consequently from happiness; the spiritual darkness of the carnal mind which was evidenced by Nicodemus's literal acceptance of it, and by the bewildered amazement it produced in him; combine to present it in a still more solemn point of view. The firm resolve too, the fixed and immoveable purpose of our Lord, unequivocally evinced by the deliberate calm, and as if abandoned hope of its unexplained re-assertion, while yet all the ruinous consequences to mankind of this important decree were pressed upon His immediate attention, fearfully illustrated in the utter stupidity to all spiritual things of even this amiable and learned inquirer,—this "master in Israel;" the supernatural agency which it expressly demanded for the performance of its requirement, and the sweeping range, the unbounded universality of its application,—all these, as it were, concentrate their rays, but to exhibit in a stronger and clearer light that fundamental and immutable truth, confirmed, as it is, by the oath of Christ Himself, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Most gladly would I here draw aside the veil, and display the glories of that kingdom of God. Most gladly would I picture, in the brightest colours which revelation furnishes, and in their most harmonious and pleasing combination, its unfading flowers and ever ripening fruits, its verdant pastures and its crystal streams. I would tell of the unwearying services, the calm yet joyous anthems of its blessed inhabitants, of the undistracted devotion of the general mind, the uninterrupted beatific vision of the universal Sovereign, of its purity, its peace, its love. I would tell, less gladly indeed, but faithfully, of the anguish of a lost soul, for ever banished from liberty and happiness, and cast into that outer darkness where there is weeping and wailing and gnashing of teeth. I would tell of the *solitary* torments of a lost soul,

the consuming fires of unsubdued tempers and passions, the lashings of a guilty conscience, the witherings of despair. I would tell of the *social* miseries of the damned, the anarchy and malice, the brooding and heart-gnawing jealousies, the famished and insatiable appetite, for revenge, which chain to one common dungeon their discordant tempers and mutually abhorrent souls,—and I would thus bring within the range of a contrasted view those infinitely opposed extremes, only that I might appeal with more impressiveness and effect to the awakened attention of each, while I asked him, individually, and abstracted from the scene and society around, *Are you born again? Are you able even to comprehend the meaning of what is here required as indispensably necessary to your salvation? And are you able to comprehend it, not with the vague guesses, the confused and indistinct knowledge of the man to whom an isolated truth in some unknown science has been explained, but who is utterly ignorant of its bearing and connection, of its tendency as a mean, of its importance as an end, but are you able to comprehend it with the certainty of an actual experience, with the clearness and distinctness of a well-instructed mind?*

To assist you in this most important inquiry, let me propose to you a few plain questions. Have you yet loosed that clinging dependance upon uncovenanted mercy which is the sure mark of an unenlightened mind? Have you ceased to look for mercy which, in direct violation of the Divine-holiness and truth, might operate without any mean, and save you though unregenerate: which might embrace you within the pure arms of essential Holiness with some favourite sin unmortified and unopposed, might transfer you to some local heaven with one beloved idol sin, but, to counterbalance this, a proud array of hardly earned merits and redeeming virtues; and which would thus permit you to trample upon God's sovereign authority, and to eject Him from that throne on which He reigns the centre of affections to the whole world of happy spirits, the sole object of their supreme and undivided love? Does your heart, as well as life, testify that you have been arrested in that downward career upon which you started from the post of life, and have been converted, that is, turned round upon the objects and interests of eternity, henceforth to "walk by faith and not by sight," to "set your affection on things above, and not on things on the earth?" And though still, perhaps, unchanged, not only in the faculties of your soul, but in the actions, or much at least of the actions, of your outward man, are the *motives* by which those actions are animated, the principles by which those faculties are governed, the subjects with which they are voluntarily conversant, and the objects to which they tend, wholly changed? Is your understanding enlightened from above to see that master principle of spiritual truth, the beauty of holiness; to discover, through all its specious coverings and flattering promises, the deformity and misery of sin? Do you, at least, revolt from, and abhor sin, where known as such? Regeneration, I admit, does not necessarily imply progress, but principle. It does not, in its incipient state, necessarily imply the perfection of that spiritual tact which quickly discerns sin in its intricate mazes,—this is the character and blessedness of the more advanced Christian, but regeneration implies the possession of a principle which unfeignedly and uncompromisingly abhors sin. Have new views and principles, new sympathies and aversions, been im-

planted in your heart? Have your affections become spiritual, your thoughts and imagination sanctified? Has your conscience become tender, and your will conformed to the revealed will of God? Is the morality of your actions and their motives not, as formerly, referred to the law of opinion, and determined by the judgment of society, but referred to the law of God, and weighed in the balances of the sanctuary; and do you habitually measure the value and importance of the things of time by their relation to eternity? Can you see the necessary and indissoluble connection, not arbitrary and instituted, but founded in the very nature and constitution of things, and which it is impossible to conceive that even the omnipotent God could alter, without annihilating His very essence, and denying Himself, between a principle of universal holiness and a principle of happiness in the soul? Can you see the identity with the kingdom of heaven of a spiritual nature and a pure heart, animated, and expanded to creation's limits, by the cheering glow of a diffusive and divinely imparted charity? Can you, in fact, perceive the moral necessity of the decree "Except a man be born again he cannot see the kingdom of God," because "the kingdom of heaven is righteousness, and peace, and joy in the Holy Ghost?" Do you see that regeneration is not a harsh requirement, but man's highest privilege, and God's best gift; that it is the seed of the kingdom of heaven divinely implanted in the heart; that it is, in it, the "well of water springing up unto everlasting life," the leaven which will gradually leaven the whole soul, mighty, through God, to pull down in it all the strongholds of the enemy, able, and alone able, to bear along with it and convert the whole man? Can you spiritually discern regeneration to be a fundamental and essential truth; the germ of vital and experimental Christianity; the quickening of the life of God in the soul? If you answer with Nicodemus, "How can these things be?" I would merely direct you to that Spirit which alone can answer you. Here the tongues of men and of angels, yea, of Christ himself in his human character, and apart from the co-operating agency of the Spirit, must be silent. The Spirit purchased by the Saviour on his cross, and sent down from on high when He "led captivity captive, and received gifts for men, that the Lord God might dwell among them," alone can guide into all truth. The declaration of our Lord once fully and distinctly laid before you, words, even the words of Christ, have done their office; and even our Divine Teacher cannot, apart from the Spirit, explain them to man. This His conduct towards Nicodemus intimates. The plan of salvation, the personality, the distinct agency, and the peculiar offices in the work of man's redemption, of the individuals of the Divine Trinity, confirm this. The voice of revelation unequivocally asserts it. "The natural man," it tells, "discerneth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." "That which is born of the flesh is flesh, that (only) which is born of the Spirit is Spirit."

Man, separate from the Divine Spirit, has within him no principle or faculty which can apprehend and assimilate to the spiritual nature of those several processes and experiences, those peculiar hopes and fears, joys and sorrows, aversions and desires, and all those infinitely varied feelings of the inner man, which are but the reflection of correspondent features of the divine image from the unsullied mirror



of a sanctified soul; and which the language of revelation is designed, so far as language is able to discharge this office, to embody and express. Christ, by His revealed word, is indeed man's Great Teacher: but it is the Divine Spirit, united to the soul, which alone can render him a capable recipient of spiritual truth; because it is the Divine Spirit alone whose nature is congenial to it. "For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." And therefore, without first imparting to man a portion of that Spirit, without making him a partaker of the divine nature, it would be as impossible to render intelligible to him the revealed word in its vivifying spirit, its true and real meaning, as it would be to communicate to the most intelligent of the inferior orders of the animal creation, with the simplest and most expressive words, the nature of the feelings in man's bosom which these words are designed to represent:—unless indeed we could communicate to them a portion of that spirit, whatever it may be, which constitutes the mind of man. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." And our blessed Lord,—as if to shew us in this the only discourse in which He addresses Himself to the task of doctrinally and systematically unfolding the religion which He came on earth to establish; as if, on this occasion, to shew us that Christianity, in its real and spiritual nature, could be taught by none, no, not even by a Divine teacher, to the natural man; when this great truth, which He proclaimed as the first principle and axiom of the science, was wholly unintelligible to his unspiritualized disciple—does not attempt to explain, but merely asserts it: and if he *does* slightly vary its *expression*, it is but to direct him to the divine agent and efficient of that regeneration into a legal capacity for which His own atoning sacrifice has brought us,—“Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God.”

J. M. H.

LETTER FROM THE AUTHOR OF “THE BISHOP'S DAUGHTER.”—  
WITH REMARKS IN REPLY.

*To the Editor of the Christian Observer.*

SIR,

THE candour which pervades your critique on “The Bishop's Daughter,” and the kindly feeling which in more than one passage qualifies the pungency of your expressions, convince me that I shall be heard, for a brief moment, in reply.

Believe me I am *far* from supposing my Work perfect. I have not been able to satisfy my own mind; could I hope my volume would appear faultless to that of others? While therefore some of your strictures I think just; and by others shall on a future occasion endeavour to profit; against ONE of your conclusions I must enter a decided but respectful protest.

The passage runs thus:—

“We should have thought better of our Author's taste, and of his charity, if, under the appearance of satirising vulgar impudence, he

454 *Letter from the Author of "The Bishop's Daughter":—* [Aug. had not contrived to cast a sort of wholesale ridicule upon female collectors for Bible, Missionary, and kindred institutions.]

Again:—

"And though our Author may sneer at their reading Missionary Registers and Bible Society Memorials—for we cannot disguise from ourselves the apparent drift of his book, regarding which, if we are mistaken, we will gladly acknowledge our error—yet we regard such women as among the saintly ones."

The inference here drawn *I thoroughly disown*. You have imputed to me a meaning which I *never* meant to convey. The chapter which has been so unfortunate as to incur your animadversions was intended to expose the present rage for multiplying Societies for *objects of questionable utility*. It is a symptom of the restlessness of the age: and is attended with this positive evil, that it diverts funds from Societies of *tried* value; cripples their energies; and curtails their operations. Let the treasury of "The Church Missionary Society," and that of "The Prayer Book and Homily Society," confirm my position. Nor is this all. It distracts the attention of the religious world: and mars all combination of effort. "The passion for novelty, and the rage for originating new Societies," said Dr. Shuttleworth in the last address he ever delivered in public, "have operated most unfavourably on other Societies of long standing and admitted efficiency."

2. With respect to the anecdotes of Lord Nelson. They were derived from the lady to whom he was attached in early life. That lady still exists. I have seen her within the last eight and forty hours. And though, at the age of 87, her memory is treacherous as to passing events, its vigour and tenacity are remarkable as to the transactions of years long gone by. No reasonable doubt can be entertained of the affection cherished at one period by our great naval hero towards her. And it is possible that at a future day I may be able to give some very singular and interesting details of his early career. More I cannot state at present; because my venerable and intelligent informant is still among the living.

3. With reference to the Rev. R. W. Sibthorp, your supposition is correct. The Sermon—*no common one*—was undoubtedly preached. The main divisions, leading passages, and illustrations were taken down at the time of delivery in short hand by one who, having ample reason to remember Mr. Sibthorp's EARLY ministerial career, and the measure of spiritual blessing vouchsafed to it, can never permit himself to think or to speak of that self-denying and holy-minded man, in terms other than those of the most affectionate respect.

4. The duty which the career of "The Bishop's Daughter" was *intended* to illustrate, is that of self-denial—embraced on Christian principles; and carried out, heartily and humbly, on Christian views—a duty lightly heeded in an age of extreme luxury and over refinement—abjured by the worldly and the sordid—forgotten by the ambitious and the occupied—but an ESSENTIAL feature in the character of the future heir of glory, as laid down by our Blessed Lord himself—"If any man will be *my* disciple, let him *DENY* himself, and take up his cross, and follow me."

In making these remarks I trust I have not exceeded the bounds of Christian courtesy and kindly feeling. *You have been somewhat*

severe upon me : but I believe we are fellow labourers in the same cause ;—and if so, I would remind you, in the words of good old Bishop Hough : “ Heads may differ : but HEARTS must agree.”

With best wishes, I am, Sir, your very faithful humble Servant,  
THE AUTHOR OF “ THE BISHOP’S DAUGHTER.”

Monday, June 20th, 1842.

\* \* We are happy to learn that the author of *The Bishop’s Daughter* did not intend “ to cast a sort of wholesale ridicule upon female collectors for Bible, Missionary, and kindred institutions,” who go about with “ Missionary Registers, Bible Society memorials,” and the like ; but we were not singular in inferring that his satirical stories tend this way. He only wishes, he says, “ to expose the present rage for multiplying societies for objects of questionable utility.” Now we have often expressed our belief, that new institutions are sometimes set up without due necessity, and to the disparagement of old ones ; and it may be, in certain instances, with some violation of the apostolic precept, “ Let all things be done without strife or vain-glory.” We have also had occasion painfully to notice that collectors, male as well as female, sometimes press an object out of time, out of proportion, and without due consideration of the opinions, feelings, or convenience of those whom they address. But we cannot think that what is really faulty in such matters will be best corrected by the sort of ridicule which we reprehended ; and the evil is, that while those who deserve rebuke will not heed it, the sarcasm is reflected upon those who do not merit it ; and who ought to be countenanced and aided in their laborious and often thankless labours ; not to be assailed, as they too frequently are, with popular sneers and satire. We certainly should not have gathered from “ *The Bishop’s Daughter*,” that the writer would include the Church Missionary Society, and the Prayer-book and Homily Society, among his favourite institutions of “ tried value ;” much less Pastoral-Aid and District-visiting Societies. If he really does so, we have elicited more than we hoped for, and are thankful for the boon.

But still, seeing that he meant only to expose “ the present rage for multiplying Societies for objects of questionable utility,” was it necessary, or right, or kind, to select for ridicule works of mercy which many pious and benevolent persons, who are neither silly nor crotchety, consider deserving their serious attention ? Was it not clear that satire so vaguely labelled would be gladly laid hold of to disparage, whatever prejudice or party, avarice or hard-heartedness, might find convenient to bring within its range ? The instance of “ *Mrs. Hector Bugaboo* ” and the “ *Gypsy Reformation Society*,” which we referred to, did not stand alone ; for it was prefaced by two others—the case of the exiled Poles, and the Society for Preventing Cruelty to Animals. Every man has not only a right, but is in duty bound, to collate the relative merits of the various claims made upon his benevolence ; and to select those which he considers most urgent ; for it is little that the largest heart, aided by an ample purse, can effect towards alleviating the wants and woes of a sinful and suffering world ; seeing that “ the whole creation groaneth and travaileth in pain together.” Amidst these overwhelming demands we may wish well to many works of mercy which we are unable to further ; nor is it any violation of Christian love if, doing all we can, we choose those channels for our exertions which we believe are most befitting. Our several opportunities and localities, our various “ talents,” and a large variety of circumstances, may, and should, guide us in the allocation of our little contingent of pecuniary bounty. It is not always the intrinsically most important

object which is so to each individual. Neighbourhood, relationship, and other special obligations, may justly subtend a larger angle in the eye of our mind, than greater magnitudes far removed. A sick individual or afflicted family, a school, a church, a district institution, a hospital, a dispensary, pressing closely upon us, is not to be neglected because China is larger than our own village, or because something worse may be found elsewhere than that which falls under our eye. Christianity is cosmopolitan in its spirit, but this forbids not that its benevolent glance should be microscopic as well as telescopic; nor do the two thwart, but rather aid, each other. Every man is not bound, amidst the multiplicity of claims upon him, to attempt the reformation of the Gypsies; but such is our confidence in the expansive power of Christian love, that if we found an individual so doing, instead of considering that his interest in this particular office of charity would constrict the sphyxeter of his heart, so as to forbid an entrance to any other; we should appeal to him with considerable hope of eliciting his sympathies for what we might deem larger or more urgent objects of piety and benevolence. At all events, though we might doubt whether he proportioned his exertions by the best graduated scale, we should not think it right to invent a sarcastic tale in order to expose him and his labours to contempt. Much of the good which is effected in this imperfect and sin-stricken world, originates in the absorbing power of some specific object upon one or more minds. It would be easy to concoct such stories as that of "Mrs. Bugaboo," with a view to ridicule the efforts made to emancipate the poor chimney-sweeping boys, or the children in mines and factories; or to instruct rail-road workmen, and various other good things; but would it be justifiable to do so?

We are not upon the committee of the Gypsy Reformation Society, or that for the Relief of the Polish Exiles, or that of the Society for Preventing Cruelty to Animals, which our Author has specially selected for his satire; but even in the three cases which are thus specified as "knights of the shire to represent" all absurd or doubtful projects, it may be lawful to inquire whether there is anything to warrant our author's stigmata.

1. With regard to the first, there is nothing novel, nor can we see that there is anything ridiculous, in benevolent and well-planned attempts to civilize and Christianize the Gypsies. They consist of some millions of human beings "for whom Christ died," but who are living in the grossest ignorance and vice. They pass a wretched Nomade life, rarely possessing so much as a hut, exposed to the rigours of the seasons, and subsisting too often upon the produce of theft and cunning, instead of honest industry, to which in the shape of regular daily labour they are for the most part strangers. They are unacquainted with science and literature; and not even the most barbarous settled tribe appears so destitute of anything that can be called religion; for they do not seem to have any clear idea of a God, or a future state, or of the human soul. Of these extraordinary beings, vast numbers dwell in our own land; they perambulate our rural parishes, making their entrances and their exits, but without attaching themselves to the soil or the inhabitants; never appearing in our schools or churches, and known only as hordes of pagans, unpenetrated by the humanising and Christianising influences which surround them.

Now surely there is nothing deserving of ridicule, if some warm-hearted followers of Him who "came to seek and to save them that were lost," should ask whether anything can be done to reclaim these wretched outcasts; nor do we see the wisdom, the benevolence, or the wit, of the speech which our author makes the Bishop's Daughter emit, as her reason for not choosing

to lend her aid in endeavouring to rescue them from their vice and degradation: "I am not conscious of ever having encouraged the Gypsies in their absurd pretensions to palmistry; or in any other of their delusive practices." Who accused her of so doing? She might as well have said, "I am not conscious of having encouraged the vice and cruelty of the worship of Jagernaut, and therefore I shall not subscribe to a Missionary Society." She is so self-denying, conscientious, and munificent, and sometimes so wisely discriminating both in her bestowments and her refusals, that we were provoked to find her made to decline endeavouring to reclaim the vicious, because she had not encouraged their vices. "Am I my brother's keeper? Did I rob and maltreat the man who went down from Jerusalem to Jericho, and fell among thieves, that I should pour oil and wine into his wounds, or take out two-pence to relieve his wants?"

We are not aware what the Society for the Reformation of the Gypsies has, by God's blessing, been able to effect, or is now doing, or whether it still exists; but if its members have laboured zealously, meekly, prayerfully, and diligently, they will not lose their reward, even if they should not have the satisfaction of seeing their efforts crowned with success. We must indeed lament that good energy should ever be injudiciously or unprofitably expended; but we would not nickname a "beloved Persis," "Mrs. Hector Bugaboo," because her well-meant efforts might have been more wisely or usefully bestowed.

What we here inculcate we have tried to practise; for though, amidst the overwhelming claims upon Christian charity, we do not happen to have addicted ourselves particularly to the case of the Gypsies, we have on many occasions allowed those who have studied their condition, and endeavoured to reclaim them, to state the case through the medium of our pages. (See, *inter alia*, 1808, p. 90, 496, 712; 1809, p. 286, 767; 1810, p. 82, 278, 554; 1815, p. 23, 590; 1821, p. 159; 1827, p. 704; 1828, 276, 339; 1829, p. 264, 754.) Some of the "Bugaboos" who happen to have devoted much attention to this subject have been ladies and gentlemen of rank or gentle blood, who certainly evinced nothing of "hectoring" in their proceedings; so that the ridicule is in every way misplaced. As our author meant only to discountenance the multiplication of Societies, and often for doubtful objects, instead of conjuring up the disgusting Mrs. Bugaboo, he should have found or feigned a gentle, reasonable, "beloved Persis," and have made Sybil Chenevix kindly expostulate with her, to shew that the design was ill-judged, or injurious to more important objects; and then the careful candid reader would have formed his own conclusion according to the weight of the arguments on both sides; but very different is the impression left by the introduction of an unfeminine, boisterous, overbearing slattern, as the patroness of the measure; for no explanation can set aside the fact that our author's ridicule bears upon the collector even more than upon the object, though both are involved in it. We however thank him for having caused us to look back at the papers above referred to; for upon re-considering the matter, so far from discovering anything to make merry about, we seriously think that the case of the Gypsies calls for compassion and benevolent exertion; and if clergymen, and other pious and benevolent persons, would try to gain access to them when they happen to encamp in their neighbourhoods, and address them through other lips, and with far other words, than those of the parish constable, something might in time be effected towards civilising and Christianising them. It is mournful to think of clans of pagans taking up their abode in our lanes, and

on our commons, within sight of the smoke of our chimneys, and meeting us in our rustic walks; the fathers asking for jobs, but too often prowling for prey; the mothers imposing on our village maidens as fortune-tellers; and the half-clad unbaptized children idly roaming about, or sleeping in the sun; while we self-complacently "pass by on the other side," blessing ourselves, that as we do not patronise palmistry or poultry-stealing, we have nothing to do with them, except to guard against their spoliations. It does so happen, that unpromising as appeared the task of reforming them, good has in various instances been achieved; some have been induced to addict themselves to regular habits and employments; to frequent our churches, to live under a roof, and to send their children to our schools. We pity the man who can ridicule this; and as for the matter of novelty, and the injury done to "Societies of tried value," attempts to reclaim the Gypsies are not novel. Some forty years ago the Society for bettering the Condition of the Poor, turned its attention to the subject; but the matter dropped; nor do we believe that the Church Missionary Society, or any other "tried" institution, ever lost a sovereign, a collector, or a prayer, by the intervention of the unfortunate Gypsies. If ridicule were a test of truth, we could invent quite as good a case as our author's, by making Mrs. Hector Bugaboo set her dog at the Gypsies to clear the lane for her to call on Sybyl Cheuevix for a donation towards sending out a bishop to New Zealand. They might be too rough a race for Sybyl to encounter in person; but if, when the clergyman called on her about building the new church and the new school, she had told him that a Gypsy encampment had been formed on the common, and had requested him to apply to her if a pecuniary donation would enable him to attempt any good among them; we do not believe that any old or tried institution would have suffered by her Bugaboo Quixotism.

2. So much for the Gypsies; but the visit of Mrs. Bugaboo had been preceded by another, which is thus described:

"The rest of my morning is, I trust, my own," said Sybyl, thankful for the (Polish) Count's departure.

"No, ma'am," said Mrs. Charity, "don't comfort yourself with any such notion. People fancy the mines of Peru are in this parlour. Here's another gentleman with a begging face waiting your pleasure. He wants to see you on some important business. His own to a certainty."

"Mr. Yawhaw advanced. He described himself as a minister of some denomination,—Sybyl could not well collect which—and as travelling for 'The Society for Preventing Cruelty to Animals;' it was, as a matter of course, 'an all important society!' and 'deserving of universal encouragement.'

"Mr. Yawhaw," replied the lady, "in the adjoining manufacturing town is a population of one hundred thousand souls. Of these one fifth are now in a condition bordering on starvation. Am I to consider brutes or human beings first? The travelling advocate, in his zeal for his society, seemed vastly inclined to place the brutes first. But Sybyl firmly stood her ground; she battled for mind against matter; and fairly curtsied him out of her presence."

Now let us see whether this caricature ought to have been sketched by a wise, humane, and Christian man; let us examine whether the moral of it is good or bad. It has pleased God to subject the inferior animals to the dominion of man: some resist him or injure him, and are of necessity destroyed; others are subjected to him and aid him, and ought to be humanely dealt with, not only for self-interest, but for gratitude; but none ought to be visited with cruelty. We may kill a lion or an offending rat, but we have no right to torture it. The inferior animals feel pain, and we are not justified in wantonly inflicting it. The beneficence of God is over all his works; and re-

relation leads us to conclude that, till the fall of man, the brute creation, as well as the human, enjoyed uninterrupted happiness; the lower according to its lower nature; as well as the higher according to its superiority. The Bible strongly inculcates the duty of humanity to all sentient things. The righteous man is described as merciful to his beast; the protection of the fourth commandment was extended to cattle; a man was to help even his enemy's beast if sinking under a burden; and, to avoid cruelty, its very appearance was forbidden; for the cow, ewe, or goat was not to be killed on the same day with its young, or the kid to be seethed in its mother's milk; (we specify one among several possible reasons for these enactments;) nor was the ox to be muzzled that trod out the corn. We hear the reply, "Doth God take care for oxen? or saith he it altogether for our sakes?" Yes, for our sakes; for while such humane provisions benefit the brute creation, they were meant also to teach important lessons to man. The religion of Jesus is strongly linked with humanity; it cannot co-exist with ferocity and cruelty; and when more than forty years ago the subject of cruelty to animals was urged upon Parliament, with peculiar reference to the brutal custom of bull-baiting, the question was justly argued upon religious grounds and "the moral interests" of society; and as two of the founders of the "Christian Observer," Mr. Wilberforce and Mr. Thornton, were particularly zealous in the matter, the biographer of the "Bishop's Daughter" must excuse us if we are somewhat sensitive at our old friends being associated with the "Yawhaws" whom he satirises. In the Memoir of Mr. Wilberforce, published by his Sons, we read (Vol. II. p. 365, anno 1800,)

"He was much 'hurt,' he tells Mrs. Hannah More this session, at the defeat of another measure bearing upon the moral interests of the people. 'Sir William Pulteney,' he says, 'who brought forward the bill to suppress bull-baiting at the instance of some people in the country, (I declined because I am a common hack in such services, but I promised to move it if nobody else would,) argued it like a parish officer, and never once mentioned the cruelty. No summonses for attendance were sent about as is usual. In consequence not one Thornton, nor many others, were present, any more than myself. I had received from some county magistrates an account of barbarities practised in this generous pastime of Windham's, which would be surpassed only by the tortures of an Indian warrior. A Surrey magistrate told a friend of mine yesterday, that some people met for a boxing-match, and the magistrates proceeding to separate them, they threw their hats into the air, and declaring Mr. Windham had defended boxing in Parliament, called out 'Windham and Liberty.' A strange and novel association, by the way! Canning, to do him justice, was ashamed of himself, and told me when I shewed him the account of cruelties, (which Windham read coldly,) that he had no idea of the real nature of the practice he had been defending. Alas! alas! we bear about us multiplied plague spots, sure indicatives of a falling state."

Justly do the fraternal biographers of their revered father consider such questions as connected with "the moral interests of the people;" and we hope, if the Bishop's Daughter lived to read their volumes, that the two archdeacons were not "fairly curtsied" (an appropriate misspelling for *courtesied*) "out of her presence," as was poor "Mr. Yawhaw, a minister of some denomination, Sybyl could not well collect which." If our worthy corrector had read the many letters which we received during many years from clergymen, and clergymen's wives, and perhaps from some bishops' daughters, respecting the demoralising and brutalising consequences of popular habits of cruelty to animals in their vicinities, especially in the matter of bull-baiting, we cannot believe he would have allowed himself to satirize the efforts of humane and Christian persons to prevent such atrocities. And the satire is as unjust as it is colloquial; for were such men as Mr. Wilberforce and Mr.

Thernton, or are the noblemen and gentlemen who have succeeded to their labours in "preventing cruelty to animals," less concerned than their opponents, Mr. Windham, and the like of him, for the poor and the afflicted? Or did they ever ask so absurd a question as "Am I to consider brutes or human beings first?" as if, because a clergyman tried to suppress the Shrove-tide cock-fightings which used to disgrace many of our parishes, he had no pity for perishing multitudes of human beings. And why the sneer against "preventing cruelty to animals," as if it were only an absurd canting project, devised by a "Mr. Yawhaw, minister of some denomination?" Did Miss Chenevix's biographer never hear of very good and orthodox clergymen interesting themselves upon the subject? Did he ever read Archdeacon Daubeny's sermon, in which he anticipates the labours of Mr. Yawhaw's Society. And as to the sneer about commiserating brutes more than afflicted human beings, was our lamented friend and correspondent, Mr. Legh Richmond, insensible to the bodily or spiritual wants and woes of his fellow-men? and yet he published "A sermon on the sin of cruelty towards the brute creation, preached in the Abbey Church at Bath, Feb. 15, 1801." This sermon was delivered in consequence of the institution of an annual lecture upon the subject by another "Yawhaw," the Rev. H. Brindley; so that the scheme is not novel; and we feel sure that no distressed person "in the adjoining manufacturing town" was nearer starvation, on account of humanity being shewn to dumb creatures. In the year 1792 the Court of Aldermen of the city of London passed some excellent regulations to prevent cruelties to the animals brought to Smithfield market; and additional enactments have been passed by them on subsequent occasions. What a tempting subject for satire, that grave magistrates should regulate the construction and application of drovers' goods. And how admirably did Mr. Windham, in 1802, ridicule Mr. Dent, Sir R. Hill, Mr. Wilberforce, and the other "Yawhaws," who wished to repress bull-baiting. He anticipated the argument of Miss Chenevix's biographer, that such petty things take off attention from greater. He lamented that when Parliament had vast concerns to attend to, it should legislate for cattle; he considered that this measure was most insidiously introduced as "the first step of a design to make what was called a *reform in the manners of the common people*;" he abominated such reforms; "some of the parties to this design he considered descended from the Puritans of old, [query "Yawhaws,"] and he must divide them into Methodists and Jacobins,"—or, as our author phrases it, persons "of some denomination, Sybyl could not well collect which." Cruel sports, he affirmed, did not make a cruel people; besides cruelty was not the object of bull-baiting, but pastime, "And why," said he, "should not the people find pleasure in bull-baiting?" It kept them peaceable and loyal; and above all, it preserved them from Methodism. "Let a Methodist missionary," said he, "go into a town," [Mr. Yawhaw, for example], "and he would pass by the bull-bait," where the people were socially enjoying themselves, "and proceed to the house of some gloomy Methodist." "To cut off such sports," he declared, "was enough to Jacobinise a whole neighbourhood." "There was less cruelty in bull-baiting than in any other amusement, for both the dog and the bull (!) experienced a pleasure in the contest;"—the poor bull torn to strips, and convulsed with terror and agony, "experienced pleasure!" Such was the language of a Right Honourable statesman, who called himself a Christian, in ridiculing the "Yawhaws" of the last age; and by such sneers he caused this humane measure to be rejected. We do not for one moment believe that the author of the Bishop's



Daughter, in his satire upon Societies for preventing cruelty to animals, wishes to encourage bull-baiting and other atrocities which Yawhaw proceedings have discountenanced; but so it is that at every turn he unhappily—for we must not say wilfully—so delineates his characters and points his sarcasms, that, however laudable the design, the execution is often mischievous. We will exhibit the pernicious effect of a Yawhaw story, in entailing more than twenty years suffering upon the poor chimney-sweepers, who would have been emancipated in 1817, instead of 1842, but for a satirical speech by Lord Lauderdale, who of course only meant, like our author, to ridicule cant, and to prevent the roving of good energy from tried objects to others of a doubtful character. We introduce the episode, because we have already witnessed some anti-Yawhaw symptoms of discontent respecting the Act for abolishing chimney-sweeping by children, as being a hasty and premature measure, which requires to be re-considered; and when we remember how often, after a stunning blow, selfishness and cruelty have revived, and worked their ends when people were off their guard, we do not think the warning superfluous. The slave-trade and slavery seemed nearer abolition when the nation was first aroused upon the subject, than some years after, when familiarity had blunted the edge of popular feeling, and private interest had artfully caused a reaction in the legislature by its mendacity and sordid appeals.

A Bill for prohibiting chimney-sweeping by children had passed all its stages in the House of Commons, and its first and second reading in the House of Lords, and a day had been fixed for the third reading, without any note of opposition, when Lord Lauderdale caused it to be suddenly thrown out in merry mood by a Joe Miller jest. The matter is described as follows in an extract quoted by Mr. Steven in his recent pamphlet dedicated to Lord Ashley, from a former publication on the subject:—

“ Lord Lauderdale related that an Irishman used to sweep his chimney by letting a rope down, which was fastened round the legs of a goose, and then pulling the goose after it. A neighbour, to whom he recommended this as a convenient mode, objected to it upon the score of cruelty to the goose, upon which he replied that a couple of ducks might do as well. Now if the Bill before the House had been to enact that men should no longer sweep chimneys, but that boys should be used instead, the story would have been applicable. It was no otherwise applicable than as it related to chimney-sweeping; but it was a joke, and that sufficed; and his Lordship had the satisfaction of throwing out the Bill, and the home negro trade has continued from that time till this day, and still continues. Had his Lordship perused the evidence which had been laid before the House of Commons when the Bill was brought in, upon which evidence the Bill was founded? Was he aware of the shocking barbarities connected with the trade, and inseparable from it? Did he know that children inevitably lacerate themselves in learning this dreadful occupation? that they are frequently crippled by it? frequently lose their lives in it by suffocation, or by slow fire? that it induces a peculiar and dreadful disease? that they who survive the accumulated hardships of a childhood, during which they are exposed to every kind of misery, and destitute of every kind of comfort, have, at the age of seventeen or eighteen, to seek their living how they can in some other employment, for it is only by children that this can be carried on? Did his Lordship know that girls as well as boys are thus abused? that their sufferings begin at the age of six, sometimes a year earlier? Finally, that they are sold to this worst and most inhuman of all slaveries, and sometimes stolen for the purpose of being sold to it? I bear no ill-will towards Lord Lauderdale, either personally or politically: far from it. But I will tell his Lordship, that rather than have spoken as he did against an act which would have lessened the sum of wickedness and suffering in this country—rather than have treated a question of pure humanity with contempt and ridicule—rather than have employed my tongue for such a purpose, and with such success—I would.—But no: I will not tell him how I had concluded.—I will not tell him what I had added, in the sincerity of a free tongue and an honest heart. I leave the sentence imperfect, rather than lessen the salutary effects of self-condemnation.”

The Quarterly Reviewers, who are not accustomed to Yawhawism, wisely and feelingly remarked on this passage :

"We hope Lord Lauderdale will seriously consider this affecting admonition ; and we can assure him, that if he were to confess in his place in Parliament, that he spoke rashly on the occasion here alluded to, and be himself the man to bring in a new Bill in the room of that which his merriment was the unhappy means of throwing out, he would entitle himself to a deeper and more general sense of grateful respect than has lately rewarded any part of the public conduct of any of our statesmen, with the exception of Lord Ashley and Mr. Sadler, in their generous exertions for the factory children."—*Quarterly Review*, March 1834.

Turning back to brute beasts from chimney sweeping-boys, (who were used as such—very like their once familiar chimney neighbour, the turnspit-dog), a few remarks from Mr. Richmond's Sermon shall conclude our reply. If it can be shewn that promoting humanity towards the inferior animals is not only a duty in itself, but tends to aid the interests of morality and religion, a man needs not blush to walk the streets with Yawhaw chalked upon his back, as though his reprehending cruelty to beasts proved that he is a canting hypocrite, and is insensible to the sufferings of humanity.

"It would be a vain attempt," says Mr. Richmond, "to mention the numerous instances of barbarity which are unceasingly taking place among us ; still more to treat them with the reprobation they deserve. Sometimes pastimes and sport are made the excuse, and wretched animals are doomed to racks, tortures, and needless death, in order that tyrant man may be gratified with the bloody recreation. Sometimes a false plea of necessity is urged ; some declare their unconsciousness of the evil complained of ; one laughs and mocks, when the subject of his cruelties is seriously addressed to him ; another, more calmly, but not less unfeelingly, argues on the difficulty and probable inutilty of any attempts to promote a general alleviation of the sufferings of the brute creation ; and thus, under a multiplicity of excuses, the evil is perpetuated, and cruelty reigns triumphant in ten thousand hideous forms. It is a painful conclusion to which these reflections immediately lead us, that the true principle of the Gospel is, comparatively speaking, so little known, so little felt."

"Cruelty to dumb animals, though avowedly disgusting to all persons of feeling, and as such not unfrequently censured ; yet through the neglect of considering it in a truly Scriptural manner, and thereby establishing an abiding principle of action, it is for the most part treated as a matter of indifference."

We repeat that we do not accuse our author of wishing to discourage humanity ; but he should take care to confine his satire to what deserves it—if indeed, which we doubt, satire is ever a Christian weapon. It is not wicked, or ridiculous, to discountenance cruelty to animals, or to seek the reformation even of an outcast Gypsey ; his sarcastic stories are therefore out of place. It frequently occurs that some individual happens to have his judgment or feelings strongly impressed in a particular direction. Thus some humane persons have tried to prevent pegging lobsters and crimping live fish ; and the legislature did not scorn to notice the cruelty of making dogs beasts of traction ; and why, if the matter be in itself right, turn it to ridicule because many other and more tremendous evils remain to be redressed ? Miss Chenevix would not have defrauded any distressed family of her sympathies or aid, by urging a fish-woman to spare the poor eels unnecessary pain by stunning them before she skinned them.

3. Our third illustration—all three derived from one morning's visits—is the case of the exiled Poles. It is described as follows :

"The Count presented himself at Miss Chenevix's residence : and Mrs. Clarity Pearse, who in amazement gazed up at him, thought she had never yet beheld such an endless looking man. With many misgivings she conducted him to her mistress. Sybyl smiled as she read the note : a note of introduction from a lady who had never yet been pleased to introduce herself. Drawing a long breath, she mastered its

intricate clauses; and then gave her patient attention to the Pole's appeal. The burden of his tale was the woes of 'Pologne.' His *point d'appui*, the cruelty of Nicholas. His object the sale of a small volume containing his own personal history, the price of which Mrs. Hemingway had moderately fixed at a couple of guineas. The terms which he applied to the Russian Emperor were sufficiently bitter; and every now and then he appealed to Miss Chenevix, as the descendant of a bishop, and a believer in Holy Writ, to join him in his denunciations. His pointed reference to her father's memory—Mrs. Hemingway had taught him his lesson well—touched Sybyl sensibly. The Pole saw his advantage, and proceeded.

"Ah! that good man, whose name you bear, was an enemy to all oppression. Holy man! he had read his Bible too closely not to loathe the oppressor. I know my Bible too: and have read it, I hope, to profit.' 'One verse, Sir, has I think escaped you.' 'Name it.' 'Thou shalt not speak evil of the ruler of thy people.' The Count was evidently annoyed. 'What!' cried he, reddening, and looking very fierce, 'would you apply that verse to him? to —' 'I would apply it to all sovereigns. There is something so sacred in the station of rulers—they derive their office and authority so immediately from the Most High—that their persons should be hallowed from the strife of tongues. Their failings, their follies, their foibles, are the last points a good man will desire to remember. Their clemency—their forbearance—their generosity—he treasures up delightedly. Nor is this an irksome duty. The intimate connexion of sovereignty with deity renders it an imperative exercise?'

"Indeed,—how so?' 'Surely the Count Zelo Zolo Zatinsky, a biblical student, needs not to be reminded that "there is no power but of God; the powers that be are ordained of God." 'Pardon me, lady, those doctrines are exploded.' 'Yes; by revolutionists.' The Count winced again."

Then follows from Miss Chenevix a story in praise of the emperor Nicholas. Of the character of that remarkable man it is not to our purpose to write. We have heard from ear and eye witnesses highly honourable testimonies to his kindness, and his anxiety for the welfare of his subjects; but the perfidious oppression of the Poles, and the cruelties exercised towards them, are matters of dark history; and not any of our statesmen have ventured to palliate them. Even Sir R. Peel, with his characteristic caution, has spoken upon the subject with just severity, though without using undiplomatic words. But neither is this to our present purpose. What we censure in such passages as the above is the spirit in which they are conceived. The Polish Count is a man banished from his country for no crime but that of standing up for the national liberties which—to say nothing of higher sanctions—the faith of solemn treaties had guaranteed to him. If we do not think fit to succour him we might at least abstain from insulting him. But our author, in order to panegyrisé the Russian autocrat, places the Count under the patronage of a mean, selfish, sordid woman, who has always some far-a-field object to employ her "active mind;" as to wit, "a young New Zealander, a Hindoo Rajah, a Cingalese, the Princess Caraboo, or a Mahometan lady." She sends the Count to Miss Chenevix with a fawning tale; and then to complete the picture makes him an exploder of Scripture, a scoffing infidel, because he complained of the oppressions inflicted upon his unhappy country. The Bible is held up to vindicate tyranny and cruelty; the oppressor is lauded, the oppressed is insulted; and a text of Scripture is misapplied to a case on which it has no more bearing than it would have if quoted to justify the emperor of Morocco in making a bond-slave of our worthy author. Such remarks tend to drive men to infidelity and revolutionism;—we bless God that his just, holy, and beneficent word is not responsible for them. But the scope of our remarks does not go to the particular case of Poles, brute beasts, or Gypsies; but to the tendency of this constellation of satirical stories. Religious Societies are not perfect; collectors for them are not

perfect; and what is popularly, but rather oddly, called, "the religious world," is full of imperfections. We wish not to cloke faults or sins; our pages are ever open to the honest exposure of the one, and the stern rebuke of the other; our only complaint is when the reprehension is not kind and corrective; but conveys more than meets the ear, and is calculated, by unfair representations, to confirm the unjust prejudices of an ungodly world against religion and religious institutions. We cannot disguise from ourselves, that in many of the satirical tales against dissent, which abound in our Blackwoods and Frasers, and in Waverley Novels, and sarcastic fictitious biographies of Dissenters and Dissenting ministers, the sneer often glances off from dissent, and wounds godliness. The shrewd Richard Cecil has justly remarked: "Fanatical times furnish an occasion of enmity against Christianity; the days of Cromwell, for instance. The great enemy of godliness will never want instruments to make the most of such subjects of ridicule. As long as such a book as Butler's *Hudibras* is in the world, it will supply occasions of enmity against real religion." The biographer of the Bishop's Daughter may reply, that the fault is in the "fanatical times," not in Butler who satirizes them. Our rejoinder is, that the satire silently penetrates far beneath the scum which floats upon the surface, to a deep stream of piety which is not contaminated by it; for every Puritan was not a *Hudibras*; nor are all men and women Yawhaws and Bugaboos, to whom the ungodly, if they read the "Bishop's Daughter," will apply those epithets.

We have allowed our pen to rove hastily to a far greater length than we intended, or than was needful in answer to the brief statement of our correspondent; but we do not regret having had a fair apology for remarking upon a subject which is of some importance.

As to the other matter, the promiscuous mixture of fact and fiction in such narratives as the *Bishop's Daughter*, the writer says that the notices respecting Lord Nelson and Mr. Sibthorp were veracious; and we expressed our belief that they might be so; but how were we to ascertain this, when the narrators and the surrounding incidents, are fictitious? nor do we even now know whether the circumstances related respecting Bishop Heber and others were all literal facts. What we objected to was the indiscriminate blending of truth and fabrication.



#### ARCHBISHOP PECKHAM'S CONSTITUTIONS ON PASTORAL INSTRUCTION.

*For the Christian Observer.*

THE exposition of the Ten Commandments, in the Church of England Catechism, is justly admired as a comprehensive epitome of their meaning and spirit; giving first the *explicit* sense, and then the *implicit*, or secondary, with a due range of inference, but without too curiously foisting in what is not legitimately included. The exposition is not, however, altogether original; for the outline of it, or at least the general mode of paraphrasing and branching out the heads of injunction or prohibition, may be seen in various other expositions; but the collation of these with the Protestant Anglican formulary will prove strongly in favour of the latter. In illustration of this remark, both for comparison and contrast, may be noticed the provincial Constitutions of Peckham, Archbishop of Canterbury, dated A.D. 1279, being the seventh year of the reign of Edward the First. Peckham

was a remarkable man; and though some parts of his conduct are not free from doubtful construction, yet he shines brightly in a dark age. Fuller, in his "Worthies of England," gives the following account of him, which, though chiefly an abridgment of Godwin's statement in his "Catalogue of Archbishops of Canterbury," is preferable for quotation, as conveying many facts in few words, in the witty author's characteristic style:

"John Peckham, born of obscure parents in Sussex; bred, when a *boy*, in Lewes; when a *youth*, a Franciscan in Oxford; when a *young man*, in Paris; when a *man*, he lived in Lyons, (where he became Canon); when a *grave man*, in Rome, there made Auditor of causes in that Court; when an *old man*, in Canterbury, preferred against his will (except out of cunning he would seem courted into what he coveted), by the Pope's plenary power, to be Archbishop thereof.

"Peckham believed the Pope invited him freely to that place, when, soon after, he was called upon to pay a sad reckoning, no less than *four thousand marks*. A worthy man he was in his place, who neither feared the laity nor flattered the clergy, unpartially imposing on both (if appearing peccant) most severe penance. He was a great punisher of *pluralists*, and enjoiner of *residence*. His Canon's place at Lyons he not only kept during his life, but left it to his successors, who held it *in commendam* some hundred years afterwards. Loth they were to part with it, as a safe retreating place, in case our English kings should banish them the realm. Besides, it was a convenient Inn for them to lodge at, as almost in the midway of their journey betwixt Canterbury and Rome.

"He sat Archbishop almost fourteen years; built and endowed a College at Wingham in Kent; yet left a great estate to his kindred. I believe his wealth well gotten, because the land purchased therewith hath lasted so long in the lineage of his allies, in this county Sussex, and in the next, even to our age. He died anno Domini, 1294."

Archbishop Peckham was a stern rebuker of vice, nor could wealth or rank shelter the offender.\* He went in person to the Prince of Wales, as far as Snowdon, to bring about a reconciliation between him and the king; failing in which, he excommunicated the Prince and his followers. In his episcopal office he exercised strict discipline. He summoned a convocation at Lambeth, reformed various abuses, and punished several of the clergy for holding pluralities, or being non-resident. He exerted himself to improve the studies of the University of Oxford, and shewed his taste and learning in censuring some of the logical and grammatical absurdities which prevailed in the schools. Bishop Tanner enumerates a great number of his works, which prove him to have been accomplished in the divinity and learning of his age. Many of these still remain, in manuscript, in academical libraries; but none of them have been published, except some of his letters, by Wharton; his Statutes and Institutions in the "Concilia Mag. Brit. et Hib.," and his "Collectanea Bibliorum," and his "Prospectiva Communis;" which have been many times printed at Paris, Cologne, and other places. The Archbishop died at Mortlake, and was buried at Canterbury.†

\* As an illustration of this remark we may mention that he excommunicated one Sir Osborne Gifford, for stealing two Nuns out of the Nunnery of Wilton; and would not absolve him but upon the following conditions:— That he should never come within any Nunnery, or into the company of a Nun; that three Sundays together he should be whipped in the parish church of Wilton, and as many times in the mar-

ket and church of Shaftesbury; that he should fast a certain number of months; that he should not wear a shirt for three years: and lastly that he should not any more take upon him the habit or title of a knight, but wear apparel of a russet colour, until he had spent three years in the Holy Land.

† Weever states, in his "Ancient Funeral Monuments," printed in 1631, that his heart was buried at Christ

The following is a rough translation of the zealous Archbishop's injunctions to his clergy. Besides the direct purpose of presenting the Archbishop's exposition of the Ten Commandments, for comparison and contrast with that in the Protestant Anglican Catechism, it may be useful as shewing the style of pastoral address which prevailed among the more pains-taking, able, and devout of the clergy in the middle ages, and down to the era of the Reformation.

We enjoin that every Priest presiding over the people shall four times in the year, on one or more solemn days, by himself or deputy, explain to the people, in the vulgar tongue, without any fantastical texture of subtilty, the fourteen Articles of the Faith, the ten commandments of the Decalogue, the two precepts of the Gospel, namely, love to God and our neighbour, the seven works of mercy, the seven mortal sins and their progeny, the seven principal virtues, the seven sacraments of grace.

And lest any one should excuse himself from the above on account of ignorance, the fourteen Articles of faith having been already expounded under a fit title, we set forth the others in a brief summary. For of the Ten Commandments of the Old Testament, three relate to God, which are called the Commandments of the First Table; and seven to our neighbour, which are called the Commandments of the Second Table. In the first is forbidden all idolatry, when it is said, "Thou shalt have no other gods before me," in which, by implication, are forbidden all sortileges and all incantations, with superstitious devices and figments of this sort. In the second, when it is said, "Thou shalt not take the name of God in vain," there is prohibited principally all heresy, and secondarily all blasphemy and irreverent mention of God, especially in perjury. In the third, when it is said, "Remember that thou keep holy the Sabbath," the worship of the Christian religion is prescribed, to which clerics and laics are in common bound; but note that the obligation to solemnize the legal Sabbath, according to the form of the Old Testament, expired altogether with the other ceremonies of the Mosaic law, and it is sufficient, under the New Testament, to keep a measure of rest for divine worship on the Lord's-day, and the other solemn days set apart by the authority of the Church, on which days the measure of resting is not to be taken from Jewish superstition, but from the canonical institutes. The first commandment of the second table explicitly prescribes honouring father and mother literally and spiritually, implicitly and secondarily every person according to the demands of his station. Moreover, in this command is understood not only our natural father and mother, but also our spiritual; *Father* including the prelate of the Church mediately [as Pope, Archbishop, and Bishop], or immediately [as our own Pastor]; *Mother*, the Church whose children all Catholics are. The second is, "Thou shalt do no murder," in which is forbidden explicitly all unlawful killing of any person by consent, word, work, or favour, and by implication all unjust wounding any person. Spiritually those commit murder who do not relieve the indigent, or who slander or oppress and confound the innocent. The third is, "Thou shalt not commit adultery;" in which that crime is forbidden explicitly, and all other acts of uncleanness by implication. The fourth, "Thou shalt not steal;" forbids explicitly the clandestine taking of what belongs to another against his consent; and by implication possessing ourselves of another person's property by fraud, usury, violence, or fear. The fifth, "Thou shalt not bear false witness against thy brother or thy neighbour," explicitly condemns

Church, London, behind the high-altar; but there is no notice of this fact in the numerous lists given by Maitland and Entick, and others, of the remarkable interments in that church; though they mention various other instances in which hearts were deposited in that favourite cemetery. Christ Church belonged to a celebrated monastery of Grey Minorite Friars; whose large estates were confiscated at the Reformation, and the site of their residence was converted, by the joint arrangement of the king (Edward VI.), the Bishop of London (Dr. Ridley), and the Lord Mayor and citizens of London, into that

noble foundation for education which still survives and flourishes, and proves how much good might have been effected, if the forfeited estates of the religious houses, instead of being bestowed upon ravenous courtiers, had been preserved for sacred or charitable uses. In this Abbey church were buried four queens, and men and women of all ranks of nobility, whose sumptuous monuments were destroyed with zeal more indiscriminate than well-directed. Among the hearts deposited near the high-altar, was that of Edward II., reposing on the bosom of his wife, who was interred there.

false testimony to his hurt; and by implication false testimony unworthy of his merits. This command forbids all falsehood, but especially for a mischievous purpose. The sixth is, "Thou shalt not covet thy neighbour's house;" that is, to his injury. This commandment forbids by implication coveting any *immoveable* possession, especially things catholic. The seventh, "Thou shalt not covet thy neighbour's wife, or servant, or maid; or ox, or ass, or anything that is his," forbids the coveting any *moveable* possession.

To these ten commandments the Gospel adds two; love to God, and love to our neighbour. He loves God who keeps the above commands from love, and not from fear of punishment. Every one ought to love his neighbour *as himself*; which particle *as* does not imply equally but conformably; namely that thou shouldst love thy neighbour *ad quod teipsum* [these technical phrases cannot be verbally translated], that is, for good, not for evil; *quo modo teipsum*, that is, spiritually and not carnally; the latter being vicious; *quantum teipsum*, that is, in prosperity and adversity, in health and sickness; and in respect of temporal things; so that thou shouldst love every man and all men more than temporal affluence; further, *sicut teipsum*, that thou shouldst love his soul and his eternal salvation more than thy own temporal life, for thou oughtest to prefer the life of thy own soul to that of thy body; lastly *qualiter teipsum*, so that thou wilt aid every man in necessity as thou wouldst wish to be aided under like circumstances. For all these particulars are understood when it is said, "Thou shalt love thy neighbour as thyself."

The six works of mercy are those which are specified in the Gospel according to St. Matthew: to feed the hungry, to give drink to the thirsty, to shelter the stranger, to clothe the naked, to visit the sick, to console the imprisoned bondman. The seventh is collected from Tobit, to bury the bodies of the dead.

The seven capital sins are pride, envy, anger, hatred, indifference, [*accidia*, an untranslatable scholastic word, not found in pure latinity, but derived from the Greek, and sometimes spelt *acedia*; spiritual sloth, indisposition to prayer, carelessness, negligence; *Ακρδία tua me movet*. Cic. At. xii. 45.] ; avarice, gluttony, and luxury. Pride is the love of one's own excellencies: from which spring boasting, ostentation, hypoerisy, schisms, and the like. Envy is the hatred of another's felicity; from which spring detraction, murmuring, dissension, perverse judgments, and the like. Anger is a desire of revenge and hurting another, which, when it is cherished in the heart, becomes hatred. Indifference is a weariness of spiritual good, which prevents a man's delighting in God, and his worship, from which spring sloth, pusillanimity, despondency, and the like. Avarice is an inordinate love of moveable or immoveable property, either unlawfully acquiring it, or unlawfully detaining it; from which spring fraud, theft, sacrilege, simony; and every kind of unjust gain. Gluttony is taking pleasure immoderately in eating and drinking. In this there are five ways of sinning; namely, *in time*, when we eat too early in the morning, too late at night, or too frequently; *in quality*, when we seek too delicate viands; *in quantity*, when we eat or drink too much, which is the worst kind of guttury; and that is too much which oppresses the body, or impedes the mental or corporeal faculties, or injures the health; *in avidity or voracity*, and lastly in *too curious a preparation of food*, in order to excite gratification. These five are contained in this versicle: *Præpopere, laute, nimis, ardentè, studiosè*. Of luxury it is not needful to specify the varieties [including all sins against chastity], the infamy of which pollutes the common air.

The seven principal virtues are faith, hope, and charity, which relate to God, and are therefore called theological; and prudence, justice, temperance, and gratitude, which relate to ourselves and our neighbour. It is the office of prudence, to choose what is good; of justice, what is right; of temperance, not to be entangled by indulgence; of fortitude, not to withdraw from what is good on account of any difficulties or vexations. These are called the four cardinal, that is principal, virtues; because to them are subjected four others, concerning which, as we labour for the simple, we shall not at present treat.

Of the seven sacraments of grace, I have already treated in their place.

The above excerpts from Archbishop Peckham's Constitutions of 1279,\* furnish a syllabus of the authorised topics of Romanist pas-

\* These Constitutions include various other matters. The passage above translated relates only to subjects to be treated of in sermons. In it there is a

reference to the heads of the "Fourteen Articles of Faith," which are included in another part of these Constitutions. Seven of these Articles, says the Arch-

tarat instruction; and Archbishop Arundel, the bitter persecutor of the Lollards, and the official murderer of such men as those blessed martyrs Sautre and Lord Cobham, commanded, in his Constitutions of 1408 (10 Henry IV.), that every priest should confine his discourses

bishop, pertain to the mystery of the Trinity; namely, four to the essence of the Divine nature, and three to its effects. 1. The unity of the divine essence in an indivisible Trinity of three persons; "I believe in one God." 2. That the Father is God unbegotten. 3. That the Son is God sole-begotten. 4. That the Holy Ghost is God, neither begotten nor unbegotten, but proceeding equally from the Father and the Son. 5. The creation of heaven and earth, that is, of every created thing, visible and invisible, by the whole and undivided Trinity. 6. The sanctification of the church by the Holy Spirit; the sacraments of grace; and all other things which the whole Christian church possesses; in which is understood, that the church with its sacraments and laws suffices for salvation, by the Holy Spirit, to every man, however sinful; and that out of the church there is no salvation. 7. The consummation of the church in eternal glory in the body and soul truly to be resuscitated; and on the other hand is understood the eternal damnation of reprobates.

The other seven of the fourteen Articles of Faith refer to the human nature of Christ. 1. The incarnation, or the true assumption of flesh of the glorious Virgin by the Holy Spirit. 2. The true birth of the incarnate God of the immaculate Virgin. 3. The true passion of Christ, and his death upon the cross, under the tyrant Pilate. 4. The descent of Christ in his soul into the lower regions (*ad inferos*), while his body rested in the sepulchre, for the spoiling of hell (*Tartari*). 5. The true resurrection of Christ. 6. His true ascension to heaven. 7. The certain expectation of his coming again to judgment.

In one of these Constitutions of 1279, the Archbishop says, that if a child in hazard of death is baptized by a laic, whether man or woman, in "the due form," the sacrament is "legitimate" and "sufficient for salvation," and the priest "must not dare repeat it," as some "stolid (*stolidi*) priests," he says, are accustomed to do, "to the injury of the sacrament;" but the Exorcism and Catechism were to be pronounced over the baptized person from reverence to the church, as being enjoined by it. The divinely prescribed order of words

was to be adhered to, as containing "the regenerative power;" whatever tongue might be used. In English the formula was, "I christen thee in the name of the Father, and of the Son, and of the Holy Ghost;" in French (which was then much used) "*Je te baptize au nom du Pere, et du Fils, et du Saint Esprit.*" If the priest had reasonable ground for doubting whether the child had been baptized with the due form, he was to baptize it hypothetically.

The whole of these Constitutions, as well as the same prelate's other Constitutions, may be referred to in Bishop Lyndwood's Collections and Commentaries. [Lyndwood's Collection of Cantaurian Constitutions extends from Langton to Chicheley. Lyndwood died in 1446. His Commentaries are still referred to in our ecclesiastical courts as authority, in regard to the Common Law of the Anglican church.] Peckham's Constitutions of 1281 contain numerous articles. One declares that five sacraments ought to be received by all Christians, namely, baptism, confirmation, penance, the eucharist, and extreme unction, which last might be administered to a frensied person; but holy orders and marriage are confined to certain persons; the former to the perfect, the latter to the imperfect. Another forbids the son of a priest to succeed to his father's benefice without a dispensation; so that notwithstanding many edicts, clerical celibacy was not then universally established in England. Another enjoins every non-resident Rector, not having a vicar, to provide for hospitality in his parish, especially for the entertainment of preachers, who could not be expected to live at their own charges. Another prohibits, under divine malediction, the giving of absolution to a clergyman who holds pluralities with cure of souls without a dispensation. Another directs Archdeacons to see that the articles of excommunication are published, and that the clergy give the religious instruction prescribed as above quoted. Another, that the Bishop only shall absolve from murder. Another, that severe penance shall be inflicted for great crimes, laxity having led to great wickedness. Another, that absolution (*the naufragantium remedium*, as Dr. Peckham and Dr. Pusey concur in call-



to the subjects set forth by his predecessor Peckham. The prescribed heads were ample; but a preacher who should have followed them out into the fulness of scriptural truth, would have been accused as a heretic. In practice the sermons of that day were little more than fee-gathering discourses upon legendary saints, church rites, and priest-craft purgatory. The scholastic quibbling on words, and the Procrustean reduction of topics to seven heads, and so forth, were the fashion of the age; and grievously encumbered the mind in the search of truth. To a Protestant ear there is an unsatisfactory and unscriptural tone in the minute specifications of individual sins, without any due mention of that which is at the root of all—man's sinful and corrupt heart, which requires to be renewed. This is a striking characteristic of Romanist and Tractarian doctrine; sin is not treated of so much in its essence as in its details; and this perhaps upon the hypothesis that the great mass of the people in a nominally Christian land having been baptised in infancy, are by that sacrament renewed in the spirit of their mind, so that it is preposterous to address them as needing more than to break off from specified vices, and to cultivate specified virtues. They are already "partakers of an angel's nature," and need only to go on to perfection. Archbishop Peckham clearly states what are "the seven mortal sins," as adjudged by the Church of Rome, a certain knowledge of which is essential to the Confessional; but Dr. Pusey is much perplexed upon this point, not being quite certain in every instance where to draw the line between mortal and venial sin; and therefore, leaving the whole question of sacramental absolution in jeopardy. Peckham derives six of his seven "works of mercy" from the Gospel according to St. Matthew; but to make the burial of the dead one of them, he is obliged to go to Tobit. The burial of the dead is a befitting custom; humanity and affection teach us to pay a tribute of respect to the perishing remains of those whom we loved upon earth, and to express thereby our sorrow at our bereavement; and Christianity places the office on a yet higher footing, seeing that this perishing body was purchased, as well as the soul, by the blood of Christ, and shall be raised again, and made like unto his glorious body; but when sepulture is made a work of mercy to the departed, and is connected with the superstitions of purgatory, and sacrificial masses for them, Popery is obliged to resort to the Book of Tobit, not to canonical Scripture, as its authority.

CANONICUS.

ing it) shall not be bestowed upon excommunicated persons without due satisfaction and an episcopal commission. Another, that priests shall not say private masses for the dead to the neglect of their cures; nor think that one mass sung for many persons is as efficacious as a distinct mass for each; and priests who, from malice or sloth, had not duly performed all the masses for which they were paid, are admonished to bring up the arrear. Another, that priests shall teach the people, that both the body and the blood of Christ are entire in the Bread; and that what they drink out of the cup is not the sacrament, but pure wine,

which is given to them only *to wash down* the sacrament (ut *facilius sacramentum glutiant*); and that they must not masticate the sacrament too much, lest any of it should adhere to their teeth. There are many of these painful minute directions which the superstitions of the Church of Rome rendered necessary. Thus the consecrated wafer was not to be kept longer than a week, and to be preserved in a proper *pix* and tabernacle, that it might not be diminished; which precautions (still used) shew that the priests of Rome know by experience that bread and wine are, not Christ's incorruptible body.

## ARE THE FRUITS OF FAITH AN ELEMENT IN JUSTIFICATION?

To the Editor of the Christian Observer.

YOU are quite right in saying that you are sure I shall regret having expressed myself harshly in my last communication. I did so before the appearance of your last Number; and I do so the more, as you certainly have redeemed yourself from all suspicion of unfairness, or even of being diffident of your authorities. You must, however, permit me to say, that the "mystification" appears to me to be all on your side, and is such as to astonish me. Can you, for instance, really mean that it is the doctrine of Beveridge, in the passages I quote, that "a state of spiritual vitality" is nothing but the "*fruit of justification*," or merely its "*inseparable accident*," when he tells us that the order is "still repentance *first*, and then remission; Grace to repent, that so our sins may be pardoned," and then, "pardon for our sins *when we have so repented*?" Or is this again the teaching of Bishop Hall, who affirms, that "God doeth not justify the wicked man *as such*"—in other words, that he must *cease* to be a wicked man *before* he justifies him—and whose testimony consequently is,—*not* that God sanctifies him whom He justifies, (the modern language), but that "He justifies him whom He sanctifies?" Can you really mean to say that what these divines concur in teaching is, that "a state of spiritual vitality" is not *constituent* of a state of justification, but merely its "*inseparable accident*?" And this, remember, with me is the sole question. When Mr. Faber admits that "a justified state is a state of spiritual vitality," he makes, to my own mind, and as far as words go, (for I am far from asserting this to be his meaning, —I have none of the confidence in his judgment which you appear to entertain) he makes a state of spiritual vitality the *condition* or *element* of a justified state. To my own apprehension, then, Bishops Hall and Beveridge do the same; and I do not see, and it has not hitherto been *proved* to me, that Mr. Newman does more. If he does, I abandon him; and then I am "No Puseyite" in this article of my theology any more than in the others.

So far, however, the Scripture (*my sole* rule of faith) seems to me to be express. "There is," it says, "no condemnation to them that are in Christ Jesus. . . FOR the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "To be carnally-minded *is* death; to be spiritually-minded *is* life and peace." "If we walk in the light as God is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This, it seems to me, is the *joint* teaching of Mr. Newman and our great divines, and the doctrine also which *slips out* (it is so Scriptural and reasonable) even in the work of Mr. Faber. If I am mistaken on any of these points, I shall be very glad to be set right. But with respect to Bishop Hall, it would save a great deal of "mystification" to bear in mind (as I already have suggested) that the doctrine of justification which this great divine asserts, is one in respect of which, as he says, "all antiquity is on our side," "the ancient Fathers are all ours;"—a doctrine in which he identifies himself with Augustine, "who," as Calvin says, Inst. 3, c. 11, § 15, "Although he admirably strips man of all merit in the matter of justification (*omni justitiæ laude spoliat*), and ascribes it altogether to God's

grace, still, however, refers it to that sanctification by which we are regenerated by the Spirit into newness of life,"—a doctrine again for which he alleges the authority of a number of the earlier Fathers, of whom it is the complaint (of Dr. John Prideaux for instance, among others acquainted with their writings) that they made no accurate distinction between justification and sanctification (*defuit illis inter justificationem et sanctificationem accurata distinctio*). *J. Prideaux, Lectio 5, de Justificatione*. It is true that Mr. Faber has undertaken to clear their characters in this respect; but who that even reads his quotations will not repudiate his conclusion? And yet we must either suppose Bishop Hall to have been equally infatuated, or else we must see (what is the fact) that a "justice wrought in us by the Holy Ghost...not so perfect as that it can bear us out before the tribunal of God," is, according to this Bishop, the *element of a justified state*—the *condition of, or the qualification for, justification with a God who "doeth not justify the wicked man as such," but "justifies him whom he sanctifies."*

In reference to the closing quotation from Bishop Hall, in my last letter, permit me to remark, that I quoted all for which my paper had left room, and all that appeared, and appears, to me to bear upon the point at issue. I deny nothing of what you have put into Italics, (unless the Bishop should mean to make the faith that justifies a faith of assurance, a belief that we are justified, instead of affiance in God's mercy through Christ, in order to our being so); the *question is, do you agree to all that follows?* or is it your theology, and, accordingly, your interpretation of the passage, that while "being terrified... by Repentance," and while a faith which is *without "the feeling in ourselves of new desires"* goes *before* justification, and is requisite in order to it, these "new desires" themselves, however, only follow after? In the quotation from Jackson, I should have written, "It implies a contradiction IN," &c., *not "TO."* Dr. Jackson was a favorite divine of Herbert's, which may make some atonement for his being patronized by Laud.

NO PUSEYITE.

\* \* As controversies would be interminable if each party resolved to have the last word, we yield our privilege of reply; and allow our correspondent, as he commenced, to conclude the discussion. His apology to ourselves is candid and obliging; and we on our part are sorry if we wrote any ungentle words, but we could not but repel warmly the charge of disingenuousness; for "shall a man lie for God?" The points for consideration are now before our readers, whom we leave to re-peruse the passages quoted by "No Puseyite" and ourselves; and to judge whether such divines as Hall, Beveridge, and Hooker, and the compilers of our Articles and Homilies, make good works prevenient to justification. Most assuredly we do construe the passages which our correspondent refers to as meaning that good works are *the fruits of faith*, not its precursors. We never used the phrase, "inseparable accidents." Sanctification is as much provided for in the evangelical economy, as justification; for as Article XII. says, good works "do spring out necessarily of a true and lively faith." We referred for the expression of our opinion to the Articles of the Church of England; Article XI. declaring that "we are justified by faith only," and that this is "a most wholesome doctrine, and *very full of comfort*"—which no other doctrine is to a penitent in alarm under the weight of his transgressions;—and Article XII. saying precisely what we said, and what we

judged St. Paul and also the above-named writers to say, and our correspondent to contravene, that "Good works are the *fruits* of faith,—and follow after justification." We keep our promise of not re-arguing the question; the elements for its solution being already in the hands of our readers. We did not mean that our correspondent intends *wilfully* to mystify the question when he predicates that Mr. Newman coincides in opinion with the above-named writers; but we think that he does so in effect, by making Mr. Newman mean less than he *does* mean about the cause of justification, and the other writers more than they meant about the consequents of sanctification, and by this two-fold process bringing them together. Each may use in his own sense the phrase "Whom God justifies he sanctifies," or the phrase "Whom God sanctifies he justifies;" but when both explain what they understand by these words, it will be seen that they employ them in very different significations. The two systems are *essentially*, justification by faith and justification by works, as Hooker shews; and, whichever be right, they cannot be reconciled.

We did not quote the Homilies in reply to "No Puseyite," because we took for granted that they are so notoriously to our purpose that a general reference was sufficient; but let the reader judge between our correspondent and ourselves whether such passages as the following allow of his solution that "the differences between certain parties" are "more apparent than real." We will not comment upon them even by an *Italic* marking, as we adhere to our pledge of not re-arguing the question; we only quote them without controversy, as common materials for consideration.

"The apostle toucheth especially upon three things which must go together in our justification. Upon God's part, his great mercy and grace; upon Christ's part, justice, that is the satisfaction of God's justice, or the price of our redemption by the offering of his body and shedding of his blood, with fulfilling of the law perfectly and thoroughly; and upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us" . . . . . "Faith doth not shut out repentance, hope, love, dread, and the fear of God to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice of our good works necessarily to be done afterwards of duty towards God—for we are most bounden to serve God in doing good works commanded by him in his holy Scripture, all the days of our life—but it excludeth them so that we may not do them to this intent to be made just by doing them."—*Homily of Salvation, Second Part.*

"Forasmuch as it is all one sentence in effect to say, faith without works, and only faith, doth justify us; therefore the old ancient Fathers of the Church from time to time have uttered our justification with this speech; Only faith justifieth us; meaning no other thing than St. Paul meant, when he said, Faith without works justifieth us."—*Ibid. Third Part.*

"The right and true Christian faith is, not only to believe that holy Scripture and all the aforesaid Articles of our faith are true, but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation by Christ; whereof doth follow a loving heart to obey his commandments." "How can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodlily, and denieth Christ in his deeds?"—*Ibid.*

"Grace, saith St. Augustine, belongeth to God, who doth call us; and then hath he good works whosoever receiveeth grace. Good works then bring not forth grace, but are brought forth by grace. The wheel, saith he, turneth round; not to the end that it may be made round; but because it is first made round, therefore it turneth round. So no man doth good works to receive grace by his good works; but because he hath first received grace, therefore consequently he doth good works. And in another place he saith, Good works go not before in him which shall afterward be justified; but good works do follow after, when a man is first justified. St. Paul therefore teacheth that we must do good works for divers respects: First, to shew ourselves obedient children unto our heavenly Father, who hath ordained them

that we should walk in them : Secondly, for that they are good declarations and testimonies of our justification : Thirdly, that others seeing our good works may the rather by them be stirred up and excited to glorify our Father which is in heaven." *Homily of Good Works.*

"Because the Pharisee directeth his works to an evil end, seeking by them justification (which indeed is the proper work of God without our merits) his fasting twice in the week, and all his other works, though they were never so many, and seemed to the world never so good and holy, yet in every deed before God they are altogether evil and abominable."—*Homily of Fasting.*

"As the fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit ; so the good deeds of man are not the cause that maketh man good, but he is first made good by the spirit and grace of God, that effectually worketh in him, and afterwards he bringeth forth good fruits."—*Homily of Abnsdeeds.*

With the order of sequence in these passages between faith and works, justification and sanctification, and their mutual connexions, agrees the sublime climax in the Seventeenth Article ;—we still quote without arguing —"They which be endued with so excellent a benefit of God, be called, according to God's purpose, by his Spirit working in due season : They through grace obey the calling : They be justified freely : They be made sons of God by adoption : They be made like the image of his only-begotten Son, Jesus Christ : They walk religiously in good works : and at length, by God's mercy, attain to everlasting felicity."

We understand our correspondent to contend that such statements as these substantially agree with those of Mr. Newman, seeing that all parties assert that a justified state is also a sanctified state ; or according to St. Augustine's illustration above-quoted, that the wheel is round, and that it rotates ; but the question still recurs, whether the wheel is made round by rotating, or is adapted to rotate because it is round. We say the latter ; being "justified by faith we have peace with God," and bring forth the fruits of a holy life ; Mr. Newman we understand to mean the former, namely, that the revolving is in part, or in whole, *the cause* of the rotundity ; that sanctification is in part, or in whole, the cause of justification ; for what else can we gather from our correspondent's vague quotation from him that it is more than "the inseparable accident ?" We are not now re-arguing which view is right ; we are only expressing what we conceive to be the real question at issue ; and if we have misstated it, we are ready to be corrected ; but if we have presented it aright, our readers can judge for themselves as to the bearing upon it of the passages quoted by "No Puseyite" and ourselves.



#### DISSENTING MISQUOTATION OF THE TWENTY-NINTH CANON.

*For the Christian Observer.*

A DISSENTING Tract, entitled "The Royal Baptism, a dialogue between Truth and Candour," appears to have been diligently circulated, having speedily reached a second edition. The writer of course makes "Truth" urge, and "Candour" admit, whatever he pleases ; as that "the principles of our religion are violated" by the Anglican baptismal service ; and the "awful profanity" of the vow made by the sponsors. He has much mistaken the spirit and object of the service ; but his arguments have been often satisfactorily disposed of, being only a repetition of oft-repeated objections. He ought, however, to have atleast quoted carefully what he intended to animadvert upon ;

but he has not done so in a very significant instance. He professes to cite accurately from the Twenty-ninth Canon the following words: "No parent shall be *allowed* to be present, nor be admitted as Godfather for his own child." Not *allowed*! The true reading is, "No parent shall be *urged* to be present, nor be admitted to answer as Godfather for his own child." There is a wide discrepancy between these statements. Why parents are not to be "urged" to be present may be variously argued; but we have a good right to presume there was some strong reason; and perhaps it was in consequence of the attempts made to set aside the important office of sponsor. But it was not intended that the child should be baptized unknown to, much less against the will of, the parents; who are taken for granted to be the applicants on behalf of their child; for one of the rubrics directs that "Where there are children to be baptized, the parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate." The sponsors, "and the people with the children," are to be ready at the font. The parents of course should be there; and almost invariably are so; but the rubric forbids the minister "urging" their attendance, leaving it to their own choice. The fact is not as Mr. "Truth" is pleased to assert, and Miss "Candour" lovingly to lament, that "while the Bible places the whole responsibility of the religious training of children upon their parents, it is thus shifted to the shoulders of those who do not stand in that close relationship." There is no "shifting" in the matter; no burden is taken off the parents' shoulders; the natural bond remains, though a new one is added. Wheatly justly says: "The parents are already engaged under such strict bonds, both by nature and religion, to take care of their children's education, that the Church does not think she can lay them under greater; but still makes provision that if, notwithstanding these obligations, the parents should be negligent, or if it should please God to take them to himself before their children be grown up, there yet may be others upon whom it shall lie to see that the children do not want due instruction." In like manner write Comber and other ritualists. St. Augustine observed, long ago, that "Children are presented to baptism not so much by those in whose hands they are brought (though by them too if they were good and faithful men) as by the whole society of saints. The whole Church is their mother."—(*Aug. Ep. 23. ad. Bonifac.*)

Now if this notion were ever so wrong or absurd—not that it is either—still it would not be true that the Anglican Church takes the whole responsibility of the religious training of children from parents; all that it does is to engage the assistance of two or three Christian friends, whom they themselves select, to aid them or to supply their deficiencies. But in fact the sponsors are proxies for the child; they answer in its name; and the whole service proceeds upon their answers being his; and this is a key to the whole service. The child declares and stipulates, and the priest pronounces accordingly.

PRISCUS.

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#### ON MISTRANSLATIONS OF HOLY SCRIPTURE.

To the Editor of the *Christian Observer*.

THOSE who are disposed to scoff at the Holy Scriptures, commonly fix upon passages of no great moment in themselves, and which often

owe to an erroneous translation, or to a matter seemingly so slight as wrong punctuation, all the appearance of harshness or absurdity which may be attached to them. I shall notice two passages of this kind; and when it appears how easily the seemingly ugly aspect which they carry at first sight, may be removed, I hope it will render men cautious how far they indulge a habit of making strictures of a careless and irreverent kind on any thing connected with Divine Revelation.

I shall first advert to a passage in the 6th chapter of the first Book of Samuel, in which, after relating the account of the return of the Ark from the country of the Philistines, and its arrival in the field of Joshua the Bethshemite, the sacred historian proceeds to say, that the Lord "smote the men of Bethshemesh, because they had looked into the Ark of the Lord, even he smote of the people fifty thousand and three score and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter." If this were a right translation, though to human comprehension the punishment might seem here to have greatly exceeded the offence, yet it would become us to look with reverence to the doings of the Almighty, even when they seemed to us least explicable;—but it is much more satisfactory to discover that the translation is utterly wrong. If the original were to be translated literally, it must be observed that the smaller number is put first in the Hebrew, and that a very important word is omitted in our translation, from the idea of avoiding an unnecessary repetition,—on which word, however, the whole construction of the sentence hangs. Literally the words are, "he smote of the men of Bethshemish, because they had looked into the ark of the Lord, even he smote of the people seventy *men* fifty thousand men." It is not according to the idiom of the Hebrew any more than of our language, to repeat in one enumeration the word *men* after each number, and the repetition in this instance shews that the first number is what is called in the *statu regiminis*, or that the second depends upon it as a genitive. In order, therefore, to give the complete translation of this passage, it should be "seventy men of fifty thousand men;" a great slaughter, assuredly, but what we can easily suppose requisite to strike awe into an irreverent people. I think our translators have been misled by the Septuagint, in which the same mistake is made, though the repetition in that translation, of the word equivalent to *men*, is, I suppose, as little consonant to the Greek idiom, as to the Hebrew or English.

In another passage in the same book, to put which right we need not have recourse to any peculiarity in Hebrew construction, the difficulty arises from the total omission of the word *men*, while yet the sense of the passage might easily have led to understand it as implied. In the 13th chapter it is said, "And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude." Here an error in punctuation lands us in the gross absurdity of supposing that the Philistines had 30,000 chariots in the field, while no number of their foot soldiers is specified. By an expression which follows, indeed, these seem to have been innumerable; but it will appear immediately, that this is only a strong manner of speaking of the greatness of the whole army, including the chariots and the horsemen. It certainly would be natural to give the numbers

of the infantry first, and, in fact, the first number applies to them. Alter the punctuation thus, "The Philistines gathered themselves together to fight with Israel, thirty thousand, chariots, and six thousand horsemen." There is no need to say 30,000 *men*, meaning by that word the body of the army, for in reality it is included in the name *Philistines*. "The Philistines gathered themselves together thirty thousand,"—this was their chief force, but besides they had chariots, whose number is not named, and six thousand horsemen. In the last clause, the particle translated "and," should be "even," as it is very often translated, "even people as the sand which is on the sea-shore in multitude." In the passage before quoted, we have this particle so translated, "even he smote of the people;"—and in the 6th chapter of the 2nd Book of Samuel, we have an example of the word *men* omitted in the Hebrew, (though supplied in our translation) much in the same way as in the verse now commented on. It is said, "David gathered together all *the* chosen *men* of Israel, thirty thousand." The words marked in Italics are not in the original. The chief passage, in which, as far as I recollect, the number of chariots in an army is mentioned, as more to be attended to than that of the soldiers, is in the enumeration of Sisera's forces—and here the chariots are often referred to, as being the remarkable and distinguishing feature of that host. But numerous as they were, what a mere nothing they were, compared to this assemblage of chariots in the army of the Philistines, supposing the true sense of the passage were given in our translation! In the fourth chapter of the Book of Judges we read, "And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him," &c. In the pursuit of the Israelites by the Egyptians too, chariots and horsemen are the only forces mentioned, and perhaps all that were used in an attempt to overtake fugitives. Here, too, the number of the chariots is very insignificant compared with this preposterous collection given to the Philistines. Pharaoh, we are told in the 14th chapter of the Book of Exodus, "made ready his chariots, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them." The same blunder, made by our translators, is also made in the Septuagint here, as well as in the other passage; and I have no doubt theirs led to ours.

I have no inclination to speak disrespectfully of the Septuagint translation, which is a wonderful work, and did great service to the cause of religion, in the period of the world in which it was produced. There seem too to have been, before its translation, copies of the Scriptures which we do not now possess, in some respects, chiefly chronological, that were preferable to our received text. But they do occasionally make strange blunders as to which. I cannot acquiesce in one of the Tractarian doctrines, that these blunders, which the good Fathers quote, in their writings, as the genuine declarations of Revelation, were permitted, or rather introduced, by an over-ruling Providence, as of equal value with the genuine text. There is such a singular confusion of idea in all this, and of all our notions of any reasonable course of procedure, that there is no making anything of it. It is a sort of literary Transubstantiation. That a translation which secured a knowledge of the great leading facts and doctrines of Revelation, though mingled with occasional mistakes in matters of



little importance, may have been permitted to supply most of the religious knowledge of the period in which it appeared, and to have been even more familiar to the first inspired teachers of Christianity, than the Hebrew, is easily conceivable, as it is, that blunders not materially affecting the grand tissue of religious truth, may be found in our Hebrew Scriptures. But that those errors of translation, or mistakes of transcribers, or actual frauds of Jewish Rabbis, should have been purposely directed by an over-ruling Providence, it seems to be about the acme of absurdity to suppose. With all my respect for the Fathers of the Church, I cannot think but that they would have been better employed, in clearing up the sense of even such unimportant passages as those I have now commented upon, and which the Septuagint had vitiated, than in attaching so many new whims and fancies of their own to the sense of the sacred writings, and which our modern doctors are now swallowing, as of equal, or perhaps of more value, than the plain sense which the letter of Scripture conveys. One of the grand discoveries of the Fathers, it seems, is—and it is lauded as a very noble one—that whenever the word *wood* is mentioned in the Bible, there is a reference to the cross, and whenever we read of *water*, we are called to think of the waters of Baptism. The Oxford school are accused of making tradition equal to the Bible—I think, according to their own shewing, they ought to make every book, too, of equal authority. Where is there any human composition in which we do not hear of wood and water? Why should not Cæsar's description of the bridge which he built over the Rhine be looked upon as a type of sacred things? He describes cross beams in abundance, and for water he gives the whole river Rhine. Why should not Horace's "O Fons Blandusiæ splendidior vitro," be turned into a sacred allegory?

Such is the result when learned men direct all their reading into one narrow channel. How would the great scholars of the English Church, who had not only all the Fathers, but all the classics at their fingers' ends—the Barrows, the Taylors, &c.—have despised this pitiful trifling! There is really an advantage in studious men varying the course of their studies. When the great Hooker was found, with a book in his hand, tending his sheep, we might at first have expected that so pious a person would be studying the Scriptures, or one of the Fathers at least—but the book was Horace—and it was a proof of the judiciousness of the man, that he varied his readings, and did not always keep in one dogged track.

R. M.

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#### SKETCH OF INCIPIENT MISSIONARY PROCEEDINGS IN A SOUTH-AFRICAN VILLAGE.

*For the Christian Observer.*

A FRIEND wishes we had quoted the following passage in Mr. Moffat's work, reviewed in our last Number, as affording a lively and instructive graphic sketch of incipient missionary proceedings in a South-African village, and shewing the eagerness of the people to receive Christian instruction, though at first with a very imperfect knowledge of its character and objects. We had marked the passage, with others, for citation, but our copiousness of extracts

obliged us to omit it; but we cheerfully add it to our former quotations.

“ Before Mosheu left, he entreated me to visit his distant village. This, from a multiplicity of engagements, I could not promise to do soon. His affecting appeals and entreaties, however, overcame me, for holding my hand, and looking me earnestly in the face, he said again and again, ‘ Just look at me, and try to refuse me if you can. There are many at home who cannot come so far, and I cannot remember all that I have heard; I shall forget some on the road.’ A considerable period elapsed before, from public work on the station, and from translating and printing, I could fulfil my promise. Thinking the time long, he was on his way with his friends to make another visit, but having heard at Motito that I was on a tour which would include his village, he returned, and waited my arrival with great anxiety.

“ On reaching his village after having travelled the whole day over a rough and bushy country, and walked much, I was fit only to throw myself down to sleep. The moment I entered the village, the hue-and-cry was raised, and old and young, mother and children, came running together as if it were to see some great prodigy. I received an affectionate welcome, and many a squeeze, while about five hundred human beings were thrusting themselves forward, each exerting himself to the utmost of his power to get a shake of the hand. Some, who scarcely touched it, trembled as if it had been the paw of a lion. It was nearly midnight before they would disperse, but their departure was a great relief to a wearied man, for their exclamations of surprise and their bawling out to one another in two languages, was anything but melodious. On awaking from a short sleep, and emerging from my canopy, before my eyes were thoroughly open, I was astonished to find a congregation waiting before the waggon, and at the same moment some individuals started off to different parts of the village to announce my appearance. All hastened to the spot; I confess I was more inclined to take a cup of coffee than to preach a sermon, for I still felt the fatigues of the preceding day. I took my Testament and a hymn-book, and with such singers as I had, gave out a hymn, read a chapter, and prayed; then taking the text, ‘ God so loved the world,’ etc., discoursed to them for about an hour. Great order and profound silence were maintained. The scene was in the centre of the village, composed of Bechuana and Coranna houses, and cattle-folds. Some of these contained the cattle, sheep, and goats, while other herds were strolling about. At a distance a party were approaching riding on oxen. A few strangers drew near with their spears and shields, who, on being beckoned to, instantly laid them down. The native dogs could not understand the strange looking being on front of the waggon, holding forth to a gazing throng, and they would occasionally break the silence with their bark, for which, however, they suffered the penalty of a stone or stick hurled at their heads. Two milk maids, who had tied their cows to posts, stood the whole time with their milking vessels in their hands, as if afraid of losing a single sentence. The earnest attention manifested exceeded any thing I had ever before witnessed, and the countenances of some indicated strong mental excitement. The majority of my hearers were Bechuanas, and but few of the Corannas could not understand the same language.

“ After service, I walked to an adjoining pool in the bed of the river to refresh myself with a wash, hoping on my return to get something like a breakfast, but found, owing to some mistake, that the kettle was not boiling. The people were again assembling, and again requested me to preach. On begging half an hour for refreshment, the chief’s wife hobbled off to her house, and immediately returned with a large wooden vessel full of sour milk, saying, with a smile on her countenance, ‘ There, drink away, drink much, and you will be able to speak long.’ Having cheerfully accepted this hasty African breakfast, I resumed my station, and preached a second time to, if possible, a still more attentive congregation. When I had concluded, my hearers divided into companies, to talk the subject over, but others, more inquisitive, plied me with questions. While thus engaged, my attention was arrested by a simple looking young man at a short distance, rather oddly attired. He wore what was once a pair of trowsers, with part of one leg still remaining. For a hat he had part of the skin of a zebra’s head, with the ears attached, and something not less fantastic about his neck. I had noticed this grotesque figure before, but such sights are by no means uncommon, as the natives will hang any thing about their bodies, either for dress or ornament, without the slightest regard to appearance. The person referred to was holding forth with great animation to a number of people, who were all attention. On approaching, I found, to my surprise, that he was preaching my sermon over again, with uncommon precision, and with great

solemnity, imitating as nearly as he could the gestures of the original. A greater contrast could scarcely be conceived than the fantastic figure I have described, and the solemnity of his language, his subject being eternity, while he evidently felt what he spoke. Not wishing to disturb him, I allowed him to finish the recital, and seeing him soon after, told him that he could do what I was sure I could not, that was, preach again the same sermon verbatim. He did not appear vain of his superior memory. 'When I hear anything great,' he said, touching his forehead with his finger, 'it remains there.' This young man died in the faith shortly after, before an opportunity was afforded him of making a public profession.

"In the evening, after the cows were milked, and the herds had laid themselves down in the folds to chew the cud, a congregation, for the third time, stood before my waggon. The bright silvery moon, holding her way through a cloudless starry sky, and shining on many a sable face, made the scene peculiarly solemn and impressive, while the deepest attention was paid to the subject, which was the importance of religion illustrated by Scripture characters. After the service, they lingered about the waggon, making many inquiries, and repeating over and over again what they had heard. Mosheu very kindly presented a sheep the evening before for myself and people, and the wives took care that we should not want milk. It had been a day of incessant speaking, and at a late hour I was thankful to retire to rest with the hum of voices around the waggon.

"The following day, Monday, was no less busy, for though the wind was very high, so as to prevent a public service in the morning, I was engaged addressing different parties at their own dwellings, and teaching them to read. They thought that it would be a fine thing indeed to be able to read books in common with myself, and supposing that there was some royal road to learning, they very simply imagined the art could be acquired by a single exertion of the mental energies, or by some secret charm which they thought I might possess. I had administered medicine to some few sick, and one who was seriously ill derived much benefit from having a quantity of blood taken from her arm; and as doctors among the Bechuanas generally unite phisic and charms, they very naturally thought that I might be able to charm the knowledge of reading into their heads. I also addressed those who knew only the Coranna language through an interpreter. When another deeply interesting evening service had closed, the people seemed resolved to get all out of me they could. All would learn to read there and then. A few remaining spelling-books were sought out, and the two or three young people I had with me were each enclosed within a circle of scholars all eager to learn. Some were compelled to be content with only shouting out the names of the letters, which were rather too small to be seen by the whole circle, with only the light of the moon. While this rather noisy exercise was going on, some of the principal men with whom I was conversing, thought they would also try their skill in this new art.

"It was now late, and both mind and body were jaded, but nothing would satisfy them; I must teach them also. After a search, I found, among some waste paper, a large sheet alphabet, with a corner and two letters torn off. This was laid down on the ground, when all knelt in a circle round it, and of course the letters were viewed by some standing just upside down. I commenced pointing with a stick, and when I pronounced one letter, all halfoosed out to some purpose. When I remarked that perhaps we might manage with somewhat less noise, one replied, he was sure the louder he roared, the sooner would his tongue get accustomed to the 'seeds,' as he called the letters. As it was growing late, I rose to straighten my back, which was beginning to tire, when I observed some young folks coming dancing and skipping towards me, who, without any ceremony, seized hold of me. 'Oh, teach us the A B C with music,' every one cried, giving me no time to tell them it was too late. I found they had made this discovery through one of my boys. There were presently a dozen or more surrounding me, and resistance was out of the question. Dragged and pushed, I entered one of the largest native houses, which was instantly crowded. The tune of 'Auld lang syne' was pitched to A B C, each succeeding round was joined by succeeding voices, till every tongue was vocal, and every countenance beamed with heart-felt satisfaction. The longer they sang the more freedom was felt, and Auld lang syne was echoed to the farthest corner of the village. The strains which infuse pleasurable emotions into the sons of the North, were no less potent among these children of the South. Those who had retired to their evening's slumbers, supposing that we were holding a night service, came; 'for music,' it is said, 'charms the savage ear.' It certainly does, particularly the natives of Southern Africa, who, however degraded they may have become, still retain that refinement of taste, which enables them to appreciate those tunes which are distinguished by melody and softness. After two hours' singing

and puffing, I obtained permission, though with some difficulty of consent, and greater of egress, to leave them, now comparatively proficient. It was between two and three in the morning. Worn out in mind and body, I lay myself down in my waggon, cap and shoes and all, just to have a few hours' sleep, preparatory to departure on the coming day. As the 'music hall' was not far from my pillow, there was little chance of sleeping soundly, for the young amateurs seemed unwearied, and A B C to Auld lang syne went on till I was ready to wish it at John-o'-Groat's house. The company at length dispersed, and awaking in the morning after a brief repose, I was not a little surprised to hear the old tune in every corner of the village. The maids milking the cows, and the boys tending the calves, were humming their alphabet over again.

"Before my departure I collected the people once more, and gave them some general directions how to act in their isolated position, so as to benefit by what they had heard; recommending, if it were quite impracticable for them, as a body, to remove to the vicinity of a missionary station, to visit either ours at the Kuruman, or that at Motito, and both when convenient, and concluded by strongly pressing on the minds of all, the importance of acquiring the knowledge of reading, and urging the Corannas to acquire the Sechuana language. While here I received a message from a distant Coranna village, in the form of a memorial, from the chiefs and people, to go and stay some time with them, and make books in their language, as I had done in the Sechuana. From these messengers I could gather, that they supposed that to reduce their click-clack language into writing, and to make books, would be the work of only a few days. This induced me to be the more earnest with those who were living in contact with the Bechuanas, and had become partially acquainted with their language, to cultivate the same with increasing diligence.

"Having made all necessary arrangements, I departed. The whole population of the village accompanied me to a considerable distance, when they all stood gazing after me till my waggon was concealed from their view by a thicket of acacias. The solitary ride afforded time for reflection, and improvement of the past. I felt my heart overflow with gratitude for what God had permitted me to witness during those three days. I felt assured some good had been done, and it has often afforded pleasurable emotions to look back on the dawn of the emergence of immortal beings from the moral darkness of many generations."



#### ON IRRELIGION IN THE CHILDREN OF RELIGIOUS PARENTS.

*To the Editor of the Christian Observer.*

IN one of your volumes I remember reading some papers upon the question whether the children of religious parents, especially of pious clergymen, turn out worse than others, as is sometimes affirmed, and not always duly controverted; nay, aphorisms are quoted to account for the alleged result; as that grace is not hereditary, and so forth. But I demur to the fact. We cannot indeed expect that in every instance the most careful training will be effectual; for powerful temptations to evil may counteract every restraining effort; besides which, a religious parent is not infallible; and even where upon the whole there is both good advice and good example, there may be weakness or ill-judgment; and, above all, some who have "a form of godliness," have not "the power thereof;" and, in such cases, religion is not to be made answerable for hypocrisy, inconsistency, wrong tempers, and often gross neglect or mismanagement; as if a child must of necessity have been Christianly trained, because his parent discussed doctrines or made great professions of piety, when his heart and life were not really influenced by religion. Again, religious parents cannot always devote as much time and care to their children as they would wish; and their efforts may be counteracted in the nursery, the school-room, the play-ground, or the social circle, in a manner the most insidious and dangerous, without the parent's always suspecting

it, or being able wholly to counteract it. A pious nobleman, now in heaven, told me many years ago that he was endeavouring to bring up an orphan child under his care, in the principles of the Gospel and the faith of the Saviour; but he found himself grievously thwarted by the ignorance, the prejudices, the thoughtlessness, and the sinfulness, of attendants and friends; and no vigilance which he could exert could always prevent much mischief. He had one day been reproving the little fellow for pride and ill-temper, when he overheard his nurse comfort him with telling him that he was a little Lord, and that he should hold up his head, and have his will, that he should. The child afterwards went to a public school; became profligate; and died under very distressing circumstances. But assuredly this was not in consequence of his guardian's being a devout man. It is to be feared that in some cases clergymen have been so incessantly occupied with their public engagements that their families have suffered spiritual loss; they have kept others' vineyards; their own they have not kept. To this may perhaps be ascribed an ill-training of their children, resulting in deplorable consequences.

But the circumstances to which I have alluded do not make void the Divine promise, "Train up a child in the way he should go, and when he is old he will not depart from it." That promise declares a general rule of God's moral government, and should be relied upon with strong faith by parents and guardians in the discharge of their arduous duties; and where failures occur they must result from other causes than the unfaithfulness in God. If a child resists parental advice, instruction, and example, and does despite to the Spirit of grace, and becomes hardened instead of softened by familiarity with holy things, his ill-conduct does not make void God's promise; for both promises and threatenings are conditional, as in the case of the Ninevites.

Yet all this allowed, it is not to be admitted in theory, nor do facts prove, that the children of religious parents, especially of pious clergymen, turn out worse than others. The contrary is the case; the good effects of their Christian nurture are for the most part undeniable; but this very circumstance makes any individual failure so notorious, that it is bruited abroad; the godly mourn, and advantage is taken by the ungodly to disparage religion.

But my chief reason for reviving this discussion, was to mention that the calumny, for such it is, respecting the families of clergymen, was long ago ascribed by Dr. Thomas Fuller, the Church historian, to the machinations of the Church of Rome to cast odium upon a married clergy. As Fuller\* lived almost within memory of the Reforma-

\* Dr. Fuller was born in 1608. He first studied under his father, who was minister of Aldwinkle, Northamptonshire, and made such extraordinary proficiency, that at twelve years of age he was sent to Cambridge, being placed under his uncle, Dr., afterwards Bishop, Davenant, then master of Queen's College. He became a very popular preacher at Cambridge, and afterwards in London and elsewhere. He was elected a member of the celebrated Convocation at Westminster in 1640. Three years after, refusing to take the

oath prescribed by Parliament, he repaired to the king at Oxford, and attended the royalist army at various places during the civil wars. He was of course sequestered, and suffered many losses; but he was allowed to live quietly during Cromwell's usurpation, enjoying several benefices in succession, and occupying his leisure with his well-known publications, of which the chief are his "Holy War;" his "Church History," his "Abel Redivivus;" his "Worthies of England;" his "Good Thoughts in Bad Times;" "Good

tion, and before the arts of Rome against Protestantism had lost their novelty, his solution of the fact deserves consideration ; as also his general remarks on the subject, which are as follow.

"There goeth a common report, no less uncharitable than untrue, yet meeting with many believers thereof, as if clergymen's sons were generally signally unfortunate, like the sons of Eli, Hophni, and Phinehas, dissolve in their lives, and doleful in their deaths : this I may call a libel indeed, according to Sir Francis Bacon his description thereof ; for first it is a lie, a notorious untruth ; and then a bell, some loud and lewd tongue hath told, yea, rung it out, and perchance was welcome music to some hearers thereof.

"It is first confest, that the best saints and servants of God have had bad, as well as good children extracted from them. It is the note of Illiricus on those words of St. John to the Elect Lady : 'I rejoiced greatly, when I found of thy children walking in the truth.' He saith not all thy, but of thy children, intimating that she had mingled ware, corn and tares, in those who were descended of her. Thus Aaron (for I desire to restrain myself in instances of the priests) had Nadab and Abihu, two 'strange fire offerers,' as well as his godly sons Eliazer and Ithamar. Yea, I find one of the best fathers, having two (and those I believe all he had) of the worst sons, even Samuel himself.

"Nor do we deny but that our English clergy have been unhappy in their offspring (though not above the proportion of other professions) ; whereof some have not improbably assigned these causes. First, if fellows of Colleges, they are ancient before they marry. Secondly, their children then are all Benjamins ; I mean 'the children of their old age,' and thereupon by their fathers (to take off as much as we may the weight of the fault from the weaker sex) coked and indulged, which I neither defend nor excuse, but bemoan and condemn. Thirdly, such children, after their father's death, are left, in their minority, to the careless care of friends and executors, who too often discharge not their due trust in their education, whence it is such orphans too often embrace wild courses to their own destructions.

"But, all this being granted, we maintain that clergymen's children have not been more unfortunate, but more observed, than the children of the parents of other professions. There is but one minister at one time in a whole parish ; and therefore, the fewer they are, the easier they are observed both in their persons and posterities. Secondly, the eminency of their place maketh them exposed and obvious to all discoveries. Thirdly, possibly malice may be the eye-salve to quicken men's sight, in prying after them. Lastly, one ill success in their sons maketh (for the reasons aforesaid) more impression in the ears and eyes of people, than many miscarriages of those children whose fathers were of another function. (I speak not this out of intent to excuse or extenuate the badness of the one by the badness of the other, but that both may be mutually provoked to amendment.) In a word, other men's children would have been as many eye-sores, if they had as many eyes seeing them.

It is easy for any one to guess out of what quiver this envomed arrow was first shot against the children of clergymen : namely, from the Church of Rome ; who, in their jurisdiction, forbid the banns of all clergymen, against the law of Nature, Scripture, and the practice of the Primitive Church ; and in other places unsubjected to their power, bespatter the posterity of the clergy with their scandalous tongues. Yet be it known unto them, the sons of English Priest, or Presbyters may be as good as the nephews of Roman Cardinals. However, because antidotes may be made of poisons, it is possible that good may be extracted out of this false report ; namely, if it maketh clergymen more careful to go before their children with good examples, to lead them with good instructions, to drive and draw them (if need so requireth) with moderate correction seasonably used, putting up both dry and wet prayers to God for his blessing on their children. As also, if it maketh the children of clergymen to be more careful, by their circumspect lives, to be no shame to the memory and profession of their fathers."—*Fuller's Worthies*, vol. I., pp. 55, 56. Ed. 1811.

Thoughts in Worse Times ;" and numerous sermons, both single and in volumes. He was a man of deep piety and filial attachment to the Church of England. His wit was only surpassed by his learning, and his learning by his powers of memory, which were so won-

derful, that with one hearing he could repeat five hundred strange words, or a whole sermon ; and he once named, backwards and forwards, all the signs on both sides of the way, from Temple Bar to the extremity of Cheapside.

Fuller's solution seems fair and reasonable ; and his concluding exhortation to derive good even from a false, or at least an exaggerated, report, is of great value. Let religious parents, and the children of such, remember (in addition to the arguments which relate to themselves and their own happiness and salvation) that, according to their conduct, disgrace or honour will redound to that holy name by which, as Christians, they are called. Is this speaking too much "after the manner of men," concerning God, who cannot be affected by the proceedings of his creatures ; or saith not sacred writ the same ? "Herein is my Father glorified, that ye bear much fruit." "They glorify God for your professed subjection to the Gospel of Christ." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Whoso offereth praise glorifieth me." "Glorify God in your body and your spirit." "They crucify to themselves the Son of God afresh, and put him to an open shame."

VINDEK.

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PROCEEDINGS OF BISHOP CHASE IN ILLINOIS.

*To the Editor of the Christian Observer.*

I HAVE received from time to time, from a beloved brother, in the ministry of the American Episcopal Church, now labouring gratuitously, and, under the Divine blessing, I trust successfully, near to and on the sides of the mountains of Vermont, some friendly and interesting communications. The accounts he has given me of the state and progress of the Episcopal Church in the United States, are cheering. Among these, the character and extraordinary exertions of Bishop Chase are so remarkable, that I cannot help thinking the statement may prove acceptable to many of your readers, in enabling them to trace, in the labours of this great, and good man, the lovely fruits of such spiritual Fathers as God is pleased to raise up from time to time in the Christian Church.

In speaking of him, my correspondent says : "Dear Bishop Chase is doing wonders for the Western States of America. A greater instance of devotion to the cause of education, religion, and the Church, cannot be found perhaps in this or any other country. One college is already planted by him on the hill at Gambier, Ohio ; and is in the most flourishing condition ; with ten Professors and tutors, with a population of thousands now on the college lands where the bishop in person, with two men, a horse and waggon, and three oxen, commenced a settlement in the woods, twenty miles from any human habitation. It has above 100 students.

"Now he is founding another in a new State, Illinois, which is fast uprearing its spires, with funds for two Professorships already secured, 3700 acres of land belonging to the institution, selected, purchased, and put to improvement, by the Bishop in person, and all with funds begged by him from door to door among the members of your and our communion ; while he, and his most admirable wife and three children, live, and have lived for the last four years, in a dwelling near, called the *Robin's Nest* ; because it is built of sticks and mud, as that bird usually builds. He returns to-morrow to New York, to beg a little

more to complete the second Professorship; and then with his six horses, and six yokes of cattle, he is going sturdily to work with his men, to plant and sow for the next year's harvest, and to draw timber and stone, and erect mills to build and grind and work for the support of his new Institution, till his funds are again exhausted. If he should live he may go on further; but if he should not, he will have done more than any one individual has perhaps ever done in any country in its prospective influence on the millions of population which now begin to swarm in the Western States. He preaches all the while he is thus labouring to found a second College and Episcopal Theological Seminary. I found him last Sunday at one of my stations, fifteen miles from this (Woodstock), visiting a brother; he was sick, but got off his bed in the afternoon, and preached for me. He is performing Missionary duty as well as Episcopal duty; and when he went into Illinois, as when he went into the wilds of Ohio, there were only three or four ministers there in the whole State. Indeed in Ohio there was but one minister of our communion. Now in Ohio there are fifty, and as many congregations and churches; and in Illinois they will number as many more, if the Bishop lives so long as five or ten years. He is a very faithful teacher, and a very strong-minded man."

I send you a copy of a Letter from that Right Reverend Prelate to his sister, the contents of which you may also publish. With the hope that these accounts of what is going on in the far west, may be interesting to the Christian public, and call for their sympathy and efforts, I have, I conceive, only discharged a duty in thus becoming the instrument in bringing them before your readers.

W. C. H., A VICAR IN THE NORTH OF DEVON.

*Letter from the Right Rev. Bishop Chase, of Illinois, late of Ohio; to his sister, Mrs. Devison, Royalton, Vermont.*

*Robin's Nest, Illinois;*

*Jan. 12th, 1842.*

MY DEAR SISTER,

Here I am, deserted of all my relatives in Vermont—not one among them all to write to me. Simeon is too old; Alice is grown too infirm; Dudley is attending to his many cares, and you, dear sister, are, I fear, determined never to trouble yourself about me, your insignificant brother *afar off*. So that, among you all, I come off with but a beggar's blessing.

But for one, I am determined not to yield the point. I will think of you, and love you all as much as, and a little more, than you deserve; and as a proof of this, am now, late at night, after a very hard day's work, writing to one of the best of sisters, whether she will or no.

We are all well. Mr. Samuel Chase and his wife, my precious Sarah, and dear Linia, our niece, and those dear children, *Fide*, *Ruth* and Sarah Samuel (that's the babe's name) are all quite well. Besides these, our own family are in good spirits. My dear wife (my help-meet in building two colleges) is fat and hearty as yourself. Dudley and his wife are studying for the ministry, living right in sight of us, in a little brick house twenty feet square, on the east of the Crescent nearly north of us, distance one mile. There they are reading their books, and for exercise he cuts his wood and digs his coal, and she *does her own washing*.

And then we have my son Henry and his wife living with us in the Robin's Nest, taking care and *OVERSEEING* my affairs; keeping the teams going; hauling goods from town, logs to the saw mill, and boards thence to build with; and scolding at the lazy millers, and quarrymen, and carpenters, &c. &c. And what, you will ask, is my wife about? She is continually at work,—not in the kitchen, as she was till lately obliged to be, but in my study. She is writing; keeping accounts; making out the post-office returns; writing letters to her English friends; and mending coats, stockings, and making jackets and pantaloons; and to crown all, keeping me company as I am preparing matter for the "*Reminiscences*." The third Number is



just in press, and will soon come forth, and glad shall I be when all the Numbers are complete.

But to return to the subject of my dear family. Mary is qualifying herself for a high stand as a school-teacher: her whole mind is given to it. By the time we shall have erected and finished the necessary *additional* buildings, so as to accommodate a large number, she will be at the head of them; she will see to them continually. She, and those whom she will appoint under her, will be in all their dormitories, teaching them their prayers, guiding them in the learning of their lessons, and in every respect *over-seeing* their moral conduct, and training them in the nurture and admonition of the Lord.

This, you will say, is *Episcopacy* with a witness. Indeed I intend it shall be so. And if the girls (I mean the unsubdued bad ones) shall say at any time, "What a fine school this would be if there were no *Overseers* in it!" it would be no more than was said by the conspirators and Radicals in Gambier Hill, in Columbia, and elsewhere in Ohio, both in relation to myself and my successor. If Mary's pupils make a CONSCIENCE MATTER of their rebellion, poor girl, I know not what she will do. I hope she will be wiser than her father, and expel the bad humours before they become so rife as to endanger the moral constitution.

But to drop this metaphorical way of writing, and go back to plain language—and as true as it is plain.

Have you heard of the firm stand which Mrs. Ligourney has taken in behalf of Mary's school-house? alias, the west wing of Jubilee chapel. More than a hundred dollars have been sent us from Hartford, Connecticut, for this purpose. And I find Mrs. L.'s example is exciting other ladies throughout our wide spreading land to step forward, and have the honour of helping us. It will be an honour to all who have a hand in it. The flame of zeal, I hear, is reaching even Old England again, to enkindle hearts and open hands to do something to help to contend with our two most formidable enemies, Popery and Mormonism. Something must dispel the clouds of ignorance and vice now spreading over Illinois, or within one half century she will fall a voluntary victim to the insidious and devouring enemies I have mentioned. All who look into and examine our condition are of this opinion. Our dear and sagacious friends in England are awakened to a sense of the truth on this subject, and have lately *helped* us. Another £70 has been by my wife received by the last mail. It was contributed to *her*; but she has, as on all former occasions, thrown it into the common stock, and this moment assures me she wills it to go to the building of the *West Wing*; and it will this winter be applied so by me. The quarriers are at work. The carpenters and the mill sawyers, and the teamsters to draw in logs, and draw home boards, are doubled.

The scholars are coming in, new and old pupils, and we have reason to believe the dormitories will all be full before long. Mary, alas! for want of a small boarding house, can as yet receive but few. This would be a matter of deep regret, were it not that she wishes to complete her knowledge of some branches of a liberal education not yet attained. To accomplish this she is very diligent.

You may circulate the contents of this letter as widely as you please; even print it, if thought best. The very fact of what is doing in Illinois may enkindle zeal in our Master's cause in Vermont, and in New England generally. Send this to the Christian Witness, and ask but one cent a week from the Episcopalians of my native land for one year, and Jubilee College is built. Tell them it is true I work alone, but *God helps me!*

Your loving Brother,

P. CHASE.

## DISCREPANT OPINIONS OF ANNOTATORS ON TITUS III. 10, 11.

*To the Editor of the Christian Observer.*

My thoughts having been lately turned to the special consideration of that remarkable, but somewhat difficult, text, Titus iii. 10, 11; and having consulted many annotators for instruction as to its import, I am forcibly reminded of the remark of Dr. (afterwards Bishop) Zachary Pearce to Queen Caroline (wife of George II.) upon this very passage. The queen, who used often to confer with him in her drawing-room circle, upon subjects more solid than constituted the staple

of conversation around her, asked him if he had read the pamphlets published by Dr. Stebbing and Mr. Foster upon the sort of heretics mentioned by St. Paul as being self-condemned. "Yes, Madam," said he, "I have read all the pamphlets written by them on both sides of the question." "And which of the two," inquired her Majesty, "do you think in the right?" "I cannot say," responded Dr. Pearce, "which is in the right; but I think both of them are in the wrong." The queen then asked him his own opinion; upon which he said, that to give it, and the reasons for it, would take up more time than her Majesty could spare at that drawing room; but that if she would command him, he would preach upon the passage before her: and he accordingly prepared a sermon on it, but the queen died a month before his turn of preaching came about; so that I am not aware whether it was ever preached; and, not having his works, whether it was published, or what was his interpretation. His "Commentary" extends only to the Gospels and Acts of the Apostles; so that it does not include this passage. If his opinion is to be found in his works, some of your readers could supply it; and it might be worthy of consideration; for though Bishop Pearce was a more learned man than correct theologian, and though some of his comments on Scripture are meagre, and others injudicious,\* yet many are marked by the same acumen which he displays in his Longinus or Cicero, and he occasionally throws much critical light on an obscure text.

The passage under consideration is as follows: "A man that is a heretic, after the first and second admonition, reject; knowing that he

\* As for instance, if my memory deceive me not, his explication of Luke x. 42; "One thing is needful;" that is, one dish is sufficient; so that Martha needed not have been cumbered about providing an entertainment. Yet this jejune interpretation is that of Theophylact, and many others of the Fathers (among them, I think, Cyril and Jerome) whose fanciful notions have of late attracted so much reverence. The comment is absurd on the face of it; for the context would require it to be added that Mary had chosen that "one dish" which should not be taken from her. I cannot find that any of our great Anglican divines have followed this interpretation; for they all agree that our Lord, from a special occasion enounced a general truth; as though he said, The cares of men are many for the perishable concerns of this life; but there is one thing supremely important, the salvation of the soul and an inheritance in heaven, and Mary has chosen this good part. I am afraid that Bishop Pearce, as I have above remarked, was not a very correct theologian. I have always been pained in reading his dying remark to one who asked him how he could live with so little nutriment; "I live upon the recollection of an innocent and well-spent life, which is my only sustenance."

How different the language of the inspired writers! How different also the language of many other eminent Christians. "I have nothing," said George Herbert, "to present to God but sin and misery; but the first is pardoned, and a few hours will put an end to the latter." Hooker also could say on his death-bed, "I have, by God's grace, loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him and to all men;" but, so far from this being his "only sustenance," he added, "Yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, shew mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners." I trust that Bishop Pearce did not really mean anything contrary to this; for he was a devout and a humble-minded man; but he did not rise above the miserable theology which prevailed in his day in the Church of England; and which, even where an individual in his own case trusted only to the merits of his Redeemer, yet, as a system, made salvation to be, partly at least, of works, and not wholly of grace.

that is such is subverted, and sinneth ; being condemned of himself." The two chief points of inquiry are, What is here meant by a heretic ? and in what sense is he self-condemned ? I will quote a few, among many, comments on the passage ; but sufficient to comprehend the chief varieties of opinion.

*Definition of the heretic.*

*Bishop Hammond.*—"A heretic is one who takes up an opinion on his own choice or judgment, and prefers it before the doctrine established in the Church, and gathers and receives disciples or followers to himself, in opposition to, or separation or division from, the Church."

*Dr. Whitby.*—"He is one who is perverted from the true faith . . . and who, in what he doth maintain or practise, sins against his own convictions." "He follows or starts an opinion, not from regard to truth, but to vain-glory or temporal advantage."

*Dr. Adam Clarke.*—"Generally defined, one that is obstinately attached to an opinion contrary to the peace and comfort of society ; and will neither submit to reason nor Scripture. Here (the only place in which it occurs in the sacred writings) it means a person who maintains Judaism in opposition to Christianity ; or who insists on the necessity of circumcision, &c. in order to be saved."

*Dr. Macknight.*—"A heretic is one who, from worldly motives, teaches doctrines which he knows to be false ; as the Judaizers did, who made the rituals enjoined by the law more necessary to salvation than a holy life. He is also a heretic who from the same motives makes a party in the Church, in opposition to those who maintain the truth."

*Scott.*—"A heretic, in St. Paul's sense, seems to denote a professed Christian, who obstinately denies

*His self-condemnation.*

*Bishop Hammond.*—"Inflicting that punishment upon himself, which the censures of the Church are wont to do on malefactors ; that is, cutting himself off from the church of which he was a member." "His very heresy is a spontaneous excision."

*Dr. Whitby.*—"One condemned by his own mind or inward sentence. Nor is it true [as Hammond contends] that heretics did always cut themselves off from the Church ; for then what need was there of their excommunication ?"

*Dr. Adam Clarke.*—"This refers to the Judaizing teacher, who maintained his party and opinions for filthy lucre's sake. He was conscious of his own insincerity ; and that he proclaimed not his system from a conscientious love of truth, but from a desire to get his livelihood."

*Dr. Macknight.*—"I think this mark of a heretic, that he is self-condemned, implieth that a heretic is one that teacheth erroneous doctrines, knowing them to be erroneous."

*Scott.*—"When a man's own words suffice for his condemnation, without further evidence, he may

and opposes some fundamental doctrine of the Gospel as taught by the Apostles ; especially if he were earnest to propagate his notions, from a vain desire to be the head of a party, and so make divisions in the Church."

*Poole's Annotations (by the Continuators.)*—"It seems to refer to the former verse, supposing some that, notwithstanding all the endeavours of Titus, would be striving and contending for niceties about questions, genealogies, &c."

*Parkhurst.*—"A founder, leader, or promoter of a religious faction or sect among Christians."

*Doddridge.*—"A man that introduces such controversies as these into the Church, and perversely maintains and propagates them, in a manner injurious to the peace of society."

*Henry.*—"He that forsakes the truth, as it is in Christ Jesus, and broaches false doctrines, and propagates them to the corrupting of the faith in weighty and momentous points, and breaks the peace of the Church about them."

be said to be condemned of himself."

*Poole's Annotations (by the Continuators.)*—"Condemned by his own conscience, for he who spends his time about questions, and genealogies, and strifes of words, and little questions about the law, instead of preaching Christ, is told by his own conscience that he doth not do his duty."

*Parkhurst.*—"Condemned by his own conscience, as knowing that he acts in violation of such plain and important precepts of our Lord as those contained in Matt. xxiii. 8, 10."

*Doddridge.*—"Judged out of his own mouth, as his own words furnish sufficient matter of conviction."

*Henry.*—"Those that will not be reclaimed by admonitions, but are obstinate in their sins and errors, are subverted and self-condemned: they inflict that punishment upon themselves, that the governors of the Church should inflict upon them; they throw themselves out of the Church, and throw off its communion, and so are self-condemned."

It can hardly be said that all the above opinions come pretty much to the same thing; but perhaps it may be fairly objected that they are for the most part too artificial. Some of them also are indefinite from the wish of the writer to introduce more than one clear idea, in order to embrace two or more interpretations. This is a very common fault in commentators, and also in sermon-writers. The author either cannot make up his mind to one solution, or he thinks that it gives fulness to the passage to cumulate several; and it usually happens, as with a man indeterminate shooting at two birds, he misses both. Mr. Scott, for example, in his philological note on the word "Heretic" in this verse, says: "There were important differences in opinion between the Pharisees and Sadducees, as

well as a division into *sects*; and it appears to me that when heresies are mentioned by the sacred writers, *fundamental errors in doctrine*, rather than *division into parties*, are intended." Yet in the explanation above quoted, after saying that "A heretic in St. Paul's sense" is one who thus "denies and opposes some fundamental doctrine of the Gospel," he cannot forbear adding, "Especially if he were earnest to propagate his notions, from the vain desire to be the head of a party, and so make divisions in the Church." This appended "especially" confuses the whole image. We cannot tell whether it is the false doctrine or the party-spirit that is reprobated. True they are both censurable, and both, if obstinately persisted in "after the first and second admonition," are deserving of excommunication; and so far either sense will fit; but not so when we come to consider what is meant by "being condemned of himself."

I humbly submit that the apostle speaks of one *who sets forth false doctrine*. In the popular use of the word "heresy" a man would be a heretic who held false doctrine, even though in secret; but the Church cannot know what passes in his heart but by his communications; therefore it is practically of less consequence to inquire whether the apostle strictly means the false doctrines, or the propagation of them. He necessarily refers to the latter, without which the belief in the former would not be known. The only difficulty then in the passage is how the setting forth of false doctrines is necessarily self-condemned; for he may possibly believe what he propagates. If he believes them, his conscience does not so far condemn him; nay, even if we take the other sense, that he disturbs the peace of the Church, his conscience does not condemn him if he thinks that he is testifying for the truth. But may not the apostle mean, that the light is so clear that he ought to have seen it; that even if he is sincerely wrong his error is the result of want of prayer, or study, or humility, so that after due "admonition" he is without excuse? He is self-condemned in the same manner as was the slothful servant who neglected his lord's treasure; "Out of thy own mouth will I judge thee." In this sense the delinquent might be self-condemned, even if he did not acknowledge the justice of the sentence. I am not sure that the apostle means that the heretic, after the first and second admonition, is conscience-smitten, and therefore that he is to be excommunicated as one who is persisting against his conviction. This may be sometimes, or often, the fact; but it is enough for the apostle's meaning, if his false doctrines were so clearly exhibited in a first and second admonition, that his guilt is proved even upon his own evidence as to the facts.

I do not feel myself warranted in giving an opinion as to what are the false doctrines which should be visited with excommunication; or what is the nature of the excommunication (or rejection) mentioned by the apostle; but I will transcribe what Mr. Scott suggests under both these heads.

"In subordinate matters the apostle inculcated mutual forbearance: but all his epistles shew, that he supposed some errors to be fundamental, and absolutely inconsistent with faith in Christ. For pertinaciously maintaining these errors, men ought to be excommunicated, as much as for gross immoralities: and were things restored to their primitive state in the Church of Christ; there can be no doubt, but that they who deny man's lost state by nature, the Deity of Christ, the real atonement of his death, justification by faith in the merits of Christ, of grace and not of works; the need of sanctification by the Holy Spirit, and of obedience to God's

commandments, as the effect and evidence of justifying faith, with other doctrines of similar importance, would, after proper admonition, be rejected by the pastors of the Church, and excluded from the communion of believers. No doubt would remain in their minds, but that such heretics were subverted and ruined, and their profession of tenets so destructive of Christianity would be deemed a kind of self-condemnation; without considering them, as less sincere in opposing the truth, than Saul of Tarsus was. They would not judge them proper persons to associate with those who believed the doctrines of Christianity: but they would not do them any injury in their temporal concerns, or refuse to aid them in distress; or neglect to pray for God to give them repentance to the acknowledging of the truth."

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## REVIEW OF NEW PUBLICATIONS.

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### ARCHDEACON WILBERFORCE'S SERMONS.

*Four Sermons, preached before Her Most Gracious Majesty, Queen Victoria, in 1841 and 1842. Published by Command. By SAMUEL WILBERFORCE, M.A., Chaplain to H. R. H. Prince Albert, Archdeacon of Surrey, Canon of Winchester, and Rector of Alverstoke.*

THOUGH, as we often stated, the readers of Magazines do not give much encouragement to reviewing volumes of sermons, four discourses preached before the Queen, by so able, eloquent, and devout a preacher as the Archdeacon of Surrey, and published in obedience to Her Majesty's command, might justly call for some notice; for we need not go back to the days of Edward VI. or other English sovereigns, or to those of the monarchs of Israel and Judah in Bible history, or to ecclesiastical and secular narrative in all ages, to shew how important to nations, for good or evil, is the character of the addresses of the ministers of God before their rulers. Yet we do not know that, amidst the multiplicity of books which teem from the press, we should have selected this little volume for review, had we not met with the following flippant and sneering judgment upon it in one of the weekly periodical publications which undertakes to guide the public taste and understanding in matters of art, science, literature, and religion. "These discourses," says the Athenæum

for July 16, "were delivered before the Queen, and are published by Command, which may possibly be some recommendation, and we cannot discover any other." Most likely not; for the conductors of such publications as the Athenæum seem to know only just enough upon such subjects to qualify them to walk in the counsel of the ungodly, and to sit in the seat of the scornful; but even as men making pretensions to good taste, and an admiration of intellectual beauty, the ability and literary claims of Archdeacon Wilberforce's pages might have deserved a less insulting dismissal; and they breathe a tenderness and kindness, which, apart from higher considerations, might have challenged a courteous reception.

The Archdeacon has followed the plan, often very advisable and excellent in preaching occasional sermons, of selecting subjects from the portions of Holy Writ in the services for the day. This method gives to a discourse a peculiar appropriateness; the preacher has not to wander illimitably amidst the vast tracts of sacred truth for a

subject; and he avoids both the fact and the appearance of having gone improperly out of the way to bring in some particular topic, which might have ministered to self-display or unprofitable discussion or debate, rather than to edifying; or might have been misconstrued by envious or mischievous "hearers, not doers of the word." Mr. Richard Cecil, speaking of family devotion, aptly remarked: "I look on the chapter of the day as a lesson sent for that day; and so I regard it as coming from God for the use of that day, and not of my own seeking." Exhortations, instructions, and reproofs, thus introduced, are more likely to be received with meekness and profit, than if they had assumed a more special aspect.

The subjects of Archdeacon Wilberforce's discourses are, "Christ and the Widow of Nain;" "The Character of the Virgin Mary;" "The Canaanitish Mother;" and "The Punishment of Jacob's Sin." These characters and narratives afford topics for striking and profitable remark; some specimens of which we shall lay before our readers. There is not much of direct doctrinal statement; (we say *direct*, because doctrine is often implied where it is not expressed) and we could have been content that there should have been more; for whether in "the private chapel of Windsor Castle" and "the Chapel of the Pavilion at Brighton," where these discourses were delivered; or in a town or country parish church, it would be too much to assume that even the elements of catechetical instruction are superfluous; and in regard to practical exhortation, Dr. Paley has remarked, not more strongly than truly and scripturally, that "We must preach *conversion* [not merely advance-

ment] plainly and directly to those persons in our congregations, who, with the name of Christians, have passed their lives without any internal religion." "These persons are really in as unconverted a state as any Jew or Gentile could be in our Saviour's time." "No one in the situation above described can be saved without undergoing conversion; and he must necessarily both be sensible of it at the time, and remember it ever afterwards. It is too momentous an event ever to be forgotten."

From the first sermon we will quote a striking passage descriptive of the significance of our Lord's miracles of mercy. There is now and then an air, shall we say, of fancifulness or mysticism? in the author's remarks, such as we meet with in some of the Fathers; — as for instance in making the Widow of Nain, bearing forth her lifeless son, and the Saviour's meeting her, symbolize, or at least suggest to the mind, that "still he walks up and down among us, and that his widowed Church weeps day and night before Him, bearing forth to meet Him her lifeless children slain by sin;" or that "When our Lord as man [was it not as God?] by his mere word healed the sick, He asserted for man a freedom from the dominion of disease." But it is no fanciful association by which the devout author finds the Saviour everywhere; and whatever may be his theme, inscribes over it "Looking unto Jesus."

"By them, then (1st), He manifested forth His glory; they were the countersigns and credentials of His mission. By them (2nd), again, He shewed the infinite compassion wherewith His heart was full. By them (3rd), He lightened the burden of human suffering. Further (4th), they are the abiding witness to the Church of the truth of His Divinity: To so much we assent readily

and as of course ; but we must go deeper, if we would gain all the blessing to be gathered from these wondrous works.

"In them, then, we see the working of the Son of man. They were wrought by our blessed Master as the second Adam—as the true man, the head of the restored family. They were meant to assert for man the true honour which belongs to him in the Church of the redeemed. Sin had brought man under the dominion of the powers of this world and the spirits of darkness ; and cruelly had they trampled upon him who was meant to be their lord. The miracles of our blessed Master were a testimony against man's submission to them—a promise of his full deliverance. They speak to all the race of man ; and shew every one that in Him their head, and joined to Him, they also may be more than conquerors of all these outward things. Thus, when our Lord as man, by His mere word, healed the sick, He asserted for man a freedom from the dominion of disease : when He broke those mysterious bonds by which the evil one had bound the spirits of possessed men, He asserted for us a freedom from Satan's service, a mastery over his power : when he raised up the dead, He taught us that in Him, the second Adam, death itself was conquered ; that we, Christian men as joined to Him, and dwelt in by His Spirit, might trample even on this last enemy ; that our death was but a sleep, a sleep in Him—the sleep of a weary child, leading to a glad awakening. So that these mighty works thus bring before us the true glory of our redeemed state. They shew us, in the person of our Lord, for what each one of us is training who of His mercy have been baptised into Him and are daily seeking to grow up into Him in all things. They shew us why and how we should strive after a closer union with Him ; that we too may triumph with Him over these rebellious powers, under which our race has so long groaned. They shew us how far we sink below the majesty of this our Christian birth, if we let anything whatever sever us from Him the Lord of life.

"For He is the healer of our spirits as He is of our bodies. Here, too, His words are 'spirit and are life ;' (S. John vi. 63.) for with them goeth forth the mighty Spirit of life. For the soul of man, as well as for his body, thus did Christ assert deliverance and an unfettered liberty. To each one who by a true faith is joined to Him, He promises, as by a sign, in every mighty work a full enfranchisement of spirit.

"And for this cause it is that still He walks up and down amongst us ; that still His widowed Church weeps day and night before Him, bearing forth to meet Him her lifeless children, slain by sin ; if haply some look or word of love from Him may fall on them, and breathe life into their souls. For this cause it is that through the means of grace He meets us Himself and sets our spirits free ; that in His word He speaks to us ; that in our prayers He suffers us to speak to Him ; that in baptism He does indeed receive us ; that in [the holy eucharist we feed by faith upon His flesh and blood ; that in the Church His saints are all before us, His holy angels round us, His Spirit put within us, He Himself close beside us.

"For He is the healer of the soul as He is of the body. He meets us bearing forth our dead hopes through the city's gate ; He meets us when our hearts are faint and weary ; when we feel the emptiness of all with which this world has sought to cheat our earnest longings for the great, the real, and the true. He stands beside the bier, he bids us weep no more, he stops our mourning steps ; the dead hear Him ; hopes of youth, aspirations of heart, dreams of purity, of reality, of high service, with which once our spirits kept glad company, but which had withered, and sunk, and died, as the hot and scorching sun of common life arose upon us,—these revive ; they sit up ; they begin to speak ; they find a voice ; they turn to Him ; and He gives them back to us, and bids us cherish them for Him ; keep their company on earth, and find them change hereafter into the angels of His presence. On Him, then, may our affections fix : on Him, the Healer, the Restorer of humanity, may our hearts learn to lean the secret burden of their being ; and this not in words only, in which we are all ready enough to do so, but in very deed and truth."

We have alluded to the impressive and affectionate manner in which the preacher directs the eye of the Christian to his Saviour, of which the following passage from the same discourse affords an illustration. "A living union with Christ," who is "our life, our atonement, and our strength," he describes to be the characteristic and the essence of what devout Scougal emphatically calls "the life of God in the soul of man."



"I. If earthly trouble is upon us, let us fly to Him; let us beware of all those who would cheer us without Him; let us be always sure that the poison of the asp is hidden under their softest and most enticing words. Do they profess to put away from us our heavy thoughts? let us beware lest instead of this they rob us of the very reality of our lives; lest they make all around us to be henceforth a mere show; lest they play round us ever afterwards the unreal colours and the mocking voices of a juggle and a dream; lest we lose ourselves in merely outer things. False friends, indeed, are all such; for they would keep us from the only source of true peace; they would mock our thirsty spirits, as we cross, parched and weary, the burning sands of this desert world, with the lying promise of unreal water. The broad expanse of those cooling waves seems to lie ever but a little way before us, but they dry up into sand and disappointment as we draw nigh their brink; they melt into the yielding air as we stretch forth the hand to raise them to our lips. From all such comforters, then, let us turn away. Let us beware of everything which, under any promise, would take us out of ourselves and separate us from God. At such seasons let us even keep ourselves as free as may be from necessary business; let us strive to hush our spirits into silence, that there may be nothing to intercept that voice which will speak to us if we wait for it; let us fear lest we be led to seek for any other shelter of our spirits short of Him their Lord; that so we may find ourselves to be alone with Him; that He may frame and fashion us; may mould our hearts as He will; may purify, and enlighten, and soften, and strengthen, and deepen them by His presence in the cloud and mystery of sorrow. Let us remember always the love which is smiting us, nor dare to look at our griefs but in the light of His presence; lest looking at them alone, we be soured by their sharpness, or become fretful, or dull, or even desperate, and so reprobate. Let us cast ourselves upon the assurance of His love, even though it bear the semblance of the flame-breath of the furnace; and walk humbly with Him, lest we mar or hinder the blessed purpose of His mercy towards us.

"II. Or, is it the heavier burden of spiritual trouble under which we groan? Let us see here that His purpose is the same. For why does God suffer this to harass oftentimes His faithful servants, but to teach them to lean more simply upon Him? How ready are we to swell into a vain independence! How hard is it to keep always to that humble

leaning upon Him, in which is the only secret of our strength—to know, that without Him we are but as lifeless limbs, which have neither strength, nor coherence, nor nervous energy, nor certain meaning! Do we, then, still wonder that we are often cast down? Surely this is a token of His care, who orders all things for us. For if even in sorrow and depression we are thus prone to independence, what should we become without them? Even as it is, with the sense of these wants forming daily upon us our need of Him, are we not too ready to live without Him; to have a religion of notions and of phrases, and not of life? How often are we even conscious or half-conscious to ourselves that we are not reaching forth after a living union with Christ; that our prayers are cold, and little else than form; that our spiritual life is but an unsubstantial dream, whilst yet we shrink from the sharp effort which would break through this fantastic illusion, and bring us indeed close to Him? In how many, alas, does this continue, until there creeps over their souls, if not active unbelief, yet an utter benumbing of all living faith; until they do not believe in the love of Christ to them, without which there can be no springing forth of the fountains of the heart to Him; no filial confidence in God our Father! And here is our only remedy: simply to turn to Him; to lay hold upon His cross; or, at the least, to seize upon the hem of His garment; to see that He is the Lord of our life, our Atonement, our Strength."

The Christian's spiritual vitality through his union to his Saviour is further touched upon in its effects in the following passage in the second sermon.

"This is the true character of our re-deemed life,—the bringing into every part of it the blessed presence of a reconciled Father. It is not to consist in a sour refusal of the blessings which He gives us—in wearing a sad and solemn countenance, when His earth is rejoicing round us; it is not to be shown by our putting on the garb of an unnatural and unkindly separation from our fellows; but in receiving all from Him as our justification, our peace, our righteousness; and then going forth to serve Him simply in our daily tasks, to delight in Him with renewed health, to honour Him with grateful thoughts, and to see His perpetual presence in every thing around us."

From the Sermon on the Canaan-

ish Mother, we will transcribe the lessons which the preacher considers deducible from the narrative :—

“ I. There is the lesson taught us by the Jews, that He does pass away from those who will not stay Him with them ; that He goes on and heals others ; and that they die unhealed, because they knew not ‘ the time of their visitation.’ And the root of this evil is here pointed out to us : it is a want of faith, and, from this, a lack of the power of spiritual discernment. Such men are purblind : the full light of heaven shines in vain for them. They do not intend to reject the Christ, but they know Him not ; their gaze is too idle, too impassive, to discover Him. They know not that they have deep needs which He only can satisfy. They yet dream of slaking their thirst at other streams. They know not that they must find peace with themselves through finding peace with God, and peace with God only through His cross ; and so, whilst those who know their need press closer to it, they shrink aside from it, and lose sight of Him ; and He passes from them, it may be altogether ; so that they never find out Him, without whom the whole world is a bewildering show, and life a burden, which waxes more perplexing and fatiguing the longer it is borne.

“ II. But there is also here the lesson of the woman of Canaan ; and this has many aspects ; of which the first, perhaps, is this, that by every mark and token which the stricken soul can read, He to whom she sought is the only Healer of humanity, the true portion and rest of every heart ;— that He would teach us this by all the discipline of outward things ; that the ties of family-life are meant thus to train up our weak affections till they are fitted to lay hold on Him ; that the eddies and sorrows of life are meant to sweep us from its flowery banks, that in its deep strong currents we may cry to Him ; that for this end He opens to us, by little and little, the mystery of trouble round us, the mystery of evil within us, that we may fly from others and ourselves to Him.

“ III. Add, once more, there is this further lesson, that He will most surely be found by those who do seek after Him. And this is taught us here, not by a mere general assurance that we shall be heard, but in a way which enters far more practically into those difficulties with which every one who has striven to pray earnestly finds earnest

prayer beset. For here we see why it often happens that really earnest and sincere men seem, for a time at least, to pray in vain ; why their ‘ Lord, help me !’ is not answered by a word. It is not that Christ is not near us ; it is not that His ear is heavy ; it is not that the tenderness of His sympathy is blunted. It is a part of His plan of faithfulness and wisdom. He has a double purpose herein. He would bless by it both us and all His Church.

“ How could His Church have been taught always to pray, and not to faint, better than by such a narrative as this ? How many a fainting soul has gathered strength for one more hour of patient supplication by thinking on this Canaanitish mother ; on her seeming rejection, on her blessed success at last !

“ And for ourselves, too, there is a special mercy in these long-delayed blessings. For it is only by degrees that the work within us can be perfected ; it is only by steps, small and almost imperceptible as we are taking them, yet one by one leading us to unknown heights, that we can mount up to the golden gate before us. The ripening of these precious fruits must not be forced. We have many lessons to learn, and we can learn them but one by one. And much are we taught by these delayed answers to our prayers. By them the treasure of our hearts is cleared from dross, as in the furnace-heat ; our earthly will is purified and bowed ; the passionate fervency of unchastened prayer is deepened into the strong breath of humble supplication ; we “ wait upon the Lord, who hideth His face ;” the frowardness of our hearts is checked ; patience has her perfect work ; we are kept looking up to Christ ; we watch Him by faith ; and by His grace, even as we hang upon Him, we grow like unto Him ; His secret work goes on in us ; we see Him as once we saw Him not, amidst the shadows of this busy life of trifles ; we hear His voice, for we are used to watch for it ; we dwell in Him, and He in us.

“ Nor can we ever pray in vain, if we will but persevere in praying. When we gain not our suit at once, we are ever too ready to desist ; therefore is it that the Lord withholdeth the answer, that we may learn to persevere in asking ; that we may grow to trust His love, to know what He is to us, yea what He is to all who wait upon Him.

“ He would but teach us to come to Him at once for all, and not to leave Him until we have won our suit. He

would but have us know that we may thus deal with Him; that we want no intercessor with Him who is Himself the true and only intercessor; that nothing is to be interposed between our souls and Him; that He is the portion of those souls; and that we may go straight to Him.

"Only let us, then, deal thus with Him; let us open to Him our grief, our sin, our shame, our difficulties; let us shew Him our need; tell Him where, 'at home,' hidden from the rude eye of the world, but known to Him, is the 'young daughter grievously afflicted;' plead with Him by His covenant of tears: and even as we enter with Him into that cloud, on us too shall come forth the sense of a presence which this world knows not; and a voice shall speak to us which the world cannot hear; and we shall be alone with Him; and He shall call us by our name, and we shall be His."

The remaining discourse is upon the sin and punishment of Jacob. The Archdeacon takes occasion, as follows, to discriminate the corrective discipline of our Heavenly Father towards his children, from his penal visitation towards the reprobate:

"Jacob was an eminent servant of God. In him, therefore, we see not the punishment of a reprobate, but the chastisement of a son. There is, indeed, a certain character of retribution about these sufferings—that is to say, there is in them a testimony to God's holiness; yet still they are widely different from the strokes of anger, and, so far, greatly more instructive. They were sufferings which repentance and acceptance with God did not turn aside: a point which cannot be too carefully noted, as being one of the deepest practical importance. And what can be more clear, both here and elsewhere, than that this is the true character of such inflictions? Who ever received a more complete message of forgiveness than David? nevertheless the stripes continued. Who was ever more comforted and sustained by blessed encouragement, by visions, by marks of favour, by tokens of God's presence, than Jacob? yet the afflictions lasted on. And why? because they were not the visitations of wrath, but the necessary chastisements of love. So that they let us the more deeply into this awful secret of God's dealing with us, that sin *MUST* bring suffering: and, therefore, that for every one whose life is not a mad dream and a bursting bub-

ble; to seek earnestly after holiness is to seek after peace; for that, in spite of outward appearances, in the deep realities of happiness or of misery, this law is fulfilled even here: that the man who lives the most near to God is really the happiest man; that we carve out for ourselves afflictions by making them necessary; that our careless lives make sorrows the very answers of our prayers; that if we will sin, these become ever needful for us as a remedial process; and that to be left without them would be far more awful. For to be left to live in sin without tasting of its present bitterness is the awful condition of the hopeless reprobate. To find, therefore, no evident checks in such a course, is a fearful symptom of being utterly forsaken—for these checks are the discipline needful for our cure. No doubt, Jacob would never have learned thoroughly to hate deceit in himself, if it had not stricken him so sorely; no doubt, he would never have loathed his own sin entirely, if its hateful features had not thus, through all his after-life, met him at new turns of sorrow; no doubt, he could not otherwise have learned to leave to God the working out of His own councils. So that the sharp sting of present pain, which is God's constant testimony, through conscience, against sin, is but an intimation of the universal law of His government; and all the secret hopes by which we strive to silence this warning, and whisper to ourselves that, in our case, sin will not bring misery, are met here. We see that, if we will sin, we must suffer."

The preacher, however, cautions us against the popular but delusive notion, that suffering is an expiation for sin; or that it has anything in itself of a sanctifying character; though when overruled for spiritual good by Him who sits beside the furnace of affliction, as a refiner (Malachi iii. 3; Zech. xiii. 9) watching till the dross is consumed, and the gold is purified, and reflects brightly the holy light of heaven, "it yieldeth" (if we may exchange one inspired illustration for another) "the peaceable fruit of righteousness unto them that are exercised thereby."

"Not that we are to find our atonement in our sorrows—God forbid; for if it were so, our case were utterly beyond the reach of remedy, since all our

woe could not atone for any one transgression ; but because, through God's blessing on it, suffering is made a means of carrying on His cure within us. Not, indeed, by any virtue of its own ; for sorrow and pain have no power to renew the heart of man : of themselves, they do but sour and irritate his spirit. He needs a deeper and a more effectual cure ; and it is only when sorrow brings us to Him who can work this within us, that it is a blessing. Then, indeed, under the blessed leading of His grace, it turns into the choicest mercy. For, to the Christian man, there is this mystery in it : it does bring us to Him who is the true and only purifier, by driving us from the world and from ourselves to Him ; by blending our separate wills to His will ; by leading us to wait on Him—to seek His purifying Spirit—to cling to the cross of His Son, with all its bitter pains ; by setting before us long-past sins, even as certain changes in the atmosphere bring out again the faded spots of worn-out stains. So that this connexion between suffering and transgression rests not on an arbitrary decree, which may be dispensed with in our case, but on the necessity of God's holy nature, on the one hand, and on the very needs of the nature. He has given us, on the other. There can, in this world, be no divorce between these true yoke-fellows, sin and suffering. The man who allows himself in any iniquity is taking burning coals into his bosom ; and how deeply they may wound him, God only knows. Jacob's life was scarred by them, until they brought down his grey hairs, after many sorrows, to the grave."

These discourses, as we have intimated, are not controversial—and controversy would have been sadly out of place—but on one occasion the preacher deviates from his usual manner to protest pointedly and strongly against an unscriptural and terrific dogma of which we have lately heard much, and which is in direct contravention of the grace of the Gospel, and though held by some Anglican clergymen, altogether opposed to the sixteenth Article of our communion.

"Not that the laws of God's righteous government are broken to permit us to escape ; for this were no comfort to God's people—nay, rather it would be to break up the rule and foundation of

right ; but that, for every true believer in Him, the sufferings of Christ have made so full an atonement, that there can remain no debt for him to pay ; that all his sufferings, therefore, have changed their character ; that 'if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sin ;' and that for His merit's sake alone, if our trust be truly in Him, we know that we are accepted.

"For we do not, as some would have us do—we do not, we cannot, doubt of the full and ready remission of the sin of every sinner who comes with his heavy burden to the cross of Christ. We know that it is no humility, but flat unbelief, to doubt of God's certain pardon to every returning penitent. We know that to condemn men who have sinned to groan under the chain of perpetual doubts and fears, is a grievous injury to them, and a gross insult to Christ's Gospel ; that it is to rob it of its special attribute of healing mercy, and, as far as we can, to root out of their hearts the spirit of filial confidence, and with it the very possibility of true penitence. For it is, indeed, the certainty of God's mercy which gives their healing power to all His chastisements of sin."

Such are the discourses of which it is peremptorily declared *ex cathedra* (the *cathedra* of Psalm I. 1) that they have no recommendation except that they were delivered before the Queen, and are printed at her Majesty's command. For ourselves, we have already expressed our opinion that pulpit discourses should for the most part embody clear and direct catechetical views of the evangelical economy ; and our concurrence with Dr. Paley, that a well-marked line should be drawn between the converted and the unconverted, not indiscriminately taking for granted, that all who assemble for Christian worship need only to be *pressed forward*, and not to be *turned* : but we are not insensible to the consideration, that the very exhibition of Christian faith, love, and joy, with the amenities and hallowed fruits of the believer's life, is itself a virtual catechism and a searching application ; and seeing

that it is love which makes the path of duty delightful, we readily allow that sermons may be too categorical as well as too indeterminate. Between the extremes there is a medium which every minister must try to discover for himself from the careful study of the inspired word; remembering, however, that "there are diversities of gifts, but the same Spirit; differences of administrations, but the same Lord; and diversities of operations, but the same God which worketh all in all." It is, as we have already intimated, a marked feature of the discourses in our hands, that they lead us to think much of our Divine Lord, both as "a sacrifice for sin," and our "ensample of godly life;" and this, as is well observed by an author whom we quoted at the outset of our remarks, Mr. Cecil, is the great lesson which should be eliminated from the miscellaneous subjects of pastoral instruction. "A man," says he, "who is accustomed to investigate topics, is in danger. He takes up his topic, and pursues it. He takes up another, and pursues it. At length Christ becomes his topic, and then he pursues that. But if he cannot so *feel* and *think* as to bend all subjects naturally and gracefully to Christ, he must seek his remedy in selecting such as are more evangelical. . . . A sick woman said to me, 'Sir, I have no notion of God. You talk to me about Him, but I cannot get a single idea that seems to contain anything.' 'But you know how to conceive of Jesus Christ as a man. God comes down to you in Him, full of kindness and condescension.' 'Ah, Sir, that gives me something to lay hold on. There I can rest. I understand God in his Son.'" "To know Jesus Christ for ourselves," (continues Mr. Cecil) "is to make him our consolation—

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delight—strength—righteousness—companion—and end." With similar convictions and feelings our author seems to have penned some of the remarks already cited, as well as such as the following, which teem in his pages.

"From the everlasting Son of the eternal Father, clothed in majesty, robed in light unapproachable, creating the universe, ruling over the hosts of heaven, we seemed too infinitely distant to count on sympathy: but on the Virgin-born, on the Son of David, on the Man of Sorrows, on the human nature of our Lord, our wounded souls can rest their anguish, our tempted souls can stay their weakness; for He too was perfected through suffering; yea, He can be touched with a feeling of our infirmities, having been in all points 'tempted like as we are.' And here is that which gives its reality to the life of redeemed men; here is that which fills and glorifies every earthly relation."

"It is in filling our common life with his presence that true religion shews itself. How else can we receive the great truth, that He who was, from all eternity, the only Son of God, God of God, Light of Light, very God of very God, did indeed so perfectly take our nature, that whilst He ceased not to be God, He became man as truly as we are? In no other spirit than that of humble, thoughtful faith can we receive this teaching. Fathom its wonders we cannot. Neither man nor angel can reach down into its depths; yet to every faithful soul is it full of all comfort. If we, like Mary, simply receive it on the word of God; and then, like her, make it our own by secret meditation, 'keeping all these things, and pondering them in our hearts,'—what a light beams out from them on its inner darkness! He has become man, and as man He has suffered for us—He who was God, and as God had that to pay which we had forfeited, and could not pay. Here is the only foundation of real peace for every heart which knows its own deep capacities of joy, and its yet deeper need of purification and atonement. He has suffered, and therefore I am free. His humanity is my very ransom; it stands between me and my sin—between my sin and the just wrath of a holy God.

"Again; in this, to every faithful soul, is the best assurance of the infinite compassion of the Lord. He who stooped so low to save us, when we knew Him not, will not, cannot leave us to perish, when we seek His mercy."

"How have the events of the lake-side at Gennesareth, of the Temple in Jerusalem, of the coasts of Tyre and Sidon, been again and again acted over in succeeding generations, as men stand in His Church before Him, and either trust in Him and seek to Him, or pass Him by and disregard Him! How are they, even at this moment, being acted over by ourselves! For He has come nigh unto us; yea, He stands amongst us—He, the healer of our spirits; He, our heart's true centre—He is close beside us; and we, have we not each one our own deep need of Him? Have

we not each one our own burden?—the 'young daughter who lieth at home grievously afflicted,' whom He only can heal? Whether it be some outward or some inward trial; some family sorrow, or some heart-ache; the secret wasting of some spirit-wound, some pang of conscience, some sense of sin, or some besetting temptation; or whether it be the world's hollowness, and the thirst of the soul for truth and reality,—have we not each one our need of Him, in the midst of evils of which He can be the only healer?"

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#### PUBLICATIONS ON THE OXFORD TRACTS.

1. *A Charge delivered to the Clergy of the Diocese of Oxford*; by RICHARD BAGOT, D.D., Bishop of Oxford, and Chancellor of the Most Noble Order of the Garter, in May 1842.
2. *Episcopal Testimonies against Doctrines advocated in the Tracts for the Times*. Liverpool, 1842.
3. *Some Difficulties in the late Charge of the Bishop of Oxford*. By W. GOODE, M.A., of Trinity College, Cambridge, Rector of St. Antholin, London, 1842.
4. *The Case as it is, or a Reply to Dr. Pusey's Letter to the Archbishop of Canterbury*. By W. GOODE. London, 1842.
5. *The present Crisis of the Church, or the recent Episcopal Charges vindicated:—a Letter to the Bishop of Durham, in reply to Dr. Pusey's to the Archbishop of Canterbury*. By the Rev. J. DAVIES, B.D., Rector of Gateshead, Durham. London, 1842.
6. *Dr. Pusey answered, in a Letter to the Archbishop of Canterbury, in which the chief Errors of the new system are exposed, and the prevailing tendency to Romanism traced to its true causes*. By the Rev. W. ATWELL, A.M., Trinity College, Dublin, and Curate of St. Mark's. Dublin, 1842.
7. *The Church of England can take no middle stand between Protestant Truth and Papal Error. A Sermon preached at Sevenouks, at the Visitation of Sir Herbert Jenner Fust, Dean of the Arches of London, &c.* By the Rev. C. H. LUTWIDGE, A.M., Vicar of East Farleigh, Kent. London, 1842.
8. *A Sermon preached at East Retford, at the Visitation of the Archdeacon of Nottingham*. By J. TWELLS, M.A., Incumbent of Parlethorpe, and Vicar of Easton. London, 1842.
9. *Strictures on the Rev. C. Wordsworth's Sermon on "Evangelical Repentance"*. By the Rev. W. D. VEITCH, M.A. of Balliol College, Oxford; Rector of St. Thomas's, Winchester. London, 1842.
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11. *Catholicity versus Sibthorp; in a series of Letters addressed to the Rev. R. W. Sibthorp, B.D.* By the Rev. G. E. BIBER, LL.D. London, 1842.

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12. *Observations on R. W. Sibthorp's Answer to the Inquiry, 'Why are you become a Catholic?'* By a Spectator. London, 1842.
  13. *A Voice from Ireland, in reply to the Rev. R. W. Sibthorp's pamphlet.* By R. P. BLAKENEY, A.B., T.C.D. Dublin, 1842.
  14. *Serious Remonstrance addressed to the Rev. R. W. Sibthorp, formerly Curate of St. Mary's, Hull.* By those of the Hull Clergy who were personally known to him. London, 1842.
  15. *Reasons wherefore a Clergyman of the Church of England should not become a Roman Catholic, in reply to the Rev. R. W. Sibthorp.* By HENRY DRUMMOND, Esq. London, 1842.
  16. *Reasons why I, a Jew, have become a Catholic, and not a Roman Catholic: in reply to the Rev. R. W. Sibthorp.* By RIDLEY H. HERSHELL. London, 1842.
  17. *Remarks on Mr. Sibthorp's Letter.* By a Clergyman of the Archdiocese of Canterbury. London, 1842.
  18. *Lent Sermons, preached in Rome.* By the Rev. J. H. GRAY, M.A. of Magdalen College, Oxford, Vicar of Bolsover and Scarcliff. London, 1842.
  19. *Remarks on a late Advertisement from Oxford.* By An Aged Layman. London, 1842.
  20. *An Examination of No. 90 of the Tracts for the Times.* By the Rev. F. BEASLEY, D.D., formerly Provost of the University of Pennsylvania, and a Presbyterian of the Episcopal Church. New York, 1842.
  21. *Correspondence illustrative of the actual state of Oxford with reference to Tractarianism, and the Attempts of Mr. Newman and his Party to unprotestantize the National Church.* Oxford, 1842.
  22. *A Sermon for the Times, preached in Trinity Chapel, Dean Bridge, Edinburgh.* By the Rev. D. T. K. DRUMMOND, B.A., Oxon. Edinburgh, 1842.
  23. *The Life and Defence of the venerable and calumniated Bishop Bonner: in which is considered the best mode of again changing the Religion of this Nation.* By a Tractarian British Critic. London, 1842.
  24. *Provincial Letters from the County Palatine of Durham, exhibiting the nature and tendency of the Principles put forth by the Writers of the Tracts for the Times and their Allies.* By G. S. FABER, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury. London, 1842.
  25. *An Index to the Tracts for the Times with a Dissertation by the Rev. D. Croly.* Oxford, 1842.

HAVING allowed a truce of some months to Reviews of Publications on the Oxford Tracts, we think it right to return to our task; for assuredly the subject has not diminished in fearful importance; and the quarter of a hundred of titles which we have transcribed from among a heap of books and pamphlets regarding this matter, which lie docketed on our table—all of recent dates, and not comprising one

half of the publications on the subject issued during the last few months—are ample proof that it continues to engage much and anxious attention. Our collection is for the most part miscellaneous; yet it is not wholly casual. We have confined our notice to publications which have the date of the current year upon them. We have not included many on the Tractarian side, because they have been already urged

into notoriety by the active partisans of the schism; and it is but fair to make known the replies. And further, we have so far attempted classification, that the first three on the list relate to episcopal charges; the next three to Dr. Pusey's letter to the Archbishop of Canterbury; then follow two Visitation Sermons; then two replies to Mr. Wordsworth; next seven to Mr. Sibthorp; and lastly a few books and tracts generally on the subject; concluding with a general Index to the Tracts, which will be found useful to those who wish to refer to their multifarious contents. We cannot of course dilate upon each of a quarter of a hundred of publications; to which numerous others might be added, which have not fallen into our hands, or are not included in our list. We have taken a sample from Ireland, Scotland, Edinburgh, and our own provincial press, to shew the ominous extension of this mournful controversy. The Tractarians must have been fond men when they predicted that their publications would minister to union and peace, and be a mighty bulwark against Dissent. Alas! Dissent both to the right hand and the left, that is, Romanism and really Ultra-protestantism, has found its account in them. With regard to Protestant Dissenters, their influence had been doubly weakened; by the political agitation of some of them, eating out the kernel of true religion; and by the widely extended influence of scriptural doctrine and pious zeal in the Church of England; but they now sanguinely augur much from the extensive reaction of a system which, by its bigotry and intolerance, cannot but be hateful to the nation; and they are diligently availing themselves of their Tractarian allies to prove that Anglicanism is, as they have

always affirmed, only Popery spoiled, and not deserving of being called Protestantism. With regard to the Church of Rome, the result is unhappily clear. It is not merely the actual number of persons who have gone over from Anglicanism to Popery, or are preparing to do so, that is most important; but the bulwarks of Protestantism have, to a wide extent, been thrown down; the chasm between the Church of England and the Church of Rome, which in general estimation on both sides was justly accounted impassable, has been bridged over; tottering indeed, and on swampy foundations, yet so speciously as to seem to the unwary to offer safe and facile access from our side to the opposite; but with no reciprocity of intercourse; for though Tractarianism is a half-way house from us to Rome, yet those who are already at Rome are not so inconsistent as to travel backward, when they are already at the goal. Yet the actual numbers are not to be overlooked, for numerous perversions have already taken place, and more are to be expected; for the seed is widely sown, and is rapidly germinating, and an abundant crop cannot be far distant. We have abstained from alluding to many instances within our knowledge, not choosing unnecessarily to draw individuals, especially of the more retiring sex, into unwelcome publicity; but in seeing the statement which has lately gone the round of the newspapers, that the sister of an amiable and able statesman, whose works we lately reviewed, is among the number of the victims, we could not but recur in mind to what we had anticipated was the natural and just effect of the doctrines propounded in his volumes; and as we said that Mr. Sibthorp was practically a more consequential



reasoner than Dr. Pusey, so we cannot but add, that Mr. Gladstone has been excelled in sound logic by his female relative; and when he confided her upon the Oxford rail-road *Via Media*, we marvel not that there was no "drag" which could impede the fatal velocity of the descent. Well may Rome exult in these things; and predict — though we trust, and fully believe, upon very partial and insufficient premises; for, blessed be God, Protestantism and Scripture truth are not weak in our land — the return of England to the bosom of Popery.

In the list of publications in our hands, we have assigned the first place, as in cheerful reverence bound, to episcopal testimonies; of which the compiler of the tractate No. 2. of our enumeration has collected a goodly array, in opposition, wholly or in part, to the principles under consideration. Most of these have been already noticed in our pages, especially the well-reasoned and scriptural, as well as officially weighty, statements of the Bishops of Winchester, Chester, Calcutta, and Ohio. The others are not so full; yet some of them are very decided, either in regard to particular points, or as to the principles upon which the whole discussion hinges. The compiler of the extracts adds to them the Bishop of Oxford's opinion, that Tract No. 90 is "objectionable, and may tend to disturb the peace and tranquillity of the Church;" a sentence most just, so far as it goes, but far too diluted for the occasion. We regret also to say, that his Lordship's late Charge wears very much the air of an apology for the Tracts and their authors, instead of a reproof; insomuch that their advocates have appealed to it in their defence, and the Times Newspaper, in its zeal for Trac-

tarianism, has inserted it entire, in its busy columns. As we are about to offer a few remarks upon "some difficulties," as Mr. Goode happily phrases it, in his Lordship's Charge, we will preface them with a few selections from other episcopal sources, though with some repetition of what we have already printed. It were superfluous to requote what has so largely and recently appeared in our pages from the publications of the four bishops above-mentioned.

"The Archbishop of Canterbury (William Howley, D.D.) alluding to 'the introduction of novelties in the celebration of Divine Service,' has declared, that it 'is much to be deprecated;' and that 'even the revival of usages which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, disension, and controversy.'"

"The Archbishop of Dublin (Richard Whately, D.D.) speaks of the Tractarians as having been 'led to adopt very heartily some most erroneous views, through the combined attractions of antiquity and novelty;' and describes their system as tending to 'revive but a small portion of neglected truth, combined with a great mass of obsolete error.'"

"The (late) Archbishop of Cashel (Richard Laurence, D.D.) says, 'That our Church had satisfied herself upon the point of *universal consent* in all things which she adopted, I very much doubt. . . . If the ceremonies alluded to (exorcism, with the use of the white garment, and holy oil) were not sanctioned by the universal consent of primitive antiquity, which had been carefully investigated, why were they originally adopted? And if they were so sanctioned, why were they subsequently rejected? But whether they were or were not so sanctioned, I cannot, with the zealous writer in the "Tracts for the Times," to whatsoever universal consent or traditional authority he may think them entitled, lament their rejection, and wish for their restoration . . . To Scripture alone, and not to primitive antiquity, much less to tradition, I am persuaded that the Church of England appeals, for the purity of her Liturgy and the truth of her doctrines.' — *Doctrine of the Church of England upon the efficacy of Baptism, 1838.*"

"The (late) Bishop of Chichester

(Philip N. Shuttleworth, D.D.)—‘I cannot, nor do I wish to conceal my opinion, that the doctrines which they advocate, should they become popular, would in other hands be essentially injurious to the cause of pure Protestantism, and with it to sound Christianity, in this country. In this case, the respectability of the advocates must not make us blind to the danger likely to ensue from the principle which they adopt. The integrity and sufficiency of the written revelation of God’s will, has been openly and systematically impugned by them.’ ‘When we teach that the Eucharist is a continually renewed sacrifice for reconciliation with God and for the expiation of sin, I think we are deviating from the original institution, and setting up our own fancies in the place of God’s ordinances.’—*Not Tradition, but Scripture*, 1839.

‘The Bishop of Durham (Edward Maltby, D.D.) after stating that ‘the effect of (Tractarian) principles has been not merely to recommend a variety of antiquated forms and ceremonies, but to uphold them with such earnestness as to threaten a revival of the follies of by-gone superstition,’ does not hesitate to assert that ‘an elaborate attempt has been made,’ by the same parties, ‘to explain away the real meaning of our Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome.’—*Charge to the Clergy of the Diocese of Durham*, 1841.

‘The Bishop of Exeter (Henry Philpots, D.D.)—‘I lament to hear them speak of adherence to ‘the Bible and nothing but the Bible’ as ‘an unthankful rejection of another great gift equally from God.’ I lament to see them state ‘as the sounder view, that the Bible is the record of necessary truth, or of matters of faith, and the church catholic’s tradition is’—not a most venerable witness or most useful assistant in interpreting it, but—the interpreter of it.’—I lament to see them following indeed the order of Bishop Hall, but widely departing from his truly Protestant sentiments on more than one important Article. Of the ‘worship of images,’ (for so that great divine justly designates what they more delicately call ‘the honour paid to images,’) they say only that it is ‘dangerous in the case of the uneducated, that is, of the great part of Christians.’ But Bishop Hall treats it, as not merely dangerous to some, but as sinful in all; as ‘against Scripture;’ ‘the Book of God is full of His indignation against this practice;’—and ‘against reason.’—I lament to read their advice to those who are contending for the

truth against Romanists, that ‘the controversy about Transubstantiation be kept in the back ground, because it cannot be well discussed in words at all without the sacrifice of godly fear:’—as if that tenet were not the abundant source of enormous practical evils, which the faithful advocate of truth is bound to expose.—I lament too the encouragement given by the same writers to the dangerous practice of prayer for the dead. I cannot but deplore the rashness which has prompted them to recommend to private Christians, the dedication of particular days to the religious commemoration of deceased men, and even to furnish a special service in honour of Bishop Ken, founded apparently on the model of an office in the Breviary, to a Romish saint.—‘If after having been then in (baptism) washed once for all in Christ’s blood, we again sin, there is no more such complete ablation in this life.’ Passages like this, however they may be explained, tend to rob the Gospel of the blessed Jesus of much of that assurance of the riches of the goodness and mercy of God in Christ, which is its peculiar message—its ‘glad tidings of great joy:’—‘come unto me all ye that labour and are heavy laden, and I will give you rest.’ Our Church teaches us to apply this blessed promise to those who are ‘heavy laden’ with sins committed after baptism.—Lastly, I lament, and more than lament the tendency, at least, if not the direct import of some of their views, ‘on reserve in communicating religious knowledge;’ especially their venturing to recommend us to keep back from any who are baptized, the explicit and full declaration of the doctrine of the Atonement. I know not how such reserve can be made consistent, not only with the general duty of the Christian Minister, to be able to say with St. Paul that he has ‘not shunned to declare all the counsel of God,’ but also with the special and distinct requirement of our own Church.’—*Charge to the Clergy of the Diocese of Exeter*.

‘The Bishop of Gloucester and Bristol (James H. Monk, D.D.)—‘I cannot help regretting that any members of our Church, should have recommended reserve in declaring to the people any part of the doctrines of Scripture. I regard it as contrary to the Apostolic practice, to refuse to “declare all the counsel of God.” . . . . Of all subjects, that which it would, I think, be most inexcusable to keep back from the people, is the Atonement made by our blessed Saviour for the sins of mankind; since upon that truth, must ever rest the key-stone of the Christian edifice. . . . Were we

ashamed to declare "all the counsel of God," as we have received it from the Scriptures, we should at once forfeit the title of an Apostolical Church. Let us not, therefore, cease to proclaim 'Christ crucified,' as the most important commission of our Ministry, and as the sole ground upon which we teach our hearers to rest their hopes of forgiveness and reconciliation to God.

"These writers speak of Scripture and Tradition as the two channels in which the Christian Revelation has been communicated. That they mean thereby to elevate tradition into the same rank with the written word of God, I will not believe; but the vulgar and unlearned may and will be induced to suppose that such is their intention; and hence a fatal delusion may ensue, tending to recall the various errors and abuses of Romanism. . . . This main distinction is never to be lost sight of.—What is found in the inspired Scriptures, has come to us with the warranty of Heaven: what is handed down through other sources of primitive belief, rests, after all, upon the authority of man, exposed to the errors, distortions, and corruptions arising from the ignorance, superstition, or presumption of our nature, from which the early ages of Christianity were not exempt. Those, therefore, who receive tradition as a part of revelation, must appeal to something more than earthly sagacity and judgment, to separate truth from error: and they will find themselves driven to the necessity of investing some human authority with the divine attribute of infallibility—that very assumption of the Romish Church, from which so many of its corruptions have been derived.

"The perusal of the 'Remarks upon the Thirty-nine Articles' has filled me with astonishment and concern. The ostensible object of this tract, is to show, that a person adopting the doctrines of the Council of Trent, with the single exception of the Pope's supremacy, might sincerely and conscientiously sign the Articles of the Church of England. But the real object at which the writer seems to be labouring, is to prove that the differences in doctrine which separate the Churches of England and Rome, will, upon examination, vanish. Upon this point much ingenuity, and I am forced to add, much sophistry is exerted, and I think exerted in vain. . . . If an angel from heaven preach any other Gospel than that which we have received from the Apostles and Evangelists, I trust that he will preach in vain. We must remember that the subject is one which admits not of compromise."—

*Charge to the Clergy of the Diocese of Gloucester and Bristol, 1841. Rivington.*

"The Bishop of Lichfield (James Bowstead, D.D.) has, in his primary Charge, declared his conviction of the dangerous tendency of Tractarian views, and described the system as one which saps the foundation of Protestantism, assails the character of the Reformers, and depreciates the Reformation itself.

"The Bishop of Lincoln (John Kaye, D.D.)—(1) 'I have been induced to touch upon the subject of the relation of the Church to the State, because opinions have recently been set forth, respecting the independence of the Church, which appear to me wholly incompatible with the maintenance of the union between them.'—(2) 'In the exercise of the right of private judgment, we are bound to consult every source of information, from which we are likely to obtain the means of arriving at a just conclusion; and an interpreter of the Bible would be guilty of great presumption, if he were to disregard, or to reject without examination, the opinions of the Fathers; but he is not bound implicitly to subscribe to them, even when he finds a very general agreement in any one interpretation. The only authoritative Tradition is that of which Irenæus speaks, the doctrine delivered by the Apostles to the Churches which they founded, and afterwards consigned by them to writing in the New Testament, in order that it might be in all future ages, the ground and pillar of the truth. The Church of England, therefore, almost speaks the language of Irenæus, when she declares, that holy Scripture contains all things necessary to salvation; and proposes it as the test by which the truth of every doctrine is to be tried; requiring her members to give their assent to the three creeds, not because they were sanctioned by the decrees of councils, not in obedience to any infallible authority residing in herself, but because they can be proved by most certain warrants of Holy Writ. She calls not the Scriptures the Rule of Faith. The framers of her Articles knew that in the primitive Church, this title was applied to the creed. But she says that no article is to be received as a part of that Rule, which is not read in, or cannot be proved by Scripture.'—*A Charge to the Clergy of the Diocese of Lincoln. 1840.*"

We might add other recent episcopal testimonies to those contained in this tractate. Bishop

Mant is among the number of those prelates who have warned their clergy against the dangerous doctrines in the Oxford Tracts; especially in the attempt to fasten upon the Thirty-nine Articles "the very errors which the Articles themselves were framed to counteract." The Bishop of London also has touched upon some of the points involved in the controversy, as for instance in regard to the non-episcopal churches, in his "Sermons on the Church," in which he says:

"The members of any one of the Reformed non-episcopal Churches to which I have alluded, do not separate themselves from any Church; nor, if they quitted their own Church, is there any Episcopal Church in their country to which they could unite themselves; and therefore, as long as their own Church holds the essentials of doctrine, they may continue therein, and are in no sense schismatics. Their own Church may not be in that perfect communion with the Catholic Church, which would subsist if there were a unity of discipline as well as of doctrine: it may be the duty of their Church to desire that unity, and to take steps for its restoration; and it may be the duty of individual members of that Church to promote that happy consummation by all prudent and peaceable methods; but in the meantime, not thoroughly knowing what may be the impediments which block up the way to Catholic unity, and of necessity render the progress therein tedious and difficult, I dare not pronounce that Church to be cut off altogether from the mystical body of Christ; and I am sure that none of its members are chargeable with the guilt of schism who do not thwart and impede the efforts of the Church itself to assimilate its government and discipline to the apostolical model."

It might have been thought that such grave official episcopal monitions would have caused the Tractarians to pause in their efforts to "unprotestantize"—their own word—the Anglican Church; more especially as Mr. Newman has declared, in his letter to the Bishop of Oxford, that "a Bishop's lightest word *ex cathedra*,

is heavy; his judgment on a book, cannot be light; it is a rare occurrence;" and as Dr. Pusey has affirmed of himself and his coadjutors, "There are many by whom the slightest word of their bishop would be deeply felt, and who would be at a loss to decide whether they could continue to serve in a Diocese in which their views of the Articles, on subscribing which they have been admitted to their cure, seemed to have been censured." But this result has not occurred; for the conductors of the "conspiracy," as honest Froude called it, are avowing and pursuing their designs more confidently and boldly than ever; and certainly with no overweening deference to the strongly expressed opinions and wishes of the rulers of the Church, whom they have embarrassed by a line of conduct, studiously decorous, but far from heartily obedient. We must, however, confine the decorum within its true limits; for there have not been wanting symptoms tending towards superciliousness; and among the less restrained disciples scorn and obloquy have been too freely employed in expressing the very low estimation in which they hold those prelates who differ from their leaders.

The Bishop of Oxford's Charge, we may lament to say, forms an exception to the manner in which the Tracts issued from the episcopal and academical metropolis of his diocese, have been generally regarded by those prelates who have touched upon the subject. His Lordship does not indeed speak of the Tracts with unmixed eulogy; and he admits that there have been some practical "indiscretions," which however "have emanated only from very young men;" but these slight fillips only add to the general impression in favour of the

writers and their publications. The principles in question, he says, have been rapidly developed; they have spread widely, and taken deep root; they have not been fostered by the sunshine of patronage, but have worked their meek, gentle way, "exposed to a storm of abuse as violent as it has been unceasing;" they inculcate self-discipline, self-denial, prayer, and "that minute attention to external religion which our formularies prescribe," in a spirit elevated far above that of modern churchmen; they profess to revive "the discipline of the ancient Catholic Church," and therefore ought at least to have been met in the temper which Gamaliel prescribed, whereas they have been "generally" assailed in "a tone" most "lamentable," though his Lordship "hopes" the objectors have acted "conscientiously;" and he administers to them much "grave reprehension;" and holds up for their imitation "the moderation and forbearance," "the meek and Christian spirit, which the authors of the Tracts for the Times have invariably shewn."\*

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\* We forbear commenting on these averments; but our reading of some of the Tracts themselves, and still more of the British Critic, the Remains of Froude, and other publications, has led to a very different estimate; for they are often sneering, biting, bitter, and above all, supercilious beyond ordinary limits. To select but one item, has his Lordship read the abominable remarks upon those eminent servants of Christ, our venerated and martyred Reformers? Are these invariably meek, moderate, and forbearing? And what would his Lordship have said, if any prelate had pronounced, in a Charge to his clergy respecting the Tractators, what his Lordship has solemnly and officially declared in the house of God, and—to use a Tractarian word—from the "altar" itself, respecting their *reverend* opponents—and which the Tractarians do not scruple broadly to apply as including their *Right Reverend* opponents also;—as that they have raised "a storm of

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Further, he says that the writers of the Tracts have shewn towards himself dutifulness, ready submission, affection, and kind feeling; that though he formerly expressed his opinion that No. 90 was "objectionable," he is now "in part relieved from some of those most serious apprehensions with which the first perusal filled his mind;" and that if the writers of that tract wished for a precedent even to the extent of "contorting the meaning of those formularies," they had one "in the licence assumed by Calvinistic interpreters of the Articles;" and therefore,

"If within certain limits the Articles may be so construed as not to force persons of a Calvinistic bias to leave the church, I do not see why a similar licence, within the same limits, is not to be conceded to those whose opinions accord with those of our divines who resisted the puritanical temper of the 16th and 17th centuries; or why such persons should be forced into communion with Rome. And I say this the more, because I am satisfied that the 90th tract was written with the object of retaining persons within the bosom of our Church who might otherwise have seceded; and further, because I think that few living men have written more ably upon the errors of the Romish church, and the sin of leaving our own church for her communion, than the author of that tract."

His Lordship thus goes on apologising for the Tracts and their authors, his general conclusion being, that "In spite of their

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abuse;" have put forth "calumnies and misrepresentations of the most wanton and cruel description;" have indulged in "rancorous declamation," "rude coarse abuse," insults the most galling and provoking;" with much more to the same effect? Would his Lordship have said that this was meek, moderate, Christian, and paternal? We affix no epithet; we merely quote. We leave to the Tractarians, from Mr. Perceval to the Times newspaper, to write as some of them have done of Episcopal Charges which happen to cross their own opinions.

faults, they have from the commencement exerted a beneficial influence among us in many respects." For ourselves, we see not this "beneficial influence;" we see almost unmixed evil; except, in so far as the discussion respecting them may, by God's blessing, lead many persons to study the only infallible record of sacred truth, and thus turn them from the error of their ways.

Mr. Goode has pointed out some "difficulties" (as his title page states) in this Charge; and though it is perhaps impossible to point out "difficulties," under such circumstances, without giving offence—for truth itself is pungent,—yet his studious wish, he says, was to write "respectfully," though honestly and firmly, and we think that no person will find fault with his words who does not first quarrel with his arguments. We will extract some of the chief portions of his remarks.

"It was impossible for any one, interested in the peace and prosperity of our Church, not to look with feelings of deep interest to your recent Charge. Your Lordship has been placed by the providence of God in a post of authority in that very part of our Church, from which the Tractarian movement emanated. Tractarianism has been nursed under your eye. It has professed a readiness to act according to your bidding. You have suffered it to spread its principles in all directions throughout the Church. You have permitted it to proceed in its career unchecked, until, upon its condemnation by several of the bishops, its supposed leader boastfully informs the Primate, (Dr. Pusey's Letter to the Archbishop of Canterbury) that effectually to oppose the movement is now beyond even his power, that it is 'too late' to attempt to check it, and therefore that the only course left for our ecclesiastical rulers is to put themselves at the head of it. That this is to a great extent the language but of arrogant menace and intimidation, is willingly conceded. But neither can it be denied, that the movement is one, which, having come upon men while they slept and were utterly unprepared for such a controversy, has taken thousands by surprise. So much so, that your Lord-

ship assures us that it 'has brought many older persons, persons of the highest talents and deepest religious feelings, into a miserable state of doubt and disquietude, than which nothing can more fully show how little they had acquainted themselves with the grounds of their own belief. And there can be no doubt that it is of a character such that 'upon its issue hangs the destiny of our Church.'"

"Your Lordship bitterly complains of 'the tone which' (and you say that you are here speaking 'generally') 'has been adopted by those who have set themselves, 'I hope conscientiously,' you add, 'to oppose the opinions in question.' And you observe, 'I am glad to avail myself of this public opportunity of expressing my admiration of the meek and Christian spirit they [the authors of the Tracts for the Times] have invariably shewn.' And is it really the case, my Lord, that all the violence and bitterness have been on one side? If not, it would have been but fair to have bestowed both praise and censure, in a way more calculated to do justice to all parties.

"Your Lordship speaks as if you considered the *disciples* of the Tractators only were likely to take a too favourable view of the Church of Rome; in which you say 'there is an almost incalculable amount of error and superstition,' and which, you add, is 'still as subtle, as dangerous, and as false as she has ever been, as shameless a perverter of the truth, and as cruel a persecutor,' 'schismatical and anti-Christian.' Now I find an insuperable difficulty in reconciling this with the following language of Mr. Newman (to quote no more) respecting that Church. 'She alone,' he says, 'amid all the errors and evils of her *practical* system, has given scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called catholic.'

"But I will not detain your Lordship or the reader on any secondary points. The great, the all-important question is, What is the character of the doctrines advocated in the works of the authors of the Tracts for the Times? Are they the doctrines of Holy Scripture and our Church? Your Lordship's Charge was anxiously looked to for a judgment upon this question. May I be pardoned, then, for respectfully drawing your attention to the difficulties which encountered me in the perusal of it, when looking for your answer to this question?

"Your Lordship affirms that the 'opinions' of the Tractators 'accord with those of our divines who resisted the puritanical temper of the 16th and 17th

centuries; that they have been 'held, in whole or in part, by such men as Bull, and Beveridge, and Andrewes, and Hooker, and Taylor, and Jackson, and a host besides, of those who in their day were, and are still, the soundest divines of the Church of England.'

"Now this seems sufficiently explicit. Your Lordship has here distinctly affirmed that the doctrines advocated by the Tractators have the support of the soundest divines of our Church. Doubtless, then, the controversy, to which they have led, has been to your Lordship perfectly unintelligible. The supposition that there is anything unusual or extraordinary in the advocacy of such doctrines in our Church, must be quite inexplicable.

"The doctrines or principles of the Tractators are, according to your Lordship, nothing more than what our soundest divines have held even from the 16th century. I will confess that when I read these passages, my first thought was to place before your Lordship the doctrines of the Tractators, and by the side of them the emphatic condemnation recorded against them by the authors to whom you have yourself referred. Let Hooker serve as a specimen."

We have ourselves so often urged this parallel-column argument, and with such large adductions of citation, that we will not transcribe Mr. Goode's extracts. We proceed with his text.

"If your Lordship will refer to the leading exponents of Roman Catholic principles in this country, you will find that this view of the case is shared even by them. 'The Tractarians,' they say, 'are defending our doctrines.' Was this ever said by the Romanists of Bull, and Beveridge, and Andrewes, and Hooker, and Taylor, and Jackson, and the soundest divines of the Church of England?' The Romanists, therefore, are now standing by, the happy spectators of a controversy in which their battle is waged by soldiers within the camp. And they hail your Lordship's Charge with undissembled satisfaction. They express themselves as 'greatly edified' by it, your Lordship having come forward as 'the Apologist of the Tractarians.' It is honoured with a place in the pages of the 'Catholic' Magazine. You have won the praises of Mr. O'Connell himself. And your denunciations of 'Popery,' when coming forward, as it seems to them, as 'the apologist' of those who are 'defending their doctrines,' are of course received

with all possible urbanity. What they seek is, to have the Protestant mind imbued with their system of doctrine; and if this can be done under the colours of Tractarianism, (which a free-spoken partisan has somewhat incautiously described as 'false colours,') so much the better for their cause. All the rest will follow as a matter of course. My Lord, I make no comment on this. I merely state the fact in order to call your Lordship's attention to it.

"Nor is this the only passage, which I find myself utterly unable to reconcile with your identification of the doctrines of the Tractators with those of our soundest divines. There is another which is still more perplexing. Mr. Newman, feeling the difficulty which ingenuous and unsophisticated minds would have in reconciling his 'catholic truths' with the statements of the Thirty-nine Articles, and being given to understand that many of his disciples were in consequence likely to go over at once to Rome, set himself to the task of showing how the Articles might be interpreted so as not absolutely to condemn his doctrines. He did not pretend to affirm that the writers of the Articles meant to inculcate his doctrines, but, on the contrary, admitted that they intended to establish an opposite doctrine; but attempted to show that the Articles might be so explained, as not directly to condemn his views; which to his mind was sufficient for his purpose.

"Now, my Lord, in what terms have you spoken of the 'system of interpretation' here adopted? You say that it is 'so subtle, that by it the Articles may be made to mean anything or nothing.' But Mr. Newman tells you that for the admission of his doctrines you *must* adopt such a mode of interpretation, and that even then his doctrines have only just a hair-breadth escape from condemnation. And certainly you will not deny that to maintain Mr. Newman's doctrines in our Church, you must adopt his mode of interpretation. And yet your Lordship tells us that these were the doctrines of the soundest divines of our Church! Do you really mean to assert that our soundest divines dealt with the Articles in this way? that they adopted a system of interpretation 'so subtle, that by it the Articles may be made to mean anything or nothing?'

"My Lord, these are difficulties which I must confess myself utterly unable to master. One part of the charge seems to be answered by another. Your condemnation of No. 90 is a condemnation of the whole system, (for the doctrines of the Tractators cannot, as they themselves tell you, be reconciled with

our Articles but by the process of interpretation there adopted,) while, nevertheless, of those very doctrines you say that they were held by our soundest divines."

"There appears to me, to be no one at all prepared for the practical reception of the principle of 'doing nothing without the bishop,' (except with a proviso which makes it a dead letter,) and I confess I cannot see my way further than to the adoption of the wise and temperate judgment of our Church, that the obedience due to the bishop, is 'canonical' obedience; that is, obedience according to rules which bind alike bishop and priest; and I hope I may without disrespect doubt the wisdom of your Lordship's demanding an obedience far greater than the constitution of our Church authorizes you to require,— a demand which is a source of disquiet and anxiety to the weak conscience, and an offence to the strong: and one for the enforcement of which you certainly would appeal in vain to any tribunal, civil or ecclesiastical, in this country.

"I readily admit that this demand is a mere theoretical one, for alas! I find it difficult to place any limits to the liberty which your Lordship, practically, grants to those under your jurisdiction, even in the highest points of faith. And this leads me to the last point which I would take the liberty of noticing.

"Your Lordship, though in some parts you have expressed your sense of the vast importance of the questions at issue, observes in another, that 'what has been spoken has not been uttered with the view of either supporting or depressing any man or set of men,' and that 'while the world stands there must be points on which good men will differ, and so long as those points of difference do not contravene the Prayer-book and formularies of the Church, it seems to me, that one set of opinions has the same right to expect toleration as the other;' words which of course must be understood as applying to those of whom your Lordship has been speaking in the former part of the Charge.

"In what situation, then, do you leave the Church of England in these remarks? You say that 'nothing can exceed the licence which has been assumed' in the interpretation of the Articles on one side, and that on the opposite side there are those who are adopting 'a system of interpretation,' 'so subtle, that by it the Articles may be made to mean anything or nothing;' but you assure your auditors that nothing you have said is intended to 'support or depress any man, or set of men,' and

that the latter party are entitled to equal toleration with the former.

"Now it needs no proof, that among the doctrines which may be deduced from a confession of faith, by processes of interpretation, so lax, that 'nothing can exceed the licence' taken, and 'so subtle, that by it' that confession 'may be made to mean anything or nothing,' must be included almost all the heresies which the Church has ever witnessed. Does your Lordship really mean that you will look on with indifference at this state of things?"

"My Lord, if the Tractarians are preaching the Gospel of Christ in any degree of purity, their opponents are not so preaching it; and if their opponents are so preaching it, they are not. This they have themselves admitted, nay urged upon us. And the contest is between Reformation-truth and Reformation-principles, on one side, and Romish truth and Romish principles, on the other. And the simple question is, By which are we prepared to abide? The decision of this question may be deferred, as the parent may shut his eyes to a serious fault in his child, for the sake of getting over the day peaceably. But the question will recur to-morrow under a still more serious aspect, impunity and delay giving boldness and decision even to the timid offender. Four years ago your Lordship gently intimated the 'possible tendencies' of Tractarian doctrines in the minds of their disciples. You have now to deal with No. 90, from the pen of one of the heads of the party. The reflection forces itself upon the most unthinking, How different would have been the state of things, if, four years ago, the admonitions of the Bishop of Oxford had been distinct and decisive! God grant that another four years may not force upon your Lordship and the Church reflections still more painful."

The most remarkable particular in his Lordship's Charge, is the argument respecting the "contorting" of the Thirty-nine Articles by Calvinists and Puritans. It is remarkable in every way. It is so in regard to the *animus* of the writer in introducing it; for it had no legitimate bearing upon the question at issue; and though it might have been what is vernacularly called "a good hit," an excellent *argumentum ad invidiam*, in a party pamphlet, it is sadly



misplaced in an Episcopal monition. The accusation against Tract 90 was, that it disingenuously and Jesuitically "suggested modes of interpretation"—to use the words of the Vice-Chancellor and Heads of Houses at Oxford—"evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract." All men of all parties, except the Tractarians,—and the better spirits among these—expressed disgust and indignation at such disgraceful sophistry; and even the Right Reverend prelate allowed himself so far to discourage his friends (we mean "the leaders," as he expressed it; for he does reprehend, and severely, those who, like Deacon Palmer, have outrun their instructions and damaged their cause) as to say that their favourite No. 90 was "objectionable." In all this there was not any question about Calvinism or no Calvinism; it was a plain matter of fact and honesty. What purpose, therefore, consistent with the legitimate spirit of an Episcopal Charge, could it answer to turn round upon the Calvinists? If his Lordship's object had been to shew his friends that upon consideration he was vexed that he had seemed to oppose them; or if he had wished to gratify himself or them by an official censure upon a common enemy, there would have been some motive for the allusion; but even then, as two blacks do not make a white, nothing would have been proved in favour of the Tractators, except his Lordship's good-will towards them. It is a popular skirmishing weapon, when one's own party is convicted of doing what is wrong, to say that the opposite party have done things as bad, or worse; but a

judge upon the bench does not reason thus; he does not say, "Gentlemen of the jury, the prosecutors (e. g. the Hebdomadal Board) make a great crime of John Brown's stealing a spade; but many other men have stolen spades, aye, and larger spades than this." If such a style of argument would not suit the ermine and the judicial bench, why should it the lawn and the altar?

But even if inculcating the Calvinists would exculpate the Tractarians, there is no similarity in the points under consideration, on which to ground a comparison. The case of the Calvinists and the Articles is opposed, in every respect, to that of the Tractators and the Articles. We do not know precisely in what sense the Bishop of Oxford uses the words "Calvinist" and "Puritan," for such appellations bear different senses, and many persons in Bishop Horsley's days "levelled their shafts at Calvinism," without knowing what Calvinism is, and thereby wounded our common Christianity. The Bishop of Oxford has of course some specific meaning; but as he has not defined it, we are left to conjecture which among the many things called Calvinism he intends. But in order to mitigate the censures passed upon Tract 90 for the gentle process by which it makes subscription to the Thirty-nine Articles compatible with a belief in purgatory, transubstantiation, the infallibility of human tradition, the invocation of saints, seven sacraments of which penance is one, justification by inherent righteousness, and the withholding the benefits of the atonement of Christ for a second sin after baptism, the Bishop refers to the "contorting" of the Articles in favour of Calvinism. His argument implies that this contortion is so monstrous, that

though No. 90 may be "objectionable," its culpability almost brightens into virtue by the comparison. If his Lordship uses the word Calvinism in the roving manner in which the terms Protestantism, Zuinglianism, Calvinism, Puritanism, and Methodism, are often employed, as incorrectly as invidiously, then—to select one illustration among many—he makes the doctrine that "we are justified by faith only," to be a Calvinistic figment, which can be maintained only by "contorting" the eleventh Article; and that with a violence which reduces, by comparison, to infant mildness the process employed by Mr. Newman, in eliciting Popery from this plastic code of Protestantism. But we will not believe that his Lordship employs the word "Calvinists" in this vague and unjustifiable manner. Let us then select, as the fairest possible test, the doctrine of election; and inquire whether, as regards even this doctrine, the "contorting" of the Calvinists, in claiming the seventeenth Article, is so unblushing that the latitude of interpretation of No. 90 shrinks into nothing in the comparison. Whatever may, or may not, be included in the word Calvinism, this doctrine all allow to be included; not indeed in the sense that Calvin was its author, but that, in popular language, his name has come to be associated, for distinction sake, with that interpretation of sacred writ which comprehends what are called "the five points," of which this is one. We are not now arguing whether the doctrine of election is, or is not, Scriptural or Anglican; all that our present statement requires is that it is necessarily included by the Bishop among those particulars which he considers cannot be gathered from the Articles of the Church of England without glosses so disin-

genuous that Bishops and Eucharistical Boards might well have spared their animadversions on No. 90, and reserved all their indignation for those wicked men who eat the bread of the Anglican Church, and yet believe in the doctrine of election.

But how stands the comparison—or rather the diametrical contrast—between the Contortor and the Tractator? The Contortor will say: "I read in the 17th Article as follows: 'Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ Jesus, out of mankind, and to bring them, by Christ, to everlasting salvation, as vessels made to honour.' This doctrine I receive in what appears to me to be its plain sense; I am satisfied with the declaration; I take the words as I find them; I ask no gloss. Other Calvinists also so receive it; and persons who are not theologians construe it in like manner, which made Lord Chatham say that we have Calvinistic Articles and an Arminian clergy. Further; candid anti-Calvinistic expositors, while they consider that they are justified in putting another construction on the Article—and I doubt not they do it conscientiously—yet admit that what is called the Calvinistic view is that which the words most naturally present; so that Bishop Burnet, while he justifies Arminian subscription, adds, 'On the other hand, the Calvinists have less occasion for scruple, since the Article does seem more clearly to favour them.' And lastly, historical evidence proves that the Calvinistic or Augustinian, not the Arminian, hypothesis was that which was maintained by the

Anglican reformers who penned the Article." Thus the Contortor.

On the other hand, every candid Tractator must allow that the Tridentine notions which No. 90 says may be reconciled with the Articles are not verbally contained in them; that the compilers were personally hostile to those opinions, and died at the stake in opposing them; that the Articles certainly do seem, at first sight, constructed to invalidate them; that purgatory, transubstantiation, the one rule of faith, the invocation of saints, the denial of the benefits of the atonement to transgressors after baptism, the seven sacraments, penance being one, and justification by inherent righteousness, instead of justification by faith, are spoken of in a manner contrary to what he holds to be truth; that both Romanists and Protestants thus construe them; so that they grievously perplex a tender spirit fashioned after the catholic model; and hence, unless some system can be contrived of so glossing them as to get over these difficulties, there is no resource but to renounce the Church of

England, and either to embrace Popery, or to stand aloof from all churches; but that in this dire extremity a remedy may be found, by getting over them, or under them, or round them, as ingeniously (not *ingenuously*) proposed in No. 90.

We ask any man, are these parallel cases? On which side is the "contorting?" We are not relegating the 17th Article to the Calvinistic hypothesis;—pious and able churchmen differ on this point;—but if a man hold that view, is there anything so basely disingenuous in his claiming to be in this respect an honest Churchman, that all the tergiversation, and worse, of No 90, are the purity of driven snow in comparison? Yet this is the effect of the Bishop of Oxford's argument. We write with pain; for we do not believe that his Lordship meant otherwise than to administer distributive justice; but we can only speak of results, not intentions.

We here conclude the episcopal section of our proposed review of the publications before us. The other matters we must postpone.

(To be Continued.)

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## VIEW OF PUBLIC AFFAIRS.

THE proceedings in Parliament having related chiefly to matters already often discussed, may be dismissed in brief.

We lament, however, to say, that one subject is new,—the need of protecting our gracious Queen from attacks of miscreants, who are too much dignified in being dealt with as traitors; and an Act has passed for that purpose. The Act authorises corporal punishment in addition to imprisonment and transportation. The culprits well deserve this infliction; but we are not convinced that the revival of public floggings would be wise; they brutalize the populace, and cause much pain to involuntary spectators or hearers; and in the case of such an offender as Bean, who is described as "deformed, diminutive, with a crooked spine and

emaciated arms," there would be danger of horror of the crime being lessened by commiseration for the criminal.

Sir R. H. Inglis has postponed his motion upon Church extension; Sir R. Peel having promised that her Majesty's ministers will devote their serious attention to the subject in the vacation.

The customary grants have been made for education in England and Ireland. The Irish education scheme is so unscriptural, that we greatly lament to find her Majesty's ministers defending it. In England the plan, though bad so far as it infringes upon the principle of a national church establishment, has worked better than was expected; the Church having, by its liberality, and

energy in fulfilling the conditions of the grants, been enabled to appropriate a large portion of them.

Much of the Poor-law Bill is postponed; the commission, however, being renewed for five years.

The disclosures upon the subject of bribery at elections are most painful and disgraceful. A Bill is in progress for checking this almost national crime; but the exposure will perhaps be a stronger check than any enactment.

The House of Lords has confirmed the decision of the Ecclesiastical Courts in the matter of Escott versus Mastin. Lord Brougham gave the judgment in a speech of great ability. The chief arguments have been often adverted to in our pages; nor could we doubt that while our Church endeavours to secure that baptism shall always be administered by an episcopally-ordained clergyman, it accounts it valid, though not regular, when performed by ministers of other denominations, with water, in the name of the Father, the Son, and the Holy Ghost.

## ANSWERS TO CORRESPONDENTS.

H. W.; H. J.; J. C. K.; L.; W. C.; E. B.; and C., are under consideration.

MODERATOR has not correctly apprehended the point in discussion between "No Puseyite" and ourselves. Those who hold the doctrine of justification by faith admit, nay earnestly contend, that "a justified state is a state of sanctification;" and "No Puseyite" will not allow that Mr. Newman means more than this; whereas he does mean more; namely, that sanctification precedes justification. Thus, in his work on Justification, he says respecting the doctrine which "No Puseyite" declares does not differ from his, that it does differ in that it makes "faith, not baptism, the primary instrument of justification;" whereas Mr. Newman asserts that "faith does not precede justification, but justification precedes faith, and makes it justifying." Here is justification first; afterwards faith; and faith justifies only because the man was just before—which is sheer nonsense. We keep to our pledge of not re-opening the question; we only specify the point under consideration; which is not which doctrine is right; but whether both come to the same thing, as "No Puseyite" maintains; but he has never informed us how he reconciles such words as the above from Mr. Newman, with his hypothesis, or with St. Paul and the Anglican Articles; particularly xi. xii. xiii., the first of which asserts that "we are justified by faith only;" whereas Mr. Newman says that "Baptism is the primary instrument of justification;" and that "justification precedes faith." Does "No Puseyite" still think these two sets of propositions equipollent? If, upon re-consideration, he cannot reconcile them, he should candidly confess that though he did not wish to mystify others, he was mystified himself by Mr. Newman's very cloudy writings.

S. T. P. would not surmise that we meant him any disrespect, if he knew how many more papers, pamphlets, sermons, and volumes, we receive on the subject of Baptism, than we can present to our readers, some of whom think the subject overdone already in our pages. If we recollect rightly, his argument was that regeneration or being born again, in our Church office for Baptism, does not mean all that such terms imply in the New Testament, but merely external or ecclesiastical privileges. We cannot think that our reformers would have been justified in using such solemn expressions otherwise than in their scriptural meaning; nor can we believe they did so.

*Bible Society Extracts.*—We have read with much pleasure the well-argued, and Christian-spirited, letter of the Rev. E. Bickersteth, in defence of the Bible Society against old and refuted objections lately revived. The Letter deserves to be widely circulated, together with the Rev. E. Hoare's able and excellent pamphlet, entitled, "The Bible the Treasury of Truth; and the Bible Society, not a Church, but a handmaid and helper to all Churches." In a postscript to the second edition, Mr. Hoare gives some extracts from the Bishop of Salisbury's speeches in 1839 and 1840, which anticipate, and appear to us to meet, in a manner most convincing and satisfactory, the very difficulties which afterwards so pressed upon his Lordship's mind, as to cause his retirement from the Society. It is fearful to think of the famine of the word of God, to which the world, and especially the widely-spreading missions among the heathen, would be reduced, but for this catholic institution; for no other does, or could, occupy its mighty, and rapidly increasing, sphere of operation.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE SPIRITUAL AND INTERIOR NATURE OF CHRISTIANITY.

*For the Christian Observer.*

IT was evidently the design of our Blessed Lord's discourse with Nicodemus, to give His inquiring disciple a general view of the Christian scheme; and it will therefore be found to contain all those truths which the analogy of faith and harmony of Scripture teach us to believe are the essentials of Christianity. It plainly asserts the corruption of man's fallen nature, and his birth a sinner and a child of God's wrath: "He that is born of the flesh is flesh:" "He that believeth not is condemned already." The distinct agency of the Divine Persons of the Blessed Trinity, and their several offices in the mystery of redemption,—the pardoning love of the Father, the atoning sacrifice of the Son, and the regenerating and sanctifying influences of the Spirit,—are expressed with a precision which strongly marks the importance and necessity of each Divine agent in effecting the reconciliation of a world at enmity with God, and in restoring our sinful and degraded race to the Divine image in which it was originally created, and to its forfeited rank in the great scale of creation. As *guilty*, it directs us to approach the mercy seat for pardon, not depending upon any personal deservings or fancied palliations, not seeking to justify or extenuate, but *as guilty sinners*, convinced and humbled, penitent and believing, pleading the sacrifice, and merits, and promises of Christ alone. As *dead* in sins, it guides us to the Divine Spirit for the quickening principle of a spiritual life: and as not only guilty and polluted, but also wholly impotent in ourselves to the performance of anything which could either *merit* a pardon, (as the very contradiction in the terms proves,) or operate a salutary change in our corrupt souls, it directs us to the blood of atonement, and to the Spirit of sanctification, through faith alone, as the instituted, and as the necessary mean—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Nor is it the cold promise of a reversionary heaven to which it points the affections of the soul. It exhibits regenerating faith not merely as blotting from the records of Heaven that sentence of wrath by which "he that believeth not is condemned already,"—not merely

as transferring to our substitute the guilt and punishment of our sins, and clothing us in His perfect and imputed righteousness, but it also exhibits regenerating faith in its transforming influences upon the soul; spiritualizing its carnal nature, quickening its dead mass, not only instrumental in pardoning all our sins, but healing all our infirmities: opening, by a new and living way, a communication between the soul and heaven; shedding the meridian light of the Gospel's written revelation upon the strait and narrow path which alone leadeth unto life, there whispering with the still small voice of the Spirit in the attentive ears of the inner man "This is the way, walk thou in it;" gradually cutting every cable which enchained the soul to this present evil world, and unmooring it from its dangerous and delusive rest in the haven of a world of unsubstantial joys and real sorrows: calming all its restless anxieties, comforting it in all its afflictions by that peace of God which passeth all understanding, satisfying all its spiritual desires with the fulness of the grace of our Lord Jesus Christ, and, as an earnest of future glory, bestowing upon it a present principle of immortality, "He that believeth on the Son hath everlasting life."

This constellation of essential truths, and the whole tenor and spirit of the discourse which combines them, force upon our consideration the spiritual and interior nature of Christianity. And they should teach all those to whom their spiritual interests are an object of concern, not to measure their progress in the Divine life, and their meetness for the heavenly inheritance, by a conformity of the visible conduct of the outward man to the letter of the Divine law, but by the illumination of the spiritual understanding of the inner man, and by the conformity of their will and tempers to the Divine will and the Divine mind.

To speak in strictness,—but here I would be heard with cautious attention and godly simplicity of spirit,—it is not of man's actions that the tribunal of Heaven takes cognizance, and for which the heart-seeing God, who is a Spirit, and must be worshipped in spirit and in truth, summons him to judgment; but it is of the motives of his actions, of the principles of his mind, of the tempers of his inmost soul, of the purposes and desires, the thoughts and intents, of his heart. Nay, our sins are discovered by the searching glance of that omniscient and ever present God in whose sight "all things are naked and opened," who not only "is about our path, and about our bed, and spieth out all our ways," who hath searched us out and known us, and who knoweth our down sitting and our uprising, but also who understandeth our thoughts long before,—by that Eye which illuminates darkness, and sees embryo order in all the confusions of a chaos, our sins are analysed in their most unnatural combinations, and traced back through all their intricacies and entanglements to their germ and principle, are then developed in all their evil consequences and effects, and thus registered in the records of eternity, long before the committed action has rendered us amenable to the judgment of man.

"God seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." God's peculiar kingdom is over the spiritual world, and Cæsar may rule the body, provided, and so far as it is consistent with this, that Christ rules the soul.

But am I not here opening an avenue to antinomian liberty? Far from it. I am preaching the law, in all the narrowness of its uncom-

promising strictness, in all the wide and extensive range of its deep and comprehensive spirituality. But I am not preaching the abrogated "law of sin and of death," which "was against us,"—which "was contrary to us,"—and which was nailed to the cross of Christ: that "law of bondage" which addressed itself to the *actions* of unrenewed nature, as a curb upon its unbridled licentiousness, as a "school-master to bring us to Christ:" but I preach "the perfect law of liberty"—"of life"—"of Christ," which addresses itself to the will and affections, and to the hidden man of the heart: the law of that new and better covenant, put into the mind, and written on the heart: "not with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart:" that law of love, by which every Christian, freed from the spirit of bondage, and from the trammels of slavery to a law without him, uncongenial to the free-born spirit of man, walks in all the liberty of an unconstrained obedience; "dead to the law through the body of Christ," yet "not without law to God, but under the law of Christ," that is, love: emancipated from every *painful* restraint of the law of God, by being made a law unto himself.

But still do we not thus open an avenue to antinomian liberty of *action*? Far from it. We solemnly warn you to take heed to your ways, and to conform them strictly to the very letter of the statute. But as solemnly we warn you not to judge of your progress in the Divine life, and of your meetness for the heavenly inheritance, by this visible and external conformity, but only to use it as a criterion and test of your tempers, principles, and affections, upon which your state in the sight of God essentially depends. Use it as a curb upon the wanderings, and a judge of the prejudiced decisions, of a selfish and deceitful heart: for "hereby we know that we know Him if we keep his commandments." But we warn you to beware of extending this rule, given as an external evidence and visible test of a more interior frame of soul,—of an illumination of the spiritual understanding to know God, and a quickening of the spiritual affections to love God,—of extending it, I say, beyond this office which alone it claims, and to which the analogy of revelation uniformly limits it. We warn you, in fact, to beware of mistaking the shadow which religion ever casts upon the path of its true disciple for the reality and substance of religion. For you may fill your providential station in society usefully and honourably; you may walk through life with exemplary diligence of conduct and unimpeachable integrity of character, with amiable condescension and suavity of manner, with useful and laudable benevolence of heart; you may not only have avoided the pollution of those grosser sensualities which, even in the judgment of a corrupt world, cast a blot upon the moral character, but you may also have escaped the contagion even of those vices which society sanctions, or at least deems venial and extenuates; you may, in the pride of honour, or the romance of sentiment, practise many an act of self-denial, and even cheerfully advance to the performance of many a disinterested sacrifice; you may with the most cautious and diligent circumspection "abstain from all appearance of evil," and with more intensity of interest and effort protect your good name from the tainted breath of the slanderer than your house from the hand of the robber, or your life from the sword of the assassin; and yet all this may be but the unanimated mechanism of mere educated habit, may be but the griping of that covetousness which

is idolatry, may be but the purchase of a low ambition : your proposed heaven may be but temporal prosperity or a transitory fame, your dreaded hell but poverty or disgrace. In all this specious and imposing morality, you may have been as far from passing the threshold of Christianity, and entering into the kingdom of God, as far from placing yourself beneath the laws of God's peculiar kingdom, as is an independent state or city from identifying its interests with those of some great empire within whose bounds it is situated, but there claims an independent existence, and separate interest,—as far as is the robber, the murderer, the rebel in arms, from having yielded his allegiance, and entitled himself to the protection of the laws and of the sovereign within whose jurisdiction he may happen to dwell.

But to conclude. Enter, by calm and serious meditation, into the deep recesses of your own bosom ;—by prayer invoke the Spirit of God to search and prove you, to try out your reins and your heart. Contrast the present aspect of your soul with that of some former period ; and if a change, radical and essential, does not flash mingled conviction and confidence upon your mind, pray that you may be born again. Nor suffer conscience to rest satisfied in any short of this full and overwhelming conviction, or to argue out a case which may silence the accusing Spirit, and admit delusive comfort from a change partial and superficial ; but “ examine yourself whether you be in the faith ; prove your own self ;” and diligently inquire whether your views of yourself,—of the world,—of God,—are radically and essentially changed.

Once, your estimate of yourself was drawn from a comparison of your life with the laws of honour. You looked upon yourself as through the eyes of society. You saw yourself but as reflected from the false mirror of popular opinion. Studiously and anxiously you learned the requirements of this self-erected code. You sacrificed to its supreme majesty habits, tempers, vices, virtues. Opinion was your law, your judge, your sanction. You knew not God. Have these unjust claims upon your obedience vanished before the paramount authority of a recognised God ? Do you now estimate yourself by a comparison of your *heart* and life with the law, not of the world, but of God ? Do you seek to view yourself as with the eyes, not of the world, but of God ? And are you prepared to encounter the contempt of the world, the forfeiture of your good name, the misconceptions and reproaches even of the excellent of the earth, the suspicions of the most valued friendship, at the summons of duty, at the call of God ? Are you in all these prepared to “ deny yourself, to take up your cross daily, and follow Christ ?”

Once, your heart and your treasure were upon earth. This world enclosed within its bounds every object to which hope aspired, or which imagination, in its wildest reveries of uncurbed desire, coveted. The eye of sense, in its restless wanderings, saw within its range ample materials, which, if but possessed, would have sufficed to construct the stateliest fabric of happiness of which your most inventive fancy could supply the draught, would have satisfied the most enlarged wishes which your heart ever formed, and realized its brightest pictures of enjoyment. Faith lifted no eye to heaven. Hope breathed no aspirations after a higher state of order, of purity, of love. Charity anticipated no paradise of spiritual bliss, realized no serene and peaceful sabbath of a resigned and sanctified soul, nor tasted of the hea-



venly gift, and of the powers of the world to come. But, throughout all the vicissitudes of the chequered scene of life, amid its mingled joys and sorrows, death ever appeared but as the king of terrors, eternity the tomb of your enjoyments. Has a new thirst been created in your soul, which the "well of water springing up unto everlasting life" alone can satisfy? Do you now calmly look upon the world's resources, and say to its wealth, its honours, its fame, its pleasures, its friendship, these are not the food proper for an immortal soul; all these cannot satisfy its craving appetite for a congenial and an infinite happiness; cannot fill the chasm which an absent God has left in the desolated heart, and which a present God alone can fully occupy?

Once, the cares of life pressed as a heavy burden upon your mind. You felt a self-created, indeed, but painful accountability, as though every circumstance in which your interests were involved depended solely upon your own management and discretion; as though it were your own ever wakeful prudence which alone could preserve you from injury and entanglement; your own anxious reflection and well weighed expedients, your sleepless nights and toilsome days, which alone could extricate you. The burden of your selfish interests, involved and clashing with the opposing interests of all around you, oppressed your anxious soul. You were careful and troubled about many things. Of the world of all your interests your feeble spirit seemed charged with the whole weight, and you found it a sore burden, too heavy for you to bear. You felt as though you alone were its superintending providence. You knew not God. Have you at length begun practically to recognize the overruling providence of God? Have the feverish anxieties, the distracting cares, the morbid regrets, and paralyzing despondencies of this shifting, transitory scene, have the restless and fretted murmurings of pining discontent, been stilled, and overwhelmed by the deeps of eternity, flowing in through the channel of faith upon your soul? Have those more real sufferings and sorrows, which will still be felt even in a clear view of eternity, been soothed by the spirit of that prayer which the Saviour by example taught in the intensity of his agonies; "Father, not my will, but thine be done?" Have the lowering glooms, which overhang the horizon of time, been gilded and brightened by the cheering beams of a newly risen and immortal hope? Amid all the tossings of the troubled sea of life, can you repose your soul upon the promise that "all things work together for good to them that love God?"

Once, prayer was either wholly neglected, or if performed through some undefined instinct, whether of education, habit, or natural conscience, was carelessly and heartlessly hurried over, as an insipid, unmeaning, unprofitable duty. No hand of faith which "seeth Him who is invisible," removed the veil from the sanctuary, and opened into the holiest the "new and living way" through the full atonement and unceasing mediation of the Saviour. Prayer was but the tame and languid exercise of memory, or the laboured and wearisome effort of intellect, not the ardent and impassioned, but chastened, breathings of a devout and humble soul into the listening ears of a felt present God. Prayer quickened no spiritual desires, mortified no lawless and unholy passions, smoothed no asperities of mind, softened down no proud and stubborn tempers into the purity, the humility, the meekness and gentleness of Christ. It nerved the

spirit for the cheerful performance of no painful duty, unpleasing; impossible to flesh and blood. No dawn from heaven broke in, at such moments, upon the glooms of depression, or dimmed the false lustre of earth's short-lived and artificial joys. No sufferings of body, no sorrows of mind, no adverse circumstances, no irritating provocations, subsided into the calm of patient resignation at this presence of God, and prospect of eternity. No new feelings of devotion, gratitude, and love to Christ reanimated a heart which the neglect and contumely of an unfeeling world had crushed and withered. The sense of an ever present and heart-inspecting God operated but as a painful stimulant to the performance of unpleasing and extorted services, or as a still more painful restraint upon the freedom of action and the fulness of enjoyment. And if the soul cast sometimes a shuddering glance into the realms beyond the grave, eternity opened upon its appalled sight and recoiling step but a dark, unfathomable, and fearful abyss, the spiritual world presented to it but a land of formless shadows, a gloomy and unpeopled void. Has the sense of God's presence *now* become your refuge "from the provoking of all men?" Is prayer the repose and refreshment of your soul?

Thus I would exhort you to seek within your own bosom, by meditation and prayer, a new and Divinely imparted principle of spiritual life, which every one that asketh receiveth, and he that thus seeketh findeth. Cherish it by frequent and serious meditation. Confirm and strengthen it by devout and fervent prayer. This infant principle of undying life may, if needs be, be rocked in the cradle of temporal adversity, and buffeted by the waves and storms of spiritual temptation; but, like the sovereign of the forest, it will but grapple the more firmly with its congenial soil, and soar aloft to its native heaven. For "he that believeth on the Son *hath* everlasting life." Already "he is passed from death unto life." "He that is born of the Spirit *hath* entered into the kingdom of God."

J. M. H.



ON THE RELIGIOUS AND POLITICAL ASPECT OF AFFAIRS  
IN GENEVA.

*To the Editor of the Christian Observer.*

*Geneva (Switzerland), July 27, 1842.*

As this city must be ever dear to those who love the great Reformation, as having been the scene of the labours of Farel, and Calvin, and Beza, I purpose to give you some notion of the state of things here at this moment. You are aware that a *revolution*, as the journals have called it, has taken place here within the last few months. Some account of it, and of its results, may not be unacceptable to those of your readers who, in looking at political movements, find their chief pleasure from seeing in them the hand of Him who sitteth as King upon the holy hill of Zion, and the bearing which they are likely to exert upon the cause of truth and righteousness.

You have long known that this city, where three centuries ago the Reformation made such glorious progress, through the efforts of Calvin and the other great and good men whom God raised up for the work, has sadly departed from the faith which she then received. Many causes concurred to produce this. From the first, several of the

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measures which Calvin introduced wrought evil. The giving too of so much power over the churches, and the appointment of the pastors, to the magistrates, was a sad mistake. It is hard to find any place which will always be safe where the power to choose the spiritual leaders of the Church may be deposited; but of one thing I am confident; it is, that the civil magistrates are not the men to be trusted with it. I greatly prefer, all things considered, to leave it to the members of each church. In nine cases out of ten it will be better to do so, than to commit it to any body of men.

But not to dwell on this point at present, I have to state that, owing to several causes, the state of religion in the Protestant Churches in this city became truly deplorable towards the end of the last century, and has continued so down to this time, though not to an equal degree. There is certainly more piety here at present than there was twenty years ago; though, so far as the National Churches are concerned, the improvement has only been to introduce a few faithful men into the pulpits in the City and Canton; while the great bulk of the clergy are still decided *Rationalists*, and most of them of the German school.

In the years 1816 and 1817, it pleased God to bring several young men to the knowledge of the truth, among whom were Cæsar Malan, Merle d'Aubigné, Felix Neff, and Messrs. Guers, Empeytaz, and others. Several of these men were called by the Head of the Church to labour, in this city; others elsewhere. Some He has taken to Himself in glory; but the most of them are still permitted to labour for His cause on the earth.

From that epoch the truth has gained ground gradually. Dr. Malan still preaches in his chapel without the walls of the city, and is a blessing to many, especially to the English, who visit this city in great numbers in the summer; and who, I may add, have also a faithful preacher of their own country, the Rev. Mr. Hare, to preach to them in their own language, at a chapel in the Hospital. Messrs. Guers, Empeytaz, and L'Huillier, preach in the chapel of the Pelisserie in the City; whilst the Rev. Mr. Pilet and others preach in the chapel of the Oratoire, not far from the Hôtel de la Ville. The last-named chapel is supported by the Evangelical Society of Geneva, and is connected with its theological school. At least its services are chiefly kept up by Mr. Pilet and ten other Professors of that institution.

As these three chapels embrace several hundred persons who are, in the judgment of charity, converted souls, and many of them influential and active Christians, we ought to be thankful for what has been accomplished. In 1816 there was nothing like this state of things; but all was then deadness itself in the National Church, and Dissent did not exist.

At present there are about forty pastors in the National Church. Of them, some ten or eleven do not preach. The remaining thirty preach in about fourteen or fifteen churches in the City and Canton. Of these thirty pastors there are supposed to be five or six, perhaps even seven, who preach with more or less faithfulness the glorious doctrines of the Reformation. One of them, the Rev. Mr. Barde, preaches in the City, in all the four Protestant national churches, when it falls to his turn; for the pastors *circulate* among the churches. This statement is preliminary to the notice which I am now to give you of the late revolution.

During the middle ages Geneva belonged to the German Empire, and was a sort of Free City, regulating its own concerns very much in its own way. For some time before the Reformation, the Dukes of Savoy had exercised a good deal of influence over its affairs, though it was more under the control of the Bishop of Geneva, who was both a spiritual and temporal prince. The Reformation delivered it from the dominion of the Bishop and the Savoyards, through the powerful aid of the Canton of Berne. After that epoch, Geneva was a little Republic by itself. It formed no part of the Swiss confederation; nor had it any territory scarcely beyond its walls. Some detached portions of land it possessed both in the adjoining parts of Savoy and France, which once belonged to the Roman Catholic monasteries of the city, but which escheated to the Republic when the Reformation occurred. The Protestant religion alone was tolerated, and there was scarcely a Catholic to be found here for two centuries and a half, unless transiently. But in 1798 the French Republic took possession of Geneva, in common with all the western part of Switzerland; and from that time till 1814 it formed a part of the French empire, and was the capital of the department of the *Leman*.

The Congress of Vienna added some portions of the adjoining territory of Savoy and France, in lieu of the portions of detached land which Geneva held in both, and which were, upon this arrangement, to be given up to the Sardinian and French governments. In this way Geneva obtained a territory, of irregular shape, and extending a few miles in all directions from the walls, and was made a constituent part of the Swiss confederation. By this measure its population was augmented; but unfortunately a new element was introduced into it, for the vicinal inhabitants were almost all Roman Catholics. In 1816, the Canton of Geneva made a treaty with the king of Sardinia, by which it guaranteed to the Catholic population which it had obtained from his dominions in Savoy the unmolested enjoyment of their religion, and agreed to pay a fixed salary of 500 francs to each of the parish priests, who were twenty-two in number. Soon after the Catholics obtained permission to have a church in the City itself; or rather, I ought to say, they obtained a continuance of that permission which the French Government had granted them in the days of its domination over Geneva. It was during that period also that the Catholics obtained the right to citizenship, which was of course continued, for those were the days of unbounded liberality.

From that time to the present the Catholics have steadily increased in number. The Conscript Fathers of the City, not content with fulfilling the terms of the treaty of 1816 with Turin, have even augmented the salaries of the twenty-three priests (twenty-three, including the *curé* of the church in the City) to 1200 francs; which salaries are paid out of the national treasury. And I may here remark that those of the Protestant clergy of the Establishment—who are, as I have already stated, some forty or forty-one in number—are paid out of a fund which the State had for a long time in its own hands, but which it committed to an association of gentlemen called the “*Economical Society*,” when the French invasion took place in 1798. This was done to save that fund from the rapacity of the French Republic, which did not spare the

public funds of any city or country which it conquered, if it had occasion for them, and could lay its hands upon them. To this day that fund is managed by the Economical Society, which renders account regularly to the city authorities. The annual income of this fund is about 100,000 francs.

So great has been the increase of the Roman Catholics since 1816, that there are now in the Canton about twenty-six thousand, whilst the Protestants are about thirty-two or thirty-three thousand. And should they (the Catholics) continue to increase for the next twenty-five years as they have done the last twenty-five, they will well nigh form the majority. Indeed I think there is every reason to fear that this venerable city of Calvin, the cradle of the Reformation in this part of Europe, will, before a very long period shall have elapsed, fall under the power of the Roman Catholics. That such an event would cause much rejoicing at Rome, no one can for a moment doubt. It will be very naturally asked, whether the Protestants do not perceive this, and whether they have done anything to prevent it. I answer, that the Evangelical Christians see it, and mourn over it, and are, I trust, not idle. But as to the greater part of the Protestants of this Canton, they are so opposed to Evangelical religion, which is in fact the only thing which can effectually oppose Romanism, that they have been doing all they can to drive it out of the Established Church, and actually prefer Romanism, it seems to me, to the real faith of their fathers of the Reformation. And verily they have well nigh succeeded in their attempts to expel it from the national churches. Almost all the living piety that one finds here is among the Dissenters. But a few devoted Christians adhere still to the Established Church, because of such men as M. Barde, Daly, and three or four other pastors, most of whom are in the country parishes.

But there is a party among the neological portion of the Established Church who are concerned for the progress of the Catholics. These men are headed by M. Chenevière, who is a Professor in the Theological Department of the Academy of Geneva, which Calvin founded, and of which Theodore Beza was so long a time the President. This Professor had a serious quarrel with the Government a few years ago, because it abolished the day of fasting which had annually been observed for a long period, in memory of the massacre of St. Bartholomew in France. The redoubtable Professor undertook to appoint a day for fasting, on his own responsibility, and on the occasion preached a furious sermon against the Government; for which he was suspended from his functions as a Pastor for one year. This occurred some four or five years ago. Of course the Professor and his friends were very indignant at this, and have been decidedly opposed to Government ever since. This party is called the party of the "Fasters," and sometimes, *Les Trois Mars*—that is, the party of the third of March. We shall soon see what part they have played in the late revolution.

In ancient times the Government of Geneva was entirely aristocratic. Since 1814 it has been almost democratic. Still the right of suffrage was not enjoyed by all, and a radical party sprung up which demanded that every male citizen of proper age should be put in possession of that right. This party uniting with the "Fasters," or the *Trois Mars*, overturned the Government on the 22nd of November last. This they effected by assembling in large numbers

before the City hall, demanding the redress of their grievances. The senators, or Council of the City, thought it better to yield to their request, than to resort to the use of arms to put down the rebellion. They immediately ordered an election of a Constituent Assembly for the re-modelling of the Constitution. This took place with all quietness; and after the labour of four or five months, the work was done, the Constitution accepted, a new government organized, and everything goes on as of old.

But few changes have taken place. The *Grand Conseil* is reduced to a hundred and seventy-six members, instead of being more than two hundred and fifty, as it formerly was. The *Petit Conseil*, which is the real executive, is now composed of thirteen members instead of twenty-five; the Syndics are two, as formerly.

It is a singular fact, that in re-organizing the Government, the Radicals have not succeeded in placing one man of their party in the *Petit Conseil*, though they have quite a number in the *Grand Conseil*. The Catholics have about a third part of each.

This is the amount of the change in the Government which the Revolution has made. As respects true religion, I cannot see that it has either gained or lost; unless in this respect, that it may be considered as ominous of evil that so many Roman Catholics have gotten into power. A great deal has been said and written, in this time of political fermentation, respecting the importance of dissolving the union of Church and State, which works so much evil as it is now constituted; the "Venerable Company" of Pastors of the Established Church having the power to fill every vacancy which occurs in the pulpits of the Protestant churches in the Canton. Possessing the character and religious opinions which they do, it is not to be supposed that they will appoint other men than they do. But as to effecting a dissolution, there is no possibility at present; both the Neological Protestants and the Roman Catholics being opposed to it; and they, united, form a vast majority over the Evangelical and other parties, even if they were willing to co-operate. Things must therefore remain as they are in this respect, for a long time, it appears to me; and Romanism and Neology be propagated by the State. Indeed, to such a pitch of indifference and error are the most of the Protestants of this Canton come, that if the union of Church and State were dissolved immediately, they have not zeal enough to sustain, I fear, the churches on the Voluntary principle; nor if they had, would they be likely to choose Evangelical pastors. Alas, to what a state of things may not erroneous legislation, and the want of discipline in the churches, reduce, in time, a population that once was Protestant and eminently pious! Other causes contributed to bring about this state of things at Geneva; but the causes to which I have alluded were the principal; for neither Voltaire, nor Jean Jacques Rousseau, nor the whole herd of infidels combined, could make much impression on a community which had not already departed from the truth, and from the life of piety.

But what is to be done for Geneva? This is a question of great moment. The little band of faithful Christians here have been trying to answer it in a practical manner for several years past. In 1831 they formed an Evangelical Society, which has done great good in France as well as in this city. That Society immediately established a Theological School; for those who sit in Calvin's seat in the Univer-

sity or Academy of Geneva, teach "another Gospel," widely differing from that which the illustrious Reformer taught. In the new school are four excellent Professors, viz., Messrs. Merle d'Aubigné, (author of the admirable History of the Reformation), Gaussen, (author of an excellent work on the Inspiration of the Scriptures), Pilet-Joly, and Laharpe. The number of the students was, during the last year, thirty-three or thirty-four. A few days ago, the Session closed with a long and interesting examination of the young men, who acquitted themselves well.

And some three weeks ago, or four, the Evangelical Society held its Annual Meeting. It was a very interesting occasion. Many ministers from the Canton de Vaud, and other parts of Switzerland, were present. The Society employed some fifteen or twenty Evangelists, and between fifty and sixty colporteurs, in France last year. Its receipts were near one hundred thousand francs.

All this is good. But still you will ask whether something more cannot be done to save this city. You will very naturally and justly say, that what the Evangelical Society is doing has reference to France rather than to Geneva.

On this point I will venture to express my opinion. It is this. As the Government interposes no obstacle in the way of building or opening chapels any where in the Canton by those who choose to bear the expense, it seems to me that the Evangelical Christians should open as many as there may be any prospect of filling, and place capable and faithful preachers in them. This is the first thing. The second thing is to go to work systematically for the conversion of their neighbours by all Scriptural means,—such as conversing with them, lending them books and tracts, praying with them when it is permitted, and persuading them to go to the places where they will hear the truth. Let each Christian, in his proper place and circle, do this. And above all, let the Spirit from on high be invoked, with all earnestness and perseverance. Oh, it is the Spirit which must do this great work of re-converting Geneva. But He must be invoked, and means, well adapted and Scriptural, must be used. What is wanted here is a Revival, in the true sense of that word; an outpouring of God's Spirit, such as He has promised to grant in the "latter days." May such a blessing be witnessed in Geneva, and every where else, to the praise of His great Name! Amen.

B.

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CRITICAL REMARKS ON EXODUS ix. 6, &c.

*To the Editor of the Christian Observer.*

EVERY person conversant with commentaries and matters of Biblical criticism, must have perceived that conjectural explanations of difficulties have often been perpetuated long after their fallacy has been discovered; and also, that in many instances, that which, when first proposed, was only conjectural, continues to be given as conjectural, even though since substantiated, or capable of being so. The manner in which the apparent discrepancies in the 9th chapter of Exodus still continue to be accounted for, in modern commentaries, is an instance. In the 6th verse of this chapter, the cattle of Egypt are represented as having "all" died; whilst in subsequent verses (ver.

19, 20, 21.) the Egyptians are spoken of as still possessing cattle. This difficulty has, I believe, never been set aside, otherwise than by conjecture. It has been supposed, either that upon the death of their cattle the Egyptians immediately procured a fresh supply; or else, that when "all" are said to have died, "all" is to be regarded as meaning *almost all*; or else that by "all the cattle" we are to understand "some of *all sorts*." The correctness of this last supposition may be proved; but I am not aware that such proof, though easy, has ever been attempted.

The first point to be borne in mind is, that the word translated "cattle," is a general expression, designating, not oxen merely, but kept beasts generally—horses, asses, camels, oxen, and sheep, as mentioned verse 3. This is evident from the following passages, with others, where the same word is used. Gen. xxvi. 14: "He had possession of flocks and possession of herds;" Job. i. 3: "And his substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses." See also Exod. ix. 3.

This being premised, it needs only be remarked, that in the passage in question, the insertion of the article "the" before "cattle" is not warranted by the Hebrew. If then for "all *the* cattle" we substitute "all cattle," omitting the article, the narrative becomes, I imagine, free from difficulty; "all cattle" being equivalent not to every individual of, but to all kinds of, as in Gen. ii. 16, where "all tree" (as the Hebrew has it) means every kind of tree. So also in Exodus xxxv. 35, "all work" means "every kind of work;" and in Levit. vii. 22, "all blood" every kind of blood.

The verse then may be regarded, and that upon higher grounds than bald conjecture, as merely stating that the murrain visited every kind of cattle kept by the Egyptians. The expression that "all cattle of Egypt died," asserts merely that death was amongst them all; "all sorts of cattle of Egypt died;"—oxen died, sheep died, asses died, and so on.

J. C. K.

\* \* \* Our correspondent might have mentioned other solutions; the chief of which are the two following. The first, that "all" means only all those "in the field," not those in the houses; it being alleged in favour of this interpretation, that the threatening in verse 3, was restricted to "the cattle which is in the field." But to this it is replied, that verses 19—21 speak of some "in the field" still remaining. The second solution we will give in the words of Dr. Adam Clarke, who adopts it. "All the cattle of Egypt died; *that is*, all the cattle that did die belonged to the Egyptians, but not one died that belonged to the Israelites, ver. 4 and 6." This is a very bold "*that is*," for assuredly the two declarations are not tantamount; though as verse 4 (to which Dr. Clarke refers) directs the severance of the cattle of Israel from the cattle of Egypt, with a promise that none of the former should be cut off, the spirit of the passage would not be unfavourable to this solution, if the wording were not, with deference to Dr. Clarke, irreconcilable to it.

The easiest interpretation seems to be some of all sorts. The threatening was not universal. It was only that there should be "a grievous murrain,"—or, as we might very properly translate it, "a grievous mortality," no particular malady being specified by the Hebrew word. The Septuagint has "death;" the Latin Vulgate "pestis." Our correspondent, however, is not correct in



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supposing that he has made any new discovery in translating "all" as meaning "all kinds of." He had but to open the familiar commentary of Bishop Patrick to read, "A great many of all sorts of cattle, as Drusius expounds it, *Omne genus*, all kinds, as the word ALL must be expounded." Our venerable friend, Mr. Scott, in his usual judicious manner of solving difficulties and replying to objections, without naming them, says, "The subsequent history shews that some of the cattle were preserved; but *vast multitudes of every kind* were suddenly destroyed throughout the whole land of Egypt."



ON THE TRUE INTERPRETATION OF THE MOSAIC HISTORY  
OF THE CREATION.

[An old proverb says to the effect that "Yule cheer does not last till Pasche;" appetite recurs at Easter though satiated at Christmas; meaning that what is once done, is not always done for ever, but may require, after a due lapse of time, to be repeated. Upon the strength of this apophthegm, though the interpretation of the inspired history of the Creation has been already much discussed in some of our former volumes, we admit the following paper, which is drawn up with ability; though we think not conclusively;—but this we leave our readers to judge of, having already stated our own views largely on former occasions: Our correspondent might with advantage have assumed a less positive tone, and also omitted some offensive remarks and allusions which do his argument no good. For ourselves, it is our earnest wish not to misinterpret the inspired Oracles; but knowing that the works of God must be reconcilable with his word, we are happy in seeing what appears to us, upon the whole, a satisfactory solution, though not unattended with difficulties; whereas those who, like Mr. Bugg, Mr. Cole, Mr. Fairholme, and our present correspondent, deny that any solution which has been offered is tenable, leave the question in a very embarrassing position—a position which cannot be the true one.]

*To the Editor of the Christian Observer.*

FOR many years the mode of reconciling the Mosaic history of the Creation and the Flood with the established truths of physical science, has been a serious object of my consideration; and I have read many books upon the subject, without arriving at any satisfactory conclusion. A week or two ago my attention was again particularly recalled to it, and I have again read many books, and particularly the whole of the articles published in the *Christian Observer* for 1834 and 1839, on this subject, but with only the same result; and though, in the volume for the latter year, you express a wish to have done with the subject, yet, as three years have since intervened, you may perhaps be induced to give a place to the few remarks with which I shall now trouble you, along with such others of your own as you may see fit to make upon mine. The general question I do not wish you to enter upon, against your inclination: I confine myself to the single point of the true interpretation of the Mosaic history, and shall be quite content with your doing the same.

The supposed indefinite extension of the six days, seems now to be generally abandoned as untenable; and the point where the reconciliation is sought to be effected, is at the gap supposed to exist be-

tween the period called "the beginning," and the commencement of the first day. I quite agree with your opinion that the first verse of Genesis "describes the original formation from nothing, and the primeval adjustment of the materials of which all things were made by the Almighty Creator, in opposition to every false system of philosophy or mythology;" but from your other opinion, "that between the period described in the first verse, and the six days' work, there elapsed an interval, we know not how long, but concluding with the chaos described in the second verse, from which the six days' work commences," I am sorry to be obliged to express my most unqualified dissent; and that for the following reasons.

The objects of creation "in the beginning," were the *Shamayim*, and the *aaretz*; yet we are told that on the second of the six days God made the firmament, and called it the "*Shamayim*." Now, even admitting that the first verse expresses no more than the creation of the materials out of which the *Shamayim* were afterwards made, yet it is expressly said that the *Shamayim* were then made (*formed, fashioned, constituted, appointed, ordained*, or whatever other word may better express the meaning of *asah*); consequently they partook of the chaotic state described in verse second; and thus, the origin of the present heavens, of all the visible universe above and around the earth, and of all that is therein, is fairly, not only "without violence," but in strict conformity with the plain and obvious meaning of the passage, as illustrated by other portions of Scripture, and particularly Gen. ii. 1, 4, and Exodus xx. 11, brought within the compass of the six days. I am aware that Biblical critics and commentators are in use to confine the events of the second day, the *making of the firmament*, which God called the heavens, to the forming, constituting, and fitting up of the earth's atmosphere; but if in this passage *Shamayim* is to be rendered "atmosphere," upon what principle can it be made to signify "the heavens," or "heaven," properly so called, in verse 1? No doubt there are passages in the Scripture where, without violence, it may be rendered "atmosphere;" but as there is no evidence that Moses, or any other Israelite, ever had the slightest conception of the existence of such a distinct mass of matter as the atmosphere surrounding, and rolling through space along with, the earth; with what propriety can it be alleged, that in this passage Moses means nothing more than the fitting up or making of a body he never heard of? What intimation does he give anywhere, that the word "*Shamayim*" is to be understood in one sense in verse 1, and in a totally different sense in verse 8?

If this very arbitrary and "violent" mode of interpretation was to be admitted as "fair" and "sound," on what principle could I be debarred from reading, in verse 17, "And God set them (sun, moon, and stars) in the *expanse of the atmosphere*;" or, in verse 1, "In the beginning God created the atmosphere;" in ch. xxviii. 17, "And he said, This is the gate of the atmosphere;" in Exodus xx. 11, "In six days the Lord made the atmosphere and the earth;" 2 Sam. xviii. 19, "He was taken up between the atmosphere and the earth;" Ps. xx. 6, "He will hear him from his holy atmosphere;" and Isaiah lxvi. 1, "The atmosphere is my throne?" No better principle than the most arbitrary criticism can be given for the different renderings of these and similar passages; and, as in none of them the Hebrew notions differ, though ours certainly do, however the word may be rendered, the meaning of the sacred writers who use it.

is everywhere the same; and the Mosaic narrative certainly will not admit of the first verse of Genesis being referred to the "heavens," properly so called, and the 6th, 7th, and 8th only to the "atmosphere." Dr. Buckland, in giving a sort of summary of the events of the sacred week, passes over the second day *without the slightest notice*; would I be warranted in inferring from his silence, his conviction that the true interpretation of it contains a complete refutation of his notion, which he shares with you, of the existence of *an interval* following the *creation*, and preceding the *making* of the heavens and the earth?

My view of the second day's work seems completely confirmed by the history of the *fourth*. One of your correspondents ("Clericus," June, 1834, p. 385) expresses what, I believe, is the common opinion on the subject, and asserts "that it will be readily allowed that these verses (14 to 19) allude to the regulation which then took place, of the earth's annual and diurnal movements, with reference to the sun, and the other planets and stars. These bodies had been made before; *all* that the word of God now pronounces respecting them is, that they should be lights to divide the day from the night," &c. There may be variations of opinion on this subject; but most people, I believe, agree substantially with Clericus; and yet his opinion seems to me to be repugnant not only to the plain and obvious meaning of the verses referred to, but to the whole tenor of Scripture, and to every other passage where the creation is referred to. "ALL," he says, "that the word of God now pronounces respecting them is, that they should be lights," &c.; but that is not *all* that the word of God says; it says a great deal more; it says expressly that God then *made them*, and *set or placed them* in the firmament of heaven. If these words do not mean *original creation*, they can mean nothing less, at any rate, than the *making, forming, fashioning*, of the matter of which they are composed, into sun, moon, and stars, and then placing the bodies so *made* in the celestial vault, like so many glittering spangles, to give light upon the earth. It is contrary to every rule of sound sense and right reason to explain away these words, so as to make them signify anything but what they evidently mean, and what the author and his successors, the prophets and psalmists of Israel, as evidently understood. The history of the creation is plainly referred to in Ps. cxxxvi. "O give thanks to the Lord of hosts; to him who alone doeth great wonders; to him that by wisdom *made* the heavens; to him that stretched out the earth above the waters; to him that *made* great lights, the sun to rule by day, the moon and stars to rule by night." Now, with what propriety could the word *made*, used here with reference to the stars, be rendered with a different meaning from what it has in reference to the heavens, both here, and in the fourth Commandment, "In six days the Lord *made the heavens*," &c.? No doubt, such shrewd critics as Dr. John Pye Smith will tell us that "the heavenly bodies are represented, not as being at that time *created*, (for that word which occurs in verses 1 and 27, is not the word used here,) but '*made, constituted, or appointed* to be luminaries, *for such is the meaning of the word used*;" and a follower of Dr. Smith gives, upon his authority I presume, the words *constituted* and *appointed* as "the more accurate translation" than *made*. Such criticism as this would be below contempt were it not so boldly promulgated, and so stupidly received. It is however *not true*. I had gone

through, read, and considered, every passage of the Bible where the words *create*, *make*, and *form*, occur, and had arrived at the complete conviction that, as used by the Sacred writers, they are perfectly synonymous and interchangeable, before I read Dr. Pusey's excellent note, published by Dr. Buckland. When, therefore, any of the Sacred writers says that God *made* the heavens and the earth, and the stars, or *formed* them, his meaning is, beyond all reasonable question, exactly the same as that of Moses when he uses the word *created*. This being so, when Moses says that God *made* the firmament, and called it "the heavens;" and *made* the sun, the moon, and the stars, and *set* or *placed* them in the firmament of the heavens, (in the "atmosphere," as some would have us read it), I cannot see the shadow of a reason for doubting that he meant that God then *made* them out of something or of nothing, out of what they were not before, into what they now are, namely, luminous globes; and then, *but not till then*, *set*, or *put* them in the places which they now occupy, in the higher regions of the universe, "the heavens," which were not themselves *made* till the second day.

All the places of Scripture which refer to the creation, to "the beginning," or to the "six days," confirm this view. They would all be absurd on any other understanding of the Mosaic narrative; the prophets, and psalmists, and apostles would all be completely stultified by the notions entertained of the second and fourth day's work, by Clericus and the class of people whom he represents. It may be the case that "an original creation of the heavenly bodies at this period is out of the question," as Clericus says; but it seems as completely out of the question that they never previously existed as distinct globes and luminous bodies, if Moses is to be believed; and Moses is confirmed and illustrated by Nehemiah, who says, "Thou hast *made* the heavens, the heaven of heavens, *with all their host*, the earth and all things that are therein;" and by Psalm xxxiii., which says, "By the word of the Lord were the heavens *made*, and *all the host of them*." When, it may be asked, were the heavens and all the host of them *made*? On the second and fourth days; for it is stated, as plainly and expressly as words can state anything, that on the second day God *made* the firmament, which he called "the heavens;" and, on the fourth, the sun, moon, and stars, which are collectively *the host of heaven*. And if any other questioner say, But they were only constituted or appointed to their purposes on these days, I would simply refer him to what I have said already on that subject. But if *constitute* or *appoint* be "more accurate" than *made*; and if the formation and clearing up of the atmosphere be all that is implied in the history of the second day and the fourth, would not God himself be stultified, as well as his inspired penmen, by "the reasons assigned for the fourth Commandment,"—"In six days the Lord *made* the heaven (*Shamayim*) and the earth, and the sea, and *all that in them is*?" And that the Sacred penmen or inspired apostles understood this *making* to mean absolute creation may be learned from the Apocalypse, chap. x. 6, "And the angel sware by him that liveth for ever and ever; who *created* heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein;" and ch. xiv. 7, "Worship him that *made* heaven, and earth, and the sea." The subtile and refined distinctions between *created* and *made*,

seems, indeed, never to have occurred to any of the Sacred writers. They believed that God *made* the universe in the beginning; and nothing can be gathered from their writings to justify the notion of any interval between "the beginning" and the "six days." I shall conclude with a reference to what will be admitted by all to be the *very highest authority* on this subject. In Matthew's Gospel, xix. 3, 4, 8, we read, "The Pharisees said, Is it lawful for a man to put away his wife for any cause? And he answered and said unto them, *Have ye not READ*, that he which *made* them at *the beginning*, *made* them male and female: Moses, because of the hardness of your hearts, suffered you to put away your wives; but from *the beginning* it was not so." What Christ meant when he said, "*Have ye not read*," will not admit of a question. It plainly refers to the first and second chapters of Genesis; and with what propriety would he have referred the making of man to "the beginning," if it had not been understood by himself as well as his hearers, that the period called by Moses "the beginning" was simultaneous and identical with the whole period of the six days? Christ, I say, plainly and unequivocally refers the creation of man to "the beginning," and, yet, according to the favourite notion at present most in vogue, that "beginning" was a period indefinitely, hundreds, thousands, or even millions of years, prior to that creation that is referred to it. He also says, "He which *made* them, *made* them male and female;" but in Genesis we read that "God *created* man;—male and female *created* he them;" thus shewing that between *creating* and *making* there is no real difference.

This indeed requires no other proof than the words of Moses himself in the first four verses of Gen. ii. : "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 blessed and sanctified it, because that in it he had rested from all his work which he *created* and *made*. "These are the generations of the heavens and of the earth *when they were created*, in the day when the Lord God *made* the earth and the heavens." To my mind these verses, taken in connection with the first chapter, and the fourth commandment (to say nothing at present of other passages), convey as clearly and distinctly as language can express anything, that the whole process of *making* and *creating* the heavens and the earth, and all the host of them, was one continuous operation, *begun*, as well as finished, during the six days; and that, so far at least as Moses knew, or has said, there neither was, nor could have been, consistently with his history, and the references made to it by all his inspired successors, any such interval, long or short, as you suppose, between "the beginning" and the first day. Against the evidence of these verses, and, I may say generally, the testimony of all the Sacred writers, "the highly valuable opinion," as Dr. Buckland calls it, of even such a man of genius as Dr. Chalmers, weighs as nothing. To the first, indeed, of his triumphant questions I would simply answer, that "Moses does *not* say that when God *created* the heavens and the earth he did more at the time alluded to, than transform them out of previously existing materials." But to the second, "Does he ever say that there *was not* an interval of many ages between the first act of creation, &c. at the beginning, and the more detailed operations of the six days?" I would answer, He does *not* say that there *was not* such an interval;

and for this very sufficient reason, that he never supposed there was one, or that any body else could gather such a notion from his writings, and that, of course, there was no reason for guarding against it by express declaration to the contrary. But, on the other hand, if his *whole* history be taken in its legitimate connexion, and not split into such arbitrary sections as expositors choose, it cannot be made to express anything else than that the "beginning" and the "six days" were simultaneous and identical; and that, consequently, there could *not* have been, in his opinion, *any interval* between them; or, to use other words, according to Gen. ii. 4, "The heavens and the earth, the sun, moon, and stars, were first *created*, or *began to exist*, on the very same day on which they were first *made*, formed, fashioned, constituted, appointed, fitted up, and set apart to their present purposes, in their present places, with their present powers, attributes, qualities, and appearances."

The fourth commandment, and other passages that refer to the creation, tell us that not only "the heavens and the earth" themselves, but also "*all that is therein*," were *made in six days*. Now, whether the word *made* signify creation, or making, or forming, or fashioning, or arranging, constituting, and appointing, the heavens and the earth and all that is therein, to their present form and uses, it is quite certain\* that they were so *made* within the period of the six days; and it can serve no purpose to allege that they were previously *created* at some indefinitely remote period, if it was not *till* within the six days that they were fashioned, and arranged in their present forms and places, and set apart to their present uses. That they were so fashioned, arranged, and set apart, *within the six days*, seems to me as clear as day-light, according to the Mosaic narrative; and, however long the materials of which they were then *made* may have previously existed, there could have been no time or place for those successive productions and destructions of organized beings, which geologists have discovered, before the commencement of the six days; for, as I must say again, it was only during the six days, and not sooner, that the heavens and the earth, the sea, and all that they contain—or, in other words, the constituent parts of the universe, and all that they contain—were made, formed, fashioned, constituted, and appointed what they now are, and assumed the forms and arrangements that they now present. In short, Sir, not all the consideration I have been able to give to the subject—and I have considered it long and attentively—has enabled me to evade the conclusion that "the beginning" and the "six days" were one and the same period, perfectly simultaneous and identical; and that no "fair," "sound," or legitimate construction of the narrative of Genesis, as illustrated by the other passages of Scripture that refer to it, will admit of the interpretation that there is room for an indefinitely long interval between the first verse and the second; or that the history of the second day, and the fourth, refer to anything less important than the positive making or creating, not the mere constituting and appointing, of the whole visible universe, above and around the earth, and of all that is therein. If, however, it still be maintained that the *Shamayim*, or heavens, of the second and fourth days, mean nothing more than the atmosphere, by no correct principle of interpretation can the *Shamayim* of the first verse of ch. i. and of the first and fourth verses of ch. ii., and of the fourth commandment, be made to signify anything else; and thus, instead of the grand an-

nouncement that the God of Israel made the universe, as the history has always been understood, we shall have nothing more than the comparatively insignificant declaration that He *created and made the earth and its atmosphere*, and caused the pre-existing sun, moon, and stars to shine upon them! This vitiation of the history will be spurned by everybody, yet it follows inevitably from the vicious principle of interpretation applied to the work of the second and fourth days. The only way of avoiding it is to give Moses the credit of really meaning what he says, instead of ascribing to him notions that he could never have conceived. In all the books, however, which I have read, in reference to this subject, I cannot discover any better reason for so perverting the history of the second and fourth days, as to make them refer only to the formation and clearing of the atmosphere, than that any other supposition would make the history irreconcilable with science, as well as with every man's common sense. But this a mode of explaining away plain expressions, to suit preconceived opinions, that cannot be admitted unless these interpreters are prepared to allow the same principle of interpretation to be applied equally and indiscriminately to all and every part of Scripture; so that every reader may find for himself just such meanings as he wishes. No part of Scripture could stand the test of such a process as this; and then we should have a Divine revelation, indeed, lying without form and void, and covered with such darkness as nothing but a new and unequivocal revelation would suffice to dispel. Under such a system there could be no certainty in any part of Scripture; for, as practised by some people, any meaning can be drawn from almost any words; and, in cases where they find the plain meaning too stubborn, as in the history of the creation, they make no scruple to explain it away entirely, sweep away both words and meaning, and substitute in their place what they conceive to have been the intended meaning of the Holy Spirit! Precious examples of this most pernicious method of interpretation have been recently afforded us by Dr. John Pye Smith, in his "Congregational Lectures on Scripture and Geology," and Dr. Keith, the well known writer on prophecy, in one of the sections or chapters of his "Demonstration of the Truth of the Christian Religion." Dr. Smith sweeps away the Mosaic cosmogony entirely, and in its place rears up a cosmogony of his own which seems to have nothing in common with its pretended prototype but a similar distribution into six days. A more violent and unwarrantable perversion of history I have never met with in the course of my multifarious reading, except perhaps Dr. Keith's, who on the assumption that *haymaim* (waters) means nebulous matter, and that *firmaments* mean the globes into which the nebulous matter was condensed, has created a world that exceeds everything I am acquainted with in extravagant absurdity. To the cosmogonies of both of the Reverend Doctors, may indeed be well applied what Dr. Smith says of some other cosmogonies which he reviews, namely, that they are among "the wildest speculations that ever germinated in the brain of man." They seem indeed far better calculated to bring the Bible into contempt, than to make any one receive it reverently as the word of God.

In my judgment, Mr. Editor, whatever you may think of it, the *plain and obvious meaning* of the Scriptures, just as it may be, and *is and has always been*, understood by plain men of sound understanding,

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unperverted by systems, and untainted by the sophistries of verbal criticism, is the *only true meaning*; and I agree most cordially with a writer whose Book came accidentally into my hands this morning, that "the Holy Spirit intended the Bible to be understood; his design was to make it, not an enigma, but a plain book for plain people; and it was necessary for that purpose that it should be written in the language of ordinary life, with words used in their ordinary acceptation. And can we suppose that when He uses common words, without the smallest note or hint that they are to be taken in an extraordinary sense, or contain some recondite meaning, He really intended that they should not be so understood? If, however, such is the case, how can we escape the monstrous conclusion that the Bible was intended to puzzle and deceive us?" The book referred to is a Treatise on "Saving Faith;" but the principle of interpretation which its author inculcates is equally applicable to every Scriptural subject, and, in my opinion, the only "fair," "sound," and "legitimate" principle.

The other points that seem to require notice are the supposed creation of light, and the Noachic Deluge. With respect to the former, Moses does not say that God either *created* or *made* the light on the first day, but only that he introduced it, or caused it to be. Many of the ancients believed light and darkness, day and night, to be distinct beings, or things, or even persons, existing independently of sun, moon, and stars; so that, when Moses tells us that "God said, Let there be light, and there was light," all he means is, that God made that which was previously *dark* to become *light*, without deeming it necessary to refer the effect so produced to any other cause than God's will: "Let it be light, and it was light." There is no inconsistency, therefore, in his speaking of the production, or introduction, of light and day, before the existence of the sun; because the latter, according to the notions which I have referred to, was considered to be rather the concomitant, or *ruler*, or *sign* of the day, than its producer; just as the moon and stars were the concomitants, *rulers*, or *signs* of the night. Of the *substance* called light, if there be such a substance, and of its emanation from luminous bodies, or of the universally diffused ether, that serves as the vehicle or medium of intercourse between the luminous bodies and the earth, there is no reason to suppose that Moses or any other Israelite ever had the most distant conception. All the sacred writers seem indeed to have been entirely guiltless of the modern philosophical notions which their pretended expositors would foist upon them, thereby making their writings full of inconsistency and uncertainty, where, on the contrary, everything, when understood in its plain and obvious meaning, as it could only have been understood by those to whom the Scriptures were primarily addressed, is clearly intelligible and consistent. All the difficulties, indeed, attending the interpretation of the Mosaic history, seem to me to have arisen solely from ascribing to him more knowledge and higher views than he really possessed, or scientific subjects; in believing him to mean one thing while he said another.

The history of the Flood is perfectly intelligible, and quite consistent with the history of the Creation, as well as with the notions of the the inspired writers, who seem all to have believed that the earth was a *flat disk*, stretched above an abyss, or great deep of waters, (Ps. cxxxvi.) and surmounted by the solid vault, or firmament, of



heaven; and the flood seems to have been effected in this way:—God caused the waters of the abyss to rise upon the earth, either by virtue of some upward attracting power, or by pressing the earth down among them; while, at the same time, a portion of the waters which had been stored up *above the firmament*, on the second day of Creation, was poured through the windows of the heaven, down upon the earth. After this work was finished, the waters retired from off the face of the earth, back into the abyss. That this is just what Moses means there can, I think, be no question, if language have any certain meaning at all; but how it is to be reconciled with science, puzzles me beyond expression. I have, however, written enough.

J. L.

ON BELIEVING IN THE HOLY CATHOLIC CHURCH.

*To the Editor of the Christian Observer.*

I HAVE been surprised to find some churchmen puzzled with that article of the Creed, "I believe in the Holy Catholic Church," as if it meant, I believe in tradition, or in whatever the church teaches,—that is, I credit the church—instead of I believe that there is a holy Catholic Church. I am, however, still more surprised to find this popish notion advocated by divines as intelligent and learned as the writers of the Tracts for the Times; for though they hold the dogma, I could not have believed they would have attempted to father it upon this Article of the Creed. I thought that the misconception was confined to the unthinking; the meaning being clear, "I believe that there is a Holy Ghost;" (that is, a Divine Being such as he is described in Scripture, the third Person in the equal and undivided Trinity) "I believe there is a holy Catholic Church; that there is a communion of saints," and so on. It were impossible to interpret the other clauses in the manner assumed for the one in question. Even the belief in God the Father, God the Son, and God the Holy Ghost, is not in this place directly in the sense of "I trust in;" it is rather a declaration of belief in the Divine existence, Trinity in Unity and Unity in Trinity; and even were it otherwise, the belief in the *facts* specified in the creed could not bear the same meaning; and that the declaration respecting the holy Catholic Church is a declaration of a *fact* is so clear, that no one could doubt it if he did not allow his opinions to bias his judgment. The judicious Dr. Nichols says very satisfactorily in his paraphrase: "I believe the Holy Ghost to be very God, and the third Person of the blessed Trinity; that he is not a virtue or grace, as some fondly imagine, but a Person, who is expressly named God. I further believe that there is a number of men, sequestered from the rest of the world by faith in Christ, and governed by his laws, that have continued throughout all ages from the time of the Apostles, and shall do so to the coming of Christ, which I call the Catholic Church." The learned Bishop Pearson, whom my old Oxford tutor used to recommend to his pupils as incomparably the best critical expositor of the Creed called the Apostles', affirms, "When I say, I believe in the Holy Catholic Church, I mean there is a church which is holy, and which is catholic;" and he adds in an explanatory note, that "Credo sanctam ecclesiam" and "credo in sanctam ecclesiam," are "the same, nor does the particle *in*, added

or subtracted, make any difference;" and he proves this by citations from the Fathers, and references to their opinions.

The word *in* was not anciently found in the English version of the creed. Lord Cobham, who was examined as a heretic in 1417, affirmed, "In all our creed *in* is but thrice mentioned concerning belief; *in* God the Father, *in* God the Son, and *in* God the Holy Ghost;" but I think with Pearson, that the preposition, or its absence, is not material. In 1457 Dr. Reginald Pecock, Bishop of Chichester, who, though not a thorough Wickliffe reformer, yet contended against the infallibility of the Romish Church, and in favour of Holy Scripture as the rule of faith, was accused to the Archbishop of Canterbury, of holding, among other things, that "It is not necessary to salvation to believe *in* the holy Catholic Church;" for which and other alleged heresies, he was deprived of his bishopric, and was imprisoned; but not having resolution to maintain his opinions at the risk of further consequences, he recanted. Erasmus said that he dreaded to aver "I believe *in* the holy Church," because St. Chrysostom had taught him that we ought to place absolute confidence in God only. The Bible might have taught him this quite as plainly as Chrysostom, and upon infallible authority.

AN OLD OXONIAN.



#### STANLEY GROVE TRAINING COLLEGE FOR SCHOOLMASTERS.

*For the Christian Observer.*

FROM some inquiries which have reached us, we are led to believe that the great body of the laity of our Church, and many also of the clergy, are not fully acquainted with the plan and objects of the National Education Society's Training-College for Schoolmasters, at Stanley Grove, Chelsea. A very important step—we might say stride—has been taken in the work of popular education by the establishment of this institution. Formerly we had only the old Charity Schools, which gave but a wretched education, so called, and to a very small number of children, and at a heavy expence. Afterwards the introduction of the Mutual System facilitated the acquirement of the rudiments of intellectual culture, so far as to enable multitudes of children to read, write, and cypher, at a small expence of time and money; and, in the main, moral and religious training were also aimed at; but the system was far from perfect; monitors could not teach more than they had learned; and a sufficient number of duly qualified masters could not be obtained to work the system. Great improvements have, indeed, taken place of late years; the model and training schools have effected much good; and the system of visiting the schools by well-qualified inspectors has been attended with considerable benefit. A higher class also of schools has been projected, and in some instances established, to meet the demand for a sound commercial education, upon the part of those who would consider it a degradation to send their children to an ordinary National school, and are therefore obliged to put up with often a worse education at much larger cost in private academies.

The training of masters, though a great advance—for we will not spurn the ladder which has done good service in raising us above the basement story, though far enough from the pinnacle of excellence—

has necessarily been ineffectual; both because suitable candidates for the employment could not always be found; and because the time allotted for their instruction was far too limited, either for the formation of their character (which perhaps was already mis-formed, and needed to be newly formed), or to enable them to acquire a competent stock of valuable knowledge. They could learn little more than "the system," as it is called; but this is only a sort of mechanical help, and by no means qualifies a man, either mentally or morally, to direct and enlarge the understandings, and, by God's blessing, rightly to mould the hearts, of children. The chief difficulty has been to find suitable candidates for the employment. The office of schoolmaster for our National schools has not been regarded as a regular recognized profession, for which suitable young persons are destined and duly trained; but has been too often the last resource of those who had failed in obtaining easier or more lucrative employments, or had been in some way unsuccessful in their former pursuits. Of these, some were too old, some too listless, and some too ignorant, to become good schoolmasters: and even where there was no decided moral or intellectual defect, there might not exist the peculiar talents and turn of mind requisite for the office. The clever were not always good, nor the good always clever; and where there was no other marked disqualification, there might still be the very decided one of distaste for the employment, and consequently inaptitude for its satisfactory discharge. ♣

In the mean time, the demand for education has been widely extending; all classes require that it should be intellectually good; all Christians, that it should be religious; and the members of the Church of England, that it should be intimately connected with our ecclesiastical communion, both as a Church and a National establishment.

Under these circumstances, the conductors of the National Society have projected and established a "Training-College for Schoolmasters." We had purposed laying before our readers some account of this institution, from such information as had reached us; but in the mean time a full and interesting memorial respecting it has recently been drawn up by the Rev. Derwent Coleridge, M.A., the Principal, which document will enable us to present to our readers clear and authentic information. Much of the value of the institution will of course depend upon the manner in which it is conducted; for things good in theory may not be carried out into practice. It is a subject for much thankfulness to God, that, after an arduous struggle, it has come to be, we might almost say, a national determination, that the rising and future generations shall be religiously, as well as intellectually, trained; and that a vast preponderance has been given to the Established Church as the recognized dispenser of Scriptural instruction for the young, as it is for the adult population. It will be of unspeakable moment that this pledge should be fully redeemed, this duty rightly discharged, in the rising institution; and that the training both of masters and pupils in the days of Queen Victoria, shall be such as not merely to satisfy the words of the requisition, by the introduction of the dull cold formalities of religion, or the mere ceremonials of our Church; but such as was projected by our Ridleys and Cranmers in the days of King Edward; an education grounded on the Bible as its basis, and conducted according to the true spirit of the Articles, Homilies, and Liturgy of the Church of England. Young men trained upon

such a system, and also morally and intellectually qualified for their office, may, by the Divine grace, become a blessing to the nation, second only to the sacred ministry itself.

The following is the succinct account of the institution in the last Number of the Report of the National Society, which we prefix as an introduction to our extracts from Mr. Coleridge's statement :

" Your Committee last year stated that, in accordance with public opinion strongly expressed upon the subject, preparations had been made to open an establishment for training youths to be School-masters at Stanley Grove, Chelsea, where an eligible site, comprising eleven acres of land, had been purchased by the Society for that purpose. Your Committee have now to report, that the dormitory for the accommodation of fifty-six pupils has been completed ; that a chapel to contain four hundred persons has been erected and consecrated ; and that a Model-school, as a place of practical instruction for the pupils in the art of teaching, is now in operation, and attended by 110 scholars. The original outlay upon this establishment is large ; it exceeds 20,000*l.* But taking into account the extent of ground purchased, the number of buildings to be erected and fitted up, and the respectability of appearance considered necessary in edifices of a somewhat collegiate character, the Society could not expect to do so much on cheaper terms. The annual expense to the Society is estimated at 2000*l.*, and will be strictly limited to that sum. The payments of pupils (of course not included in the above sum) are at the rate of 25*l.* annually from each pupil during his period of training, which, by recent arrangements, may vary from one year and a half to three years. Each pupil, after a probation of three months, is apprenticed to the Society till the completion of his twenty-first year. The number of apprentices is at present thirty-five, of whom ten are entirely free, and ten partly so, being charged 15*l.* a year instead of 25*l.* For these exhibitions, which were considered necessary at the opening of the Institution, special grants have been voted. The chief deviation from the original arrangements is, that the pupils will not necessarily remain three years under tuition, but will be sent out as teachers and assistants as soon as they have attained a certain standard of proficiency. It is the determination of your Committee to exercise the strictest economy, and to expend nothing that can be spared consistently with the efficiency of the Institution. The criterion by which your Committee will estimate that efficiency is, the annual production of competent masters in a fair proportion to the original cost and annual outlay. And in estimating that competency, your Committee will have continual and vigilant regard to the humble sphere of labour for which the candidate is designed. His studies will be suited to the station of a parochial schoolmaster, or teacher of the poor ; and not such (except in special cases) as would prepare him for the charge of a middle school, or an academy. He may be taught the rudiments of Latin ; but the object of such teaching will be, not to ground him in a learned language, but to give him a more complete command of his own. The branch of knowledge, of which he will learn most, will be that most important to himself and to his future scholars,—the knowledge of the Gospel, which, if it be sound and practical, will never tend at any time to unfit him for his station.

" An establishment for Female Pupils, corresponding in character with Stanley Grove, has been opened by your Committee at Whitelands, in the parish of Chelsea. Accommodation is there provided for forty young females, who will remain under instruction for a period of at least twelve months, at a charge of 15*l.* a year to each pupil. The annual cost of the institution is estimated at 750*l.* Its object is to provide a class of schoolmistresses higher in attainments than have hitherto been frequent among female teachers of the poor. In their course of training, while due regard is paid to religious and intellectual cultivation, attention will be also given to works of female industry."

We shall now proceed with our proposed extracts from Mr. Coleridge's memorial.

" Notwithstanding the admirable facilities afforded by the parochial system of the Church (facilities which have been by no means neglected), the means at present available for popular instruction are not merely inadequate in extent, but unsuitable, or at least imperfect, in kind ; and to this insufficiency the confessedly defective state of national education in this country is mainly to be attributed. If this be made apparent,—if it be admitted that education, considered as an engine of moral and religious improvement, is possible only under certain conditions not generally

fulfilled in our schools,—it will be easy to explain, and needless to justify, the steps actually taken by the National Society in this matter. It will be apparent whether they tend, and how they must be supported; and though some anxiety may remain as to the result, yet in every event good will have been effected, and nothing but good.

“I have said that the present state of popular instruction is confessedly defective. Of this ample proof may be found in the last Reports, as well of the National Society, as of the Committee of Council. I might add some striking facts in confirmation, if any were needed, from my own experience in examining candidates for admission into this institution. Let not the case be overstated. Much has been done, for which a large measure of gratitude is due to the elder friends of education. They have fought and won the battle of public opinion. They have warmed indifference, and overcome prejudice, not only in the clergy, but in a large portion of the influential laity. An extensive machinery has been brought into play, and assuredly not without effect. Great efforts have likewise been made to give a right direction to the spirit thus awakened,—to communicate a religious character, to the instruction imparted, and to make the parochial school a nursery for the Church. It is not to be feared that all this has been in vain. Yet, on the other hand, it cannot be denied that the apparent results have, on the whole, been sadly disproportionate to the means. This has been perceived by many of the warmest supporters of our National Schools; and it has led some of them to a melancholy inference, as if education had no power to correct, perhaps even tended to aggravate, the evils of society.

“The truth is, that the education given in our schools (I speak of those open to the poor for cheap or gratuitous instruction, but the remark might be extended much more widely) is too often little more than nominal, imparting, it may be, a little knowledge,—sometimes hardly this,—but leaving the mental powers wholly undeveloped, and the heart even less affected than the mind. Is this owing to an accidental or to an inherent defect? Are the means employed inadequate merely, or essentially unfit? If the former, we may trust to time and gradual improvement. We may proceed, if possible, more carefully, but in the old way. If the latter, a different course must be pursued—we must do something else. I venture to take the latter position.

“To what end do we seek to educate the poor man’s child? Is it not to give him just views of his moral and religious obligations—his true interests for time and for eternity, while at the same time we prepare him for the successful discharge of his civil duties—duties for which, however humble, there is surely some appropriate instruction? Is it not to cultivate good habits in a ground of self-respect?—habits of regular industry and self-control; of kindness and forbearance; of personal and domestic cleanliness; of decency and order? Is it not to awaken in him the faculties of attention and memory, of reflection and judgment?—not merely to instil knowledge, or supply the materials of thought, but to elicit and to exercise the powers of thinking? Is it not to train him in the use of language, the organ of reason, and the symbol of his humanity? And while we thus place the child in a condition to look onward and upward,—while we teach him his relationship to the eternal and the heavenly, and encourage him to live by this faith, do we not also hope to place him on a vantage ground with respect to his earthly calling?—to give to labour the interest of intelligence and the elevation of duty, and disarm those temptations by which the poor man’s leisure is so fearfully beset, and to which mental vacuity offers no resistance?

“But is this an easy task? Can we hope that it will be duly performed for less than labourers’ wages, without present estimation or hope of preferment, by the first rustic, broken down tradesman, or artisan out of employment, whom necessity, or perhaps indolence, brings to the office? Not to put an aggravated case, however common, can any half-educated man from the working classes (and the majority of those who seek to be schoolmasters are all but uneducated), be safely entrusted with duties, the very nature of which it would be impossible to make him understand? Almost uninstructed, and utterly untrained, with little general fitness for his calling, and no special apprenticeship, he may teach a little, and this not well, but he cannot educate at all. But will not a little preparation suffice? May he not be taught a system? He may indeed be taught a system; but surely it will not suffice. He wants the first conditions of a teacher. He cannot teach what he does not know. He cannot explain what he does not understand. He may learn a particular method, but not how to apply it. The best preparation which he can receive—short of a complete course of training—is superficial and formal. He must himself be educated before he can educate others. Morally and religiously

considered, the case is still worse. He cannot suggest motives, or inspire feelings, of which he is himself unconscious. If he be a pious man, it is indeed much : yet his principles, or at least his mode of explaining them, will be uncertain. If he be a sincere Churchman, he is not an intelligent Churchman. It may be enough for others to be what they are, but a teacher must *know* what he is, and *why* he is so. Direct religious instruction may indeed be given, more or less extensively, by the parochial minister ; but unless the indirect teaching, the habitual influence of the master, be in harmony with it, it will be of little avail. That division of labour by which one person is to teach the words, and another the meaning of a lesson, is most impractical. The latter is in effect the master of the school, and must devote a considerable portion of every day to the task. But which of our parochial clergy have time for this ?

"Here, then, I think we have the root of the evil. The object on which so much zeal and ingenuity have been bestowed has been—not to procure proper masters, but to do without them. The attempt has been to educate by systems, not by men. School-rooms have been built, school-books provided, and methods of instruction devised. The monitorial, the simultaneous, the circulating, the interrogative, the suggestive systems, have each been advocated separately or in combination. Meanwhile the great need of all, without which all this apparatus is useless, and in comparison with which it is unimportant, has been all but overlooked. It has been taken for granted that the machinery of education would work itself, as if there had been a living spirit in the wheels. The guiding mind, by which even an imperfect mechanism might have been controlled to good effect, was to be superseded : nay, the conditions under which alone it can be provided,—adequate support and just estimation,—have been regarded as not merely unattainable, but as positively objectionable. The result is exactly what might have been anticipated.

"I have described the education of a poor man's child with a reference to the ends for which I suppose it to be given ; and I have contended that this education *cannot* be given through the instrumentality of such men as are commonly employed for that purpose. The educator must himself have been both sufficiently and suitably educated. This will be denied by none ; but every one will affix his own meaning to the words. I say further, to teach letters, in however humble a capacity, is not a mechanic employment ; to educate, in the full sense of the word, is as liberal an occupation as any in the commonwealth. In plain terms, then, and in old-fashioned language, my conclusion is, that the schoolmaster must be an *educated man*. And this necessity is not at all affected by the class of children which he has to train. The amount of acquirement may differ ; but this is the least thing to be considered. I am utterly opposed, I had almost said hostile, to the notion that any number of attainments, or any facility in teaching them, can qualify a schoolmaster for his arduous office. Attainments may make a particular teacher—a professor, as such teachers affect to call themselves—but a mere teacher has much to learn before he can undertake to educate. A sound, and, to a considerable extent, a cultivated understanding ; a certain moral power, the growth of religious principles but developed by intellectual culture,—surely this is an essential pre-requisite in every educator, every *schoolmaster*, before we inquire into his special fitness for the class of children of which his school may be composed. And let it not be assumed that this is less requisite in the teacher of the poor than of the rich. The parochial schoolmaster, in which term I include the master of every Church-school for the poor, is encompassed with difficulties to which an ordinary Commercial or Grammar School offers no parallel. Not merely has he a greater number of children to instruct, with less assistance and in a less time—children for the most part of tenderer years, and less prepared by previous instruction and home-training ; but he has more to do for them. They are more dependent upon him for their education. *His* scholars have, in a manner, to be taught, not merely to think, but to speak, if they would express any thing beyond animal passions and animal wants. He has to supply all the indirect teaching to which the children of the better-provided classes owe much, and perhaps the best, of what they know. And when to this we add the moral training which they require ; when we take into account the actual position of the Church in this country, and remember that on the parochial schoolmaster the children of the poor are too often dependent, not merely for catechetical instruction, but for the first implantation of religious sentiment ; that he has too often to give that first *presumption* in favour of holy things, as they are set forth in the Church of our fathers, of which there should be no rememberable beginning ; that he has to interpret that sound of Sabbath-bells, which ought to have a meaning to the ears of earliest childhood, as often as it carries to the cottage its message of peace ; when, lastly, we add to this the influence for good

which the honoured teacher may and ought to exercise over the youth long after he has quitted the school,—an influence which he can only maintain by the ability to direct and assist him after he has ceased to be a child ;—in a word, when we see that the Church schoolmaster has not merely to minister to the clergyman in some of his most arduous and important functions,—the instruction of childhood, and the guidance of youth, but to make up much that is wanting, and correct much that is perverse, in the circumstances and tendencies of humble life,—shall it be said that I have overstrained the point, and contend for too high a standard ? But if this be a just picture of what we want, then look at what we have, and be my earnestness forgiven!

“What, then, is to be done ? for it is time that the inquiry should take a practical turn ; and here I should wish that facts might speak for me, or rather for themselves. What has been done ?”

(To be continued.)

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## REVIEW OF NEW PUBLICATIONS.

### PUBLICATIONS ON THE OXFORD TRACTS.

(Continued from p. 511.)

1. *The Bishop of Oxford's Charge.*—2. *Episcopal Testimonies.*—3. *Difficulties in the Bishop of Oxford's Charge*, by Rev. W. GOODE.—4. *The Case as it is*, by Rev. W. GOODE.—5. *The present Crisis of the Church*, by Rev. J. DAVIES.—6. *Dr. Pusey answered*, by Rev. W. ATWELL.—7. *No middle stand*, by Rev. C. LUTWIDGE.—8. *Visitation Sermon*, by Rev. J. TWELLS.—9. *Strictures on Rev. C. Wordsworth's Sermon*, by Rev. W. VEITCH.—10. *Church Doctrine of Repentance, in reply to Wordsworth*, by Rev. W. NICHOLSON.—11. *Catholicity versus Sibthorp*, by Rev. G. BIBER, LL.D.—12. *Answer to Sibthorp's Inquiry*, by A Spectator.—13. *A Voice from Ireland, in reply to Sibthorp*, by R. BLAKENEY.—14. *Serious Remonstrance to Sibthorp*, by Hull Clergymen.—15. *Why a Clergyman of the Church of England should not become Roman Catholic*, by H. DRUMMOND, ESQ.—16. *Reasons by a Jew, in reply to Sibthorp*, by R. HERSCHELL.—17. *Remarks on Sibthorp*, by a Clergyman.—18. *Lent Sermons in Rome*, by Rev. J. GRAY.—19. *On an Oxford Advertisement*, by an Aged Layman.—20. *Examination of Tract 90*, by Rev. F. BEASLEY.—21. *Correspondence on Tractarianism.*—22. *A Sermon for the Times*, by Rev. D. DRUMMOND.—23. *Life of Bishop Bonner.*—24. *Provincial Letters*, by Rev. G. FABER.—25. *Index to Tracts for the Times*, by Rev. D. CROLY.

WE were addressing ourselves very reluctantly to our irksome task—for however necessary controversy may often be, and however much some may surmise that reviewers have no distaste for it, we can truly say that it is a toil and grief, which only a sense of duty could induce us to encounter, and gladly should we be persuaded that we might conscientiously pretermit this invidious portion of our monthly la-

bours ;—we were addressing ourselves, we say, to the resumption of our remarks upon Tractarian matters, when there fell into our hands, very seasonably for our encouragement and instruction, a sermon upon the duty of “Contending earnestly for the faith once delivered to the Saints,” preached by the Rev. W. Dealtry, D.D., Chancellor of the diocese of Winchester, at a recent ordination in the

chapel of Farnham Castle, and published by desire of the Bishop, and at the request of the candidates. As we have from necessity confined our present review to the above quarter of a century of publications (which might easily be doubled) we must not add Chancellor Dealtry's discourse, though it dovetails into our subject, it being the preacher's object to shew the duty of contending for the faith once delivered to the saints; which faith he convincingly proves is lucidly set forth in Holy Writ; and does not require to be eked out by man's traditions, but is to be received meekly, as God has revealed it, in the diligent use of every appointed means of Grace, and in the strength of the divine promise that every sincere and prayerful inquirer shall attain to it. But though we must not turn out of our proposed course to review this very excellent and useful sermon, which is penned with the author's accustomed strength of argument, yet simplicity of style, we may for our own use, and that of our readers, extract a passage, which, as we have said, affords both encouragement and instruction in contending for the faith;—encouragement not to shrink from a trying duty, and instruction as to its right discharge.

"This exhortation is addressed generally to them that are sanctified by God the Father, and preserved in Jesus Christ, and called; that is, to all true Christians of every class. It must apply, as already intimated, in an especial manner to those who are called to the office of the ministry.

"The allusion, in the word 'contend,' appears to be to the Grecian games, in which the candidate for the prize puts forth all his strength. Thus it behoves us to contend for the faith.

"There is a principle abroad, sometimes mistaken for liberality or candour, which, in acknowledging the right of private judgment, prompts men to act as if there were no such thing as a doc-

trine necessary to salvation; as if, in fact, not the Holy Scripture, but our interpretation of it, were the rule of faith; as if one set of doctrines were just as good as another, provided that a man has *sincerely*, as the term is, brought himself to embrace it. How different the principle of St. Jude! He makes mention of the faith once delivered to the saints as the only true faith, and calls upon us to contend for it.

"The expression is remarkable. For is not the herald of the gospel one that publisheth peace? God is himself the God of peace: Jesus Christ is the Prince of peace: the legacy which he left to his disciples was the blessing of peace: his servants are directed, as much as lieth in them, to live peaceably with all men: and the final effect of the Gospel is to be peace on earth, universal peace, strikingly represented in ancient prophecy by the concord of beasts naturally ravenous and ferocious enemies to man and to each other. No spirit can be more opposed to that of true religion than is the spirit of discord; yet is it enjoined upon the servants of Christ to contend for the faith.

"This may be done by us, in a general way, by preaching the Word; by testifying the gospel of the grace of God, in its fulness and its purity; not dwelling upon one part, and keeping another in reserve; not shrinking from the assertion of one scriptural truth because by some persons it has been carried to an unwarrantable length, or giving undue prominence to another because it happens to suit the taste of the day, or declining to urge a third through some apprehension of mischievous results; but, taking the Apostles as our guides, to preach the Gospel just as it has been delivered to us. The minister of Christ must seek to gain no man by qualifying the statements of the Bible: he is fearlessly to declare the whole counsel of God.

"And in doing this, he is to contend earnestly. Not like a person who is satisfied with the mere exposition of the truth, but like one who feels its unspeakable value. It must be seen by his earnestness as well as his faithfulness in preaching the Word, that on the due receiving of it, and on obedience to its precepts, depends, according to his own clear conviction, all the real happiness of this life, and all the hope of the life to come,—the reconciliation through Christ of the sinner to his God, the sanctification and salvation of the soul. To preach even the truth itself as if we had no right feeling of its importance, is not the way to impress it upon others. Our congregations must learn from our ear-



ness that we duly appreciate the value of the Gospel, if we ever expect that it is to find its way to their hearts.

"But the circumstances of the times may require from us yet more. It may be that false doctrines are abroad; that the blessed truths of the Gospel are either openly assailed, or in danger of being covertly undermined by error creeping in among us almost unawares. What is, in such a case, to be the conduct of the minister of Christ? Is he simply to preach the Word? or is he to contend in another sense for the faith, by meeting front to front the advocates of error, and withstanding them to the face? If there be an adequate cause, he is doubtless to combat with the error directly; he must not, through fear of being deemed contentious, remain silent as to particular perversions of the truth, whatever they be, when faithfulness to God or to the flock committed to his charge calls him into conflict.

"St. Paul gave an example of this earnestness in the case of the Galatians, contending against those who troubled them, and so perverted their minds from the truth; and not scrupling to say, 'If any man preach any other Gospel unto you than that ye have received, let him be accursed.' He had done the same at Antioch, when the person to be contended with was one of the chief Apostles. Peter had yielded to his own natural prejudices and those of his countrymen, and withdrew himself for awhile from brotherly communion with the Gentile Christians; then, said Paul, 'I withstood him to the face, because he was to be blamed.'" (Bishop of Chester on St. Jude.)

"And to a like course every priest of the Church of England is voluntarily pledged, when duty requires it. He is to be 'ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word.' But let us not in this way be eager for contention; let us be sure that there is a sufficient cause; and if we must combat thus directly for the truth, let us be very careful to do it in a right spirit—in the spirit of humility, of meekness, and of love.

"*In the spirit of humility*; with a deep sense of our proneness to err, except as we obtain wisdom from above; with a heartfelt acknowledgment, that unless it had pleased God by His Holy Spirit to open our eyes that we might behold wondrous things out of his law, we should ourselves have been in darkness.

"*In the spirit of meekness*. The servant of the Lord must not strive, but

be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgment of the truth. If we have to give a reason of the hope that is in us, it is to be done with meekness. We are required to put on meekness, to follow meekness, to walk with all meekness; whatever be our intercourse with our fellow-creatures, to shew all meekness unto all men. The wrath of man worketh not the righteousness of God.

"*In the spirit of love*. With an affectionate desire that the advocates themselves of false doctrines may be brought to the saving knowledge of the truth. This is not only the disposition which our blessed Saviour, when enduring the contradiction of sinners against himself, uniformly exhibited, but it is the disposition which his religion pointedly demands. To contend for the faith in a different spirit is to tarnish and degrade it. And by this disposition we shall most effectually recommend the truth. Arguments which are thus urged have peculiar influence; the most stubborn natures are found often to bend before them; and the same man who would be roused into bitterness by the sharp language of strife, will in many cases readily yield himself to the assessor of principles deemed hitherto offensive, when addressed by him in the spirit of love.

"But permit me here to advert once again, and yet more expressly, to the point of not contending before contention is to be desired. Permit me to suggest to the youthful Minister to guard against the snare of always taking a part in the controversies of the times. To dwell much upon the errors of others is to deprive our own minds of the near contact of truth. Spirituality of mind courts retirement, tranquillity, and prayer. Would we bless others, we must live in familiarity with great and holy thoughts. We must address our flocks as do those who labour to commune with God, that we may guide them to his presence. Controversy should be our sorrow, and not our pursuit."

We are thankful to Dr. Dealtry both for the exhortations and the cautions, the spur and the rein, in the above passage. There is a temptation to shrink from effort, from reproach, from causing disquiet to ourselves or others, including some perhaps whom it is very painful to be obliged to tack

from on life's eventful voyage ; and there is a contrary temptation to harshness of words or spirit, and often—such is human infirmity—in the very proportion in which the truth contended for is regarded as of moment ; so that there is need of a double admonition ;—to “strive together for the faith of the Gospel,” and this may involve controversy with those who pervert it ; yet to strive in a meek and peaceful spirit, for in any other “the servant of God must not strive,” for “the wrath of man worketh not the righteousness of God.”\*

\* While we were writing the above, there fell in our way “A Charge delivered to the Clergy of the Archdeaconry of Derby,” by Archdeacon Shirley, from which we will quote a passage deserving of special notice in relation to the topics under discussion. The whole Charge is excellent, and full of reasonable instruction.

“The step taken at this delicate juncture has been to plead for peace. (See Dr. Pusey's Letter to the Archbishop of Canterbury.) They who profess themselves ‘ecclesiastical agitators,’ (British Critic, July 1841), who acknowledged that the points at issue are ‘vital truths which cannot be rejected without fatal error, nor adopted without radical change ;’ who confess that they have ‘intruded upon the peace of the contented, raised doubts in the minds of the uncomplaining, vexed the Church with controversy, alarmed serious men, interrupted the established order of things, set the father against the son, and the mother against the daughter, and led the taught to say “I have more understanding than my teacher ;”’ these persons ask for peace ; call for union ; and deprecate even the very tender and forbearing terms in which their views have been condemned, more or less, by all the Bishops of our Church who have, as yet, had an opportunity of declaring publicly their sentiments on the subject. Beyond all question, the Church needs peace, she sighs for repose ; but it must not be such an one as will leave her opponents leisure to sap her foundations, and undermine her bulwarks, until her sons learn to their amazement that the citadel can be no longer defended. We have no love for controversy, far from

In our last Number we restricted our remarks chiefly to statements made in Episcopal Charges

it, and would willingly be silent, if the danger were past, or less formidable ; but when vital truths are confessedly at stake, and vital errors continue to be promulgated, every one who can make his voice heard ought to raise it to give warning of impending danger. It is most important, if only to clear the Church of England in the opinion of those around us, to direct attention to the fact, that the views recently set forth, no longer even profess to be those of our Church, as at present constituted, but of an undefined Catholicism. There is, I am persuaded, a broad and palpable distinction between the old divines of our Church who have taken the highest view of the questions now at issue, and the writers to whom we are referring. The distinction is no less marked between the latter, and those members of our Church who advocate what may be designated as the highest Anglican opinions ; though we may think these opinions verging towards a very perilous extreme. It is of great moment, therefore, to the good understanding and peace which ought to prevail among ourselves, and to the credit of the Church of England among those without, that these parties should not be confounded ; and I am persuaded that they whose opinions may be supposed to approach the nearest to those under review, will, before long, perceive the necessity of declaring plainly wherein they differ from them. It is one thing to wish to carry out the Prayer-book to the letter, and another to mourn over our sublime and deeply devotional. Communion Service as ‘a judgment upon the Church for its sins ;’ or to turn with averted hearts to the Roman Breviary for manuals of private devotion, and for something ‘better and deeper than satisfied the last century.’ It is one thing to aim at restoring the spirit and observances of any one period since the Reformation, and another to treat the Reformation itself as ‘a limb ill-set, that must be broken again that it may be righted ;’ and to deny that the Reformers conferred on us a real blessing, or that they who sealed their witness against Rome with their blood, earned a martyr's crown. Persons may hold very exalted and even exaggerated views on Church matters, without being led by them to look beyond our Prayer-Book, so as to complain that our Church teaches ‘with the stammering lips of ambiguous for-

relative to the Oxford Tracts ; the next three publications on our list refer to Dr. Pusey's extraordinary letter to the Archbishop of Canterbury ; upon which Mr. Goode, in his "Case as it is," (No. 4 on our list), justly remarks :

mularies, and inconsistent precedents and principles partially developed.' This surely is not the language of the faithful sons of our 'dear Mother the Church of England ;' and it is very remarkable, that while those who hold such opinions set on one side our ancient standards of Truth, and the authority of the revered Reformers of our Church ; they also virtually supersede that of our present bishops, by saying that, if the Bishops renounce these, so called, Catholic opinions, an appeal will lie against them to Catholic antiquity. And what, we would ask, is this Catholic antiquity ; and where is it ; and who is to deduce its teaching from the voluminous, obscure, and often contradictory records in which it is contained? These difficult problems each man is to resolve for himself, while he abjures the exercise of private judgment on the one, consistent, and comparatively plain volume of inspiration. Hence young men, deacons of our Church, 'taught to say that they have more understanding than their teachers,' have presumed to anathematize, and exclude from the Church Catholic, entire communities of our Protestant brethren ; and to hold over the Church of England herself their hypothetical anathemas, should she venture to declare herself Protestant ; a name in which her best writers since the Reformation have constantly rejoiced."

"It is impossible, however, not to observe with encouragement no obscure indication that the views of men are clearing up on these and kindred subjects ; and that there will arise out of these discussions a more catholic catholicism,\* and more primitive, because more scriptural, Church principles, than their promoters imagined. Thus their real zeal and good intentions, for which we give them full credit, will be blessed to their own benefit, and to the edification of the Church of Christ. After all, however, we must bear always imprinted on our minds the recollection that, while we discuss what are called Church principles, and questions of discipline, and order, and those which relate to the essence and authority of the Church, or even that which concerns the rule of faith, and the right

"One essential part of the Tractarian system is to *profess* the most profound respect for the bishops. Accordingly, Dr. Pusey does 'not for a moment wish to criticise what they have said in itself.' But somehow or other they are all at fault in their remarks upon the Tracts. They do not comprehend what they have undertaken to condemn. They have not given due consideration to the matter.....It may certainly be very convenient that those who are thought to be condemned by these Charges should have three modes given them of escaping from the difficulty ; one, that the bishops have altogether mistaken the matter, another that they have blundered in their treatment of it, and a third that they have condemned nothing ; because then each man may take the solution he likes best. But the mind must be very capacious that can entertain all three at once. But to a confirmed Tractarian, a genuine disciple of No. 90, words are remarkably ductile and pliant. No condemnation can reach a Tractarian who is unwilling to receive it, as Dr. Pusey has most abundantly shewn."

"We see, moreover, what is the real value of their high-flown expressions of respect for the bishops. Continue to act, say they to the bishops, as you are now acting, and numbers will at once break asunder the bands that connect them with you, and go over to Rome. We fairly warn you that we have struck the blow so deep into the very heart of the Church, that if the wound is probed, we will not be answerable for the consequences. And this, says Dr. Pusey, is no token of inconsistency. No, there is an ingenious expedient at hand..... The Tractarian doctrines of tradition, the sacraments, &c. &c., and all those matters which they wish to 're-appropriate' from the Romish Church, being 'catholic truths,' any one who holds them may reply to a unanimous declaration of the whole bench,—My reverend fathers, I have the highest possible respect and reverence for your authority

of private judgment ; all these questions derive their importance from that one which it is the final object of the Bible, and therefore of the Christian ministry, to resolve ; namely, 'How shall a man be just with God ?' This is the question which each of us, my Reverend brethren, must ask himself, and to which our people have a right to expect at our hands a plain and scriptural answer ; even such an one as is clearly deduced for us from holy writ in the X<sup>th</sup> Article of our Church."

in those matters in which you and I agree, but as to those points upon which you have now spoken, I feel at liberty to rise up against 'the whole Church,' if it opposes me in my attempt to 're-appropriate' what 'we feel assured (see Dr. Pusey's Letter, p. 43, &c.) is catholic teaching."

The Rev. J. Davies (who is known to our readers as the author of several able publications) concurs with Mr. Goode as to the somewhat supercilious manner in which Dr. Pusey and his colleagues, under a very decorous aspect, refer to the monitions of those prelates who have warned the clergy of their flocks against Tractarian opinions. He says:

"Dr. Pusey is, I believe, incapable—except under some very great excitement—of writing in any other than a bland and measured style, or applying—at least within the pale of his own church—any epithets which can be considered harsh or obnoxious. But to myself, I confess, and I doubt not to others who have been accustomed to regard the devout and learned prelates, who share most largely in his implied censure, with feelings of the profoundest veneration, there is something which appears very ungenial, when, in wandering over its pages, the eye is so frequently arrested by the phrase of 'these bishops,' in connexion with something at least in a high degree imprudent, if not reprehensible, in the conduct of these revered functionaries."

Mr. Davies agrees with Dr. Pusey as to the great importance of the expression of episcopal opinion on the questions at issue; but for a reason very different from that assigned by Dr. Pusey.

"Dr. Pusey commences his letter with an elaborate dissertation on the importance of Episcopal Charges in the present crisis of our Church. I entirely agree with him on the subject of the vast responsibility which attaches to every expression of episcopal opinion at such a moment, but on very different grounds. His idea of the importance of these official and authoritative documents, arises from the apprehended effect of a 'single word' of censure or condemnation of Tractarian opinions on

certain young clerical minds, lest, taking offence at such an expression, or regarding it as opposed to 'catholic truth,' it should occasion a secession to the Church of Rome. My own notion of their importance springs mainly from the dread of their giving the smallest countenance to error, and of their refraining from a distinct and unequivocal warning against principles so utterly at variance with the manifest doctrines of Scripture, and the whole spirit of our Church."

We concur with Mr. Davies; for if, as Dr. Pusey is constrained to admit, there is reason to believe that the expression of episcopal opinions hostile to the Oxford Tracts may drive some of their abettors to Popery, sure we are, that if the overseers of our Church kept ominous silence, and allowed the nation to believe that they regard Tractarianism as genuine Anglicanism, they would not only sin against the truth, and perhaps lead many ignorant members of our communion to Romanism, but they would cause an extensive rush to the ranks of Protestant secession, and undermine the walls of our national Zion. It has been some check to the exultations of dissent, that none of our prelates have headed the movements of Tractarianism; and that though some have re-proved too feebly, and mixed too much panegyric with their reprehensions, yet that even these have stated enough for its just condemnation, while others have warned, exhorted, and rebuked, in a spirit worthy of their responsible office, and of the best days of the Reformation.

Dr. Pusey having accused the anti-Tractarian bishops of fighting against they know not what, Mr. Goode supplies a catalogue of the chief errors excepted against; by specifying the doctrines which the Tractators are advocating on tradition and the rule of faith; the obscurity of Scripture even

in the fundamentals of the faith ; the absolute necessity of bishops consecrated by succession from the Apostles to the existence of a Church and the administration of the sacraments ; the necessity of the apostolical commission to the derivation of sacramental grace, and to our mystical communion with Christ ; the ordinances of the Church as the exclusive sources whence the gifts of grace are derived to men ; the Eucharistic sacrifice ; transubstantiation ; justification ; sin after baptism ; reserve in communicating religious knowledge ; invocation of saints ; purgatory and prayers for the dead ; pardons, images, relics ; General Councils ; the sign of the Cross ; clerical celibacy ; supremacy of the Pope ; denial of the just powers of the Legislature ; the Revolution of 1688 ; and the principle of interpretation to be adopted in the case of the Thirty-nine Articles. He further exemplifies the terms in which the Tractators speak of the English Church, the Reformation, the Church of Rome, and their own objects ; and, lastly, the effects of their teaching. On this last head he writes :

“ Dr. Pusey, in his Letter to the Archbishop, admits ‘ the tendency to Romanism which has of late burst upon us.’ Nay, he wishes to ‘ impress upon the mind of’ the bishops ‘ a deeper view of the tendencies to Romanism than some of them seem to have taken,’ in order to induce them not to ‘ aggravate the disease’ by condemning the Tractators. And he assures some of them that their censures have only tended to ‘ harass and cause impatience,’ and that as to the younger disciples of the Tractators, if they find themselves thus condemned, ‘ to a church they must belong, and they will seek Rome,’ among whom, he tells us, ‘ are not merely what would be ordinarily called “ young men,” but ‘ some of the flowers of the English Church.’ The condition, therefore, upon which these ‘ flowers’ are to shed their fragrance upon the English Church is, that the doctrines of the

Tractators are not condemned by it ; and then doubtless they will have no occasion ‘ to seek Rome,’ for they will find her in their own communion.

“ And, as might be expected, there have been some who, taking a far more creditable and ingenuous course, have already quitted a communion from which all their sympathies were withdrawn, and gone over to the Romish Church. Dr. Pusey, indeed, denies that such is the case, saying of those who have gone over, that they have been ‘ not at all from among’ the Tractarian school ; that an Oxford tradesman ascribes his [change] to his private study of Hammond, Thorndike, &c. ; the boy at Shrewsbury School was in habits of intercourse with Roman Catholics.’ But were the works of Hammond, Thorndike, &c. the first he read on the subject, or the ‘ Tracts for the Times?’ Moreover whose disciple was he, and under whose preaching did he place himself, upon taking up his residence at Oxford? Mr. Newman’s. Whence did the boy at Shrewsbury school receive his first impressions on the subject? From the Tracts for the Times. Nay, we may refer to much stronger and more important cases than these. To whose instructions are we to attribute the secession to the Church of Rome of a commoner of St. John’s, a graduate of Christchurch, a scholar of Pembroke? I do not mention names, because I wish to avoid any personal remark. But is it not notorious that these gentlemen were disciples of the Tractators, the last (it is said) being the author of the Tract on ‘ The Doctrine of the Catholic Church in England on the Holy Eucharist.’ These are not the only cases that might be mentioned.”

We have added to our list another answer to Dr. Pusey, from a member of Trinity College, Dublin, the Rev. W. Atwell, who corroborates the fact of the Latian tendencies of the Oxford Tracts, saying :

“ I can state from experience, and in general, the sentiments of my Reverend brethren in this part of the empire, respecting the divinity of that school. Almost without exception, I have found them to concur fully in their views with the prelates of the English Church, as to the effect of the Oxford Tracts upon the public mind. They trace the acknowledged tendency to Romanism at this time to the circulation of these

writings, and to the active propagation of their peculiar doctrines."

And what wonder? for, as Mr. Atwell goes on to shew, the whole spirit of the Tracts is essentially Romanistic. For example—one point among many—

"The Rev. Mr. Oakeley, on the subject of Tract No. 90, writes thus:— 'There are points of Catholic belief only not condemned in the Articles, (such e. g. as the eucharistic sacrifice) the denial of which, if it appear strong to call it actual heresy, is, at least, of a directly heretical tendency.' Imagine, then, any of our congregations, hitherto instructed in the received doctrines of the English church, to be put under the teaching of a pastor who will lose no opportunity of inculcating this peculiar view of the Oxford divines—that every Christian church is a temple containing an altar, on which a priest (in the original sense of the term) offers up a real and sensible sacrifice; in a word, that the sacrament of the Lord's supper is a 'feast upon a sacrifice'—and what is likely to be the result?"

"The obvious inference doubtless to them will be, (I do not say ought to be,) that we are pressed down with the accumulated weight of the twofold guilt of heresy, and a rejection of the holy eucharist. But the writer of Tract No. 71 thus expresses the sentiments of his own theological school on the points which could justify a separation from our church—'The only conceivable causes for leaving its communion are, I suppose, the two following: first, that it is involved in some damnable heresy; or secondly, that it is not in possession of the sacraments.' If any persons, therefore, sincerely believe the doctrine so interpreted, they shall, for both causes, be tempted to renounce, nay, almost justified in renouncing, our communion."

The encouragement afforded to Popery is but one among the many evil effects of Tractarian doctrine. There is another to which Mr. Davies adverts, and which we have ourselves from the first predicted and lamented, namely, its tendency to check that blessed revival of Scriptural doctrine and holy zeal which was, and is, in hopeful progress in our highly-favoured communion. Mr. Davies says:

"Long before an Oxford Tract had issued out of the press, and in localities where their subsequent influence has been least felt, we saw the church that we revere, lengthening her cords and strengthening her stakes—we saw schools founded on her principles, and recognizing her discipline, spreading over the length and breadth of our land—we saw her parochial and district edifices—not less than the goodly number of one hundred and seventy in the single diocese of Chester, and within the short space of twelve years, synchronizing with the present Bishop's incumbency—rising amidst the moral wastes of our abandoned and benighted population.

"Looking at our foreign relations, the prospect was equally cheering. In the course of the last half century, the claims of Christian missions had been more fully and distinctly recognized, and amidst all the apathy of the State, or the difficulty of carrying her wishes into effect, new bishoprics had been established in our colonies, and a large number of missionaries, supported by the munificence of British piety and benevolence, were zealously labouring under their guidance.

"It was, indeed, the day of small things; but it was pregnant with the promise of greater and better things. The cloud was rapidly expanding over the horizon, and we were amply justified in looking forward to a day of enlightened, harmonious, and energetic co-operation. But, at a season of national excitement—elicited apparently by the panic occasioned by a violent and tumultuary attack upon the most valuable and cherished of all our Institutions, a series of Tracts for the Times was commenced,—cautious in their early statements; but, as their influence increased—an influence for which they were mainly indebted to the position of their authors, combined with the unhealthy spirit which had gone abroad—their announcements became bolder, and their tenets, as bearing the unequivocal impress of a Romish mould, more startling. They proceeded onward in this career; until at length the Bishop of the diocese, from which they emanated, was constrained, with a reluctant voice, to call for their suppression. But what was their effect, and continues to be their effect, on the church and our country in general? We are constrained to avow that, amidst any incidental benefit for which they may have been overruled, they have been the fruitful source of confusion and every evil work—our venerable Bishops puzzled and distressed—the clergy, to a great extent.

distracted and mutually alienated—the laity bewildered and confounded; and while some are prostrated to a servile submission, others are disgusted with pretensions, against which their fixed judgment revolts—dissenters of all denominations exasperated; and what is worse than all, various lamentable defections to the Romish church; and by Dr. Pusey's own confession, a disposition widely prevalent among our younger clergy to take the same step. Was not your Lordship, therefore, justified in asserting that the practical effect of this movement has been most unfortunate? I know not how any man of enlightened and unprejudiced mind can for a moment question the fact.

We next take up two Visitation Sermons; great numbers of which, during the last six or seven years, have touched upon the Oxford Tracts, and of which many have been published. These two happening to be among the most recent which we had seen when we made out our list, we included them, and will extract one or two passages from each.

Mr. Lutwidge, in shewing that “the Church of England can take no middle stand between Protestant truth and Papal error,” seasonably admonishes his Reverend brethren to beware of the spirit of priestly domination which characterizes the Church of Rome and the writings of the Oxford Tractators.

“Were we called upon, my reverend brethren, to define, in few words, the main governing principle which actuates our own beloved branch of Christ's universal Church; we could not, more briefly, or more comprehensively, do so, than in the language of the text. ‘Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. And, perhaps, never was the Protestant Reformed Church of England more imperatively called upon, as if were, to re-echo the cry, which, in the 16th century, recalled our ancestors to the confession and maintenance of ‘the word of the truth of the Gospel,’ than when such insidious and alarming attempts have been made, and are still (though perhaps more covertly) making,

to bring back us, their descendants, into a position very similar to that state of degradation of mind and bondage of spirit, from whose galling fetters the great struggle for Christian and spiritual liberty, which marked the days of the blessed Reformation, had, under God's providence, set our country free.”

“In connecting the brief application of the text with the remaining portion of this discourse, let me remind you, from the argument of the apostle therein contained, that the ministers of Christ are immediately stepping beyond their prescribed commission, the moment they presume to usurp the unwarrantable authority of becoming ‘lords over God's heritage,’ or, as the equivalent expression in the text sets forth, attempt to exercise ‘dominion over their faith.’ Again, that they are surely forfeiting the character of ministers of that beneficent Saviour, whose ‘yoke is easy,’ and whose ‘burden,’ He himself declares, ‘is light;’ when, instead of being ‘helpers of the joy’ of their respective flocks, they would rather ‘bind heavy burdens’ upon their spirits, ‘and grievous to be borne;’ and be, so, ‘tempting God,’ by ‘putting a yoke upon the neck of the disciples, which neither our forefathers were, nor we’ should be, ‘able to bear,’—‘entangling’ us ‘again with the yoke of’ a worse than ceremonial, or even Egyptian, ‘bondage.’ And, once more, that it would be completing their presumption and unfaithfulness, should they at all intermix with the doctrines of ‘græce’ any imaginable co-operation, on the part of man, in the establishment of a justifying righteousness; as, by such a course, they would be, ipso facto, at once destroying the foundation, laid in the Gospel of unerring truth, and cleared, at the Reformation, from the rubbish underneath which the vain traditions and proud inventions of men had, for several centuries, more and more buried it; the foundation, upon which a poor condemned and helpless sinner can alone rest his hopes of acceptance before God, namely, through a simple reliance of the soul by faith upon the finished work of Christ's redemption, ‘even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them, that believe!’”

Mr. Twells justly considers, that the eventful history of the Anglican Church presents much important instruction in regard to the duties of its ministers; and in giving a sketch of it he speaks

as follows of the alleged unity of the Church of Rome, which not only Papists, but its panegyrists among ourselves, are pleased to vouch for in terms more glowing than conformable to facts.

"In pursuing our inquiry through the middle ages, we see clearly established the weakness of the claim, so perseveringly urged by the Church of Rome, as to its *Unity*. Unity is what all desire, and what is particularly insisted on many in these days. The Popish system, however, can never with truth be adduced as producing unity. We find Popes opposed to Popes, Councils to Councils, and questions agitated by the schoolmen on every conceivable point of doctrine, often with the bitterest animosity. Nor were matters better with respect to Discipline. The introduction of the monks into England before the time of Augustin, laid the foundation for a deadly schism in the church. Dunstan, in the tenth century, did everything in his power to raise the monastic orders,—the regular clergy as they were called,—at the expense of the parochial or secular clergy. In conjunction with Ethelwold and Oswald he ejected the married canons from their monasteries, and filled them with monks.' The monks soon began to claim an exemption from episcopal authority, and held no superior but the Pope. They introduced the system of impropriations, by which the revenues bestowed by pious individuals for the cure of souls in their own parishes, were appropriated by the canons, and the parishes served vicars. In this manner the monasteries increased in number, magnificence and importance, and abbots scorned the jurisdiction of a bishop. Till in the thirteenth century arose another order of men who supplanted the monks, as the monks had supplanted the canons and parochial clergy. These were the Mendicant Friars. They professed voluntary poverty; they renounced all worldly ties; they formed libraries, and cultivated learning; they spread themselves over the whole country, denouncing the avarice, indolence, and licentiousness of the other orders of ecclesiastics. But success proved their ruin. They accumulated immense wealth, built stately houses, and revelled in every kind of luxury. And then they quarrelled amongst themselves. Such was the unity of the Church of Rome at the time of Wickliffe. Continual dissensions existed between the bishops and the monks; the monks oppressed

and impoverished the parochial clergy; who, in turn, ridiculed and reviled the monks; the friars preached wherever they went, (and they wandered over the whole country,) against the parochial clergy, the monks, and the bishops; the orders of friars carried on unceasing warfare among themselves—the Franciscans against the Dominicans, the Carmelites against the Augustines.

"Yet was there during all this time a species of what might be called unity in the Christian world. The Church was one; having one head, the Pope. The forms and ceremonies were much the same everywhere. To persecute, even unto the death, any person who dared to raise his voice against the received opinions of the Church, was a bond of union. Interest was another bond. The earthly form of unity was in the Church. But unity of spirit, the Holy Spirit alone can bestow. The cold, lifeless, semblance of unity, forms and ceremonies and discipline may produce; but true living unity,—the unity of heart and soul and affection—can exist only among true Christians, vitally united to Christ; the living vine, and through Him members one of another." c

Our next class of pamphlets comprises two by clergymen of Winchester, Mr. Veitch and Mr. Nicholson. in reply to Mr. Wordsworth's Sermon, preached in the cathedral church of that diocese, upon "Evangelical repentance"—rather upon the duty of introducing the "sacrament of penance" into the code and discipline of the Anglican Church. So much has appeared in our pages relative to Mr. Wordsworth's discourse, that we must cut short the discussion with only a brief sample of these replies, though we thereby do injustice to the sound arguments of both the writers.

Mr. Veitch sums up as follows the positions which he proposes to establish, and which we think he fully proves, and which being proved are fatal to Mr. Wordsworth's whole argument.

"1. That the whole Bible (Mr. Wordsworth had said that the Epistles are the *main standard*) is the 'standard to which we should refer for guidance,



in addressing a Christian congregation, upon the doctrine of repentance.' That because the Gentiles have been admitted into that church, of which the Israelites were formerly the exclusive members, and Scripture nowhere declares that the promises of repentance or other evangelical graces, are circumscribed, the instances of repentance and pardon recorded in the Old Testament are applicable to the case of Christians without reservation or restriction. And that because the instances of repentance are more frequent in the Old than in the New, (the former containing a history of God's dealings with the Church,) and the subject extensively treated in the former, and therefore not repeated with equal fulness in the latter, those who preach on 'Evangelical repentance,' if they would do it fully, will find themselves almost constrained to apply, as the authors of the 'Homily of Repentance' have done, more to the Old than to the New.

"2. That the Gospel gives but one definition of evangelical repentance—viz. the fruit of godly sorrow, which 'is the work of the Holy Ghost,' shedding 'the love of God abroad in the heart:' answering to the one definition of that about which repentance is concerned—sin—which 'is the transgression of the law:' and which, be it in our eyes venial or deadly, must, if unrepented, receive its wages,—death eternal.

"3. That wherever the grace of evangelical repentance is granted, it is a token of God's pardoning mercy to the sinner; so that the Church, as soon as she is satisfied that it is so, has no need, nor indeed any right, to inquire whether it be a first or a second lapse after baptism, or whether it be a venial or deadly transgression, but recognizing God's tokens of forgiveness, is bound to pronounce the penitent offender's absolution.

"4. That the object of ecclesiastical discipline is to maintain the purity of the Church by casting out notorious and scandalous offenders and heretics from her communion—to deepen the sense of sin, and confirm the repentance of those who, already penitent, voluntarily confess, and seek the exercise of discipline—or by the terrors of an excommunication, representing beforehand the dread separation of the wicked from the just at the awful day of judgment, to bring the impenitent to exercise 'repentance towards God, and faith in our Lord Jesus Christ.' And consequently that the Church's absolution only expresses her belief, that God has granted 'repentance unto life,' and her reception to the privilege of full com-

munion with 'the Church militant here in earth,' him whom God has already admitted a member of the 'communion of saints.'"

It is a trite but unfounded charge made by those who wish to restore the "sacrament of penance," that their opponents are at war with that "godly discipline" which our church teaches us to wish revived. Upon this Mr. Veitch remarks:

"I have no controversy with you about the advantages of a wholesome and moderate system of ecclesiastical discipline, nor would I scruple to join with you and the Church in lamenting our grievous want of it in the present day,—a lamentation the more heartfelt, because there seems so little prospect of its speedy revival."

Mr. Veitch uses the word "moderate" emphatically; for the system of penance to which the Tractarians could bring back the Church, is that galling yoke of priestcraft which, was imposed in days of darkness and superstition, and not the evangelical liberty of the Gospel. On this subject Mr. Veitch offers the following judicious and accurate distinction.

"I pass over many passages which might be cited to prove the divine and apostolical institution of ecclesiastical discipline, because none, I believe, dispute the fact—it is only with the object of it I wish to deal. But I venture to remark, in passing, that while these brief notices warrant the institution, it is a question, how far they sanction the temper in which discipline was exercised in 'the first and purest (?) ages of the Christian Church.' Looking at the simple expressions of the great apostle of the Gentiles, one might ask, 'where was' *then* 'the appointed stations of the mourner, or of the prostrates, the rod of discipline, and the robe of shame?' Where the sanction for an excommunication, lasting for life, or for a period varying from three to twenty years? These things might suit the 'exulcerated' mind of the harsh and sour Tertullian, but are scarcely in accordance with his who was 'gentle as a nurse' among his converts: and commands one, who had been

guilty of atrocious incest, to be restored to communion after a few months. I fear the primitive church would have doled him out a penance of at least twenty years—if she had not commanded him to seek from God that absolution which she would never grant in this world. While, therefore, we lament the loss of ecclesiastical discipline, it should never be forgotten, that the sins of the fathers visited on the children, may fairly be charged, in part, as the cause of our want of that for which we mourn. They strained discipline too rigidly, and the recoil has wounded us. It becomes as not, therefore, while we grieve over our own nakedness, to speak as though we alone were to blame, or as though our only duty were to follow their example. That God may graciously permit a revival of discipline in the British Church, Reformed and Protestant, ought to be, and I doubt not is, the prayer of every one who has grace to glory in the name of Protestant. But God forbid it should be discipline, such as was practised in the Church of the Nicene age, or of some ages anterior to that much (but unjustly) lauded era."

Mr. Wordsworth's reason for wishing to restrict the appeal as much as possible to the apostolic writings, is, that he cannot deny that pardon is offered in the Old Testament and in the Gospels, to all who truly repent and turn to God in the way of his appointment: but he denies (for his questions, to be pertinent, must be construed as denials) that in the case of baptized persons the atonement of Christ is ever spoken of as available for the pardon of "grievous sins," which can be expiated only, if at all, and that very doubtfully, by the sacrament of penance, the rod of discipline, and the robe of shame, the mourner wearing to the last "doubt's galling chain;" the virtue of the sacrifice of Christ being confined, if we gather his meaning aright, to the *making up*, in conjunction with repentance for what the Church of Rome taught men to call *peccadilloes*. But Mr. Veitch scripturally replies:

"Considering that the baptized are spoken of by the apostle, as partakers with God's people of his promises in Christ, upon their reception of the Gospel; that gospel which was 'preached unto Abraham,'—'unto us as well as unto' Israel, 'of entering into that rest which remaineth for the people of God,' I cannot resist the conclusion, that every promise made to repentance under the covenant 'of circumcision,' 'the seal of the righteousness of faith,' that identical faith by which 'we are justified and have peace with God,' may be literally applied to the baptized; and every instance of its efficacy brought forward for our comfort, as in the Homily of Repentance, without restriction or limitation. And this conclusion, if correct, affords sufficient answer to the supposition that 'the direct testimony of Holy Scripture is much less full, and less definite, upon the doctrine of the forgiveness of deadly sins after baptism, than (to judge from the tone and language of much of our modern preaching) is often imagined—that, in fact, it is scanty.' If it be 'scanty' in the inspired Epistles, (which I by no means allow,) in the prophets, and in the Psalms, it is 'emblazoned in the brightest and boldest characters, and to be read in every page;' and as 'whatsoever things were written aforetime, were written for our learning,' it was needless, in writings so brief as those which the wisdom of the inspiring Spirit has seen fit to give us in the New Testament, to reiterate teaching on a point of doctrine, already by that same Spirit so fully set forth.

"The same conclusion will, if correct, also afford an answer to your question, 'Do the apostles, in addressing their converts, ever apply the doctrine of the atonement as an inducement to repentance in the case of grievous or deadly sins?' It had been done already, in the case of aggravated and repeated lapses into the most grievous sins; e. g. 'Remember these, O Jacob, and Israel: for thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me, for I have redeemed thee.' And also to the next query: 'How often do the apostles, in reproving sinners, qualify the terrors of the Lord, by the offer of reconciliation?' Without staying to argue now, whether they have done so or not, it is enough to answer, the thing had been done over and over again by God himself, with every possible variety of condescending entreaty; so that it might be considered a ruled case in theology, that every threatening is to

be qualified, (even though 'we do not read it so written' in every case,) by, 'unless ye repent.'

But, after all, that any person who has subscribed *ex animo* to the Articles of the Church of England, should feel himself able to hold with them the doctrines upon penance advocated by Mr. Wordsworth, is passing strange. Mr. Nicholson goes at once to this point; and we gladly avail ourselves of his well-timed and satisfactory remarks.

"The Church of England has set forth her teaching on the doctrine of Repentance, in a full, clear, and authoritative manner. The 16th Article, entitled 'Of Sin after Baptism,' most inconveniently lies across the path of Mr. Wordsworth's theory. It is a formidable barrier in his way. Hence there is a studious effort to get round it, or over it. Its strong statements must be softened down. Its distinct and measured propositions must be qualified and limited by something supposed, something implied, though not expressed. Nay, more, Mr. Wordsworth goes so far as to say, that it is only *barely possible* to maintain it—i. e. in its obvious, literal, unrestricted meaning.

"I wish Mr. Wordsworth had *proved* that the application of the word *Repentance* to grievous sins committed after baptism, is an *extension* of its legitimate scriptural usage. As he has not done so, I suppose I am at liberty to meet a mere assertion, by a mere denial. There are, doubtless, different phases of *Repentance* and different modes of its development, according to the different circumstances of individuals; but such an extension of its application I believe to be a notion utterly without foundation in Scripture, reason, or the writings of authors of best repute in the Church."

"It is obvious that something over and above simple repentance, in the sense of godly sorrow for sin, leading to entire renunciation of sin, and cordial return to God, is deemed by Mr. Wordsworth essential to the recovery and restitution of fallen Christians. And this is declared to be 'Ecclesiastical discipline (or penance), ending in ministerial absolution.' (Preface, ix.) Does the 16th Article teach this? Let the reader decide. Do the best writers on the Articles so teach? I answer—nay. Do Hooker and Mede so teach this ex-

tended application of the word 'Repentance,' or this qualification of Ecclesiastical Penance, as *requisite* for the forgiveness of sinning Christians? I wait for the proof.

"But the Church has not only expressed her views in a *carefully* worded Article, in which, as it *now* stands, there occurs no mention whatever of ecclesiastical penance; but she has more fully, if not more carefully, reiterated and confirmed her teaching in a copious Homily, entitled, 'Of Repentance.'"

"If this Homily be right, Mr. Wordsworth is wrong; if his doctrine be sound, the Homily is fully as dangerous as 'much of the modern preaching' which he so strongly condemns. Not only does it make no allusion to ecclesiastical penance, as, in any way, concerned with the pardon and acceptance of a true penitent, without which, to preach the efficacy of Repentance is, according to his theory, to foster a pernicious error; but the tenor of the entire Homily is wholly the other way, setting forth, in the strongest terms, the efficacy of Repentance, independently of all limitations but that of *sincerity*, and *earnestness*, and *truth*—a repentance which it defines to be 'a turning again of the whole man unto God'—'with the whole heart'—'a forsaking all manner of things that are repugnant and contrary unto God's will'—'a sincere and pure love of godliness'—'an utter detestation and abhorrence of sins'—'a true returning unto God, whereby men, forsaking utterly their idolatry and wickedness, do, with a lively faith, embrace, love, and worship the true living God only, and give themselves to all manner of good works'—'a repentance involving 'faith whereby we do apprehend and take hold upon the promises of God, touching the free pardon and forgiveness of our sins, which promises are sealed up unto us, with the death and blood-shedding of his son Jesus Christ.' Such a repentance as this, I say, and no other, is the repentance which is set forth in the Homily as efficacious, through Christ, to procure the pardon of sins, and full restoration to God's favour. A repentance short of this it takes to be none at all. It pleads for the efficacy of none other."

This homily is so full and explicit as to the teaching of the Church of England upon this subject, and so decidedly condemnatory of the views of the Romanists and the Tractators, that

Mr. Nicholson has done well to append it to his tractate for convenient reference. He also quotes Hooker as clearly setting forth the doctrines of the Anglican Church. The following passages from Hooker are so much to the point, that we cannot refuse to transcribe them, though they may have been already quoted in our pages.

“Speaking of the ‘difference between the doctrine of Rome and ours, when we teach repentance,’ Hooker observes, ‘We stand chiefly upon the due inward conversion of the heart; they more upon works of outward show. We teach, above all things, that repentance which is one and the same from the beginning to the world’s end; they a sacramental penance of their own devising and shaping. We labour to instruct men in such sort, that every soul which is wounded with sin may learn the way how to cure itself; they clean contrary would make all cases seem incurable, unless the priests have a hand in them.’ (vol. iii. p. 70.) This is directed, indeed, against the ‘doctrine of Rome;’ but the reader will see that it is not altogether inapplicable to the assumption, ‘that the safe, and divinely appointed way for the recovery of fallen Christians would seem to be by ecclesiastical discipline ending in ministerial absolution.’

“With regard to the power of absolution which Christ has committed to his Church, the opinion of this great divine is clearly and fully to this effect, that absolution is only declarative as to remission of sins, but laxative as to Church censure. ‘It may be soundly affirmed and thought that God alone doth remit and retain sins, although He has given power unto the Church to do both, but *He one way and the Church another*. He only by himself forgiveth sin who cleanseth the soul from inward blemish, and looseth the debt of eternal death. So great a privilege He hath not given unto His priests, who, notwithstanding, are authorised to loose and bind, that is to say, to declare who are bound and who are loosed.’ (vol. iii. p. 86.) And again—‘The sentence of ministerial absolution hath two effects, touching sin it only declareth us free from the guiltiness thereof, and restored into God’s favour; but concerning right in sacred and divine mysteries, whereof, through sin, we were made unworthy, as the power of the Church did before effectually bind and retain us

from access unto them; so upon our apparent repentance it truly restoreth our liberty, looseth the chains wherewith we were tied, remiteth all whatsoever is past, and accepteth us no less, returned, than if we had never gone astray.’ (vol. iii. p. 78.)

“And, finally, that I may not overstep too much the limits of my design, let me point the reader’s attention to the following passages:—‘For all other offenders (i. e. except those who are in a state of total apostasy), without exception or stint, whether they be strangers that seek access, or followers that will make return unto God, upon the tender of their repentance, the grant of His grace standeth everlastingly signed with His blood in the book of eternal life.’”

Our next *fasciculus* of pamphlets, No. 11 to No. 17 (see the fuller titles in our last Number, pp. 498, 499,) relates to the Rev. R. W. Sibthorp’s lamentable secession to the Church of Rome. Upon this we have written long ago, and shall therefore only notice a few specialties in the publications before us in their bearing upon the Oxford Tract discussion, our present theme not being avowed popery.

Dr. Biber, in five considerable pamphlets, addressed as Letters to Mr. Sibthorp, goes through the chief points at issue between the Romanist and Protestant episcopalians, as respectively set forth in the Tridentine Decrees, and the Anglican Articles. One of the topics which he and the other replicants to Mr. Sibthorp discuss, is the alleged analogy between the Jewish and the Christian Church. The best answer to all that Rome and the Oxford Tractators say upon this subject is St. Paul’s Epistle to the Hebrews. The Apostle, so far from pointing out any analogy in the matters referred to,—as the priesthood, the temple, and a continued sacrifice,—shews that there is a striking contrast; these things being done away in Christ, who is the sole sacrifice under

the Gospel economy, and the only priest in the sense of a sacrificer; and he also, in various parts of his writings, exhibits those *true* analogies, as for instance that between circumcision and baptism, which Romanists and Tractarians deny. The system of "spiritualizing," as it is called, as opposed to that of reducing everything to visibility and ceremonialism, runs throughout the apostolic writings, especially the epistle to the Hebrews. We will quote some searching remarks of Dr. Biber on these points; and which are as strong against Dr. Pusey and Mr. Newman as against Mr. Sibthorp and Dr. Wiseman.

"According to your own statement, that which first influenced your mind towards secession from the Anglican, and junction with the Roman Church, was a certain, fancied or real, coincidence of the Roman Church with what you suppose to be the proper antitype of the typical dispensation of the Old Testament. . . . The life of faith, and the perception of faith, seem to be equally unknown to you; nothing recognised as a reality, but that which can be laid hold upon in visible exhibition. This general impression, which your whole Letter must leave upon the mind of every attentive reader, is singularly confirmed by a passage in which you have, inadvertently, almost given us a definition of the sense you attach to such terms as 'real, spiritual,' and the like. In that passage you say, speaking of the visible presence of Jehovah in the tabernacle and temple of old, that 'there was a real, and not merely spiritual, figurative, or imaginary presence of God in his earthly temple. . . . That which is *spiritual*, is in your view *not real*, but only *figurative or imaginary*; and *vice versa*, that which is *real*, cannot be, to your apprehension, *invisible, spiritual*, it must be, in some way or other, *visible, material*. This is the key to all the fallacies propounded in strange confusion throughout your Letter: whether you view the Church of Christ historically, or endeavour to ascertain the theory of her constitution from the analogy of earthly kingdoms; whether you trace her shadow cast before in the types of the Old Testament, or seek to identify her in the reality of

her present existence; whether you speak of her head, or of her members,—every view which you take of that Church of which you were in search, and which you seem to have discovered in the Roman communion, the reader is everywhere confronted by this fundamental axiom, as it might be termed, of your theology, that that which is *real* is *not spiritual*, and that which is *spiritual* is *not real*. In other words, the basis on which all your convictions and expectations rest, is a *visible*, and therefore in the present stage of God's purpose an *earthly*, not, as it ought to be, an *invisible, an heavenly* basis; you seek to apprehend every thing *by sight*, you are incapable of apprehending anything *by faith*.

"This vicious state of mental perception of things divine which characterizes your train of thought as developed in your Letter, is by no means a new thing under the sun. It is as old as God's Church on earth, and has in all ages of that Church operated, though in different ways under different circumstances, to blind a large portion of those who were ostensibly and outwardly connected with God's work and purpose among men, against the inward realities of that work and purpose. The possession or non-possession of the heaven-born gift of faith, the spiritual vision of the inner man, has in all ages of God's Church been the distinguishing feature between the real and the nominal participators of God's present grace, and of the future inheritance of his heavenly promises; and as long as the world endures, it will ever continue to be so."

"This view of the sense in which the Church under the New Testament is the antitype of the Old Testament Church, is by no means invalidated by the fact, that occasional analogies may be traced between the Levitical institutions and those of the Christian Church now extant upon earth. It is but natural there should be such analogies, considering that the visible Church cannot fail to bear some resemblance to the mystical body of Christ; so that some of the features of the latter, which were fore-shadowed in the Levitical dispensation, are reflected back likewise from the perfect and glorious Church, into her present state of imperfect and earthly existence. The intervention of the 'glorious Church' as that to which the Old Testament Church, and Christ's visible Church now on earth, both point alike, though in different ways, is quite sufficient to account for all the particulars which in the latter two may be thought to correspond

But there is this mighty difference between analogies seen through the medium of the future Church triumphant, the true antitype, and analogies seen between the old Church, and the Church now militant, as if the latter were the true and final antitype, that in the latter case the different features of the Levitical institution may be used, as you have used them, for building up a plausible, yet utterly fallacious, theory of what the visible Church of Christ on earth ought to be, whereas in the former case such a proceeding is wholly out of the question."

We will copy a few other passages from Dr. Biber, which apply as forcibly to Tractarianism as to Romanism.

"The doctrine laid down with regard to sacraments generally, is asserted with equal distinctness in reference to each of those sacraments which in the Tridentine view are the means of justification. . . . The justification of the sinner, which Scripture attributes invariably to faith in the all-sufficient propitiation of Christ's death, is, agreeably to the Roman doctrine, a progressive work, the fruit of observances, throughout life, beginning in the sacrament of baptism, and continued in the sacrament of penance with all its component parts. At length the sinner arrives at the close of his earthly pilgrimage, and here again he meets with another ordinance by which a further, though it may not be a final, portion of his justification is wrought out:—for although Extreme Unction is represented as the consummative sacrament, it by no means follows, that the satisfaction to be made by the sinner ends there, or that with it his justification is complete. There remains, or may remain, (the case being one for individual adjudication, left in doubt and suspense,) a further satisfaction by suffering to be made by the departed sinner in the unseen world, the expiation of the undischarged portion of his debt by the pains of purgatory. This fearful and dark superstition takes its origin in the doctrine which has already incidentally been noticed, of the reservation of temporal punishments on the part of God in that release which He gives for eternal punishments only, according to Tridentine doctrine, in the sacraments of baptism and of penance."

"After the evidence adduced, I am sure that you will not deny the fact, that the sinner's justification is not, according to the authorized doctrine of the Roman Church, founded upon that,

whereon I have shown that Holy Scripture invariably rests it, faith in the all-sufficient sacrifice of the Son of God.

"In the Roman Church the sinner is never permitted to lift up his eyes directly to the Cross of Christ, to believe and to be saved: no sooner has he, according to her system, appropriated the merit of Christ's death by the initiatory sacrament of baptism, than a new necessity of reconciliation arises. Expiation follows after expiation; his life is spent in the 'laborious baptism' of penance; his hope of life eternal is made the subject of the most precarious and transient promises held out to him by a fellow-sinner, to whom he is forced under pain of eternal death to reveal the inmost secrets of his heart; his trials and afflictions are not to him proofs of a Father's chastening love and correcting hand, but opportunities of appeasing by his sufferings the wrath of that God, whom the sacrifice of the 'Lamb without spot' has failed entirely to reconcile; his labours are not the labours, his devotions are not the devotions, of love; they are acts of compensation to God, extorted from him by the terrors of unexpiated guilt.

"In the last moments of his life, the Roman Church suffers not the poor bond-servant of a law of ordinances, to rest his hope upon that rock of salvation, the Crucified Saviour; she offers him the delusive comfort of expiating the venial sins which may happen to remain uncanceled on his life's account, by the pseudo-sacrament of Extreme Unction; amidst the darkness with which she surrounds his soul on its departure from the earthly tabernacle, she presents to his view the prospect of an indefinite period of torment for the complete expiation of his sins; and further mocks him by holding out an uncertain chance of earlier escape by virtue of his share in the superabundant good works laid up in the Church's treasury, and in the benefit of the propitiatory Masses which are offered for the souls of the departed faithful."

And is not this awful and unscriptural system that of the Tractarians? as is undeniably, though with some decent shading, set forth in No. 90, and various other publications.

The case of Mr. Sibthorp has given rise to several such pamphlets as that, No. 12, by "A Spectator," (a Dissenter, and apparently a Quaker,) and which

we allude to only to shew how little the Tractarians knew of the tendencies of their writings when they boasted of their potency against Dissent, which they alleged had become rampant from not being dealt with in the manner in which they purposed to deal with it. The "Spectator" considers Popery, Tractarianism, and Anglicanism as only three names for one system; and thus our Scriptural Church is laid open to unjust reproach by the anti-Anglican doctrines of some who call themselves her members.

The "Voice from Ireland," (No. 13) by "A Layman of the Irish Branch of the Catholic Church," though it contains much good remark, is not altogether judicious; but however repulsive may be the exhibition of the wicked and unclean doings of the Romanist apostasy, it furnishes an unanswerable reply to those who call it "Christ's Holy Home," and the like, as do the Oxford Tractators. The author quotes some passages in which Mr. Sibthorp expresses his astonishment, as well he may, at the efforts made in Tract 90 to reconcile Anglicanism with Popery. Very quietly, but not the less keenly, does Mr. Sibthorp remark on this subject:

"Read carefully the Thirty-first Article: 'The sacrifice of masses, in the which it was commonly said, that the priests did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.' Is it easily credible that this strong language was directed (as No. 90 asserts) only against an abuse as to certain private masses? Have words any meaning? Are they to be considered as designed to communicate distinct ideas or not? Does the circumstance of privacy so alter the essential character of the rite, as to make what is sacred truth in one case, to become a blasphemous fable in the other? Compare the latter and the former parts of the Article together,

and can any thing be clearer than that it was the supposition (altogether erroneous indeed) that the doctrine of the sacrifice of masses interfered with that of the one sacrifice of Christ upon Calvary, which induced the compilers of the Article to introduce this fierce condemnation of a Catholic verity. For the sacrifice of the mass, if it interfere at all, which assuredly, when correctly understood, it does not, with the one sacrifice of Calvary, interferes as much in a public as in a private mass, in the case of one mass as of masses. Without uttering a harsh word upon the reasoning of Tract 90 in this case (and it is a fair specimen of its general reasoning), I will only say, that an individual may well be pardoned, if he cannot assent to its correctness. It need create no surprise, if, after careful reflection, he should come to the conclusion, that if Rome be right, the Anglican Church is thoroughly wrong; and that no compromise, as it respects the doctrines of the former rejected by the latter, can be allowed by one who would keep a clear conscience: that he must totally reject those Catholic verities as errors, or renounce his avowed connexion with the Anglican Church as now established. No one who calmly reflects can, I think, judge it improbable, that another should see no such *via media*, as the Tract 90 suggests, for himself to tread with safety. . . It will probably be his judgment, that if Rome be right, these persons do not go far enough; but if Rome be wrong, that they have gone much too far."

The grave and powerful remonstrance of Mr. Sibthorp's former friends and acquaintance among the Hull Clergy, namely, Mr. Dikes, Mr. King, Mr. Knight, and Mr. Scott, does not relate directly to our present discussion, though, as it shews the process by which he was seduced from the truth, through the baneful influence of Tractarianism, it is not alien to it. In the following passage the remonstrants justly repudiate the notion so rife among the Tractators, that the Church of England does not afford that scope for holy exercises, and for those warm glowings of devotion, which they attribute to the communion of Rome.

"Perhaps, dear sir, and it pains us to think so, an example like yours was needed to convince multitudes among us, that the human heart is in great and continual danger from the enslaving principles of popish superstition. Many persons have thoughtlessly approached much too near the precipice down which you have fallen. They have been attracted by a religion which addresses itself to the senses and to the imagination, rather than to the judgment; and by gazing on beautiful pictures, listening to fine music, and admiring a pompous ceremonial, have been led to suppose that Popery was the true religion, and have been ready to commit themselves to its deceitful guidance. Happy may it be for such persons to behold the spectacle which your fall presents before them; happier still, if they take warning by your fate, and flee for their lives from the threatening danger!

"The following passage from your pamphlet, bears strongly on this point; (p. 44, 45.) You say, 'It seems indeed the hope of some, that parts of the Catholic system may be so engrafted on the Anglican discipline, and connected with its worship, that this great desideratum'—of fervency and punctuality in devotion—'may be supplied without joining the communion of the Catholic Church. It remains to be seen, whether the attempt will succeed.' . . . 'I confess while I utterly repudiate all idea of claiming any degree of pursuit of piety, above others of my late brethren, that I sought in vain to satisfy the longings of my soul, by any combination of Catholic forms with Protestant doctrines, of Catholic devotion in private with the Anglican public worship. It was like the sewing of new cloth upon an old garment, whereby the rent is made worse.' We accept this reproach as the true honour of our church, and glory in the concession which these words contain—on the part of one who has painfully tried the experiment—that the Anglican Church and that of Rome are the antipodes of each other. Never can they be amalgamated; never again, we trust, after so signal a failure, will the vain attempt to combine them, be made. Yet we deny that the Anglican Church leaves her children destitute of any kind of provision which is essential to the greatest fervency and steadiness of devotion. She has rejected from her services much which men easily mistake for devotion, but which is often nothing more than sentimentalism under a devotional form; she has taken away the intervening objects which eclipse the glory of the

Sun of Righteousness, the saint-worship, the image-worship, the idolatry, the superstition, which all work powerfully on the human mind, and produce a false fire of devotion in the breast. But this is her true excellence. She enforces a simple, pure, rational, vigorous piety, which fits men for all the arduous duties of the present life, and for all the glorious hopes of that which is to come."

We took up Mr. Drummond's publication with some curiosity; for few men can reason more forcibly, and illustrate more aptly, than this well-gifted writer, where he has the right side of an argument; but we could not anticipate what ground he would take in an argument against a seceder from Anglicanism to Popery. We were of course prepared for a denunciation of the "spiritual evangelical mystics in England;" but then we thought this would bring him a long way in advance towards Mr. Sibthorp; and he accordingly does symbolize with him in some points common to Irvingism, Tractarianism, and Popery, but opposed to Protestantism; yet his old anti-popish "prejudices" are still so strong upon him, that he urges Mr. Sibthorp with various arguments more pressing than pleasant; as for example:

"There is a looseness, or more than looseness, an error of expression, when you speak of Christ's kingdom being concentrated on earth under a bishop, or high priest of any kind, at Rome or anywhere else. If we refer to your typical nation, you will find that the nation, the kingdom, was never under the high priest, but under Moses, Joshua, the Judges, and the Kings. The assumption, therefore, of the kings of the earth being under the bishop of Rome, is without any warrant, and directly contrary both to type and plain injunction. In the next place, although St. Thomas and Archbishop Warham were in error concerning the supremacy of the see of Rome, it does not follow that they would have agreed with the modern papists, who have gone the length, since the Council of Trent, of denying the evidence of their own senses, and declaring that there is no bodily presence



of bread and wine in the Eucharist. This is your present faith; and it is extremely difficult to reason with any one who so puts his reason in abeyance, or rather extinguishes it altogether. Perhaps this paper is not paper; and its qualities are only accidents, and do not make its real substance after all: it may be a table, or a chair; the ink may be milk, for colour also is an accident. Yet this is the absurdity of absurdities, which is the real test of a papist. You may believe the real presence of the flesh and blood of Christ to be in the consecrated elements, or not, as you please; if you are not willing to declare that you believe the *modus operandi* of its presence there to be by a total withdrawing of the substance of bread and wine, although your senses of sight, taste, and smell, tell you that it is bread and wine; if you believe that there is any bread also there, you are a heretic. Now, as a man who willingly and advisedly breaks his back, makes himself unfit to exercise any function of his body, so does a man who adopts such an absurdity as this render himself mentally unfit for the exercise of his reason, or of any faculty of his intellect whatever.

"These two points might be alone sufficient to make any clergyman of the Church of England refuse to join the Papacy. The ordinances of the Church were not given to destroy and annihilate, but to regulate and direct all the gifts which he had previous to the existence of these ordinances. Priests were not given to be masters and tyrants over thrones, which existed before priests were ever heard of; nor to teach people not to believe their senses, which were also given before priests. I might run through almost the whole detail of the popish discipline, and show that instead of being a kind and loving mother, to foster, cherish, mature, and bring into healthy exercise the faculties, she has been a cruel and tyrannical stepmother, to crush, weigh down, and destroy the children of God."

To Mr. Sibthorp's argument that he felt the need of an "impressive, magnificent, and significant ritual," which the Tractators agree with him he could not find till he arrived at Rome, Mr. Drummond replies with his accustomed shrewdness, that

"Magnificence is easily furnished by gold lace and wax tapers; impressiveness is given by other as well as by religious pageantry; therefore the whole

merit of these depend upon the third quality, which is the significance."

We must quote one passage more, in which Mr. Drummond speaks with candour and kindness of the English clergy; and photographically depicts in dark but true colours the character of the papal apostacy, which the Tractarians are accustomed so glowingly to calotype.

"In leaving the body of the clergy of the Church of England, and joining the body of the clergy of the Church of Rome, you have dis severed yourself from a corps which, compared with that of any other church, is superior upon every point in which comparison can be instituted. I am not saying that the English nation is in the state in which it ought to be; that there has not been remissness; and supineness to the spiritual necessities of those confided to the care of the pastor; but in proportion as the clergy have been efficient and have been listened to, in that proportion are the people enlightened and moral. In the Papacy, in proportion as the priests have been most unimpeded in their course, there are the people most idolatrous, superstitious, and depraved. You have joined yourself now to a band which has shed more human blood, to please its God, than ever did the priests of Meloch or Juggernaut: a band which has trampled on the rights of all mankind as a religious duty; not in moments of political convulsion merely, when violent men of all sects have given way to their personal antipathies, but a band which has made it a rule of action, at all times and in all places, to destroy by sword and by burning alive all who resisted its usurpations: a band that has laboured at the extermination of all who protested against its vices, even in the meekest manner, as in the case of Scipio de Ricci, as well as the miserable Jews in Spain, and Portugal, and Italy: to a band which has ever excited the hostility of the civil power by false accusations of political insubordination against those who were only disobedient to the unwarrantable assumptions of arrogant priests, as in France, and as there is every reason for believing they are at this moment doing in Savoy: to a band which continues to this hour its hard-hearted immolations of young females in convents, and whilst obliged to skulk from public execration into obscure corners, in order to perform the deeds which will not bear the light, do

still exercise in remote places cruelties, under pretence of ecclesiastical discipline, perpetrated by the priests of no other sect. These acts are the fleshly mockeries of the power of the keys, the proofs that the Church is no longer able to deliver over to Satan, and, therefore, did the priests, instead of confessing that this power is departed from her, set up the power of the stake and of the faggot, the thumbserew and flagellations, in its stead. Should you be cajoled into the belief that the fatherly care of your new superiors will never in these days be exercised over you in some such a manner, be warned, nevertheless, how you trust yourself into any convent situated in a sequestered mountain, under pretext of enjoying a *retreat* for your soul's good; since, however that may fare, your bodily profit will be very different from what you anticipated, even if you be ever suffered to come out to tell the tale. And even if this be not so, the motto of the priesthood is *semper eadem*; all the iniquities of the priests, as a mass—for I speak not of individuals, of Alexanders, of Johns, &c., I speak of the acts of the body—all are assumed and maintained to be the very acts of God Himself by them: whatever the practices of the priests have been, they have never repented; and contend, that if God has not been with them in these things, then has He suffered His Church to be without His guidance, contrary to His promise, which cannot fail. These are the things which, called by priests the exercising of a HOLY OFFICE, have aroused the indignation of all mankind, and whatever praiseworthy sufferings may have been endured by a few martyrs, they, as a body, fully merited the vengeance they brought down upon themselves at the French Revolution. Husbands and fathers terribly requited the insults offered by priests in the confessional to wives and daughters. It is these things unrepented of, vindicated, palliated, or explained away, instead of being confessed, that force men in Popish countries into infidelity; and, unaccustomed to separate the precious from the vile, compelled to receive everything or nothing, they are urged to the fatal alternative of renouncing all belief in Christianity itself, and the rites of the Church, from proper disgust at the abominations which they see associated with it."

We next take up Mr. Ridley Herschell's pamphlet, to see how these matters strike a converted Jew; and one, moreover, "whose first inquiries into the truth of

Christianity," he says, "began among Roman Catholics;" though by a wide stride he left them, and became a Protestant Congregational Dissenter. The following passages may serve as a key to his conclusions.

"Truth compels me to say, that to concede this claim of sanctity to the Romish Church would be mere falsehood and affectation. I know not what your opportunities may have been of seeing popish morality on a large scale; but I have lived among Roman Catholics the greater part of my life; and know well, that though the term may be applied to a few strict and ascetic individuals, to say that there is any peculiar sanctity in the mass of the population, is a palpable absurdity."

"Being in a Roman Catholic country, I applied to ministers and members of that communion. They were kind and sympathising; ready to instruct me to the best of their ability. But I can truly say; 'Miserable comforters were they all.' Confession of sin to a priest, brought no sense of God's forgiving love to my soul. The repetition of Ave Marias and Paternosters only reminded me of my Grandmother's remedy for all evils temporal and spiritual, the frequent repetition of the 23rd Psalm.\*

\* If Mr. Herschell intends to ridicule his Grandmother's "remedy," we beg leave to inform him that the twenty-third Psalm has been found in all ages by believers a peculiarly blessed solace in seasons of deep trial; nor can there be a more powerful support under "all evils, temporal and spiritual," than the appropriation by a true and lively faith of the doctrine contained in it. To repeat anything, however sacred or appropriate, as a mere charm, were folly, or worse; but we can well imagine that our author's Grandmother only declared what had been handed down from time immemorial in Hebrew families, and perhaps almost from the days of the psalmist himself, and long before the Jews had rejected God as their Father by rejecting his Son. We many years since heard this Psalm read in public at the anniversary of an adult school, in which spectacles it was said cost as much as books, by a very aged Christian woman—a grandmother perhaps—with a pathos which still thrills in our ears and speaks to our hearts; and every word she uttered seemed to express her fervent gratitude that in her old age she was at length enabled to refresh her memory by reading for herself—and probably with

frequent Vigils and fasts I had been used to from childhood ; and had too often felt their inefficacy, to put faith in them as means of comfort."

"With notions instilled into me from childhood, of the sacred and fearful nature of a direct approach to God, I was surely predisposed to receive readily the tidings of any human intercessor, whether priest, saint, angel, or the Virgin Mary. Did I find a hint of any such in the New Testament? No. Did I find a hint that there is now any need of such? No. I find that all believers 'have boldness to enter into the holiest by the blood of Jesus.'"

"A unity that consists merely in outward uniformity, and a professed adherence to the same dogmas, is not that 'unity of the Spirit' which Christ and his apostles enjoin. A unity of doctrine and form is no supernatural endowment ; the Mahometans and Chinese can show such a unity. It is merely the unity of a club ; and it matters not whether, like Romanists and Freemasons, the club is spread over the world, or gathered into one little club-room or conventicle. And this sort of unity has its uses ; it is a powerful instrument for good or evil. But is this the unity that Christ prayed for—a unity that can be perfectly attained by the men of the world? 'That they all may be one, as thou, Father, art in me, and I in thee ; that they also may be one in us.'"

"I perfectly agree with you, in regard to your late associates of the Oxford school, that if Rome is wrong, they have gone too far ; and if she be right, they have not gone far enough. The blindness of Oxford is, in my view, worse than the blindness of the middle ages. In the 10th century men did not see, because all around them was dark ; if men do not see in the 19th century, it is because they wilfully shut their eyes against the light. I cannot describe, in language sufficiently strong, my sense of the awfulness of that state of mind, which is produced by the habitual pretence of believing a thing to be something which we are conscious God sees it is not. I believe a mind so trained, might in time be brought to do that at

which it would once have shuddered, and said, 'Is thy servant a dog that he should do this thing?' To walk in a vain show of shams and make-believes, is a direct departure from the God of truth. And yet so plausibly is this duplicity of mind concealed under the name of faith, that its enormity does not at first appear. God grant that some check may be put to this stream of error before it 'increase into more ungodliness.'

"I have thus very briefly endeavoured to give my reasons why, on quitting the religion of my fathers, I have become a Catholic, and not a Roman Catholic. I had long felt the inefficacy of outward forms to draw the soul to God ; if I knew not what to pray for as I ought, I had the promise of the Spirit to help my infirmities. What you are pleased to call the 'glowing daily devotions, hourly offices, and symbolic rites,' of the Romish Church, were to me as the armour of Saul to David. I have therefore become a member of the one, holy, Catholic 'Church throughout all the world.' This Church I find, wherever there are 'two or three gathered together in the name of the Lord.'"

We have now run over the list of anti-Sibthorp pamphlets, (except No. 17, which affords nothing especially adapted to our present purpose) and we confidently ask every unbiassed reader, whether the arguments which we have quoted against avowed Popery, are not in their whole spirit, and almost to the very letter, a reply to the Oxford Tractators? We deny that the Tractarian controversy is one between two parties in the Church of England ;—it is one between all true Anglicans and those who are essentially Romanists, and who, to be consistent, ought to follow Mr. Sibthorp's unhappy example.

We have remaining on our list several volumes and pamphlets (No. 18 to 25) which are too miscellaneous to be reduced to a few heads ; but we will furnish a brief notice of them.

The Rev. J. Hamilton Gray's sermons, preached to the Eng-

frequent repetition"—a composition which never tires when faith and love accompany the perusal. Commentators, ancient and modern, vie with each other in setting forth the blessedness here described of the man who has God for his Shepherd ; and no portion of holy writ is more calculated, by the blessing of its inspired author, to promote consolation in the darkest hour.

lish residents at Rome, are introduced by a copious preface, in which the author says that from the circumstances of the land in which they were delivered, and of the congregation to which they were addressed, he considered it necessary to keep constantly in view "the peculiar position of our Anglican branch of the Church, and the special duty which seems by the providence of God to have been assigned to her, of protesting against two dangerous classes of error; Popery on the one hand, and Puritanism on the other." This discoursing "to the times" was to be commended; provided, in the first place, the attention of the hearers was not diverted from the supreme matters relative to their own personal salvation, to unprofitable, or less profitable, questions; and secondly, provided a correct estimate was made of Anglicanism, Popery, and Puritanism. But this we lament to say was not the case; for under the term Puritanism—or as the Tractators call it *ultra-protestantism*, or, more concisely, *protestantism*—are censured some things which are Anglican and scriptural; while in the attempt to find a middle path between Popery and Protestantism, the Church of England is made to lean to a system which is essentially Popish. The author does not indeed profess to go all lengths with the Oxford Tractators. Thus he says, speaking of them,

"It is the imperative duty of such as have long and cordially agreed with a body of pious, virtuous, and learned men, who, up to a certain point, have been ably fighting the battle of the Church, to declare our disapprobation of the course which these men have more recently followed, our dissent from some of the opinions which they have of late prominently put forth, our dread of the tendencies which they are now

manifesting, and our sorrowful distrust of their judgment and soundness."

The Tractators have some reason to complain of this statement; for they may justly urge, that if Mr. Gray did not discern the tendency of their writings from the first, it was his fault, not theirs; seeing, as they justly assert, and Mr. Newman proves, that there was nothing in No. 90 itself which they had not propounded in former tracts. However, we are thankful that Mr. Gray strongly disapproves of "their dislike to our reformers, and their shame of the principles of the Reformation;" but we lament to add that his own system is essentially theirs, though they carry it out more fully, and Mr. Sibthorp has completed their labours. But what is his system, doctrinal and ecclesiastical? What is that view of Christian truth which he considers so peculiarly appropriate to the case of an English congregation, containing members of our national Church and some Protestant Dissenters, convened in the metropolitan city of the Papal apostacy? Hear his words:

"Let any one examine the most distinguished works on the Romish controversy in the English language, and he will be struck with the difference between those which belong to the beginning of the seventeenth century, and those which belong to the eighteenth and nineteenth. During the last hundred and fifty years, the advantages of our dominant, honoured, and opulent condition, had made us strangely forgetful of the origin of our existence, and the privileges of our vocation."

It will place Mr. Gray's predilections in the most favourable view, if we take for the model of "distinguished works on the Romish controversy in the English language" early in the seventeenth century, Archbishop Laud's answer to Fisher the Jesuit (published in 1624); this being the most elabo-

rate and well-managed anti-Romanist treatise from the pen of the class of divines whom he eulogizes. And yet this treatise embodies essentially the principles of the Oxford Tractarians; and combats Popery very much after their fashion (though, we admit, in a more Protestant manner); but so far from Rome herself thinking it a decisive answer to her theology and pretensions, she was induced by it to hope that Laud was upon the whole so well affected towards her that he might be gained over by the bribe of a Cardinalship. This, however, he declined, for he was not a man to be bribed; and if he had been, there was no temptation to give up the power, honour, and affluence which he possessed as Archbishop of Canterbury, for an honorary title from a foreign prelate; but in declining it he expressed himself in so very indecisive and equivocal a manner, that he did not measure aright the depth and extent of the gulf between Protestantism and Popery. He only said that "something dwelt within him which would not suffer that, till Rome was otherwise than it was at the present time." Laud felt, as his school still feel, that no man who adopts his opinions can oppose Rome upon genuine Protestant principles. Mr. Gray, who says some strong things against Rome, yet allows that every reader must be "struck with the difference" of the arguments of the writers of "the beginning of the seventeenth century and those which belong to the eighteenth and nineteenth;" those who use the latter being "strangely forgetful of the origin of our existence and the privileges of our vocation;" that is, they do not assume those principles which Laud, the Oxford Tractators, and our author himself, consider to be

the best and only antidote to Popery;—in other words, they say that the very basis of Popery is unsound; whereas they ought to admit the basis, and compete with Rome on her own fundamental principles. Rome justly laughs to scorn every Anglican who does so; she says, and truly, that if genuine Protestants are right she is wrong; but that if Laud, and Dr. Pusey, and Mr. Gray are right, she is right *ex abundantia*, and they are wrong in not carrying out their system to its legitimate extent; and also in separating from her upon schismatical grounds.

But seeing that the Anglican Reformed Church has existed about three hundred years, and that her principles were laid down and acted upon during more than half the sixteenth century; that then was fought her great battle with Popery by her Reformers and many other eminent champions; that then her Articles, Prayer Book, and Homilies were set forth; and that after the Rebellion those formularies were revived, that is, in the second half of the seventeenth century, when also there arose another mighty race of opponents of Popery, including our Barrows, Stillingfleets, and Tillotsons;—seeing these things, how comes Mr. Gray to select "the beginning of the seventeenth century,"—the days of James I. and Charles I., in which the school of Laud grew up, flourished, and brought ruin on Church and State, as the standard of Anglican appeal? Not that this appeal, if fairly made, would prove his point; for the genuine Anglicans, in the days of James I. and Charles I. defended Protestantism against Popery by the same arguments which the Reformers themselves had used, and which were used afterwards by all

consistent biblical Protestants; and, so far from considering the Laudean faction as valuable auxiliaries, they accounted them traitors in the camp, and as doing Rome good service even in their attacks upon her; because they adopted so much of her principles, that they furnished weapons to her champions, and made Anglicanism to be a system so essentially Popish as to be neither defensible, nor worth defending. What right has Mr. Gray to hold up to Rome the principles of Laud and his party as the standard of Anglicanism? Why are our Reformers, and their immediate successors,—why are Cranmer and Ridley, why are Jewell and Hooker,—why also are our eminent divines of the latter part of the seventeenth century, to be utterly left out of the argument; and the question of the manner in which the Church of England repels Popery, to be made only a contrast between certain writers in the days of James I. and Charles I., and others in the eighteenth and nineteenth centuries? We fully admit,—nay, it is a part of our argument—that we are “struck with the difference” he speaks of; but there would be no difference to strike us, if, when he professed to shew how the Church of England opposes Romanism, he had referred to the days of Edward VI. and Queen Elizabeth, and the writings of our martyrs and reformers, which he so adroitly passes over; or even to the days of Charles I., James I., and William and Mary, when many eminent divines, though not doctrinally of the Reformation school, yet repelled Popery by Protestant and Scriptural arguments. This silent studious obliteration of the documents and annals of Anglicanism from the year 1546 to 1700, with the brief exception of a few years

when Laudean principles had corrupted a portion of our divines, and making their faction to be the Church of England, is of itself, without one word of ours, a proof that Mr. Gray has an untenable cause to defend. He wishes to shew the English residents at Rome that they ought not to apostatize to Popery; he thinks they are in some danger of doing so, or at least that Romanism has not been duly repelled, because the arguments of the seventeenth and eighteenth centuries are mere Protestant arguments, and not such as the Anglican Church has it in its power to urge; but when he comes to tell us where these powerful Anglican arguments are to be found, he is “strangely forgetful” of our Reformers and their writings, and of our own Articles and Homilies; and he refers us, in very vague language, to certain divines in the early part of the seventeenth century. We repudiate the claim of these divines, be they who they may, to be regarded as the authorised oracles of the Church of England; and in making them so, Mr. Gray sets up an unauthorised and schismatical standard, and betrays the rights of the Anglican communion.

Mr. Gray equally mistakes in regard to another alleged fact. He says that “The Romanists, who hitherto have found their security in the approximation of our views to those of continental Protestantism” [he still adroitly passes by the Anglican reformers, it being more decorous to denounce continental Protestantism than the principles of the Anglican reformation as set forth in their writings, especially our authorised documents] “have been alarmed at this unwelcome change in our line of thought and argument;” that is, in the revival of Laudeanism, and the abandonment of those

Scriptural arguments which the Reformers, Anglican as well as Continental, employed, and which, being grounded on Holy Scripture, are irrefragable; whereas appeals to tradition, even where allowable, are of comparatively little service; and the boasted claims of Anglicans to the sacerdotal pretensions of the Church of Rome, which the Tractarians so much rely upon, are both sinful and absurd. But Mr. Gray is mistaken as to the matter of fact; for, so far from the Romanists being "alarmed at this unwelcome change in our [Mr. Gray here links himself to the Tractators] line of argument," they rejoice at it; it is most welcome to them; they assert that it has already brought them many converts, and promises many more; and that if it come to prevail in the Church of England, Rome will not be reconciled to Anglicanism, but Anglicanism will have been explained into Popery. That Mr. Gray should have allowed himself to believe that Tractarianism is "unwelcome" to the Church of Rome, and threatens its extermination, is very wonderful; for whether residing at Magdalen College, Oxford, or at Bolsover and Scarcliff, or in the capital of the Pope's temporal and ecclesiastical dominions, he might have heard much that proves the contrary. We have cited from time to time so many passages from Romanist publications on this point, that we will not trespass with much quotation at present; but the following passages from Dr. Wiseman's Letter to Lord Shrewsbury will shew, that the "unwelcome change" is not so "alarming" to Romanists as Mr. Gray conjectures.

"That the feelings which have been expressed in favour of a return to unity by the Anglican Church, are every day widely spreading and deeply sinking,

no one who has means of judging, can, I think, doubt. Those sentiments have a silent echo in hundreds of sympathising bosoms, and they who receive them as sounds dear unto them, are not idle in communicating their own thoughts to many more, over whom they have influence; and thus has a far more general sense been awakened, than appears at first sight, to the religious state of things. There are many evidences, (which it would be hardly proper to detail,) that Catholic feelings have penetrated deeper into society than at first one would suspect. Whole parishes have received the leaven, and it is fermenting; and places, where it might be least expected, seem to have received it in more secret and mysterious ways.' 'Experience has shewn that the country population are ready to receive without murmuring, indeed with pleasure, the Catholic views propounded from Oxford, and indeed even more, when taught through regular parochial instruction. Add the richness of the Catholic Ritual, the variety of its sublime services, &c., and you will see wonders of Reformation; pure faith revive with better lives, and the head converted' by the converted heart.'

So far then from Dr. Wiseman being discouraged by the arguments of the Tractators against a few peculiarities in the Church of Rome "as it now is," he would charitably hope that, their heart being converted, their head will soon be converted also. Indeed it is so already for the most part; for if Mr. Gray will turn back to the publications misentitled "Against Romanism," in the Tracts for the Times—not among the recent ones which he thinks go too far, but as long back as 1835, 1836, when he "cordially agreed with them"—he will find many of the worst parts of Popery defended, and others apologized for, or but equivocally reprov'd.

Mr. Gray often misrepresents—we mean incidentally, not wilfully, for he writes in a very kind and good spirit, and we are therefore the more pained at having to speak, as our view of truth compels us to do, of the bearing and drift of his system—he often misrepresents, we say,

the opinions of the Anglicans of the school of the Reformation. Thus, when he is contrasting what he calls "the fashionable theology of the more serious and strict" with that "ancient spirit of catholic piety" which he persuades himself the Tractarians have revived, he says that "according to this more catholic spirit the great truths of Christianity are received implicitly as high mysteries"—which he illustrates by the two sacraments; whereas, "this spirit is one of marked contrast to the self-sufficiency which would explain every difficulty by its shallow reason, and bring down every high mystery to the level of its puny comprehension, and to be tested by its erring judgment." Now it is unfair and untrue to represent the divines whom he censures—those who are popularly called "the Evangelical Clergy," whom he admits to be "strict and serious," though unhappily the advocates of what he is pleased to call a "fashionable theology"—as rejecting "high mysteries," and bringing them down to the level of man's puny unassisted reason. So far from it, they dwell very much upon "mysteries;" they regard the ministers of Christ as "stewards of the mysteries of God;" their constant theme is "the mystery of faith;" "the mystery of godliness;" which includes all the mysteries connected with the Trinity, the Incarnation, the Atonement, and other wonders of the evangelical economy. There is a scriptural sense also in which they account the sacraments "holy mysteries," as our Church does; but because they will not follow the superstitious extravagance of Popery and Tractarianism; because they will not convert into superstitious mystery what was intended to be plain and intelligible—as, for instance,

that in the Lord's Supper we shew forth Christ's death till he come, and feed on him in our hearts by faith with thanksgiving, to the exclusion of transubstantiation, consubstantiation, and all such fancies;—they are represented as rationalizing, neologizing, Socinianizing, and testing God's truth by man's erring judgment. This is neither just nor charitable. As to many other charges, such as that they are so "sectarian and enthusiastic" as to "confuse conversion with regeneration," whereas "regeneration is not conversion," for "a baptized man, however fearfully he may fall into guilt and misery, is never a stranger to God," they must bear them as best they may, till they can make a new Bible; blotting out, for example, those passages which speak of the tree being known by its fruits; and that the wicked, whether baptized or not, are "strangers" to God.

Mr. Gray specifies "three errors as belonging to the number of those insurmountable barriers" which keep us from Tridentinism, namely, Papal "idolatry, usurpation, and schism;" but so far are we from thinking that even on these points the authors of the Oxford Tracts help the Church of England, or "alarm" Rome, we could manage by their aid to "surmount," or creep under, them all with great facility. To be sure they are displeased at Rome's usurping and schismatical spirit; but then considering the many things they say in her favour, and their concessions to her as being at least *prima inter pares*, it may be doubtful whether what seems at first sight encroaching or exclusive, is not after all a laudable effort to secure "the unity of the spirit in the bond of peace." And as to idolatry, the Oxford Tracts



deny that Rome is guilty of it ; though they admit that she goes to the very edge of what is lawful." The "British Critic," after alluding to many of the idolatrous and Pagan doings of the dark ages ; the worshipped pictures of George and the Dragon, and St. Thomas à Becket, and other so-called saints ; the blasphemous superstitions connected with shrines and relics ; the profane swindling of mock miracles ; and the images which were made to open and shut their eyes, and perform other feats, as the adoring worshippers kissed their feet and presented costly offerings—the "British Critic" says of such things, in most sweet and gentle mood, "Much there was which sober piety cannot sanction ; but let us not forget what was holy and religious on account of incidental corruptions." Every reader must be "struck with the difference" between such gentle fly-flapping and felt-shod trampling down of idolatry, and that of such ill-bred men as Bishop Jewell, whom Mr. Gray's argument so properly excludes from giving an opinion ; seeing that, instead of speaking of such things after this meek fashion, which so greatly "alarms" the Romanists, he says, "Away, for shame, with these coloured cloaks of idolatry, of images and pictures to teach idiots ; nay, to make idiots, and stark fools, and beasts of Christians." Fie, Jewell ! You of the sixteenth century are as bad as the Protestants of the seventeenth and eighteenth centuries, and the latter half of the sixteenth ; but then, poor men, you had not learned the better way of the Laudeans and of our modern Tractarians ; who are "alarming" Rome by shewing how near we can go to her, not how far she wanders from the word of God. Mr. Gray himself, who does very seriously re-

monstrate respecting what he considers Romanistic corruptions, yet on various points gives her a resting place for her fulcrum. For instance, respecting purgatory, though he denies its "purifying fires," he admits that there is a place which he calls repeatedly "the shades," where, between death and the judgment, the beatified disembodied spirit is *prepared* and *fitted* for taking that peculiar place in the kingdom of heaven, and performing those peculiar offices there, for which God has destined it ; and where

"The soul of a Gentile, who, though not a hearer, has yet been a doer of the divine law, who did by nature the things contained in the law, and who showed the work of the law written in his heart, and was thus accepted for the sake of Christ ; may have, during its abode in the separate state, many religious truths revealed to it, through the ministry, it may be, of blessed angels, of which, at the hour of death, it was ignorant."

"From the ordinary tenor of modern preaching, one would be led to believe that the disembodied spirit went immediately into the presence of God, or was immediately thrust into outer darkness. The reason of this tendency among modern divines, to omit the consideration of the separate state of the disembodied soul, may, on the one hand, be traced to the disregard of the opinion of antiquity, which is our besetting error ; and on the other, to the fear of the superstition of purgatory which is, in fact, the unscriptural and modern abuse and perversion of a scriptural and anciently-received doctrine of the church. The Christians of primitive times were taught and believed, that there exists a land of souls, different from the heaven of heavens and the nethermost hell, called Hades, or the shades ; wherein the spirits of the good and of the evil, in different mansions, and separated the one from the other, by an impassable gulf, await the resurrection."

It were beside our present inquiry to go into various questions which have been raised upon this subject. The modern preachers whose dread of purgatory and disregard of the Fathers, we are told, leads them to maintain that "the disembodied spirit

goes immediately into the presence of God, or is immediately thrust into outer darkness," will perhaps urge that the Scripture says "The spirit goes to God that gave it;" "This day thou shalt be with me in Paradise;" "Absent from the body present with the Lord;" "In hell he lift up his eyes;" and other passages which they consider at war with the notion of a Limbus Patrum, or "purgatory," or "the shades," where the righteous are "prepared and fitted" for heaven; and the souls of those heathens who have been doers of God's law though they never heard of it, have religious truths revealed to them of which they died ignorant. But without discussing the subject, it is enough for the present argument to remark, that if we are to follow the Fathers at all we ought to follow them honestly; and the Romanist may justly retort upon Mr. Gray that he parts from them as heretically as the modern preachers whom he censures; only with this difference, that they do not profess to be bound by tradition and patristical fancies; whereas he follows the Fathers some way, and leaves them where he pleases; whereas the Romanist goes all the way with them, and sometimes a little beyond them. But our only question at present is, whether Mr. Gray's doctrine is calculated to "alarm" the Romanist priesthood, and to prevent Protestants going over to Rome, seeing they may have such an excellent *via media* place of refuge, by taking only half the journey. On this point we will only repeat, what every ecclesiastical scholar knows to be the fact, that it was upon such surmises that the whole fabric of purgatory, prayers for the dead and masses for them, was erected. If the soul of the believer requires, from the hour of death to the day of judgment,

so many ages of preparation and thing for heaven, and if also "the shades" is a place to teach Christian doctrine to those who never heard of it before they died; and if, moreover, the figments of certain Fathers are to be listened to upon these hypothetical points, not many steps are wanting to the Acropolis of Romanism.

The next pamphlet is a notice of four leaves, by an Aged Layman, of the "Library of Anglo-Catholic Theology," respecting which the venerable writer expresses very much what we have remarked in our reference to Mr. Gray's appeal to a party of divines, who were but a sect in the Anglican Church, as if they were the Church itself, or at least the authorised exponents and best defenders of its principles.

The aged Layman asks with just surprise, after looking over their *catena* of Anglo-Catholic divines,

"Whence comes it, that among these Authors we look in vain for Bishop Jewell, whose Apology of the Church of England 'was printed and published with the authority of Queen Elizabeth; and with the approbation of the Archbishops and Bishops; and was afterwards received and approved by the whole House of Convocation, and by the whole body of the clergy?' Why is no mention made of the celebrated author of 'The Ecclesiastical Polity,' the 'most learned,' 'the judicious Hooker?' Archbishop Parker,—Archbishop Usher too, and others might be mentioned, so high in estimation, that the omission of their names would excite great surprise, if in these days we could wonder at any thing."

"The four volumes of Bishop Andrewes's Sermons are stated to be the works already published. 'Courayer on English Ordinations' is the next proposed for early publication. Of this Author, Dr. Bell, his biographer, says 'Although he professed to die a member of the Roman Catholic Church, he could not well be accounted a member of that or of any other established church. In rejecting the doctrine of the Trinity, he became nearly, if not quite, a Socinian, or modern Unitarian; he denied

also the inspiration of the Holy Scriptures, as to matters of fact; and as to baptism, seems to confine it to adults.' There are some other Authors in the list of those proposed for publication, whose works will not be admitted to be of the soundest character."

No. 20 is an examination of Tract 90, by the Rev. Dr. Beasley, a presbyter of the Episcopal church, and formerly Provost of the University of Pennsylvania. Dr. Beasley's arguments are metaphysical and political, as well as theological; and we must say that he rides rough-shod over his opponents, and his home-thrusts are often very forcible. It may bespeak favour to his statements in some quarters, if we remark that he is not of what is called "the Evangelical school." Tract 90 is rather faded; so that we must not re-open the discussion; but we will extract a few general passages.

Addressing the Bishop of New York, the writer uses arguments which apply but too aptly to some persons among ourselves, who have coquetted with the Oxford Tracts in a very equivocal manner.

"As to the plea of our worthy bishop, that he is not the 'pledged and indiscriminating approver or advocate of these Oxford writers,' the answer is very obvious, and, in my estimation, very important; why then recommend their works to the serious perusal of church people? Would he have them read and digest productions, portions of which are tinged, and I venture to affirm, deeply infected, with the leprosy of papistical principles? What! recommend them to drink a cup which contains poisonous ingredients? Is it necessary that the whole compound should be poison to produce fatal effects? Besides, are there not works in abundance upon divinity and practical piety, and those infinitely better composed, of which a chief pastor of our Church might become the unqualified advocate and hardened panegyrist?"

Again, he replies to the Bishop of New York respecting a point of

history which we have had occasion heretofore to notice.

"It appears to me, that our respectable Bishop has allowed himself to be led into another mistake, by his unsuspecting confidence in the learning and capacity of these Oxford Tractists. He repeats after them, that we 'must remember that Protestant is but a negative term; it implies no principle but that of dissent.' This is a mistake. The principles that constitute fundamental articles in the faith adopted by the Reformers, and the whole plan upon which the reform should be conducted, were well ascertained and settled before that protest was issued from which they derive their appellation. In its very origin, it did not imply the meaning which the Tractists have attributed to it; having been not a protest against popery or the doctrines of the Romish Church, but a protest which was issued against the insidious terms of accommodation between the parties, proposed by that second Council assembled at Spires, through papal influence. These terms of accommodation, as they were artfully designated, were intended as a snare to the Reformers' feet, and had they acquiesced in them, they would have discovered to their sorrow, that they had betrayed their own cause, and put a sword into the hands of their enemies, which would have been used for their destruction. The word Protestant, therefore, in its original signification, did not imply mere dissent from popish errors. Afterwards, indeed, it came to denote all the denominations who formed systems which discarded the authority of the pope, and repudiated the errors and abuses of his church. But did the application to them all of this general term denote that they had no specific tenets and settled principles of their own, and no common standard to which they appealed in the decision of controversies? It was conveniently applied at that time, and has been ever since, to distinguish those members of the Church of Christ who joined the Reformation, from the other party who were called Papists; but did that imply that they had no established maxims of divinity, adopted by those who were included within this category!"

The following passage grates upon our feelings, on account of its connecting an awful question with painfully discordant associations; and yet what the writer says is true.

"I do not feel any concern about the

numerous tales to which Mr. Newman has referred, which were circulated through the Romish Church by knaves and enthusiasts, in order to prove the doctrine of a real presence of Christ in the Communion. As the doctrine is against all common sense and sets argument at defiance, if the Church was so superstitious and stupid as to resolve upon its retention in her Creed, I know of no other mode by which it could be maintained, but that its votaries should be comforted in their credulity, by immediate revelations. Its best evidences were visions of 'lamb and infants, appearing upon the altar; of angels cutting and hacking children with a knife, and receiving their blood in a chalice; of Roman matrons by the second sight, perceiving the sacramental bread changed into bloody fingers, or into a lamb in the hands of the priest; and blood flowing in the sacrifice; and of angels kissing children whose forms were assumed by Christ, and afterwards most barbarously devouring them in the shape of wafers.' These are delectable legends, which we have lost the pleasure of perusing by the naughty Reformation, but which we may recover, perchance, if we should be successful in taking a long leap backwards into the dark ages, upon the recent plan of restoration into 'this sublime catholicity' of Oxford. In the meantime, however, and until we are quite relieved from our old Protestant prejudices, and have imbibed a relish for this rancid or mouldy divinity, I presume our author commenced his disquisition with a detail of these consummate fooleries, in order to set off the beauties of his own system, by way of contrast or foil. I can assure him, however, that if this was the purpose, and no other appears upon the scene, it failed of its effect upon my mind, since I regard his fire-new doctrine, as not only burthened with all the errors and absurdities of popish transubstantiation, but with supplementary impossibilities of its own, relative to distance, presence, place, and time."

In the following passage, Dr. Beasley again adverts to those "moderate persons" who profess to countenance Tracts only "to a certain extent."

"Is not the banner of Rome fairly unfurled? Will any one tell me, that a clergyman of our Church, whose attachment to her is not cooling, and whose affections towards her distinctive principles are not verging in another direction, will dare to accuse her simple, beautiful, and sublime formulas of worship, of

a deficiency in genuine devotion and deep and vital piety; and discover a preference in these respects to the cold, heartless and sensual worship of the Church of Rome! Men may labour as earnestly as they please, to save themselves from the consequences of an open avowal of popery, and their countenances and abettors may endeavour to shelter themselves from the same charge by the simulated pretexts, that they are no champions of the Oxford Tractists; that those Tracts contain many passages which they do not approve, that they are not pledged to support all that they have promulgated, and other like equivocations, which might have passed as valid pleas in the outset; but if, since the publication of the ninetieth number, those authors do not immediately tender an explicit and unequivocal retraction of their errors, and their apologists persist in the same estimation of their works, in palliating their faults and blemishes, their errors, heresies, and absurdities, and recommending them to the approbation, confidence, and pious perusal of others; whatever either party may allege to the contrary, they are, in heart, soul, and inward principles, and purpose, in favour of a modified popery. They secretly desire that our doctrines should imbibe a tincture from the corrupt fountain of Trent; that our rites and formulas of worship should receive an infusion through popish strainers; and that our ecclesiastical government should have its colors reflected from the triple diadem. Such persons would gladly behold the priesthood aggrandized by the dignity which would be conferred upon them, through the doctrines of transubstantiation, of purgatory, of auricular confession, of plenary absolution, by an infallible church, and an overshadowing hierarchy. Let the patriots of our country, philanthropists, and the votaries of liberty and equal laws, beware of clergymen who are in the slightest degree infected with the plague of Popery. . . . Tyranny may as stealthily and as rapidly creep upon a nation, slumbering in a confidence of its safety, through the portals of the Church, as through the avenues of the State. Heaven guard my country against its approaches and invasions, from whatever quarter it may come!"

The next pamphlet contains a correspondence which was carried on in some of the newspapers relative to the results of Tractarianism at Oxford. The chief deponent was Mr. Golightly, who very seasonably disclosed many

astounding facts ; which we need not now repeat, as they have been already for the most part adverted to in our pages.

The Rev. D. Drummond's sermon contains a copious appendix of extracts, which but too sadly prove how appropriate is his text, (Coll. ii. 8, 9); for he has sustained his four charges, of "Philosophy, Vain-deceit, Tradition of men, and Rudiments of the world."

The life of Bishop Bonner, by a Tractarian Critic, is not a book to our taste ; nor do we think it will answer its intended purpose. A few pages exhibiting, by an ironical defence of "the venerated and calumniated Bonner," some of the evils and evil tendencies of the Tractarian system, might be made to convey much useful truth in a striking form ; but a closely printed octavo volume in this style is more than any writer could duly keep up, or many readers wade through ; for the fiction cannot be sustained throughout without incongruous results. There is so much of learning, research, mental power, and excellent intention in the volume, that we wish it had been cast into a different mould. With much less pains the writer might have compiled a real life of Bishop

Bonner, and have aptly interwoven his remarks on the Oxford Tracts, and other matters, in the shape of illustrations, inferences, and lessons ; but at present the work (to our minds at least) is perplexing and unsatisfactory. It contains, however, though in an ironical form, much sound argument, against the Tractarian system.

Mr. Faber's "Provincial Letters," being a reprint from another periodical publication, do not require to be aided in their flight by being mounted at the tail of our kite. The venerable author always writes with ability, and not least so upon the Tractarian delusions ; but the chief matters of the volume in our hands relate to discussions with the Rev. S. Maitland upon the Waldenses, and upon questions of prophecy, which do not specially fall in with our present review ; though the reader will find throughout the work, what the title promises, an exhibition of "the nature and tendency of the principles put forth by the writers of the Tracts for the Times."

The elaborate Index to the Tracts, by Mr. Croly, is a very useful work for those who wish to study, or refer to, those multifarious compositions.

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## VIEW OF PUBLIC AFFAIRS.

Lord Bacon relates that Queen Elizabeth having asked Speaker Popham, after an inefficient session of Parliament, "what had passed in the House of Commons," the Speaker punningly replied, "If it please your Majesty *seven weeks*;" and the wits made themselves merry on one occasion, when George the Third, after going in state to open parliament, attended the theatre in the evening, where he had commanded to be performed Shakespear's "Much ado about Nothing." The speeches from the Throne, at the opening and close of Parliament, are often remarkable chiefly for the skill with which a string of well-sounded statements can be arranged, without

affording any definite information either with regard to the past or the present ; though, upon the whole, it is as well perhaps that the royal speeches should be thus bereft of decisive expression, in order that the Sovereign may not be made the organ for enouncing or defending the strong one-sided views of whatever party may happen to be at the moment in power ; and that freedom of debate may be allowed without direct collision with the Crown.

We introduce the above allusions, however, rather in contrast than illustration ; for the late session has been one of much business and energy ; and at the close of it Mr. Speaker Lefevre

had a very different reply to give to Queen Victoria to that which his predecessor, Sir John (afterwards Chief-justice) Popham gave to Queen Elizabeth. We insert the document as conveying in a short and official form, a summary of the public business of the session.

"May it please your Majesty,—We, your Majesty's faithful and loyal Commons of the United Kingdom, attend your Majesty with our last Bill of Supply. Among the many important matters which we have considered during the present session, our attention has been particularly directed to the amendment of the Bankrupt Laws, a subject so deeply interesting to trade. We have also passed an Act which gives an improved value to ecclesiastical property, and renders it thereby of greater advantage to the spiritual welfare of the people. We have also passed an Act for the encouragement of literature, by affording a better security for that species of property. And we have also been engaged in securing by law better protection for that helpless portion of the poorer classes who have been subjected to the degrading employment of working in mines and collieries. Other measures of still greater interest have pressed upon our consideration, connected with the commercial and financial policy of the country. We have made important modifications in the corn-laws by a reduction of the duty and an alteration in the averages by which the duty is regulated; and we have, thereby, lowered the price to the consumer, diminished its fluctuations, and converted that which was uncertain and speculative into a regular and beneficial trade. In obedience to your Majesty's commands we have devoted our serious attention to the finances and expenditure of the country; and we have felt it necessary, by additional taxation, to make provision for the increased public deficiencies, and the maintenance and support of the national credit. In making this provision, by means of an income tax, we have relieved the poorer part of the community from the pressure of direct taxation, and taken advantage of that impost to make an alteration in commercial affairs. We have changed the import duty on various articles of consumption, and the principal materials of manufactures; and to the alteration in the tariff,—and the extended commerce that will result from it, we look forward with confidence to the gradual revival of trade, which has been so unfortunately depressed in the manufacturing districts. From this source, under the blessing of Divine Providence, we venture to anticipate some alleviation of the great distress that has spread so

widely and fearfully among large classes of the people, which, while they have commanded our warmest sympathies, have afforded examples of patient endurance alike worthy of our admiration and respect."

Her Majesty in her speech adverts to several of these topics; and also adds the following:

"I continue to receive from all foreign Powers assurances of their friendly disposition towards this country.

"Although I have deeply to lament the reverses which have befallen a division of the army to the westward of the Indus, yet I have the satisfaction of reflecting that the gallant defence of the city of Jellalabad, crowned by a decisive victory in the field, has eminently proved the courage and discipline of the European and native troops, and the skill and fortitude of their distinguished commander.

"Gentlemen of the House of Commons,

"The liberality with which you have granted the supplies to meet the exigencies of the public service demands my warm acknowledgments.

"My Lords and Gentlemen,

"You will concur with me in the expression of humble gratitude to Almighty God for the favourable season which his bounty has vouchsafed to us, and for the prospects of a harvest more abundant than those of recent years.

"There are, I trust, indications of gradual recovery from that depression which has affected many branches of manufacturing industry, and has exposed large classes of my people to privations and sufferings, which have caused me the deepest concern.

"You will, I am confident, be actuated on your return to your several countries, by the same enlightened zeal for the public interest which you have manifested during the discharge of your Parliamentary duties, and will do your utmost to encourage by your example and active exertions that spirit of order and submission to the law which is essential to the public happiness, and without which there can be no enjoyment of the fruits of peaceful industry, and no advance in the career of social improvement."

The Speaker's address refers to various important measures, some of which we have heretofore alluded to, and others we may mention hereafter. We grieve to class among the negatives of this session the Church-extension question. We could indeed scarcely hope that amidst the heavy pressure of public business, secularly-minded statesmen, whether Conservatives or otherwise,

would be induced to regard this as among the measures of most immediate urgency; and we freely concede that the ebbing condition of the national finances, the state of parties, and other circumstances, presented very discouraging obstacles; but the duty is so clear, and even its political expediency so demonstrable, that we could wish Sir R. Peel had ventured to give a more definite pledge than that he will carefully consider the subject during the vacation. We would however trust that his mature consideration will turn to good account; nay, that he will even suggest a recommendation in favour of the object in the Queen's speech at the opening of Parliament.

The topics in the royal address are for the most part consoling. The less gloomy intelligence from Jellalabad to which her Majesty alludes, will probably be followed by a disengagement from our present entangled intercourse with Afghanistan as soon as it can be prudently brought to pass, and with safety to those whom it is our duty to rescue and protect; and we would trust that our successes in China also will speedily lead to a settlement of our differences with that empire; for it is afflicting and humiliating to see her Majesty's arms turned against a timid and unaggressive people, whose only offence—till we provoked them to some excesses—was that they confiscated and destroyed the contraband poison which we smuggled into their ports. England has far more to lose, both morally and politically, both before God and man, by persevering in an evil and unjust course, whether in Central or Eastern Asia, than by embracing the first favourable moment to retrace her steps, and to return to wise and equitable counsels.

While we are writing, the welcome intelligence has arrived that most of our misunderstandings with the United States of America are likely to be adjusted, upon terms, if not particularly favourable, at least not dishonourable or inconvenient; and every Christian and patriot must rejoice at the averting of the possible contingency of hostilities between two such nations as Great Britain and the United States—people speaking the same language, professing the same holy faith, united by the blood of a common ancestry, and enjoying, beyond all other lands, the blessings of personal and political freedom, good laws, and admirable institutions. The terms of the treaty, or treaties, are not yet officially announced; but it is understood that the boundary question is settled by our having accepted a line which, though not as fa-

vourable as that which we can make a good claim to, is yet practically convenient, and affords, what is the chief object of our demand, or need, free intercourse all along the right bank of the river St. Lawrence. It is further understood, that in regard to the case of the ship *Creole*, England justly maintains that her colonial authorities did right in refusing to regard any person on board as a slave, though some arrangements are proposed to prevent future collisions. We, however, strenuously hope, indeed we cannot but confidently believe, that no stipulation will be entered into which will contravene the noble constitutional and legislative doctrine, that every man touching the soil of England, or any of its colonies, is free—though of course justly liable to be tried for any crime or offence which he may have committed. As respects the case of the *Caroline*, if there was anything that required either apology or reparation on our part, even though we were right in the main, and under the provocations of the moment,—we speak only hypothetically,—there was nothing humiliating in making that acknowledgment or reparation; and beyond this point we do not believe that Sir R. Peel's ministry, or the able and successful negotiator whom it sent out to adjust our differences with the United States, would consent to advance, even for the momentous object of preventing hostilities; but up to it our way was open with honour and honesty.

And here we perceive the benefit of having a government which is strong enough to act rightly; and is not afraid of being snuffed out. It may be that the cause of some of the overdoings and underdoings of the late administration in its foreign intercourse was, that it felt itself too weak at home to stem a violent party opposition; and hence, in certain of its proceedings with Portugal and Spain, with China and Afghanistan, and with the United States,—in short in Europe, Asia, and America,—it sometimes assumed a tone not the most just, moderate, or discreet, in order to avoid the less popular offence of seeming to be afraid or to truckle. We doubt not that Sir R. Peel and the Duke of Wellington will arrange many foreign matters, as they have some at home, without doing either. England is strong enough to be just, and even to be forbearing, nay sometimes to make concessions; even if justice were not always, in the end, as it is, the best policy. Under these circumstances, we trust that the present administration will, by God's blessing, be able, as it has shewn itself willing, to arrange all

our foreign relations upon a settled basis of peace and mutual good-will. We had, we confess, some misgivings respecting the United States; for though it is their interest to be upon friendly terms with us, as it is ours to be so with them; and though their and our merchants feel this commercially, and Christians on both sides, religiously, and statesmen politically, and patriots, philosophers, and philanthropists, upon the broad principles of wisdom and humanity, and many upon all these united grounds; yet the constitution of the United States is so radically democratical, that there is no sufficient guarantee that the best counsels will always prevail in its legislature; for in a democracy, it is not always that which is most wise and just, but that which is most popular, that wins or forces suffrages. However we rejoice that the affairs to which we have alluded are in a course of speedy adjustment; and we offer humble thanks to God for this great national mercy.

If we seem to have wandered from her Majesty's speech, it is only by having followed up her Majesty's topic, and adding to it the more recent intelligence of the result of the negotiations with the United States.

Her Majesty further alludes to the likelihood of an abundant harvest; and to her hopeful anticipation it is cheering to add the still more favourable result of succeeding weeks. No temporal blessing which our heavenly Father could bestow upon us, could have been, if so we may lawfully speak, more opportune, or deserve warmer acknowledgments of national and individual gratitude. There was great distress in many parts of the land; manufactures and trade were languishing; vast numbers of our fellow-countrymen were kept alive from day to day only by the dole of charity; and the Queen was appealing to the nation, through the Church, to relieve the wants of the perishing thousands of her subjects. Under these circumstances, nothing that the wisdom of the legislature could devise, or the largess of Christian benevolence bestow, could effect more than a small fraction of the good which, if wickedness do not counteract the benefit, must flow from a plentiful supply of the fruits of the earth in their season; and nothing can bring us more directly and nearly to God as the bestower of this and every other valuable gift. Many mercies we receive mediately; but in the blessings of an abundant harvest we see at once the hand of our Creator, Preserver, and Benefactor, who "left not himself without witness in that he

did good, and gave us rain from heaven, filling our hearts with food and gladness.

Her Majesty further communicated the grateful intelligence that the manufactures of the country were recovering from their depression; and she urged her faithful Lords and Commons to encourage in their respective vicinities a spirit of order and submission to the law, without which there could be neither peace nor prosperity. The announcement concerning the improved aspect of the manufacturing interests is admitted on all hands to have been as correct as it was cheering; and the exhortation which succeeded it evinced upon the part of the cabinet a forethought and caution, as if they were aware that elements of disorder were rife, and danger was nigh. But be this as it may, scarcely had Parliament been prorogued, when there burst out suddenly those alarming tumults and riots which, but for the merciful Providence of God, might have been attended with the most fearful results, possibly leading to civil war, profuse bloodshed, and ultimate revolution.

The exact causes and objects of these serious, extensive, and apparently organized riots, have not been yet clearly ascertained. A serious official investigation will assuredly be instituted, and much light will doubtless be thrown upon the subject. In the mean time four classes of persons are accused: the agents of the anti-corn-law league; the Chartists; isolated bodies of operatives spontaneously contending for increased or unreduced wages; and the Trades delegates systematically urging the operatives, or intimidating them, to this measure. It may be impracticable to arrive at any perfectly clear decision in this matter; for in all tumultuary proceedings, much occurs *pro re nata*; a casual spark causes many conflagrations; motives are mixed, objects are variously blended, opposing classes of evil-doers unite in one common mischief. Not a few individuals combine in their own persons all the four titles above enumerated; and some of them claim to be Socialists, and other monstrosities, to boot. Yet amidst extensive confusion there has been so striking a consentaneousness of preceeding, that it cannot be doubted the outbreak has been elaborately planned, with far more of method than ordinarily prevails in seasons of popular madness.

It is of importance to examine into these particulars, in order to ascertain whether the movement was political, or only a strike for wages; and whether it was systematically organized, or only



broke out casually, and extended, as a conflagration does, where inflammable materials came within its influence. In proportion as it is either political or organized it becomes alarming; for in such case neither its temporary discomfiture, nor even the returning prosperity of the operatives, affords security against its recurrence at some future crisis, and with more astute combination and dangerous effect.

1. The agents of the Anti-corn-law League have been accused by the Chartists and others of having been the originators. They certainly did confidently predict that mischief was at hand; they had also striven to foment agitation; and in their displeasure at the prorogation of Parliament without any countenance being given to their representations, they might wish to excite a tumultuous spirit which they could turn to their purpose. The Chartist demagogue Feargus O'Connor affirms that they did so. He says, that "Aeland, the principal spouter for the League, told me in confidence, that the object of the League's present meeting in London was to take into consideration the propriety of stopping all the mills upon a given day; and that they will do it." O'Connor's newspaper, the *Star*, adds: "This was published near a month before the strike; and Aeland has never contradicted it; he dares not do so." Mr. Oastler also writes, "The following extracts from the *Sunday Times*, one of the organs of the Anti-corn-law League, is a very important link in the chain of evidence on this interesting question. 'Our readers' (says that organ) 'are probably aware that the project of shutting up all the mills in one day originated with this journal, and that we have all along persisted in considering it as the only means by which the repeal of the Corn-laws was likely to be obtained. The Anti-corn-law League considered the proposition again and again.'" The agents of the Leaguers will have a grave task to defend themselves against these charges; but whatever may have been the effect of their agitation, it is clear that the disturbances were not anti-corn-law riots, for the corn-laws were scarcely touched upon by the rioters; the attacks upon the factories had direct reference to the question of wages; and however much the mill-owners may have endeavoured to stir up popular feeling against the corn-laws, they could scarcely be so insane as to place their own property in the focus of destruction for the purpose of effecting that object.

2. The Chartists are next accused; but these mischievous and daring conspirators, who have been allowed to as-

sume an organization which no well-ordered State ought to have permitted, scorn such petty matters as graduating wages or waging war with corn-laws. Their ambition is far higher; their objects are avowedly political; they despise all partial amendments in practice or legislation; their creed is that the whole system of the British constitution, as it exists at present, is wrong; that it is in vain to attack particular evils; that it is no boon to redress a few grievances; that their Charter, as they call it, is the only cure for what they are pleased to consider the nation's calamities; and that the worse things are, the better, since they will be the more likely to goad the multitude into rebellion and revolution. Their policy is accordingly to shew their strength and to seize every opportunity for furthering their objects; they congregate at hustings and in churches; at the anniversaries of religious and charitable institutions; at in-door and out-of-door meetings; causing disturbance, and endeavouring to carry what they call an amendment to whatever business is in hand, by proposing that nothing will be of any use without the establishment of their Charter. And what is this precious Charter? They demand, 1st, Universal suffrage for all males above twenty-one years of age. But why are females, or young men of nineteen or twenty, to be excluded? What a mockery of universal suffrage! 2. A new division of electoral districts; thus in effect removing the old landmarks of property, influence, and connexion. 3. Annual Parliaments; which would only generate perpetual bickering and confusion throughout the land; and cause constant change without any corresponding benefit: making the House of Commons a workshop of raw apprentices, where no man had laboured long enough to understand the public business; and whence the best men would be excluded, as no representative who dared to be unpopularly honest, could calculate upon being returned a second time. 4. No property qualification for members; thus setting aside those who have a stake in the nation's welfare, in favour of mob orators and demagogues. It is not perhaps generally considered how much benefit arises from having a legislature and government in which there is a large portion of wealth and high education; of men accustomed from their earliest habits to live under the national eye; men versed in liberal things instead of daily petty higgings, which, however necessary, usually unfit the mind for large views; men who have something to lose in

public opinion ; who are accustomed to feelings of large responsibility ; and who have given pledges to mankind for good behaviour. 5. Vote by Ballot ; with a view to exclude the influence of rank, property, and character, and to consign the affairs of the nation to the idols of the multitude. 6. The payment of Members ; which would make a seat in parliament a mere scramble for bread-and-cheese, by men who preferred earning it thus, rather than by the labours of their hands ; and would thrust out those who, however qualified by talents, experience, and habits of business, for public life, would scorn to compete for a paltry dole. The real object of the whole Charter, is to obtain such a Parliament as would sponge out the national debt ; abolish the House of Lords and the whole aristocracy ; sweep away the national church ; and eventually expel royalty, and sell the crown jewels to pay an annual president ; and in the end equalize property, and thereby soon annihilate it.

These men, though the outbreak might not directly commence with them, have been the foremost in aggravating it, and turning it to their purpose. Their leaders (several of whom are happily in custody, and likely, we hope, to suffer the punishment due to their evil deeds) have been vigorously promoting rebellion, and, by their union and extensive ramifications, with much potency ; though hitherto the great mass of the operatives have wisely refrained from joining their revolutionary ranks. We have, on former occasions, lamented that the Conservatives in various parts of the country should have bribed or encoined these men for electioneering purposes ; thus for a momentary party object perilously raising to influence a common enemy ; and we predicted that they would ere long rue this unjustifiable and suicidal conduct. We may offer the same monition to manufacturers, shopkeepers, and operatives themselves ; for if property should become insecure, as it would under the proposed Charter, capital would take its flight ; business would languish ; and the merchant, the mill-owner, the small dealer, and the operative, (as he is called) be involved in the ruin which was intended by the more moderate agitators, chiefly for what are called the privileged classes.

3. The third class accused of being the generators of the riots, are the operatives striking for wages ; but the fact is undeniable, that in a large proportion of instances the strike in the mills, mines, and other hives of labour, did not commence by spontaneous fermentation, but

was promoted by itinerant agitators, the locomotives of the trades' confederations, and was the result of intimidation from without ; and in all cases a large portion of the workmen would have continued, or resumed, their employments, if they had not been alarmed or deceived by these factious delegates. It is a strong proof that the strikes were not locally originated, but were forced on by a central body of agitators, that they extended to some occupations in which the pay was good, and the workmen hitherto contented.

4. We thus pass on to the fourth class ; for though all the others above alluded to, and especially the Chartists, have taken a share in the riots, the contest in the main has not been political, but a struggle between the employer and the employed for wages ; and this not self-generated in each locality, but forced on by the mischievous agents of a widely-spread confederation. Under this baneful influence, each successive body of strikers has become a band of propagandists and terrorists ; not working themselves, they will not allow others to work ; and they have marched hither and thither, throughout the disturbed districts, with weapons and in battle-array, attacking the factories, expelling the well-affected workmen, menacing and injuring the peaceable inhabitants of the invaded towns and villages ; extorting food and money, defying the civil authorities, and perilling property, liberty, and life, wherever they have made their incursions.

There cannot be the slightest doubt, that previously to asking who is right or wrong, or what may or ought to be done for the future, it is the first duty to repress these riotous and anarchical proceedings. This has been in a good measure effected, by the police and the military, acting under the magistracy, unhappily, though inevitably, with some loss of life ; but for the most part with exemplary forbearance and good discipline. The rail-roads have been of essential service for concentrating troops, where wanted, fresh and vigorous, and in as many hours as formerly there would have been required days by fatiguing marches. The new police, which is now introduced into most considerable towns, has been found an invaluable instrument of good ; for without these well-arranged and respectable bodies of men to prevent the outbreak of disorder, or to repress it, the magistracy, and a few military, could have done little in many densely populous places. Sir R. Peel deserves public gratitude for introducing this admirable system ; nor do we see any reason to

fear that it is likely to become injurious to public liberty ; for though it is powerful for suppressing tumults, yet it is essentially a municipal, not political, engine, and would be impotent against any legal and national expression of opinion.

The litigated question of wages can be arranged only by the employers and the employed. The legislature, and the executive government, general or local, has no right to interfere, except to keep the peace, and to see that each man is left to his own volitions. And this it is bound to do. The tyranny of trade confederations, with their mischievous apparatus of delegates and intimidators, is not to be borne. A man has a good right to stand out, if he pleases, for increased wages ; and a thousand men have the same right ; but they have no right to coerce others. Of all oppression, none is so grinding as that of a democracy, the strong trampling on the weak, and the multitude on individuals. This ought to be prevented, at whatever risk, cost, or consequences ; and every industrious, well-disposed operative will be thankful for the boon. We fear, however, that in some places this was not done at first with sufficient vigour and promptitude ; for the magistracy in our manufacturing towns are not always the persons best qualified for arduous and unexpected duties. But, upon the whole, after the first alarm, decisive measures were very extensively adopted ; and the last intelligence, while we are writing, is that rioting is suppressed, though the strikers in many places still hold out for increased wages. Whether they are fairly entitled to them, and in what instances, can be decided only by the respective parties concerned. But upon the surface of the case we observe such facts as the following : that some of the employers reduced wages at the very moment when the demand for their goods was beginning to increase ; and when, therefore, wages had a natural tendency to rise instead of fall. This was injudicious ; and also unjust ; unless the previous wages were greater than the manufacturer could possibly afford, even under an expected brisker trade. The pittance upon which hundreds of thousands of industrious persons are all but starving, ought not to have been lowered without the strongest necessity. Yet let the manufacturer's side be fairly stated ; he finds operatives encroaching ; he sees the ill-disposed aided to hold out by the funds of trade confederations ; the bad hands often demand as much as the good, and prevent the latter working if this is not conceded ; he cannot raise his price

to meet the rise of wages ; if the demand for the goods in which he deals allowed of better wages, masters would be glad to give them to rival each other in getting business ; and lastly, what is but a small advance to each workman, is a heavy loss to the employer where their numbers are great. One manufacturer states to the effect that he has retained his hands only to keep his mills in action, and in hopes of brighter days ; but that for some time he has lost rather than gained by them ; and that as he has, say a thousand persons in his employ, if he raised the wages of each only a single shilling a week, the annual loss to him would be £2600, which he could not sustain.

But we must turn from these subjects ; yet as Christian Observers, we cannot but ask, Is there not some cause for these things, the discovery of which lies beyond the regions of political economy ? And here, to touch but upon one point among many, we must come back to our oft-expressed opinions and ominous predictions of evil from the long-continued neglect of providing adequate religious instruction for the new towns and villages which our commerce and manufactures have rapidly generated. We must not, however, renew the discussion of this serious question at the close of these protracted remarks. But when we read in the reports of the Manchester Statistical Society, that at Staley Bridge, where the disturbances broke out, there are 1174 heads of families who cannot be classified with any church or sect, as they "make no religious profession ;" and that at Ashton, where church-rates were lately refused, there are 1293 of these Nothingarian "heads of families ;" can we wonder that "wars and fightings" ensue ? more especially in a population labouring under real privation and suffering ; and stimulated to evil by Chartists, Socialists, and other wicked men. Much has been effected in the districts chiefly referred to, by the zealous efforts of the Bishop of Chester, and a large body of pious and zealous clergymen and laymen, in church-building and many other ways, towards removing these dire evils ; but, alas ! the increasing population "mocks their scant" though indefatigable labours ; and unless the legislature come to the rescue, the statistical reports will be every year more afflicting. We wish we could say that men who "make no religious profession" were the only persons who have allowed themselves to foment these disorders. But what shall we say when we find such a man as Joseph Sturge a Chartist leader ? The mem-

bers of the Society to which he belongs, though they do not fight with swords and pistols, have been, in various places, among the foremost in causing mischief, by teaching their system of passive resistance to whatever law or public regulation does not please them; and particularly in opposing, not passively, but very actively, church-rates, and what they are pleased to call, in their last yearly Epistle, "an unhallowed interference with sacred things by human authority;" for which the same epistle assigns as their reason, that "We were to abandon these principles, we could not expect to flourish, or even to exist as a distinct religious body." A most extraordinary climax. They embrace Joseph Sturge the Chartist; but would expel him if he paid his tithes and church-rates, otherwise their schism could not flourish or exist! And what then? The

world could exist well enough without Chartist-Quakerism. We write thus with pain; because among the Society of Friends there are those who must mourn as much as we do over these things.

But we turn to a more agreeable topic, on which we should delight to expatiate in all its bearings and possibilities;—we allude to the recent august solemnity at Westminster Abbey, when five bishops were consecrated to their high office, for the service of Christ and his Church in foreign lands; namely, Dr. Parry for Barbadoes; Dr. Tomlinson for Gibraltar; Dr. Nixon for Van Dieman's Land; Dr. Davis for Antigua; and Dr. Austin for Guiana. We hope to recur to it; for it may not be dismissed as a small occurrence. When we see such things, we do indeed "thank God and take courage."

### ANSWERS TO CORRESPONDENTS.

R. M.; A Norfolk Rector; B. R.; K.; H. H.; A. P.; C. C.; A. K. G.; T. K.; and B., are under consideration.

"No PUSEYITE" will, we hope, concur with us that his first thought was best, of sending his remarks only for our private edification. He has opened up so much new matter upon Baptism and other matters, that his paper would lead to another lengthened discussion. We are happy to find that he thinks we have conducted ourselves so fairly towards him.

*Bible Society Extracts.*—We invited the attention of our readers last month to Mr. Bickersteth's "well-argued and Christian-spirited" letter in the Bible Society's Extracts for July; and we earnestly do the same—if indeed it be necessary—to an address well deserving similar epithets, delivered by the Archdeacon of Winchester at Croydon, and reported in the Extracts for August. It is well that such important and undeniable facts, such forcible reasons, and such invincible conclusions, as those contained in this well-timed address, should be promulgated and deeply considered, far beyond a locality in which the patrimonial claims of the speaker to respect and affection, and his own well-known piety and many virtues, would doubtless add to the weight of his observations. This excellent and sound-minded man instructs us how to unite a truly catholic spirit with our individual, and, as we doubt not, just preferences for our own apostolical communion; and we can well believe that, as he gazed at the venerable parochial church at Croydon, where so many prelates and others, famous or infamous in their generation, lie entombed, he could clearly draw a firm line of distinction between reviving the superstitions of the days when a Courtney and a Chicheley (the one the persecutor of Wickliffe, the other of his bones and his followers) built and adorned this structure, and giving a man half-a-crown a day, as the Cromwellites did, to break its stained-glass windows. He would retain the beautiful and convenient edifice; but he would devote it to truly scriptural and edifying uses; or, as he himself expresses it, without metaphor, he has no sympathy with "the feelings or designs of those who could get far beyond the very purest form of devotion which has ever, in any age, not to say only in modern days, awakened the affections of worshippers—our own Common-prayer Book, either to tradition on the one hand, or to agitation on the other." We earnestly wish that all churchmen, especially clergymen, who wish to walk in this Scriptural and Anglican *via media*, would consider the Archdeacon's remarks in reference to the Bible Society; for convinced we are, that the unhappy, however conscientious, opposition of so many of the members and officers of the Church of England to that great Christian and cosmopolitan institution, has done much towards promoting both the evils which now so seriously threaten us—those arising from Chicheleites (whether in or out of our own Church) on the one hand, and from Cromwellites on the other—whether the spirit of Popish and Tractarian "tradition," or of infidel and factiously dissenting "agitation."

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

A VISITATION SERMON.

*To the Editor of the Christian Observer.*

I INCLOSE the Manuscript of a discourse lately delivered at an episcopal Visitation, which, if considered suitable to your pages, is very much at your service. The reflections which I respectfully suggested, to the Reverend brethren in my own vicinity, apply equally (with the exception of one or two local allusions) to clerical readers in general, and, by reciprocal obligation, concern the laity also.

J. M. H.

*“Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”* (Acts xx. 28.)

This solemn exhortation closes the animating and affecting farewell discourse which St. Paul addressed to the elders of the Ephesian Church; assembled at Miletus.

To stimulate, by his own example and sufferings, every feeling of generous ambition in their bosoms, and to press it into the service of that Master, and those interests, which lay nearest to his own heart, he reminds them, in this eloquent and impressive appeal, of the dangers which he had already encountered in their service,—of the “tears, and temptations, which befel him by the lying in wait of the Jews.” He tells them of the bonds and afflictions which still awaited him; and of the affecting conviction with which he now parted from them, “that they all, among whom he had gone preaching the kingdom of God, should see his face no more.” “But none of these things,” he says, “move me: neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. He appeals to their own experience of his disinterested integrity and self-denying zeal, “I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God.” “I have coveted no man’s silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them

that were with me." And then, forewarning them of that variety of dangers which threatened from abroad to crush the infant Church, and from within to rend the body of Christ, he exhorts them, in the solemn language of the text, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

I do not here propose to inquire into the particular order of religious functionaries to which St. Paul delivered this charge: whether to the presbyters of Ephesus: the bishops of it, and of the neighbouring cities: or to a mixed assemblage of both. To whatever order it may have been originally addressed, it is, from its very nature, alike applicable to all; and inculcates precepts of general and perpetual obligation upon every order of the Christian ministry.

Neither do I propose to enter into a critical discussion of the various readings, and various interpretations, of that clause in my text, "the church of God, which he hath purchased with his own blood." Whatever reading may be adopted, the blood with which the church has been purchased must, not only from direct assertions of Scripture, but from the reason of the case, be the blood, not of the Father, but of the Son. And whether Christ be here styled, as in the authorised version, "God;" or, as in other versions, Lord and God; or even, as in some, simply Lord; I can feel no hesitation in urging every motive derivable from the proper Deity of Christ on those who, with me, recognize that grand truth as the foundation of the whole superstructure of evangelical religion; as palpably emblazoned upon the front of the New Testament; and leavening all its contents.

But if, as some Unitarians have admitted, the authorised version has adopted the correct reading (and that it has, is strongly confirmed by the fact, that while "the Church of God" is a phrase of frequent occurrence in the New Testament, "the Church of the Lord" is a phrase nowhere to be found in it) the forced interpretation of *αιμαρος*, as signifying son, with which they seek to evade the direct assertion the text makes of the Saviour's Godhead, seems wholly untenable. A purchase implies two contracting parties. But if *του Θεου* signifies here, as according to their interpretation it must, the Father, not the Son, it will be more readily asked, than satisfactorily answered, Of whom did the Father purchase the Church, with the price of His own Son?

But even if this difficulty could be evaded; and if this uncommon use of the term *αιμαρος*, as metaphorically signifying son, were proved to be frequent, and were frequent in the New Testament, (where, on the contrary, it never occurs,) yet its adoption here would be inconceivable. The gratuitous selection of this strained and unusual metaphor, to designate the union, by the *mode* of union, between the Father and the Son, if it were not permitted, by a forced interpretation, to elevate the Son to "one Spirit" with the Father, must carnalize the nature of essential Deity, by reducing it to one "blood" with the man Christ Jesus; and thus degrade the Father to the same low level of mere humanity to which Socinianism would degrade the nature of Christ.

The present times, as regards the Church, appears not very dissimilar from those of which St. Paul speaks in his address to the

pastors of Ephesus. Abroad is confederated against her a mixed multitude, dissentient upon every religious topic, even to the existence of a God, but waiving these, *their* minor differences, that they may, "with one consent," exclaim against our Zion, "Down with her, down with her, even to the ground." Among ourselves are those, on one side, who would secure unity, not "of the spirit in the bond of peace," but of the mere body, by burying again the Church in the deep grave of superstition, and sentinelled by the mutes of form and ceremony, in which it slept the sleep of all but death during the midnight of the dark ages, until waked by the dawning of the Reformation day, which Huss and Wickliffe harbingered. On the other side, are those who, in a fanatical spirituality, would sublimate the church into evanescence; or, in the pride of party, would explode it by a dissent so schismatical as would shiver the system into atoms.

I pretend not to offer any sovereign panacea for these contradictions of the religious system. I only ask, if it were not well that each individual in that anomalous aggregate of which our own Church is formed, should calmly survey his position, and estimate his resources against the common foe: that the devout and zealous among our High-churchmen and Low-churchmen, our Calvinists and Arminians, (and, blessed be God! devout and zealous are daily springing up among us in every quarter,) should pause to ask himself what, in his own sober judgment, cleared from the prejudice and clamours of party, is really essential,—what is the "one thing needful:" whether some common standard could not be raised, some common call rally our dispersed squadrons, in the face of that compact and formidable mass which bears down upon and hems us in; animated by one spirit, and banded by one interest, and *that* the utter extinction of our Church: what repellant points of collision each may safely pare down without affecting his integrity: what peculiarities each may concede, without compromise of principle, to cement union:—nay, what may be fairly *demanded* of each, and all, as pledged members and ministers of the same Church.

Is, then, our strongest position to be found in a desultory warfare of quibbling controversy with the outposts of a powerful and Proteus foe? Or, is it to be found in calmly retiring from every quarter, whither we may have separately strayed, to the middle and firm ground of *order*, which our Church has intrenched, and which it might be reasonably hoped would concentrate, in these belligerent and schismatical times, the main body of our forces. There to labour at the noiseless work of raising the Church to those heights of holiness, to which her mechanism, if adequately worked, is competent to elevate her; and which would furnish a well-grounded hope that the blessing of God would be with her, and the power of the Highest overshadow and protect her. Where her members might be fitted, by the zeal of a divine charity, and the patience of an immortal hope, for either department of the double office of "witnessing for Christ," which ~~that~~ phrase combines:—of becoming *missionaries* for Christ, if it be the plan of Providence to open an effectual door around us:—of becoming *martyrs* for Christ, if His purpose be, that the flame of primeval piety should be kindled again by the fires of persecution, and the blood of the martyrs become the seed of the Church.

When I speak of *order*, I do not mean the revival of obsolete and

offensive practices. Nor do I mean that rigid and superstitious adherence to the mere letter of a rubric, which would sternly refuse to permit a system, in the intention of its national establishment catholic and perpetual, to move forward with the flow of ages; and to accommodate itself to the altered dimensions and condition of society without organic change, and without the dangerous precedent of revision and alteration:—a scrupulous precision, which often makes the *summum jus summa injuria*. Which, for example, would sternly refuse, in a parish and district without Protestants, to find some way in which a pauper child might be made a member of Christ by baptism, without the unattainable presence of three sponsors; or a dying adult receive alone the sacrament of the Lord's Supper. Or, which would see a congregation wearied and frittered away, by adding to two or three services, already combined without rubric, the church catechism after the second lesson: cases which, I am bold to say, the rubric does not contradict, because the rubric never contemplated. But I mean, by order, the affectionately and judiciously carrying out the rubric of our church in the mild spirit of its reformers; who, while they loudly and firmly protested against the errors and anti-scriptural innovations of abjured Rome, in depurating for reconstruction the materials of the Church, addressed themselves to this solemn work in that spirit of moderation, and under the guidance of those principles of comprehensive charity, which led them to exclude no member for wrath, or for form, but only for conscience sake. This would be to give a favourable, and but a fair, view of the spirit of a system, whose moderation, even in its palmiest days, when contemplated in connexion with its high station and extensive powers, goes far to prove it an emanation from Him whose manifested nature was meekness, and whose omnipotence is love.

Are the times, then, as regards the Church, critical and eventful? "Take heed therefore unto yourselves."

It is manifestly essential to the efficient discharge of any arduous and important office, that the agent should be competent and zealous. Without zeal, his exertions will be soon paralyzed by those various difficulties which he must unavoidably encounter: while zeal, without knowledge, will but the more inextricably entangle him in confusion, embarrassment, and perplexity. These valuable qualities are duly appreciated when the concerns of time demand their exercise. How far more needful is it that *he* should possess them whose office is so arduous, that an apostle, in referring to it, exclaims, "Who is sufficient for these things?"—and so important, that undying spirits are the subject of his ministrations, and the stake at issue; the awful forfeit of his incapacity or negligence?

I. One of the first calls, then, which his office seems to make on the minister of Christ is this, that he should possess a competent portion of *professional knowledge*. This were at all times but a reasonable demand; in the present times it is indispensable. What may be the result I pretend not to conjecture; but surely it will be admitted, that the present are times of the most feverish intellectual excitement, and of the most lawless mental insubordination. No truth is now granted, but the very foundations of truth are recklessly laid bare, that not only long established systems, but that first principles may be re-examined, and re-adjusted to the full satisfaction of the



most ignorant investigator, and the most unqualified to appreciate or comprehend them. No value is now set upon the venerable brand of antiquity: nothing is accredited by the consent of ages. And, as might reasonably be expected, the reaction of such licentiousness threatens to fling back the church, on the right hand and on the left, into the profound abysses of superstition, and slavish trammels of mere form, from which the principles of true liberty had emancipated her. In such times, if our Church would maintain that position in society which might secure the respect and veneration that legitimately belong to her, and are essential to her usefulness, it is absolutely requisite that her ministers should be men of professional knowledge. Not in order that they may scatter around them the firebrands of theological discord, but that they may effectually extinguish them: not that they may provoke religious controversy, which serves but to whet temper, and rivet prejudice, but that they may authoritatively silence it: that their education and acquirements may protect them from vexatious aggression from any quarter, and secure for them that moral weight which would intimidate the rash and flippant tyro at sect-making from goading them into a war of words, or, in their peaceful silence, undertaking to give to their parishes a sounder creed than "the Apostle's," and a purer church, and better discipline, than her martyrs, and confessors, and reformers, bequeathed to them.

I shall not presume to define either the extent or the limits, for there are both, of a minister's studies. There are perhaps few acquirements, and no knowledge, which he can bring with him into the ministry, that may not be sanctified; and, by a devout mind, rendered subservient to the promotion of God's glory, and the good of souls. But assuredly, as a parish minister, whose time is pledged to active duties as well as intellectual, to his parish no less than to his study, and whose spirit should be habitually ready to meet every sudden call to minister in holy things,—to awaken the slumbering, and probe the guilty conscience: to pour the balm of religious consolation into the wounded spirit or the bleeding heart: to dispense sacraments which shadow forth heavenly things, and link, in the intimate communion of a common adoration, the church below with the church above: in which "with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious Name: evermore praising thee, and saying, 'Holy, holy, holy,'"—to such a man, of whom it should with truth be said,

“Prayer all his business, all his pleasure praise,”

the more his studies point to subjects which tend to illustrate the word of God, to advance the work of God, and to develop the life of God in the soul, the more likely will he be to shew himself approved of God, a workman that needeth not to be ashamed, qualified rightly to divide the word of truth. If the professor of the science of human law must defend every position by entrenching himself within the ramparts of the constitution,—the statutes and prescriptions of the land; the professor of the science of Divine law should ever be prepared to give a reason for the hope that is in him, and for the doctrines he inculcates, by an appeal to the law and to the testimony. Not that he is to be trammelled by a servile, short-sighted, superstitious adhesion to the mere letter which killeth, and which, wrung from its context and

distorted, may be, and has been, moulded, by man's perverted will, into every form of heresy and error. Not that he is to expect or require an explicit declaration of Scripture for every thing he says or does,—this is fanaticism, and is the root of all the wildly pious dissent and schism of the present day. We are not called to speak the oracles of God; the attempt at this has but too frequently degenerated into a mere heartless phraseology, than which nothing can be more revolting and offensive. But if any man speak, let him speak *as* the oracles of God. Nor are we called to rehearse upon the stage of ordinary life the part of an apostle. But we *are* called to embody his spirit, to illustrate his principles, to exemplify his precepts. Seizing in the comprehensive grasp of a Christian philosophy the essential spirit of the Gospel; comparing spiritual things with spiritual; making the text of Scripture and the religious experience of a devout soul reciprocally operative, the one in guiding, the other in interpreting; praying earnestly for the teaching of that Spirit which is promised as a guide into all truth, we should study that every principle and feeling should be impregnated with the spirit of the Gospel; that every thought should be brought into captivity to the obedience of Christ; and that every practice should be subjected to the revealed will of God; conformable to the character, and, so far as an enlightened and sober minded comparison of circumstances bears out the analogy, to the recorded conversation of the Great Exemplar.

II. And this leads us to observe, that the second call which his office makes on the minister of Christ is, that he should attentively cultivate *professional habits*. For what were professional knowledge without professional habits, but a powerful instrument by which the minister would aid his people in accomplishing the awful work of dis severing religion and holiness,—a work but too frequently and successfully attempted in the present day of high and general profession. Until those halcyon days arrive, when they shall no longer teach, every man his neighbour, and every man his brother, saying, Know the Lord, but all, taught of God, shall know Him, from the least to the greatest, the minister must be a separate man. If he would give point, and power, and intelligible meaning, to his precepts, his life must furnish visible demonstration, such as can be known and read of all men, that he is not of the world.

I do not speak here of freedom from any vicious or intemperate excesses,—the clergyman dare not commit them. The watchful eye of hostile party: the sanctions of rightly judging public opinion: in a word, the times, to take no higher ground, effectually prevent him. But surely more than this may be demanded of the Christian minister. Thou, O man of God, not only flee these things, but follow after righteousness, godliness, faith, love, patience, meekness. The ambassador of Christ, charged with a message from God to man,—a message of peace, made through the blood of the cross, but, if rejected, a proclamation of fearful indignation and devouring wrath,—the commissioner who mediates in such a controversy surely ought not to descend into the theatre of worldly amusement, and mingle there with his perishing charge, in levities and frivolities which kill time on which eternity depends, and eat away the very vitals of spiritual life. Is such a pastor an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity: leading the flock into those green pastures, and by those still waters, of which

the Psalmist tells? Can he give attendance to reading, to exhortation, to doctrine,—yea, give himself wholly unto them, that his profiting may appear to all? Will such a man, undistinguished but by the external badges of his holy calling from the society around, have a good report of them which are without? Can he speak, and exhort, and rebuke with all authority, and no man despise him for his inconsistency and hypocrisy? No! Novelty, and the stimulus of a public display, may, for a few years, give some semblance of life to a mere Sunday clergyman: but if he throws off his professional habits with his canonicals, and with the day, and becomes a layman for the remainder of the week, with perhaps a feeble effort to drudge through his less stimulating, though not less important, obligations, his duties and his pleasures perpetually clashing,—however well he may intend, he will soon degenerate into a mere hireling, dead to the awful responsibilities of his abused office. His mind, unoccupied by religious subjects, will supply neither matter nor spirit for sermons of his own: and he will find scarcely any printed sermons sufficiently cold to suit his own feelings, or sufficiently lax not to shame his own practice. And to rivet the chains of darkness upon his benighted and betrayed flock, and to seal them in unawakened security to the day of reprobation, he will be ever jealous of a single ray of light penetrating into his parish from any quarter, lest it render his own darkness visible. He enters not in himself, and those who would enter in he hinders. Woe unto him who keeps the key of knowledge, and by whom this offence cometh.

I shall not presume to define the precise limit of a pastor's social intercourse with his flock, shifting as it does with ever-varying circumstances, but always, I firmly believe, within a very narrow range. The dining, for instance, among his parishioners, may be, in one parish, from its religious state, and to one minister, from his moral weight and conversational powers, which enable him to give its tone and tendency to the intercourse, a means of elevating his people,—though the less frequently he volunteers to encounter the world in its citadel and armour with the fine edge of religion polished to the fastidious taste of general society,—the less frequently he attempts to “cut blocks with a razor,” the more likely, I am convinced, is the experiment to be successful. But in most parishes, and to most clergymen, it would be a rapid absorption into the current of the world; and an utter extinction of ministerial and spiritual usefulness.

One regulating principle, however, I will venture to assert, that the minister's social intercourse should ever bear a pastoral character: that neither he, nor those with whom he associates, should ever lose sight of the pastor in the companion, should ever forget that he is, in a subordinate, a delegated sense, the shepherd and bishop of their souls. And though he does not weary and revolt them with incessant and ill-judged conversation preaching, without any sober consideration of its probable effects, but merely to deliver his own soul by bearing his testimony,—a testimony which, if needful in such form, he should not be there to bear, yet his whole conversation should be leavened with the indwelling spirit of piety and recollectedness, so that, in his intercourse with them, whether he eats, or drinks, or whatever he does, he should do all to the glory of God.

Surely I may add, that any voluntary implication in worldly business is also utterly inconsistent with the sanctity and separatedness

of the ministerial office. I speak dogmatically upon this point; because against the only mode in which a clergyman could so implicate himself, at the present day, the statutes of the land have of late years given voice to the general feeling. They have solemnly protested against the compatibility of the active prosecution of country business, no less than country sports, with the faithful and efficient administration of the pledged duties of the Christian pastor.

In fact, the clergyman should be a visible embodiment of the spiritual life, and, even to those who are without the pale of his direct ministrations, his very presence, as that of a visitant from another world, should tell upon men's consciences, and, even without the word, call up thoughts and feelings which bear upon eternity. Nor let it be said that this is all spiritual romancing. That there are a few such ministers we know: men who seem to descend into the world from the mount, or from the closet, beaming with the reflected lustre of the Divine converse, and securing the veneration of awe from the careless,—of love from those who love their common Lord. And we may readily conceive the general revulsion of feeling, were such voluntarily to implicate themselves in merely secular business. Were such a minister found chaffering at the fair or market; his talk of bullocks; and often, and unnecessarily, engaged in that buying and selling, between which, as we are told by the son of Sirach, *sin sticketh close*,—the charm of character would be broken: the spell of holiness which bound men's consciences would be dissipated: he would be at once shorn of his spiritual power. The general exclamation would be, *How art thou fallen from heaven! How art thou become weak as other men!* He would rapidly sink in esteem—not to the level, but below the level, of ordinary secular life, precisely to the same degree in which he had previously risen above it. Ever vigilant covetousness speculates for gain upon the calculated superiority of a pious clergyman to worldly interests, and his supposed consequent ignorance of worldly business: and if he does not, in such an intercourse, submit to be duped and defrauded, he disappoints hope, and must bear, justly or unjustly, a charge, than which few can be more destructive of religious influence, the charge of hard and grasping covetousness. Surely, to drop to the lowest motive, *he enters the theatre of business upon unequal terms, who must sacrifice there his rights and property, or his distinctive character.*

Such are the effects, as regards the flock, of the pastor's secular pursuits. As regards himself, they are not less pernicious. Those whose consciences have recognised the obligations of their holy calling, and who have at any time been so entangled by circumstances, have with one voice testified to the almost resistless tendency of secular pursuits to secularize the mind, to damp the ardour of the religious affections, and to extinguish the fervour of that pastoral zeal, without which the active work of the ministry, if on principle performed, were but a painful and wearisome drudgery.

III. But what were professional knowledge, and professional habits, without *piety*, which converts morality into holiness, and quickens dead works into the reasonable service of the living God, but a beautiful yet loathsome corpse from which the animating spirit had fled?

The present occasion does not call upon me to speak of the beautifying influences of piety in the individual soul, but only of its ministerial efficacy, as the mainspring, in a pastor's labours, of all spiritual

usefulness. A parish may be taught doctrines, and acquire habits ; may be disciplined and drilled by a minister who has had no experimental knowledge of the Gospel as the power of God unto his own salvation. And God's hand is not shortened that it cannot save. He can, and doubtless will, in particular instances, consummate the work. But he who would reasonably hope to minister the Spirit, must have himself received it. He who would kindle the flame of Divine love among his people, must take the illuminating torch from the fire which burns upon the altar of his own bosom.

To a minister "godliness is profitable unto all things." Is professional knowledge, as we have seen, needful? Piety best qualifies him for the attainment of it. It invigorates the intellectual faculties, by withdrawing them from distracting and delusive vanities, and concentrating them upon healthful truth. It clarifies the understanding, by purifying the heart, by purging away, and dissipating, those mists and fumes of sensuality which man's lower nature abused exhales, to cloud the intellectual vision ; and by rectifying those perversions of the will and affections which distort every object he contemplates. The man of piety comes to the investigation of truth with a calm and sincere mind, free from the almost insurmountable prejudice of an opposing practice, and consequently an opposing interest. There is nothing to make him fearful of finding truth. But surely, while ingenuity can extract another spirit, and wrest another meaning, a man is little likely to find in God's word what must rise up with him in the judgment, and condemn him. Is prayer for his people the pastor's bounden duty, because his most powerful instrument for their conversion and edification ; because it makes his cause the cause of God, and renders Omnipotence his ally ? Holiness feeds the spirit of prayer, which carelessness or sin famishes or quenches ; fits and disposes *him* to pray, and disposes the heart of his Heavenly Father to hear and answer his petitions. "The effectual fervent prayer of a righteous man availeth much." Does the minister need to win the respect and affection of his flock ; to form their principles ; to control and direct their habits and practice ; to lead them to embrace from the heart that form of doctrine into which he would deliver them ? Personal holiness alone can qualify him to effect all this.

The Gospel differs from the Law not more in the matter than in the manner of its teaching. Isaiah, as St. Paul, preached Christ and holiness, justification and sanctification. But the Law preached by powerless precept ; the Gospel by powerful example. Even Philosophy could paint, in dim colours and separate existence, many of the Christian graces ; but in her happiest pictures could seldom group, and in her experience could never realize, them. She could form, with the finest and most delicate chiseling, each limb, and lineament, and feature, of the statue of virtue, but wanted the sympathetic fire from a human bosom to quicken this still-born conception of moral beauty into spiritual life. Hence Plato asked that virtue should become embodied, and descend in visible form upon earth, that the human heart, enamoured with the beauty of holiness, might bow in willing adoration. Christianity has more than answered the philosopher's demand. Christ not only incarnated virtue, but ministers that quickening spirit of which philosophy even knew not the want. And Christ has left us an example that ye should follow his steps. Each minister of Christ, however it may humble us to utter it, should

be a living commentary on the system which he teaches; and should not only assert but demonstrate the Gospel to be the power of God unto salvation. He should exemplify it in his own person, not as a mere speculative theory, but as an actual life. It is only by his personal holiness he can have a good report of them that are without, and act with benefit upon that exterior circle self-excluded from his pastoral ministrations: but which, without the word, might be impressed and won by his holy conversation and godliness. It may refuse to hear the word, but cannot refuse to see the visible manifestation of the Gospel, known and read of all men, in his daily walk. Without this evidence of a sincere value for the blessings which he obtrudes upon others, to account for, and justify, controversial zeal, his busy efforts to convert men to his creed must be to them either unintelligible or insulting. And it may perhaps, more than is imagined, provoke the high indignation of Almighty God as a presumptuous touching of the ark, a flippant intermeddling with, a profane intrusion into, most serious and sacred things.

And as, without holiness, he cannot reach that exterior circle which is without the pale of his official ministrations, so neither can he act beneficially upon that interior circle which is within it, and which contemplates him, not merely in his public duties, but in the privacies of domestic life. Holiness alone can render the pastor a fitting instrument to sanctify his own household, and to attempt, with any reasonable hope of success, the fulfilment of those precepts for ruling well his own house, whose reiteration, in St. Paul's charge to Timothy, evidences their deep ministerial importance. The pastor's household should be a miniature model of the Church; and each member, in its respective sphere, a living comment upon his practical exhortations. His wife should be grave, not a slanderer, sober, faithful in all things: his children in subjection with all gravity. Sheltered within the fold, fed by the shepherd's hand, and guided by his eye, each member of his household is insensibly considered as *his* standard of the requirements of the Gospel by those who wander upon the bleak common of the world, exposed, uncared for, and untended. Thus does his household exercise a powerful influence, for good or for evil, upon the flock. And his household he can reasonably expect to be but the reflection of his own image. Whatever beneficial influence a pastor of competent knowledge and professional habits, but without the unction of piety, may exercise upon those who know him but in his public ministrations, as regards his household, the absence of holiness will extract the vitalizing essence from all the ordinances he ministers, and associate in their minds the most sacred things with levity, hypocrisy, and infidelity. Thus the pastor's house—a city set upon a hill which cannot be hid, and which should diffuse the cheerful light of sober piety to dispel the mists of error and superstition which brood upon the valleys in which his flock feeds; which should pour down those salutary streams of pure religion, and undefiled, which would refresh and enrich the whole field of his labours,—by its levity and worldliness, or its bold impiety, the result of unholy familiarity with sacred things, dispels only the salutary awe with which the careless contemplate the Divine ordinances, and by causing them to exchange—to take its lowest estimate—superstition for infidelity, extinguishes the religious principle in many of his flock. How deeply to be deplored, and to be avoided, were this! And how deeply debtors should not we, my brethren, feel ourselves to Divine grace, which has so identified the

duties of our office with our own best interests, that, in taking heed unto ourselves, we best take heed unto all the flock over the which the Holy Ghost hath made us overseers: and in feeding our own souls with the Bread of life, and with the fruits of the Spirit, we best feed the church of God,—a church which He has valued, and purchased, at the inestimable price of the blood of his co-equal and co-eternal Son.

J. M. H.

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STANLEY-GROVE TRAINING-COLLEGE FOR SCHOOLMASTERS.

(Continued from page 539.)

For the *Christian Observer*.

WE now proceed with Mr. Coleridge's account of the Training-college at Stanley Grove; subject to our prefatory remarks last month.

"The object being, as above stated, to provide a superior description of schoolmasters, these might either be *procured* by offering increased inducements to candidates and setting up a higher standard of qualification, or they might be *produced*, if I may so speak, by means expressly prepared for that purpose—they might, if possible, be *found*, or, in default of this, they might be *made*. In the one case it is sought to select persons of character not merely approved, but matured. These learn a method of teaching at the Central School, and receive such further instructions as can be given in a comparatively short space of time. Adults only are admitted; and this is supposed to afford a greater security, as to character and steadiness of purpose, than can be attributed to any scheme of juvenile training. We are supposed to know what these *are*,—we cannot tell what the others may *become*; and if the former were indeed all that could be desired, or a reasonable approach to it, there would be much weight in this argument. The immediate want of masters can be supplied only in this way.

"The other plan proposes to *form* the character, both generally and with a special reference to the scholastic office. This principally, yet at the same time to give them every *appropriate* acquirement,—in fact, a very much larger amount of acquirement (though this be a subordinate end) than could be otherwise commanded. Agreeably to this idea, *youths* only are admitted, and are kept in training for a period of time measured by years, not months. The force of habit and association—early and long-continued impressions—favourable influences of many kinds—the daily sight and sound of good—the means and opportunity of discipline, moral, physical, and intellectual,—such are the advantages which in this way it is intended to secure; and to these are added every facility for special instruction. Yet must this statement be received with limitation. The object is indeed to *form* the character; yet as the institution cannot be open to children or very young boys, a ground-work of good must have been laid beforehand. There must be evident signs of towardness in the youth at his admission; for though much may be done for him afterwards, yet *much* cannot be undone. It is not a school of correction. The principle of selection, therefore, cannot be dispensed with,—rather stands out with increased force. A superior description of candidates will, it is hoped, be brought into the field—youths who, but for such an inducement, would, by their very merit, have been drawn into other walks of life, and have been lost to the service of education.

"All that has been said applies, with certain reservations, to school-mistresses. Accordingly, the Society has at present four Training-Institutions, one conducted on each of the above-mentioned principles for each sex. Thus will the immediate demand of the country be met as heretofore, by the two elder establishments, while the Training-College at Stanley Grove, and the sister institution at White-lands, are left to work out their own objects in their own way.

"Stanley Grove is in the parish of Chelsea, at the western extremity, being divided from the parish of Fulham by the Kensington Canal. It contains about eleven acres of ground, principally freehold, already laid out with great judgment, both as regards beauty and utility, by the late proprietor. The excellent mansion-house, with its adjoining offices, have been found capable of easy adaptation to the purposes of a Training-College; and to these have since been added an extensive

range of dormitories, attached to the building, and, at a small distance, a school for the children of the neighbourhood, and a chapel of considerable dimensions, serving as a place of worship for the adjoining district, as well as for the inmates of the Institution. The Society is glad to combine in this way a considerable local benefit with its own objects; but no sacrifice has been made, nor any extra expense incurred, for this purpose. The school in which the art of teaching may be learnt, and the habit formed, by daily exercise, under the eye of the Principal, is essential to the scheme, and will, it is hoped, become one of its most important features; and though a small domestic chapel might have been sufficient for the devotions of the family, the students could not in this way have been habituated to the solemnities of public worship.

"The college is intended to consist of sixty students, under the superintendence of a Principal, assisted by a Vice-principal, who will divide with him the duties of the chapel, and two resident Teachers. All the students, after they have remained on probation for a period of three months, will be apprenticed to the National Society for a term of years, commencing with the date of the indenture, and expiring when the apprentice shall have completed his twenty-first year.

"I come now to speak of the discipline, mode of life, and studies of the College. The object being to produce schoolmasters for the poor, the endeavour must be, on the one hand, to raise the students morally and intellectually to a certain standard, —while, on the other hand, we train them in lowly service, not merely to teach them hardihood and inure them to the duties of a humble and laborious office, but to make them practically acquainted with the condition of that class of the community among whom they will have to labour. I say, 'on the one hand,' and 'on the other,' not that there is any real contrast either in the means taken or the ends proposed. The labours of the house, the field, and the garden, are intended to elevate, not depress: the studies of the school-room, not to exalt, but to humble. Both alike may be made to develop the understanding, and furnish materials of useful knowledge: both alike may inspire true elevation and true humility. The exercises of religion, and those studies by which knowledge is added to faith, when *duly* performed, will be allowed by all to have this double effect. These will be our first and principal care; while a religious spirit will, it is hoped, temper and chasten our other occupations, dignifying what might else be thought menial, and making lowly what might tend to lift up. The schoolmaster, though his path of duty lie among the poor, must all the more be raised, not lowered, to his office.

"This leads me to consider the description of pupils best adapted for this training. Except under peculiar circumstances, they should not be taken from the upper ranks in society. Boys bred up in refinement, and accustomed to higher expectations, would with difficulty be made to accommodate themselves to the discipline of the Institution, and still less to its objects. Yet habit and principle will do much. In the lowest rank the requisite qualifications are almost never to be found, unless where the youth has been already prepared by a course of judicious training, commencing in childhood,—a case which has already occurred, and may hereafter occur more frequently. The sons of small, or, indeed, middling farmers and shopkeepers, of schoolmasters and office-clerks, and of the better class of artisans, are, perhaps, to be preferred. They ought to have had a home with some domestic advantages, and to leave it not without a home-bred feeling of self-respect. The more liberal employments, again, or such as are so accounted, are often accompanied by severe indigence, and still more often leave behind them an inheritance of penury. If under these painful circumstances, the father or widowed mother of a promising son could find for him in this Institution an immediate asylum, with the prospect of a good education, and an honourable, though humble, livelihood hereafter, a double benefit might accrue.

"The age of the youths at their admission is also matter of grave consideration. It must, for many reasons, be short of manhood. This follows of course, if the formation of character be the principal object of the Institution; but, besides this, the habits of the place are suited to boys, not men. Fifteen or sixteen is perhaps the best age, though a year or two later in favourable cases is no objection.

"Experience has already shewn that youths of the proper description are almost everywhere to be found, who would joyfully avail themselves of the advantages held out by the institution, but whose friends are unable to meet the required outlay. At the opening of the College, the Committee offered ten *free* apprenticeships for public competition, which were quickly and satisfactorily filled up; but against every one of the candidates who came forward on that occasion the premium would have placed an effectual bar. Youths of fifteen and upwards, in the lower and middle classes, have in general ceased to be a burden to their parents; and the higher their qualifications, the more likely is this to be the case. They are already



getting their own living, or at least are in the way of doing so; and to pass from this to the payment of twenty-five pounds a year, though for an ultimate benefit fully equivalent, is rarely to be expected. That this obstacle will eventually be removed, when the scheme is fully developed, and in actual operation, I entertain no doubt. When it shall be seen that the outlay is met by an equivalent return, whether measured by the income, comfort, or respectability of the young man in after life, candidates will be prepared for this and similar colleges, expressly on account of their apparent fitness and inclination for the scholastic office, and the hopes which it may hold out to industry and talent. In this, as in every other calling, the advancement of a few will encourage the many.

"Not that any national want which partakes of a spiritual nature (if I may be permitted to express my full belief) can be satisfactorily supplied by commercial calculations: there must ever be a provision set apart for such purposes by the foresight of Christian wisdom, and the free bounty of Christian love. The national Church is a standard record and exemplification of this truth. It may be hoped and trusted that a principle, from which such inestimable benefits have, for so many centuries, been derived, in the case of our Church, and of the elder educational establishments in the country, will eventually operate in favour of the poor; in other words, that permanent and gradually increasing endowments will ultimately be formed, by which fit labourers may be drawn into this field of duty.

"A brief remark on the description of youth to be selected for this college may find a place here. There is a certain seriousness of character which appears at a very early age, and which affords the surest pledge of future excellence in every walk of life. For the purposes of this institution, it is indispensable. A very simple education, if really good, would suffice. I suppose, of course, a groundwork of religious knowledge.

"Some attention should also be paid to physical qualifications. Good health is indispensable: a strong, well-grown boy much to be preferred. Simple manners, and a pleasing address, however rustic, are desirable, as much for what they betoken as for their own account. A very faulty pronunciation, and, still more, an extremely coarse accent, are objectionable. Considerable defects of this kind may indeed be removed in teachable boys, where there is no natural impediment; but in some cases the attempt is hopeless. The monotonous chant with which reading and recitation is accompanied in so many schools, apparently as a matter of course, becomes not unfrequently an almost incurable habit. An observant, intelligent lad, however provincial, will rarely exhibit these faults in excess. Every peculiarity, whether of sound or expression, which leads to corrupt and deprave the language, either in the way of coarseness or affected refinement, should be carefully weeded out of the country; and this for a reason which implies many others—that the speech of the people may be brought to the standard of that which is heard in the Church.

"In the above allusion may, I think, be recognised one of those first principles by which the studies of the College are to be regulated. To raise the speech, and, by implication, the understanding of the people, to the level of the Church service, has been regarded as one object, one excellent effect at least, of the Church itself, considered as a national establishment: of national education as depending upon the Church, it may be considered as a leading object. The benefit accruing is directly of inappreciable importance; indirectly, it embraces all that deserves the name of civilization. Into this stock may be readily ingrafted whatever knowledge or acquirement the circumstances of the times may demand, whether for particular classes of the community, or for the people at large; and the wholesome sap of the trunk will circulate through the branches, and nourish the fruit. The schoolmasters of the people must, therefore, be well able to teach their own language; and it needs not be said that this implies no ordinary degree of mental culture.

"It is on this account, and not with any view to classical attainment, in the restrictive sense, that Latin is taught as an essential part of the course. It is by no means proposed to do more than lay the foundations of a sound acquaintance with the accidence, syntax, and etymology of the language, which is a very different thing from that familiarity with its literature, to which the higher class of students are conducted in a superior grammar-school.

"It is for the sake of the English language, and of the knowledge which it implies, that the study of Latin is indulged to any of the apprentices; and this, as above stated, with an especial reference to the Church-service: remembering that, in the Liturgy of the Church of England, the reading of holy Scripture forms a prominent part; and that if, by Divine favour, the public devotions of the Church are permitted to us in the vulgar tongue, it is above all things necessary that the whole should be 'understood of the people.' With the same paramount object,

the Bible is read aloud by the students at least twice a day. The Bible is read at least twice a day, at morning and evening prayer, and the portion selected for reading illustrated in various ways: sometimes the language is explained; sometimes the doctrine is investigated, and practical inferences drawn; sometimes the history, geography, and antiquities connected with the sacred text are elucidated. These also form a separate study. A distinct, intelligent, and reverential mode of reading is especially inculcated, with a correct pronunciation, and, as far as possible, a pleasing accent. The object is not to teach what is called fine reading;—indeed, any appearance of display would be instantly checked;—but to get rid of peculiarities and gross defects. This has been found a task of much difficulty. Schoolboys of all sorts read, for the most part, very badly; and where a bad habit has been formed, time alone can correct the mischief. In addition to the Church Catechism, which forms of course a prominent subject of instruction, the Articles of the Church are committed to memory by the elder boys, with references to Scripture, and appropriate comments. The History of the Christian Church during the first three centuries, by Dr. Burton, has already been read once by the upper class, who are going through it a second time. Some account of the Reformation, both in this and other countries, with a summary view of the darker periods in the annals of the Church by which it was preceded, will next engage their attention; while the history, constitution, and antiquities of the National Church, considered as an ecclesiastical establishment, will be brought under their notice from time to time, as shall be found practicable or expedient; regard being had to the capacity of the students, and to their state of preparation. In the last year of the course, I propose to go over the whole subject in a more systematic, or at least a more formal manner.

“Of the remainder of the course I shall speak very briefly. English grammar, as distinct from that of the Latin language, will be carefully studied, and every exertion made to accustom the pupils to an easy, clear, and correct style of composition. Geography, with mapping, and the use of the globes, is taught in conjunction with history; both with an especial reference to this country. Due attention is also paid to writing, both plain and ornamental. Arithmetic is carefully and fully studied, with a view not merely to facility and accuracy of calculation, but to a clear understanding of the theory;—the principles of numbers, as distinguished from the practice of cyphering. The elder and more advanced students read the elements of Euclid, of which they have mastered the first three books, and the first part of algebra, in which they are advanced as far as quadratic equations. They have also commenced trigonometry, and will be made acquainted with the rudiments of land surveying, &c. These acquisitions, besides their indirect uses, will, it is believed, tend to make the country schoolmaster respected in his neighbourhood. His school will be looked up to, and admission into it will be sought after. The outlines of physical science will be taught as opportunity shall occur. Of the several branches of natural history, botany is the only one to which any serious attention has hitherto been given, and from its connexion with gardening, and with rural life in general, it will always claim a preference. Drawing, with the practice of geometrical perspective, and the drawing of plans and elevations, both geometrical and perspective, has been taught with considerable success. Two lessons a week are also given in vocal music, which is taught under the superintendence of Mr. Hullah. Half an hour is also set aside for daily practice. The daily service of the chapel will, it is trusted, set forth the paramount object for which this acquirement is studied, which will thus be learnt in immediate and continual connexion with its best and highest use.

“The food is of the plainest description, but is the best of its kind, and carefully prepared. It is not given out in rations; if any youth were to eat habitually to excess, he would be reproved for it, as for any other fault, but with this exception, (if exception it may be called), there is no stint. Intemperance in eating, where the opportunity is given, is indeed a not uncommon vice among boys, but it should be corrected, as far as possible, by admonition and moral treatment.

“The clothing comprises a Sunday and working suit. An uniform dress prevents many inconveniences, and has in several ways an excellent moral effect, as might indeed be expected from a practice so generally adopted, from so early a date, in every scholastic institution connected with the Church in this country. It should be a grave and simple habit, but neither so very poor, nor so very peculiar, as to carry with it any degradation, relatively either to the rank of life from which the students are derived, or that for which they are intended. The tendency of all education should be in a certain sense to elevate. The first lesson which a boy (particularly from the very lowest classes) has to learn, is self-respect, as the only condition under which he will practise self-denial, or even observe

the decencies of outward deportment, when not under restraint; and this feeling is not merely compatible with real humility, but essential to it. On the other hand, it is requisite that the most entire simplicity, and some considerable degree of hardiness, should characterize the life of the students. It is not with a view to the immediate comfort and gratification of the young men, still less with a reference to present shew and effect, that the arrangements of the college have been placed, in some respects, upon a footing of respectability to which many of the young men have not been accustomed; that their bed-rooms are furnished with accommodations of which some of them, on their first arrival, have to learn the use; that their dress, though plain and inexpensive, is such as to give them an appearance above the common; and that the meals are conducted with as much decorum as possible, and that some attention is paid to manners and outward demeanour. It is for the sake of the moral effect.

"A few words on the industrial system and discipline of the College will complete this part of my subject. The advantages, I had almost said the necessity, of balancing the intellectual pursuits of the students by manual labour, is sufficiently evident. It is, in the first place, the only way in which such an Institution could be supported, except at an enormous expense; but this is the least consideration. It is almost the only mode in which the hours not occupied in study could be profitably and innocently passed by a promiscuous assemblage of youths, almost all of whom have so much both to learn and to unlearn. Above all, that which is learnt in this way is itself a most valuable acquirement, more especially to the schoolmaster of the poor. Not merely will it enable him to increase his own comforts without cost, but it will make him practically acquainted with the occupations of those whom he has to instruct, and thus procure him an additional title to their confidence, when he comes to act among them, not merely as their teacher, but as their adviser and friend.

"Good conduct can only be produced, in the long run, by a sense of duty, or by the habit which it produces, when it becomes a matter of course; and this habitual sense of duty is best encouraged by a mode of treatment from which every appeal to *motive*, strictly so called, is excluded. I believe this to be not merely the highest, but the most practical view of the question; and although in such a matter the utmost that can without presumption be expected, is a partial, and, under the Divine blessing, a growing success, yet it may with some degree of confidence be affirmed, that it has been already borne out by facts. The particular methods by which cheerful obedience, regularity, diligence, and general good conduct, are to be preserved in a training-establishment, more especially in the industrial department, cannot be detailed within the limits of this report. They vary with the exigency, and are suggested in each case by the judgment, experience, good-feeling, and educational tact of those by whom the establishment is conducted. It will be understood that the whole rests upon a religious basis, and is referred constantly, and expressly, yet not obtrusively, to a religious standard, care being taken to prevent phrases and professions from anticipating the growth of real feeling.

"The business of the house is partly performed by the students, and partly by female servants. The former clean all the shoes and knives, &c., lay the cloth, &c., and wait at meals, sweep and dust the school-rooms, keep the courts clean, light and attend to all the fires, except those in the kitchen department, regulate the gas-lights, keep up a constant supply of water throughout the College by means of a forcing pump, and attend to the drainage, which is also effected by means of a pump. It has not been thought advisable that they should make their beds, or wash the floors. It is not likely that they will ever be called upon to perform these offices when they leave the College, while the loss of time, and the injury done to their clothes, more than counterbalance any pecuniary saving which could in this way be effected. The labours of the farm are principally confined to the care of domestic animals—cows and pigs, and poultry of various kinds. The cows are milked by the youths, and an accurate account kept of the produce of the farm and dairy, which is consumed almost entirely in the establishment. The utility of this part of the establishment is too evident to require a comment. The gardens, lawns, and shrubberies, furnish abundant employment for those not otherwise engaged.

"With respect to the College, the service of the chapel is, as it were, the keystone of the arch—the highest point, yet that to which every other part is referred, and from which are derived the consistence and stability of the whole. On the devotional habits which may here be formed; on the thorough practical knowledge which may be gained of the formularies, practices, and liturgical discipline—let me add, of the characteristic sentiment, the undefined but pervading spirit—of the national Church, as distinguished from every other society, whether secular or reli-

gious ; on the facilities afforded by a private chapel for gaining an extensive and practical acquaintance with congregational psalmody and church-music in general—advantages which, owing to the distance of the parish-church, could not otherwise be commanded.—I need not now enlarge.

“ Those who have been engaged in catechetical instruction, even of the humblest kind, know how difficult it is to prevent religious truths, or rather the words in which they are conveyed, from being acquired as an ordinary lesson, not only with no advantage, but with the risk of serious injury to the well-being of the learner ; how often, for instance, the sharpest answers are returned to the most solemn questions by the worst disciplined boys, and how prejudicial such knowledge too often becomes, both to the individual himself, and to others through his example, by the disconnexion which is thus exhibited between religious information and religion itself. Yet so long as the memory is principally concerned, and little more than rote-knowledge is communicated, the mischief is comparatively slight. When the understanding and speculative faculties come to be exercised on the great distinctive doctrines of revealed truth, when the lesson assumes somewhat of a theological character, (and if this be not done, how can the creeds, the articles, the sacramental and other offices of the Church—how can the catechism itself be fully explained to those learners who are themselves to become teachers, under the circumstances above described ?) then both the danger and the difficulty of the undertaking are indefinitely increased. The teacher himself, however impressed with the high and solemn nature of the subject, needs to be studiously on the watch, lest through inadvertence, and as it were by surprise, he should seem to countenance some want of reverence, by which, however slight and passing, the tone of feeling proper for the occasion might be lowered. To prevent this evil, without abandoning the object proposed,—to engraft knowledge, of whatever kind, but more particularly religious knowledge, into a *lively stock*, and thus, with careful tending, under the most favourable conditions, to produce a healthy growth, is the end to which every educational mean must be directed, and by which alone it can be justified. Hence, with a particular reference to that sort and measure of religious knowledge, both scriptural and ecclesiastical, which I believe to be requisite in a Church-teacher, the use and necessity of such an amount of mental cultivation and intellectual development as may enable the student to know *indeed*, what in so many cases he but *seems to know* ; and hence the unspeakable advantage of those solemn services, in connexion with which the whole counsel of God may be safely and profitably unfolded to those by whom, in various degrees and manners, though in a subordinate capacity, the same saving knowledge is to be disseminated.

“ It is not indeed to be expected that no instances of failure will occur. Whatever has been said of the education of the apprentices, and of its effects upon their character, applies only to such youths as are fit subjects for such an education ; and whether the qualification of candidates can be kept to this standard, must depend upon the support which shall be received. The institution is confessedly an experiment—I believe, a well-considered and hopeful experiment, based upon sound principles, and directed to a worthy end ; but it does not belong to a particular set either of men or measures to command success. Great results, of whatever kind, are the products of the times in which they take place, and bespeak the concurrence of many causes, which perhaps have long been operating silently and unseen, till at length, at the appointed time, they appear, as it were, above the surface, and attract observation. Then it is that favourable circumstances conspire to bring about the event with something of an accidental appearance ; but, in truth, it is neither mere chance on the one hand, nor the counsel of man on the other, to which the effect is to be imputed, but to the general course of events, under the disposition of an overruling Providence. Yet if we inquire in what way it has pleased the Almighty Governor of the world to bring about important changes for good, we shall seldom fail to recognise, as a subordinate agency, the united and persevering efforts of perhaps a few individuals, fearlessly working out some great principle to its results, in humble reliance on the Divine favour.”

The above extracts would offer a basis for several remarks ; but it may suffice that we repeat what we said last month, and which we are fain to reiterate with that cautionary emphasis which the aspect of the times, and the internal agitations of the Church, demand :

“ After an arduous struggle, it has come to be, we might almost say, a national determination, that the rising and future generations shall be religiously, as well as intellectually, trained ; and a vast preponderance has been given to the Established Church as the recognised dispenser of Scriptural instruction for the young, as it is

for the adult population. It will be of unspeakable moment that this pledge should be fully redeemed, this duty rightly discharged, in the rising institution; and that the training both of masters and pupils in the days of Queen Victoria, shall be such as not merely to satisfy the words of the requisition, by the introduction of the dull cold formalities of religion, or the mere ceremonials of our Church; but such as was projected by our *Ridleys* and *Crammers* in the days of King Edward; an education grounded on the Bible as its basis, and conducted according to the true spirit of the Articles, Homilies, and Liturgy of the Church of England. Young men trained upon such a system, [and upon no other], and also morally and intellectually qualified for their office, may, by the Divine grace, become a blessing to the nation, second only to the sacred ministry itself."

Dr. South would not have thought our concluding limitation necessary; for in his "Discourse on the Education of Youth,"—one of the most strange and splenetic of all his sermons, yet one which contains many very striking and excellent thoughts—he says: "I take schoolmasters to have a more powerful influence upon the spirits of men than preachers themselves; forasmuch as they have to deal with younger and tenderer minds, and consequently have the advantage of making the first and deepest impressions upon them; it being seldom found that the pulpit mends what the school has marred." Dr. South was accustomed to undervalue the importance of the pulpit, in order to thwart the Puritans, who urged its claims too exclusively; but Scripture affirms, "Train up a child in the way he should go, and when he is old he shall not depart from it;" and Scripture and experience both shew that where children are not thus trained, the majority of them live and die as they were educated; for though God is a sovereign, and the preaching of his word is his own special ordinance for the conversion of sinners and the building up of the Church, yet he has no where promised that the pulpit shall generally supply the lack of early bringing up in the nurture and admonition of the Lord. Dr. South justly remarks, that "those whose province it is to be the managers of this important trust, are, first, parents, secondly schoolmasters, thirdly the clergy." Parents he scripturally places first, as indeed our very instincts dictate; and if they neglect their duty, great, and too often irreparable, mischief has supervened before the child comes under the reclaiming influence—if such happily it be—of the schoolmaster; of whose honourable vocation Dr. South remarks:

"I know not how it comes to pass that this honourable employment should find so little respect (as experience shews it does) from too many of the world; for there is no profession which has, or can have, a greater influence upon the public. Schoolmasters have a negative upon the peace and welfare of the kingdom; they are indeed the great depositories and trustees of the peace of it, as having the growing hopes and fears of the nation in their hands. So that I look upon an able and well-principled schoolmaster as one of the most meritorious subjects in any prince's dominions."

This depreciated estimate of so useful and honourable a vocation is still too common; and one step towards rendering it less so will be the improved quality of schoolmasters themselves. Dr. South intimates that in his day the business of a schoolmaster seemed to be considered little more than that of forcing children to ungrateful tasks by manaces and stripes; and he had known something practically of the matter, having been educated at Westminster under Dr. Busby, who remarked of him, "I see great talents in that sulky boy, and I shall endeavour to bring them out:" which declaration he is said to have followed up by using great severity. South probably glanced at his old instructor

in this discourse; which was written to be preached in Westminster Abbey, at a meeting of "Westminsters," Busby being still living, and retaining his post; for the sermon was written in 1684, and Busby continued master till his death, in 1695, at the age of eighty-nine, having occupied that office during fifty-five years. The death of the king (Charles II.) prevented the sermon being preached; so that Busby was spared the edification of listening to the following passages from his old pupil; passages not unmeet to be quoted as a warning in carrying out any plan for national education, seeing how easily the best devised schemes of teaching—as Quintillian long ago told us—are marred by the ignorance, obstinacy, or crooked tempers of sordid, passionate, or ill-qualified schoolmasters; of which the Chartered schools in Ireland, and some of our old Grammar schools and Charity schools in England, have afforded painful examples. It will not be the least advantage of such an institution as the *College at Stanley-Grove*, that the schoolmasters educated in it will be early instructed to govern themselves, that they may know how to govern the youth committed to their charge; and to teach and train them upon wise and Christian principles, with salutary discipline, and not by unnecessary and injudicious severity. Now for Dr. South:

"Where they find a youth of spirit, let them endeavour to govern that spirit, without extinguishing it; to bend it, without breaking it; for when it comes to be once extinguished, and broken, and lost, it is not in the power or art of man to recover it; and then, believe it, no knowledge of nouns and pronouns, of Syntax and Prosodia, can ever compensate or make amends for such a loss."

"Let not children whom nature itself would bear up by an innate generous principle of emulation, be exposed, cowed, and depressed with scoffs and contumelies, founded perhaps upon the master's own guilt, to the scorn and contempt of their equals and emulators."

"And, lastly, let it appear in all acts of penal animadversion, that the person is loved while his fault is punished, nay, that one is punished only out of love to the other. And, believe it, there is hardly any one so much a child but has sagacity enough to perceive this. Let not melancholy fumes, and spites, and secret animosities pass for discipline. Let the master be as angry for the boy's fault as reason will allow him; but let not the boy be in fault only because the master has a mind to be angry. Let not the master have the spleen, and the scholars be troubled with it. But above all, let not the sins, or faults, or wants of the parents be punished upon the children, for that is a prerogative which God has reserved to himself."

"There is a principle of pride universally wrapt up in the corrupt nature of man; and pride is naturally refractory, and impatient of rule; and (which is most material to our present case) it is a vice, which works and puts forth betimes; and consequently must be encountered so too, or it will quickly carry too high a head, or too stiff a neck to be controlled. It is the certain companion of folly; and both of them the proper qualification of youth; it being the inseparable property of that age to be proud and ignorant, and to despise instruction the more it needs it. But both of them are nuisances, which education must remove, or the person is lost."

"And it were to be wished, I confess, that the constitution of man's nature were such that this might be done only by the mild addresses of reason, and the gentle arts of persuasion; and that the studies of humanity might be carried on only by the ways of humanity; but unless youth were all made up of goodness and ingenuity (ingenuousness) this is a felicity not to be hoped for. And therefore it is certain, that in some cases, and with some natures, austerity must be used; there being too frequently such a mixture in the composition of youth, that while the man is to be instructed, there it something of the brute also to be chastised."

"But how to do this discreetly, and to the benefit of him who is so unhappy as to need it, requires, in my poor opinion, a greater skill, judgment, and experience, than the world generally imagines, and than, I am sure, most masters of schools can truly pretend to be masters of. I mean those *plagosi Orbili*, those executioners, rather than instructors of youth; persons fitter to lay about them in a coach or cart, or to discipline boys before a Spartan altar, or rather upon it, than to have anything to do in a Christian school. I would give those pedagogical Jehus, those furious

school-drivers, the same advice which the poet says Phœbus gave his son Phaeton, (just such another driver as themselves) that he should *parcere stimulis* (the stimulus in driving being of the same use formerly that the lash is now). Stripes and blows are the last and basest remedy; and scarce ever fit to be used, but upon such as carry their brains in their backs; and have souls so dull and stupid, as to serve for little else but to keep their bodies from putrefaction."

As Dr. South could not think that he himself was one of the stolid *genus* here described, who "carry their brains in their backs," he could not approve of the extreme rigour which his severe pedagogue had exercised upon him; but even had he been so, "stripes and blows" would not give "brains" to a "dull and stupid boy;" whose case rather requires peculiar patience and gentleness; and indeed South seems here to contradict what he had before said of severity, where necessary, being so only for those who from "pride" are "refractory and impatient of rule;" for moral faults, not mental inability; for those who carry "too high a head or too stiff a neck," not for those who exhibit much "goodness and ingenuousness," and do their best, though they happen to have slender capacity. Experience also has proved, that even with regard to those whose faults are more those of the heart than the head, Orbilian rigour is not so efficacious as a firm, equitable, equable, and Christian system of discipline. We have not thought these remarks misplaced, seeing how seductive has been the tendency in all ages, in scholastic arrangements, to put forward clever boys and to depress the dull, with little attention to conduct except as it affects study or the management of the school, and to use severity as a prompt and idle substitute for vigilance, self-control, and habitual order.

We are persuaded that it will be the earnest wish and effort of the conductors of the institution at Chelsea to endeavour to correct this antiquated mischief, so fatal to the moral and spiritual benefits to be expected from a wise and well-conducted Christian system of national education; and that the young men educated in it for schoolmasters will learn that their business will be to *train*, not merely to "cram," the rising generation.

While South's Sermon is in our hands, we will copy a short passage concerning the clergy, as sharers in the tripartite work of education. Public catechising in church, which he so strongly urges, may have been in part rendered less urgent, as respects the children of the poor, by means of schools; and it is almost altogether set aside by modern fastidiousness in the case of the rich; but though, as to the mere words of the Catechism, the public repetition in church before the congregation may not be so necessary as in former days, when there were fewer opportunities of instruction, there is still great need of frequent catechetical indoctrination,—partly from the pulpit, and partly in the way of explanation and application from the desk; the verbal repetition affording a thesis for apt remarks and illustrations, useful both to the children themselves and to adult hearers. We presume there is nothing ecclesiastically irregular in this mode of public catechising;—it was at least the old custom. Our extract from South shall be brief; for he so interlard his remarks with buffoonery, and with exaggerated invectives against the public ministrations of the Puritans, that he damages what is really good in his own argument. It is not requisite to depreciate preaching, in order to shew the usefulness of catechising. He has also a

grievous habit of using exclamations and lightness of speech, which sometimes verge towards profaneness.

"The third and last sort of persons concerned in the great charge of instructing youth are the clergy. For as parents deliver their children to the schoolmaster, so the schoolmaster delivers them to the minister. And for my own part I never thought a pulpit, a cushion, and an hour-glass such necessary means of salvation but that much of the time and labour which is spent about them might be much more profitably bestowed in catechising youth from the desk. Preaching being a kind of spiritual diet, upon which people are always feeding but never full; and many poor souls, God knows, too, too like Pharaoh's lean kine, much the leaner for their full food. And how, for God's sake, should it be otherwise? For to preach to people without principles, is to build where there is no foundation, or rather where there is not so much as ground to build upon. But people are not to be harangued, but catechised, into principles; and this is not the proper work of the pulpit, any more than threshing can pass for sowing. Young minds are to be leisurely formed and fashioned with the first plain, simple, and substantial rudiments of religion. . . . It is want of catechising which has been the true cause of those numerous sects, schisms, and wild opinions, which have so disturbed the peace, and bid fair to destroy the religion of the nation. . . . You shall find people of fifty, threescore, or fourscore years old, not able to give that account of their faith which you might have had heretofore from a boy of nine or ten. Thus far had the pulpit, by accident, disordered the Church, and the desk must restore it."

"The minister having sufficiently catechised the youth of his parish, ought to tender them to the bishop to be confirmed by him; and the bishop, for his part, to give his clergy as frequent opportunities of doing so as possibly he can; so after they are thus confirmed he is to take them into the farther instructions of his ministry, and to acquaint them with what they have been confirmed in."

If we have digressed from our first topic, it has been advisedly; in order to shew that in all that relates to the institution of a national system of education, the tripartite duties of parents, schoolmasters, and ministers should not be dissevered. The efforts which have been made to dissociate secular instruction from religious are glaringly unscriptural; happily for the present they have been defeated; but the insidious introduction of such a system by piecemeal, must be watched against by every man who regards Christian nurture as the first essential in education, public or private, and without which secular science and learning may be perverted to evil instead of ministering to good—may become an unsanctified tree of knowledge, followed by a curse instead of a blessing.

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#### THOUGHTS ON A WORK ENTITLED "MILFORD MALVOISIN."

*To the Editor of the Christian Observer.*

By the general consent of Englishmen, "*fair play*" has ever been pronounced "*a jewel*" of no mean value. Nor is this popular saying limited in its application. On the contrary, there is no subject, and no one occasion, on which its fundamental principle ought not to be maintained. Its importance has of late powerfully struck me with regard to certain publications of the present day. I am not adverting to the sophisms of infidelity, the delusions of political speculation, or to the multiplied manœuvres of ever-shifting, but never-wearied, Romanism; but to those modern authors who are wholly separate from the two former classes, but who, unquestionably, hold a certain affinity with the latter. I have more immediately in view those who belong to the body usually denominated *Tractarian*. Their numbers are so consi-



derable, their works so ingeniously and almost infinitely ramified; their forms so singularly Proteusian; and their exterior, by means of its lubricity, so frequently defies grasp, that I must confine myself to strict limits in my observations on this endless topic.

What I would principally notice, is the practice adopted by writers of the above class, of presenting their theological tenets in the imposing shape of a romance, or, more strictly speaking, of an amusing tale, and so of decking out their subject with the meretricious charms essential to works of that description, which are unhappily very numerous. Their authors seem to be so well aware of the prevailing thirst of Englishmen for works of entertaining narrative, that they determine abundantly to avail themselves of it; and sometimes, in this popular form, put forth statements neither in agreement with Scripture, nor with the claims of charity.

In confirmation of these remarks, I turn to a publication which assumes some importance as coming from the pen of the chaplain of the Bishop of Oxford. From a Bishop's chaplain we might legitimately expect Christian truth, Christian charity, and seriousness of spirit on solemn subjects; with much to inform and interest the reader.

How far Mr. Paget's volume will be found to answer these reasonable expectations, and to partake of this useful character, may appear from the following references to its motley pages. I premise, however, that the author frequently has recourse to *ridicule*, when alluding to the excesses of the Puritans, and when singling out certain phrases derived from Holy Writ which they were apt familiarly to employ; and he would excite a laugh whenever those phrases are repeated. Not that I question the inconsistency of some of these men with their high professions of spirituality; for among them were individuals on whose lips only it resided; while others were remarkable for those Christian graces which prove the reality of faith in "Christ crucified." Yet, whatever was the fanaticism, or even the hypocrisy, of some or many of the Puritans, it cannot justify the indiscriminate reflections cast upon the whole body thus denominated in the work on which I am animadverting.

When the author says, p. 26, that "Mr. Blote" had "set up a conventicle in his barn, where he sometimes preached himself, and sometimes listened with great *unction* to the SPIRITUAL harangues of one Mahalaleil Mumgrizzle; when, p. 36, he notices that *pious* man, Tristram Sugge; when, in p. 42, he speaks of the Rev. *Faithful* Thunderplump; and in p. 79, represents him as recommending Mr. Blote to *disport* himself by reading worthy Mr. Sibbs' "Seven Sobs of a sorrowful Soul," Mr. Paget seems to have lost sight of the sanctity of sacred things, and of the dignity of his own office. That "jesting," in connexion with "grace," "faith," "unction," "is not convenient," and that "the place on which thou standest is holy ground," might well have been whispered to the author, when thus descending (I could almost say) to the very arena of *buffoonery*. He so frequently intermixes certain Scriptural phrases with those of a most ludicrous kind, that he reminds me of some writer on monarchy, who contrives to associate with loyalty all that is irresistibly laughable. As such an author would be considered at best but a doubtful friend to loyalty; so Mr. Paget must be regarded as a very questionable advocate of Scripture truth: and as one, whose representations (not to say cari-

catures) of those who profess to preach it, must prove an unusual treat to its avowed and malignant adversaries. David Hume would scarcely have desired a more delicious morsel, than the allusion (which is made in pp. 194, 195) to the *personal appearance* of an "evangelical" divine; and of the presents made to him by the female part of his congregation. The individual alluded to will be claimed by those who distinguish themselves by the name of "ORTHODOX"—yet he professed to preach "*evangelical sentiments*."

Had the author duly vindicated the use of Gospel phraseology, when employed by the "Israelite indeed," and confined himself to the pointed exposure of those who adopted it "in hypocrisy,"—having Christ and heaven on their tongue, but sin and secularity in their heart—he might have effectually served the cause of true religion, and by consulting the interests, have advanced the prosperity, of our Church. But such a discrimination had, alas! but ill accorded with his apparent object; namely, to run down *vital piety*, and *evangelical labours*; and to set up in their stead the cold formalities of the Vatican, and much that is fearfully calculated to keep us at a distance from the Saviour.

Reluctantly do I venture on these animadversions. Yet it is too easy to find a justification of them in the character of the work referred to. For on turning to p. 120, I perceive (must I call it?) an insidious attempt to disparage the youthful zeal of a minister of Christ:—an attempt for which the author's reflections, in the page following, on the excesses of a young *Tractarian*, can make but poor amends. The passage is as follows: "It is lamentable to observe how many difficulties our youthful ministers create for themselves, when, instead of entering on their appointed charge in an humble, diffident, subdued tone of mind, they come burning with a zeal which seems to presuppose that nobody but themselves ever felt sufficient care for the spiritual welfare of their parishioners. *Self-love* is at the bottom of all this; and till that be eradicated, and the vanity that accompanies it, no man can with any sincerity say, 'We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.'" True, he adds, "This mischievous temper is confined to no party in the Church." Yet why associate (without any other qualification than mere credit for "*sincerity*" on the part of the supposed zealot) conceit, a "mischievous temper," and above all "*self-love*," with the "burning zeal of an evangelist?" The inference of the man of this world must necessarily be in disfavour of such a clergyman, and probably to that extent which would identify him with the apostles of folly and fanaticism; and this the rather, when it is remarked in p. 203, that "Mr. Till, without making any *profession* of his zeal in declaring 'the whole counsel of God,' laboured at that object continually."

Nor is it the least in the catalogue of offences committed by the author, that in p. 21 (as if satisfied with that semblance of self-denial, and that exterior of mortification, which are so serviceable to the cause of *Romanism*) he makes mention of "the Wake Sunday," "the May-pole," "the merry dance," and the latter as occurring on "a day, whose commencement had been sanctified by prayer and attendance on the Church's ordinances, and had been spent in harmless mirth and social relaxation, and was now brought to its close unmarked by riot and excess." Were £10,000 reward

offered for the discovery of a Sabbath so "spent," 'without riot and excess,' in any one quarter of the globe—a "wake Sunday" too, and, in spite of "the merry dance" around "the May-pole,"—I will undertake to say that reward would remain unclaimed, even to the end of time. In my own parish, the introduction of a "May-pole" proved a cause of *immorality*, and it was accordingly taken down. Truly it shocks the reflecting, and much more the religious mind, to hear the practice in question advocated by a minister of Christ, and by one who is officially accustomed to examine candidates for holy orders, and to prove "their fitness to serve in the sacred ministry of the Church!" (See prayer for *Ember-week*.) What wonder, then, that in pp. 58, 9, the author lavishes on the blood-stained head of Queen Mary those eulogies which he studiously withholds from the pious and ever-to-be-lamented Edward VI., of whose early death the author scruples not to speak as a *merciful interposition* of Divine Providence!! Further I need not go into that region of theological vagaries, and anti-evangelical representations, which ought to have repelled at once "a steward of the mysteries of God," and not to have supplied the material of a seductive story. Yet, in conclusion, I would ask—and far more in sorrow than in anger—is *this* the most effectual mode of inculcating religious principles, and enforcing the discipline of our Establishment? Is our Zion so miserably diseased, that nothing short of the stimulus of something bordering on *romance*, and the empiricism of ludicrous association, when treating on religious subjects, can reach the seat of her malady, and reanimate her frame with health? Or can she even tolerate the page that attempts no discrimination between the real and the pretended saint? Had the author been confident in the truth and excellence of his cause, had he written in the full persuasion that God was with him, and that he was bent on magnifying the name of the Lord Jesus, there could have been no occasion to resort to the camp of the Philistines for weapons, or to occupy (which *Mr. Paget*, however unconsciously, has done) the same field with the avowed enemies of Revelation. To such a practice it is scarcely possible to oppose ourselves with too much promptness and determination, and to warn with excessive seriousness the youthful reader of the consequences of trifling with matters of eternal moment. That a day is near, when the exercise of *Mr. Paget's* talents (assuredly of no mean order) must be accounted for at no *human* tribunal, is a fact that I would finally submit to his fresh and solemn consideration: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. x. 32, 33.)

ΠΙΣΤΙΣ.

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 QUERY ON THE TIME OF ADMINISTERING THE LORD'S-SUPPER.

*To the Editor of the Christian Observer.*

SIR,—Having recently read an article in your Magazine for May 1842, headed "Three Good-Friday Queries," in which you have (to my mind most satisfactorily) replied to the questions put by *Surriensis*, will you allow me to add to your remarks, that in the "Lives of Eminent Christians," Vol. I. p. 154, it is stated that *Dr. Hammond* (1660) received the sacrament of the Lord's Supper on Good-Friday,

and again on Easter Day: and, in p. 234 of the same volume, that Evelyn (1682) received the holy Communion at his parish church on *Ash-Wednesday*, a day of fasting.

I should be greatly obliged to yourself or any of your correspondents, if you will inform me whether it is customary in any part of England or Ireland, (or ever has been so) to administer this sacrament in the *evening*,—i. e. at the three o'clock service, or at six;—and what are the reasons against such a practice. I will only add, that the ancient churches, or rather some of them, as Carthage, celebrated the Eucharist both in the evening and the morning; and that although the only reason I have heard alleged against the evening administration, is that it is supposed to be celebrated by the Church *fasting*; yet there is nowhere, to my knowledge, any *order* upon the subject; and, in point of fact, we do not celebrate it *fasting*.

Why therefore should it not be administered in the evening where more convenient (as in small parishes having only one Sunday service), and particularly in the evening before Good-Friday?

I beg to subscribe myself, your reader and fellow-servant of Christ,

A NORFOLK RECTOR.

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#### REMARKS ON BISHOP ZACHARY PEARCE'S DYING AVOWAL.

*To the Editor of the Christian Observer.*

You and I differ on Church matters: but on the matters that are "weightier" than those, I trust we are agreed. I am glad, I confess, to see "The Christian Observer" fairly committed in hostilities with the Doctors of the new Oxford School of Theology. This is no time for temporising. The question, I believe, really is, "Who is on the Lord's side?" This question may assume different forms, while the solution is substantially the same. When first proposed, it meant, "Who is a worshipper of Jehovah?" as distinguished from the "golden calf." There is no *real* difference between the principle involved in that question, and the question, Who, *bonâ fide*, holds the doctrine of "justification by faith," as distinguished from justification through any other medium. There ought to be no mistake here. If the doctrine propounded by the Tractarian party be *the Truth*, then the doctrine which the "Christian Observer" has been propagating and defending is *not the Truth*. And *vice versâ*, if the latter be the Truth, the former is *not*. The one or the other must give way. They are not different modifications of the same doctrine, but they are doctrines mutually opposed, and consequently subversive of each other. This, dear sir, is, as I collect from your statements, the view that you yourself take of the subject.

But what has led me to trouble you with this letter, is a wish I feel to call your attention to one part of a communication of one of your correspondents, which appeared in your August Number. The letter itself is instructive; but the part of it that I refer to, gave me pain. In the note, p. 486, the writer expresses himself as follows: "I have always been pained, in reading Bishop Pearce's dying remark to one who asked him how he could live with so little nutriment. 'I live upon the recollection of an innocent and well-spent life, which is my only sustenance.'" Your correspondent, after contrasting this sentiment

with that of "the inspired writers" on the same subject, and with that of Herbert and Hooker, adds these words, "I trust that Bishop Pearce did not really mean anything contrary to this." From the other parts of the note, it evidently appears that your correspondent is one who can, and does, distinguish between "things that differ;" and that the only hope he could entertain concerning the Bishop, is founded on the presumption, that *possibly* he meant, by his words, what Herbert and Hooker expressed in theirs. Now, my dear Sir, this is assuredly an unguarded expression; and one that I am inclined to believe the writer would himself, upon reflection, be disposed to withdraw. No language that any man could employ, would, in my opinion, more distinctly convey a sentiment directly opposed to the letter, and the genius, of the Gospel, than those uttered by the Bishop on the occasion alluded to. If they do not express a state of mind, the character of which is that of self-complacency, I am at a loss to know what words would be capable of expressing it. At all times it is unwise to say what would, if true, make it questionable whether the faculty of speech be capable of performing its appropriate function, namely, that of bringing mind into communication with mind; but at the present moment more than usual caution should be practised in respect to a matter on which so much depends. Who can read the famous No. 90, and reflect upon its contents, without coming to this conclusion? If the writer has been successful in his work, we cannot be *certain* that any words have a defined and positive sense. And how can we meet such sophistry as the writer has employed, except by a reference to the well-understood meaning of language?

What difference is there between the language of the Bishop and what follows? "The man who (reflecting upon his past life) finds that he has been guilty of many bad acts, and starting, like children, often from sleep, is full of fears, and lives without a good hope; but the man who is unconscious of having done anything bad, has always a good hope, which is like the nourisher of his old age." This is the language of an old heathen, who was answering a question proposed to him, as a dying man, by his friend Socrates, (*De Repub. Lib. 1.*); and in what it differs from the language of Bishop Pearce I do not see. The word *γηροτροφος*, quoted from Pindar, curiously enough coincides with the Bishop's expression, "Which is my only sustenance." Upon the whole, if the words quoted as uttered by the Bishop were set before me, without any information as to where and by whom they were spoken, I should certainly presume it to be the language of one who belonged to the same school as the old Athenian, and as intending to give utterance to the very same sentiment as that conveyed in the words above quoted. Do I mean to say that the Bishop was a heathen? Not exactly. But I mean to say this, that taking the words referred to in their ordinary sense, I see nothing in them but what a dying heathen might say: and it would, I confess, require something beyond ordinary proof to satisfy me that the man who uttered them had hope founded on the principles of the Gospel. The question, however, is not whether Bishop Pearce had a good hope or not. My object is not to call in question his personal state before God. I only say, that no explanation of the words referred to, compatible with the admission that words are to be understood according to their ordinary acceptation, can make those

words speak a language in harmony with the doctrine of the Gospel.

It would not be fair, dear Sir, to make you accountable for every thing said by your various correspondents; and no one, I believe, would think of doing this. But in such a time as the present, when so much ingenuity is employed to make language speak what it was intended to deny, we cannot be too cautious how we say, or seem to say, anything that would even remotely afford the least countenance to a practice so replete with evil, and so productive of mischief. Taking into account your correspondent's letter *as a whole*, I am inclined to think the writer of it would, so far from being displeased with the person who might give him an opportunity of removing a false impression that any portion of it might make, be thankful to such a one for doing so, and either withdraw the remark, or explain it, so as to make his real meaning better understood.

Being on this point, allow me to ask you, whether you are fully satisfied with Hooker's own mode of stating the matter? As to myself, I must confess I am not. Did I know nothing of Hooker's views but what this passage seems to convey, I should, at all events, say that they were dark. One may easily be hypercritical, and this is an evil that ought to be avoided. But admitting this, some excuse may be made for objecting to a statement so like what is commonly made by those who know nothing of the grace of God in truth. "I do my best; though I admit I am not what I ought to be; but I hope God will, for the sake of Christ, forgive me where I have been deficient." Now, while I allow that Hooker's words may have an evangelical sense; and, in his case, presume that he intended them so to be understood; it would, I conceive, in a matter of such vital importance, be desirable that his language should be less open to misconstruction.

I should like to see a paper in the "Christian Observer," stating clearly the doctrine of justification by faith, and then shewing, by a series of statements, the different steps by which, through a gradual corruption, it becomes justification, "as it were, by the works of the law." This would be both interesting and instructive.

T. K.

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#### MR. ALISON'S STATEMENT UPON ORIGINAL SIN.

*To the Editor of the Christian Observer.*

MR. ALISON'S able and interesting "History of Europe" having obtained considerable celebrity, and its statements being likely to influence many readers, I beg to draw your attention to the view which the author takes of the doctrine of "human corruption." He says:

"In referring to this principle, it is not meant to assert, as has been sometimes erroneously imagined by divines, that any inherent taint has descended to the human race from the fall of our first parents, like an hereditary physical disease, independent of their own acting as free agents. For such a position no authority can be found in any passage of Scripture when properly considered, nor is any countenance given to it, either by our innate sense of justice, or observation of the Divine administration," &c. vol. x. p. 947.

In various other parts of Mr. Alison's volumes I remarked many unsound views: some of which in a less known writer would have

been attributed almost to ignorance of the Bible ; but I made no note of them.

I solicit your attention to the last volume of the work particularly (from which I have taken the above extract) ; as I know no periodical in which, while errors are corrected, so much justice is done to deserving literary productions.

G.

\* \* The Scriptural doctrine of original sin, awful and mysterious as it is, does not involve essentially any greater difficulties than environ the undeniable fact that individuals do often suffer, in many ways, through the transgressions of others, especially children through the vices of their parents ; so that if men reject the Bible, they have still practically the same difficulty to contend with, while they lose the only means of solving it ; namely, the revelation made to us of man's primeval holiness and happiness, and the loss of both by the Fall. The Scriptural doctrine is exhibited in the ninth Anglican Article, which we submit as our reply to Mr. Alison. "Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil ; so that the flesh lusteth always contrary to the spirit ; and therefore in every person born into this world it deserveth God's wrath and damnation." If Mr. Alison is a member of the Anglican Church, we confidently extract the above as truly declaratory of what "Scripture when properly considered" teaches. If he belong to the Established Church of that portion of the island from which he writes, he will find the language of Scripture interpreted in a similar manner in the "Confession of Faith agreed upon by the Assembly of Divines at Westminster, and examined and approved anno 1647 by the General Assembly of the Church of Scotland ;" and also in the "Larger" and "Shorter" Catechisms received by the same church ; every minister of which is enjoined in the "Directory for the public worship of God," another of its authorised documents, "after the reading of the Word, and singing of the Psalm ; to get his own and his hearers' hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Christ Jesus, by proceeding to a more full confession of sin, with shame and holy confusion of face, and to call upon the Lord to this effect : To acknowledge our great sinfulness, first, by reason of original sin, which, besides the guilt that makes us liable to everlasting damnation, is the seed of all other sins."

The Scottish Confession of Faith says : "They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions: This corruption of nature, during this life doth remain in those that are regenerated."

The "Larger Catechism" says : "The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in that first transgression. The Fall brought mankind into a state of sin and misery." "Original sin is conveyed from our first parents unto their posterity."

Mr. Alison considers such statements contrary to "our innate sense of justice," our "observation of the Divine administration," and "Scripture when properly considered." The same difficulties in all these three points of view, may be urged, as we have above observed, against undeniable facts. How will Mr. Alison deal with these; and what is the way in which he would "properly consider" such passages of Scripture as Romans v. verses 12 to 20?



#### DR. MALAN'S TOUR AND JOURNAL.

*For the Christian Observer.*

THE warm interest with which all persons of Christian zeal and love regard the efforts in progress in France and Switzerland, to promote by the Divine blessing the diffusion of Gospel truth and light, would be an apology, if any were necessary, for laying before our readers some notices of a recent tour made by the Rev. Dr. Malan in France at the request of the "Evangelical Society." We have many times expressed our deep regret that Dr. Malan did not see his path clear, consistently with his views of Christian obligation, to remain in the communion of the established Church of his native land, remonstrating and protesting against the errors introduced into it, and endeavouring to promote a recurrence to its original Scriptural doctrines, and a revival of piety within its pale, rather than, by hasty secession, sacrificing the valuable influence which he might haply have attained to. Even a standing testimony is of great importance; and should persecution and ultimate expulsion ensue, these might lead to inquiry, reaction, and in the end to renovation. In so saying we are not guided by what some of our continental fellow-Christians may consider our prejudice in regard to the scriptural sanction and practical utility of orthodox and well-ordered national churches; but we would lay down the rule very widely, that in a church, a synod, a religious or charitable institution, if the terms of membership do not involve any dereliction of principle, more good may be effected by adhering to it, and labouring to promote its reformation, than by an abrupt secession. This is the course which we have urged in regard to some Societies in which there was much faulty detail, but the basis of which we considered not unsound. If in any community the majority endeavour to force the consciences of the minority, the latter, if they have truth on their side, will usually best serve its interests by sustaining the trial, persisting in what is right and refusing to do what is wrong; and not quitting their post till all reasonable prospect of effecting good is lost. We pay a token of respect to Dr. Malan in regretting that such a man could not see it his duty to follow out this line of acting.

We also differ from this excellent man in regard to some peculiarities of doctrine which have come to be associated with his name; and upon which we have written so often and earnestly in former volumes that we need not now re-open the questions at issue; but we must not permit the affection and respect which we feel towards this devout and highly gifted minister, to blind our eyes to what we consider unscriptural or dangerous in his system. We have thought it frank and fitting to premise this; but, subject to these exceptions, there is so much that is beautiful, engaging, and Christian-spirited in



his appeals to the heart, conscience, and understandings of those whom he addresses; so much of zeal, simplicity, spirituality, and unction, that we have read the account of his journey with pleasure and edification. The following particulars are selected from his own journal, and from a statement drawn up by Count Alexander St. George, one of the Secretaries of the American Swiss Committee at Geneva.

"Never," says Dr. Malan, "did I feel so powerfully the effects and influence of prayer as during this journey. I knew that I left Geneva commended to God by the prayers of the Brethren: those prayers were to be continued during my stay in France, so that I felt assured the Lord would assist me in this task by His Divine Spirit; and I can truly say, that during the whole time I felt a liberty of mind and an alacrity of disposition, in doing His work, which I had never before experienced in the same degree. I have since learned that the prayers offered up to the Throne of Grace for the success of my journey had been continued by many more persons, and in many more places, than I was aware of at the time."

"I left Geneva in the beginning of February, and arrived at Lyons early on the 5th; but from the very outset of my journey it seemed as if the Lord would himself open the door and prepare the way for his servant, and give him opportunities of spreading the knowledge of Divine truths. At Collonge, a village near the frontiers of France, I heard a man asking another, 'How do you do?' I took that opportunity of entering into conversation with him, and said: 'Allow me to make you the same question.' The man, surprised at this address from a stranger, looked at me and answered, 'Very well, I thank you.' 'As far as relates to your body it seems to be so, but I mean it of your soul; how fares your soul, in what state is it, and what would be its feelings if you were now on your death bed?' The man knew not what to say. I continued, 'This question is important, so I shall make it in writing, that you may consider it well;' and I gave him the little tract entitled '*Comment vous portez-vous?*' During this short dialogue other persons had surrounded us and listened to what was said; seeing that I had more tracts, they all seemed eager to possess some, and asked for them, so that I could distribute a good many. I mention this circumstance merely to show the facility with which religious tracts may be disseminated in some places, provided care is taken not to lose the opportunities which God places in our way."

"At the Custom-house of Bellegarde one of the men on duty had with him a little girl. I placed her on a table, and after a few questions I said, 'May God make you good, my child, to be a blessing to your parents.' Hearing this, the father of the child drew near and said, 'You are right, Sir; it is to be wished that the education of children may be properly directed.' 'But that is not easy,' said I; 'and do you know why? Because in your schools children are educated without religion.' This led to a further discussion of the point, and gave me another opportunity of distributing tracts. I was then recognised as the author of one of them, and the custom-house officers, instead of being irritated, not only shewed me respect, but allowed my luggage to pass the frontier unopened."

"On my arrival at Lyons I received a pressing letter from our brother, Mr. Vaucher, soliciting me to come quickly to Thiers, in order to resist the Abbé Guyon, who was preaching against the Bible Christians. I prepared to set off immediately for Thiers, when a second letter informed me that the Abbé had left it, so that my presence was not so necessary; I contented myself, therefore, with sending to Mr. Vaucher some copies of my work, entitled, 'Pourrai-je entrer dans l'Eglise Romaine, aussi longtemps que je croirai toute la Bible?' (Can I enter the Romish Church as long as I believe in the whole of the Scriptures?) By a dispensation of Providence which it was impossible to foresee, the parcel of books missed its destination, and not being properly directed, was sent to Perpignan instead of Thiers, just as the Abbé Guyon arrived in the former of these towns. The brother who received the parcel, opened it, but found no direction touching the way he was to dispose of the books. He examined them, and seeing the Abbé Guyon's name occur repeatedly, finding there also a refutation of his doctrine, he made no doubt but that they were sent on purpose to counteract the evil effects which might be anticipated from the Abbé's preaching; he accordingly distributed the books at Perpignan, and such was the sensation they produced, that the priest was actually obliged to abandon the place."

"At Lyons great and magnificent things are done by the grace of the Lord, but it is not in my purpose to mention them at present. Mr. Moureton and myself

soon after set off for Vienne by the stage coach; there we were not idle, but soon entered into serious conversation with the *conductor* (guard.) I must say that, in all my journeys in public conveyances, it has generally been given me from above to speak of things relating to the kingdom of God. The Lord often gives opportunities to his servants, where they seem not likely to occur; but when it is *He who openeth a door no man shutteth it*. In such a situation a missionary must remember that he belongeth no more to himself, but that he must do his Master's work; it is no more allowable for him to hold his peace when he sits near a person who is ignorant of the Gospel of truth, than it is allowable to a man who has been cured of the cholera to hide from another the knowledge of the remedy which he carries in his pocket, and by means of which he has been restored to health. It has often happened, that after having preached the Gospel in a place, both from the pulpit and in private conversation, till I felt completely exhausted, I had hoped to be able to enjoy a few hours quiet in some public conveyance, where I might give my chest some rest; but it was impossible, and I was forced to speak.

"The first place at which we stopped was Vienne (in Dauphiné). We alighted at an inn where the countenance of the landlady struck me as indicating a restless state of mind. Looking at her fixedly, I said: 'You look like a person whose soul is not in peace.' She answered, with a look of surprise, 'Ah, how do you know that?' 'I see,' replied I, 'that I have guessed right,' and took thence an opportunity of inquiring more into the state of her soul, and of showing her the way of obtaining the peace of the heart 'which passeth all understanding.' After several conversations, she owned that her church was in error, and abandoned it for the truth as it is in Christ. I gave her the book of controversy already mentioned, ('*Pourrai-je entrer dans l'Eglise Romaine, &c.*') and a New Testament. I have heard that since that time she perseveres in the true faith."

"The room used as a chapel at Vienne is on the third floor of a house which is built against an old Roman temple of Augustus and Livia. One of the sides of the room is formed by the very wall of the Temple, so that the pulpit stands opposite to the posterior pediment of the pagan edifice. It was with a mixture of joy and awe that I found myself preaching the Gospel of Jesus Christ in the very place which had formerly been consecrated to an idolatrous worship, and where, perhaps, many noble martyrs had sealed with their blood the profession of that same faith which was the cause of our meeting in that chapel. There I preached four times in two days. The number of hearers, which was small at first, increased so much that the fourth time there were from 150 to 200 people, of whom three fourths were Roman Catholics, of all ranks and professions. The next day we founded an Evangelical Society, of which M. Faiteau, a barrister, was elected president, and has ever since been actively employed in his holy work."

From Vienne Dr. Malan continued his journey southwards to Annonay; and although he found means of preaching seventeen times in ten days, to a numerous and attentive audience, he had many causes of sorrow—such as schisms and divisions arising among the flock, from the doctrines of various sects, especially that of the Plymouth Brethren. This gave the Papists an occasion of triumphing over the Protestants, and of exalting the boasted unity of doctrine of the Romish Church, which indeed is but a name for an empty shadow. Dr. Malan thinks it urgent that an orthodox, zealous, and well-informed clergyman should reside at Annonay, in order to strengthen those who are weak in their faith, and enlighten the beginners, who now seem ready to be "carried away by every wind of doctrine."

The next places which Dr. Malan visited, and where he preached several times, were Valence and St. Peray. The country to the east of them is still partly inhabited by the descendants of those ancient Christians, who, under the name of Waldenses and Albigenses, suffered such violent persecutions before the time of the Reformation, particularly in the 12th, 13th, and 15th centuries. After an era of indifference, a great revival has taken place among them.

The Rev. Mr. Laügt, pastor of the Independent Church at Montmeyran, invited Dr. Malan, with whom he was already acquainted, to baptize his newly-born infant. The service was to be performed at

3 o'clock, only an hour after Dr. M.'s consent was given to Mr. Läubt. He immediately dispatched two or three messengers to inform his flock of the intended ceremony; and at 3 o'clock Dr. Malan preached in the clergyman's house, which is situated at some distance from the village, to a congregation of about 300 persons. Information was sent to the villages several miles around, that Dr. M. would preach again in the evening in the church of Montmeyran. It is a large building, and was lighted only by means of two candles placed on the pulpit, and one on the communion table; "but," says Count St. George, "in that obscurity it pleased God to send abundance of his heavenly light. The text of the sermon was the parable of the Ten Virgins, and was listened to in profound silence, and with the avidity which the Holy Spirit alone inspires."

"It was nine in the evening," writes Dr. M., "when the service was ended. Exhausted by the labours of the day, and fearing the cold and piercing northerly wind which was then blowing with violence, I did not accept Mr. Läubt's kind invitation to spend the night at his country house, but preferred staying at the village inn. The landlord and his family (very bigoted Romanists) received me not only coldly, but even rudely. Having ordered some milk, I desired to be shown my room; and was led up stairs to a large chamber, in which were three long drinking tables. In a corner was a large bed, without curtains, of very suspicious appearance. While the milk was warming I examined the room. The door had no lock; and near this uncomfortable-looking bed was another door, also without the means of fastening it, leading to a staircase. I was told that the whole family lived in the room above; that the only way to it was to pass through my room, and before my bed; and that there were no other sleeping rooms for guests. It was impossible to make use of that bed, so I prepared myself to spend the night upon a chair in the kitchen, when I recollected the name of some pious Protestant ladies who had formerly received some of the Brethren. I dispatched a messenger to their house, and he soon returned with the assurance of my being most welcome. Ere quitting the inn I stopped in the kitchen to drink the milk I had ordered. Before partaking of it I prayed silently, which so much astonished the assembled family that it interrupted their occupations; the spinning wheels ceased to turn. Then said I in myself, 'Lord, hast thou sent me here to no purpose; open thou the door, and I shall enter?' He *did* open it. On the other side of the table was Nancy, the youngest daughter; by her Rosalie, her sister-in-law, a tall and handsome young woman, who spoke in a decided manner; Julia, the third daughter, was next to me; near the chimney the father and other persons were warming themselves. I began by asking Nancy, in an under voice, 'My child, do you love our dear Saviour?' She answered gently, 'I hope so.' 'Do you think you are one of those whom he has redeemed?' 'Sir, nobody can know that until after death.' 'But I do know it,' said I. Perceiving that others were listening to the conversation, I gradually raised my voice, and addressing all the persons present, preached the pure Gospel, pressing and beseeching them to understand and believe what Jesus accomplished on the cross. The father made a sign of approbation, and a young man cried out, 'What you say, Sir, is as clear as the light of the sun; it is evident that if our God has saved us, the thing is done, and it is our duty to believe it.' 'Yet,' said Rosalie, 'one must do good works to merit salvation.' 'Do you love your father,' replied I, 'in order to become his daughter, or because you are so already?'—'That is right,' said the father, 'that is the way to answer!' I then took Rosalie apart, and explained to her the real value of works in the life of a Christian. At last I arose, and taking some tracts out of my travelling bag, I gave them to the three sisters. The father and other persons who were present, came forward, and begged that they also might have some. Rosalie stretching forth her hand said, 'Give me one that may convert my heart.' 'Here is one which God can bless to that purpose,' said I, giving her *The gleaned Ear of Corn*. 'You thought, my good friends,' subjoined I in taking leave, 'that a Protestant clergyman was a devil incarnate, an enemy to God; I could see that on your countenances when I entered your house: poor Julie would hardly speak to me; but now you all seem glad to have heard what I had to tell you.' I quitted the inn after a conversation of two hours with its inmates, with the pleasing assurance of having been led there by the Lord himself to announce the good news of the Gospel of grace."

The ladies whose hospitality Dr. Malan made use of, received him like a prophet and with Christian joy; and notwithstanding his extreme fatigue, he conversed with them to a late hour, "on the happiness of those who know they are really the children of God, and who have received the seal of adoption." The next day he went to a village near the foot of the Dauphiné Alps, called La Baume Cornillane; the weather was very cold, and the roads were rough, difficult, and frozen. Here again we shall give his own words:

"La Baume Cornillane is a large village built on the slope of a rocky hill, which forms a part of those last ramifications of the Alps which divide Dauphiné from Piedmont; the houses are situated around a mound or elevation, upon which stood the city before its destruction in the time of Louis XIV., and which is still crowned by the remains of old towers and the ruined ramparts of the city. The town had been founded by some Primitive Christians, driven from Piedmont (their native land) by the violence of persecutions; they were joined by others who fled from Provence before the crusade of 1487, and escaped the general massacre of the Albigenses. These Christians settled in various parts of the mountainous country, where they fortified some passes and elevated spots which they chose as their dwelling places; they had to sustain the attacks of the Papists, let loose upon them as so many devouring wolves, by the revocation of the Edict of Nantes, (1685.) Those who survived the persecution, still preserved with their old Bibles their primitive and orthodox faith, and with it a great simplicity and firmness of character. The baneful influence of the 18th century weakened and benumbed their zeal. La Baume in particular seemed to be plunged in the sleep of indifference, when the messengers of the good news, Vernier and Fenouil, arrived in that place. At present the site of the old town is left almost uninhabited; houses are scattered here and there, each proprietor of a field having built on his own ground, and a small church recently erected stands at the foot of the mountain. During the last persecutions, the inhabitants of La Baume had saved the bell of their church, and hid it in a secret place in the mountains. When the new church was built three old people only remained of those who knew the place of concealment; they led the inhabitants in procession to the spot where that precious relic was found, and it is not without a particular feeling that the present generation hear the sound of that bell, a witness of the faith and sufferings of their ancestors, which once again, as in centuries past, calls the faithful to the pure worship of God."

"Montmeyran not being far from La Baume, I arrived there early. Soon were to be seen from 3 to 400 people arriving in groups from different villages, situated at the distance of three, six, and even eight miles from La Baume. I began my discourse at 11, and spoke long; nevertheless the congregation would have listened with attention much longer. After the service I was surrounded and received with the utmost affection. 'At last we see you,' said an old man, taking me by the hand.—'Ah! we often have prayed for you! we know by heart the hymns God has inspired you to write for us; may he ever be your light and your strength.'

(To be Continued.)

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## BISHOP ALEXANDER'S VISIT TO THE ALLEGED CAVE OF THE NATIVITY.

To the Editor of the *Christian Observer*.

I HAVE read with much interest the account which has been published of the Bishop of Jerusalem's visit to Bethlehem, as given in a letter from the clergyman who officiated on that occasion as "honorary chaplain" to his Lordship; but I hope it will not be thought improper if I venture to suggest a caution against any apparent sanction being given, as if upon the authority of the English Bishop in Jerusalem, to the lying legends of which the Holy Land has been made for many ages the fraudulent theatre. It was indeed befitting that a and so remarkable in the spiritual history of mankind—a land

distinguished by divine choice as the scene of the most stupendous events which have ever occurred in the annals of the world; a land memorable as the birth-place and abode of patriarchs, prophets, and apostles; the scene of manifold revelations to man from God; and above all, as the spot where the Son of God, the Redeemer of the world, condescended to assume human flesh, and to live as our example, to die for our transgressions, and to be raised again for our justification,—should be dear to Christians; and it was natural that they should wish to trace, with more than mere curiosity, its interesting localities as connected with the persons and events of holy writ. But base cupidity took advantage of this reasonable and not unhal- lowed desire; and credulous superstition aided her efforts; so that the whole country became converted into a show-place; definite localities were feigned for almost every circumstance recorded in holy writ; the most preposterous stories were coined to deceive the un- wary; till at length temples of costly magnificence were erected; caves and shrines, adorned with sumptuous votive offerings, outshone the splendour of palaces; and the rival possessors of every spot which vague tradition or successful fraud had stamped with celebrity, re- velled in the contributions received from credulous pilgrims and penitents, who hoped, by visiting sacred places, presenting large offer- ings, and purchasing holy relics, to atone for their transgressions. The Greek, Armenian, and Latin church wrangle for these spoliatory gains; and in some instances exhibit rival localities or curiosities as true genuine memorials.

It were not wise that the Anglican church should act rashly or offensively in this matter; but it must beware of in any way encour- aging superstition and imposture. It is not necessary that clergy- men of our Church travelling in Palestine should pronounce, or even form, an opinion as to the authenticity of all the objects presented to them; but they should be careful how they publish any statement which is not grounded on incontestible evidence; as their testimony will not fail to be quoted. Bishop Alexander's chaplain seems duly to have felt this where he speaks of the Greek, the Armenian, and the Roman Catholic chapels, which are "*said* to be built over the spot where our Saviour was born;" and when there was pointed out to him, by a native of Bethlehem, the form of a hand engraven on one of the pillars of the church erected by Helena, which he was devoutly assured was impressed by the Virgin Mary, he reminded his infor- mant that this fabric was not built till many ages after the birth of Christ. But I do not think that the same judicious abstinence from decision appears in the following passage.

"As the birth-place of our Saviour is under ground, the Bishop of Bethlehem gave each of us a wax candle, and we then followed him. The cave is most hand- somely ornamented, and a great number of silver lamps are burning round the place where the Saviour of mankind came into the world. The place where the star stood still is pointed out, as also the very manger in which the child Jesus was laid after his birth. I cannot say what were the feelings of the rest of our party when beholding the spot whence the salvation of the world proceeded; I felt overpowered with the thought that here I was on the very place where the Son of God entered into the world, which was then a mere stable, and had nothing of the ornaments of which it is now full. We were seated around the memorable manger; one of the gentlemen took out his Bible, and Miss Anna Alexander read the his- tory of our Saviour's birth, to which we all listened with the interest which such a spot was calculated to inspire. . . . We (afterwards) proceeded to a spot whence-

we could see the field where the angels appeared to the shepherds. We saw also the village where the shepherds dwelt."

I can sympathize with these pious visitors; for I have often felt devout emotions as I have passed a church, or the tomb of a faithful man; and much as I disapprove of the superstitious and idolatrous use made by the Romanists of crosses, crucifixes, images, and relics, even these have sometimes awakened in my mind hallowed associations; nay, I should pity the man who could view the striking representation of the alleged chapel of the Nativity at the Diorama in London with any other than serious feelings; though mine, I confess, were chiefly those of shame and grief that falsehood, venality, and superstition have been for ages blended with this momentous event; for it would require large charity to believe that the well-educated members of the Greek, Armenian, and Latin churches, who profit by the exhibition, seriously credit all that they relate; as for example, not only that this is the cave (what proof is there that it was a cave?) in which the infant Jesus was born; but that yonder is the precise spot where the star shone on the pavement, now marked out radiantly with gold and jewels; and also here is "the very manger, the memorable manger in which the child Jesus was laid."

The reclaimed infidel Trappist Monk, Baron Geramb, says that he did not go to the Holy Land to doubt or ask questions, but to believe what was told him, and to yield himself implicitly to the impressions of reality. He describes the "very manger," now "lined with white marble, and hung with magnificent draperies embroidered with gold;" and also "the spot where the wise men worshipped Jesus;" and he never, he says, "entered this august grotto but with a taper in his hand;" this being an accustomed superstitious ceremonial; and which is quite superfluous, as the chapel is brilliantly illuminated by night and day. But does any well-informed Protestant credit the authenticity of these relics? I cannot believe that Bishop Alexander's chaplain does; and yet his language would lead to that conclusion.

Professor Robinson, in his *Researches in Palestine*, shews the insufficient grounds upon which many of the most memorable localities of antiquity are pretended to be identified. Of the grotto of the Nativity he writes as follows:

"The cave of the Nativity, so called, at Bethlehem, has been pointed out as the place where Jesus was born, by a tradition which reaches back at least to the middle of the second century. At that time Justin Martyr speaks distinctly of the Saviour's birth as having occurred in a grotto near Bethlehem. In the third century, Origen adduces it as a matter of public notoriety, so that even the heathen regarded it as the birth-place of him whom the Christians adored. Eusebius also mentions it several years before the journey of Helena; and the latter consecrated the spot by erecting over it a church. In this instance, indeed, the language of Scripture is less decisive than in respect to the place of the ascension; and the Evangelist simply relates that the Virgin brought forth her first-born son, and laid him in a manger; because there was no room for them in the inn. But the circumstance of the Saviour's being born in a cave would certainly have not been less remarkable, than his having been laid in a manger; and it is natural to suppose that the sacred writer would not have passed it over in silence. The grotto moreover was and is at some distance from the town; and although there may be still occasional instances in Judea, where a cavern is occupied as a stable, yet this is not now, and never was, the usual practice, especially in towns and their environs. Taking into account all these circumstances—and also the early and general tendency to invent and propagate legends of a similar character, and the prevailing custom of representing the events of the Gospel history as having taken place in grottoes,—it would seem hardly consistent with a

love of simple historic truth, to attach to this tradition any much higher degree of credit, than we have shewn to belong to the parallel tradition respecting the place of our Lord's ascension.

"The two traditions which we have now examined both present a much stronger case than any thing which ever has been or can be urged in behalf of the supposed Holy Sepulchre. Yet one of them at least, and probably both, have no foundation in historic truth. On this ground then, as well as on all others, the alleged site of the Sepulchre is found to be without support.

"Thus in every view which I have been able to take of the question, both topographical and historical, whether on the spot or in the closet, and in spite of all my previous prepossessions, I am led irresistibly to the conclusion, that the Golgotha and the tomb now shown in the church of the Holy Sepulchre, are not upon the real places of the crucifixion and resurrection of our Lord. The alleged discovery of them by the aged and credulous Helena, like her discovery of the cross, may not improbably have been the work of pious fraud."

In remarking as above, I trust I have not written a syllable that can displease any friend of the pious and amiable Bishop, or even the good chaplain himself; but at all times, and especially in days like these, it is important not to make pure and undefiled religion answerable for credulity, which Popery on the one hand, and the sceptic and the scorner on the other, are ever ready to take advantage of for their respective purposes. I estimate very highly the Bishop's mission, and rejoice greatly at the prospects of its success; and I have perused with much gratification the last notices respecting it (dated July 1st), in which Dr. Macgowan says:

"We are going on wonderfully well in Jerusalem, and only wonder at the absurd reports of the opposition and insults we are said to have met with. I can most truly say, that since our arrival here we have not experienced the least annoyance or disrespect from either the public authorities or the inhabitants. On the contrary, we are on terms of charity with all men; they having got accustomed to our faces, and we to theirs. In fact, we feel ourselves quite at home, without being so unnatural as to forget old England. The Bishop is quite recovered, except feeling a little weak from his late illness. With the blessing of Almighty God, he and his family are preserved in peace and safety. The climate is much better than I had expected; we have always after sun-set a fine cooling land-breeze, which takes off the extreme heat of the day. The various tongues which are spoken here cause no small impediment to the missionary in the commencement of his labours. Jerusalem seems to be the seat of every religion as well as of every language. The Hebrew and Greek are here living tongues; in addition to which there are the Arabic, Turkish, Coptic, Syriac, Abyssinian, Armenian, German, Spanish, and Italian languages. The three latter are at present my principal medium of communication. To the above list may be added the English, which, in connexion with the Anglican bishopric and our own mission, will henceforth, with God's blessing, be permanently established in the Holy City."

MNASON.

## ON THE INSPIRED HISTORY OF THE CREATION.

*To the Editor of the Christian Observer.*

I WILL not bandy Hebrew with the Correspondent in your last Number, upon the true interpretation of the Mosaic, that is, the inspired, history of the creation; but I will quote a few lines to shew that the interpretations objected to were at least not invented by modern geologists, or to suit a theory.

Bishop Patrick writes, in his Commentary on Genesis i. 1: "He first made the fixed stars, and all beyond them — so I take the word *heaven* here to signify—for they had a beginning as well as this lower world; though they do not seem to be comprehended in the six days' work which relates only to this planetary world."

In "Scripture Illustrated," by the Editor of Calmet's Dictionary of the Bible, published in 1803, and therefore long before the modern geological discoveries, we read on the same verse: "In the beginning God created,—composed the whole heaven, and the whole earth; but the earth was without form and void till that period of which the following history is about to treat. The Hebrew word rendered *to create*, signifies to arrange, to compose into order; a production, whether from former materials or not." The same writer justly remarks: "There will ever be new discoveries to be made in the Bible; not indeed in the principles of faith, for that neither desires nor admits of novelty; nor perhaps in the explication of those principles, for that should not now be supposed unsettled; but in the application of historical facts something new may be attempted, and perhaps may be accomplished; but chiefly in natural science is much to be expected. Let us rouse our torpid exertions to activity; let us animate our reluctant minds to exercise; let us urge our endeavours to alacrity and perseverance; and we shall find that having the eyes of our understandings enlightened, we shall see wonderful things in the ways, and works, of God; things which may surprise us into terror, or strike us with admiration." May not the modern discoveries of geology be among these things?

BREVIS.



## BAXTER'S CANDID DEFENCE OF THE TWENTY-NINTH CANON.

*To the Editor of the Christian Observer.*

I SHARED in the indignation felt, I doubt not, by all your readers, at the dishonest misquotation pointed out in your Number for August, p. 473, in a Dissenting tract entitled "The Royal Baptism, a dialogue between Truth and Candour;" in which, contrary both to truth and candour, it is affirmed that the twenty-ninth Anglican Canon enjoins that "No parent shall be *allowed* to be present, nor be admitted to answer as Godfather for his own child." The Canon merely says "urged," not "*allowed*;" and it were not easy to find a more disgraceful falsification of a passage in order to pick holes in it. This candid and truth-loving Dissenter is pleased to add that the Church of England "shifts the whole responsibility of the religious training of children from the parents to the shoulders of those that do not stand in that close relationship." The replicant in your Magazine clearly proves that there is no "shifting;" that the parents are the movers in the whole matter; that they select the sponsors, and that, as Wheatly says: "The parents are already engaged in such strict bonds, both by nature and religion, to take care of their children's education, that the Church does not think she can lay them under greater; but still makes provision that if, notwithstanding these obligations, the parents should be negligent, or if it should please God to take them to himself before their children be grown up, there yet may be others upon whom it shall lie to see that the children do not want due instruction."

But my purpose in recurring to the subject is to remind you of the candid remarks of Richard Baxter upon this misrepresented Canon, in his reply to Question 41 of his "Cases of Conscience;"—I say candid, because his own judgment was "that parents should be the principal



covenanters for the child expressly ;" yet he would not misstate, with a view to refute, his opponent's doctrine. He had remarked under Question 39, in reply to some unjustifiable statement respecting the sense in which the Anglican Church employs sponsors : " There is no such word in the Liturgy, Doctrine, or Canons of the Church of England ; and that is not to be feigned and fathered on them which they never said." Let the author of the " Dialogue between Truth and Candour " ruminates on this pithy declaration of the venerable nonconformist Baxter. The extract which I am about to make is Baxter's reply to the objections urged against sponsorship and the twenty-ninth Canon.

" To all this I answer, 1. That the parent's consent is *supposed*, though he be absent : 2. That the parent is not *required*, but only not to be *urged* to be present ; but he may if he will : 3. That the reason of that Canon seems to be their jealousy, lest any would exclude God-fathers. 4. While the Church hath no where declared *what person* the sponsors bear, nor any further what they are to do, than to speak the covenanting words, and promise to see to the pious education of the child, the parents may agree that the God-fathers shall do all this as their deputies, primarily, and in their steads, and secondarily as friends that promise their assistance. 5. While parents really consent, it is not their silence that nullifieth the covenant. 6. All parents are supposed and required to be themselves the choosers of the sponsors or sureties, and also to give notice to the minister before hand ; by which it appeareth that their consent is *presupposed*. And though my own judgment be, that they should be the principal covenanters for the child expressly, yet the want of that expressness will not make us unbaptized persons."

TRUTH AND CANDOUR.

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## REVIEW OF NEW PUBLICATIONS.

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*A History of the Convocation of the Church of England ; being an account of the proceedings of Anglican Ecclesiastical Councils from the earliest period.* By the Rev. THOMAS LATHBURY, M.A., Author of the History of English Episcopacy, &c. London, 1842.

IN our discussion upon Convocational matters last April, in reference chiefly to the rejected canons of 1640, which some of the Tractarians are gravely appealing to as if they were authoritative, we had occasion to notice many authors upon the English Convocation ; but added that for convenient reference " a well-condensed work on the subject is still wanted." The best extant when we were writing was " A complete History of Convocations from 1366 to 1689," published (2nd Edition) in 1730 ; but Dr. Cardwell was about to publish a fuller account, brought down to

the period when the judicial functions of the Anglican Convocation were suspended. A condensed summary will be found in Mr. Lathbury's volume, which is compiled with diligence, and though not a lively book for popular reading, is a useful and instructive manual to those who wish to refer with convenience to the history of English Ecclesiastical Councils.

The following succinct statement will convey to the uninitiated reader what he may expect in a work of this description.

" In looking back upon our ecclesiastical history, there are certain divi-

sions, which are naturally made by those who enter upon the study. Thus, in the following pages, I have first given a brief, though I hope a sufficiently comprehensive, sketch of British councils; then of those subsequent to the arrival of Augustine, down to the period of the Norman invasion, or those of the Anglo-Saxon period. After this time a considerable change took place. The pope's power gradually advanced, notwithstanding the occasional checks interposed by some of our more spirited sovereigns. In the account, therefore, of councils, from the Norman invasion until the Reformation, the reader will be able to trace the progress of the papal usurpation.

"The reign of Henry VIII. is a very important period in the history of the Church in England. I have, therefore, dwelt at some length on the acts of this reign, by which the power of the pope was broken down, and which paved the way for the Reformation under King Edward. The particulars, too, respecting the Act of Submission—that act which changed the character of English councils, and by which the Convocation is still regulated—are detailed with considerable minuteness. At this stage, too, inasmuch as no change has since been made, the constitution and powers of the Convocation are stated.

"Subsequent to this reign, the history of the Convocation embraces almost the entire history of the Church, since all the principal matters were considered and settled in that assembly. Every important circumstance in our ecclesiastical history, therefore, will be found in this volume, especially those which have any connexion with our Formularies, and the Canons by which the Anglican Church is governed. I refer the reader especially to the account of the proceedings in Convocation in 1604 on the Canons, and to those of 1661 on the Book of Common Prayer.

"After the Revolution a scene of a different description is opened. The harmony and unity, which had usually subsisted between the two houses, were interrupted: and the history of the Convocation from that period is one continued series of contentions between the bishops and the inferior clergy. I have endeavoured to detail the events, and also to describe the points of controversy, with the strictest impartiality. To enable me to render this portion of my volume as complete as possible, I have carefully perused the greater part of the numerous tracts and volumes, which were called forth by the various controversies that originated between the years 1689 and 1717, the period

when the last synodical acts were performed. Few persons are aware of the number of those productions. At the same time, they are necessary to a full view of the subject treated of in this volume.

"In the concluding chapter I have endeavoured to shew that no valid objection can be alleged against the revival of Convocational business. To this chapter I wish to direct particular attention. The revival could not be attended with danger: for though some persons might wish to innovate, the majority would be determined to preserve our Liturgy and our Formularies. Neither could the deliberations of this assembly hamper or annoy the Government, even were some of the clergy inclined to adopt extreme or absurd views, since it would be always in the power of the Crown to interpose a check to their proceedings. I have shown how many advantages would result from the meeting of Convocation: how many matters might be arranged which cannot be settled in any other place: and I have ventured to suggest certain topics for consideration, should the Crown permit them to assemble."

Ecclesiastical assemblies, whether called Synods, Councils, or by any other name, are of four kinds: first, *diocesan*; secondly, *provincial*, a province containing several dioceses; thirdly, *national*, consisting of all the provinces in a nation, as in this land Canterbury and York; fourthly, *general* or *oecumenical*, professing to represent the church universal; though as they can be gathered only where there is one rule, those assembled after the disjunction of the Eastern and Western churches are not entitled to the character of universality.

We had lately occasion to prove, (March, p. 150) in reply to Mr. Sibthorp, that the Gospel was not, as he asserts, planted in England, at the close of the sixth century, by the monk Augustine, but that it had been widely diffused among our British ancestors from a very early period, stretching back to the second century, and possibly the first; and that not only had

England her own ecclesiastical assemblies, but that she sent delegates to attend one of the early councils convened by the Emperor Constantine, and had bishops at the Council of Arles, anno 314; and probably at Nice in 325; certainly at Ariminum in 359; and afterwards elsewhere without question. The pope had no rightful authority in these realms; and in ejecting him at the Reformation, the champions of the Protestant faith only restored the land to her original independent and long-asserted national spiritual jurisdiction.

At and after the Reformation the great changes which took place were either originated, or were approved and confirmed, by the authorised ecclesiastical assemblies; so that nothing can be more unwarranted than to call the Anglican communion an act-of-parliament church. The "Act of Submission" in the reign of Henry VIII. was not intended to invest the secular magistrate with spiritual authority, (which is disclaimed by our 37th Article) but only to repel the interference of the Bishop of Rome, and to give to the civil power "that only prerogative which we see to have been given always to all godly princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees of men committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers."

Mr. Lathbury shall describe the state of the Convocation at the period referred to.

"To the members of the Anglican Church the subject is one of great interest; for though we might wish to see the Church restored to somewhat of the power which she possessed previous to the Act of Submission, yet it must

not be forgotten that this act led the way to the renunciation of the pope's authority in England.

"The Act of Submission was brought about by a concurrence of circumstances. Henry was animated by a strong feeling of resentment towards the pope, in consequence of his refusal to sanction the *divorce*; so that a rupture with Rome, a step which, a few years before, the king could not have contemplated, was a very probable event. In the reign of Edward III. several laws were enacted against the papal encroachments and usurpations; and at a later period the *Act of Præmunire*, by which all papal bulls were prohibited without permission, was passed into a law. The penalties were forfeiture of goods and perpetual banishment. Still the pope persevered in his encroachments, in which he was usually supported by the clergy: and our kings, as has been seen, were either too weak or else disinclined to offer any resistance. Henry VIII. was a man of a different stamp from many of his predecessors. Just at this time, too, the House of Commons took advantage of the king's well known feelings to complain of the burdensome character of some of the constitutions enacted in this and other convocations during the present reign. His Majesty, therefore, determined to put in force the laws of which I have spoken, which, though not executed, were still unrepealed. The clergy, necessarily, became alarmed. In 1532, an act was passed forbidding applications to the court of Rome. The clergy had voted for the *divorce* in their convocation in 1530; still they had brought themselves under the *præmunire* by acknowledging the legantine authority of Wolsey. An *indictment* was even preferred against them in the King's Bench; and though his Majesty had himself admitted the legantine power, yet he was determined to proceed against the clergy, and awe them into submission. They were told, therefore, that the king would pardon them, on condition of a reasonable composition, and their submission. Certain articles were accordingly submitted to convocation for their approval. *First*, they were required to consent that no constitution or ordinance should be enacted or enforced by the clergy, but with the king's consent. *Secondly*, that the existing provincial constitutions, —some of which were deemed prejudicial to the royal prerogative, —should be revised and reviewed by certain persons appointed by his Majesty; and *thirdly*, that all other constitutions,

agreeable to the laws of God and the land, should continue in force. These articles contain the germ of the Act of Submission."

"The submission of the clergy was couched in the following terms: 'We do offer and promise, *in verbo sacerdotii*, here unto your Highness, submitting ourselves most humbly to the same, that we will never from henceforth enact, put in force, promulge, or execute any new canons, or constitution provincial, or any new ordinance provincial, or synodal, in our convocation or synod, in time coming, (which convocation is, always hath been, and must be assembled only by your high commandment or writ,) unless your Highness, by your royal assent, shall license us to assemble our convocation, and to make, promulge, and execute such constitutions and ordinances, as shall be made in the same, and thereto give your royal assent and authority."

"Four points are settled by the Act of Submission:

"First, that the convocation can only be assembled by the king's writ.

"Secondly, that when assembled, it cannot proceed to make new canons without a royal licence, which is quite a separate act from the permission to assemble.

"Thirdly, that having agreed upon canons, in conformity with the royal licence, they cannot be published or take effect until confirmed by the sovereign.

"Fourthly, that even with the royal authority, no canon can be enacted against the laws and customs of the land, or the king's prerogative.

"It was by virtue of the supremacy, that the royal injunctions, subsequent to the Act of Submission, were issued; and it is on the same ground, that the dean and chapter of a cathedral are compelled to choose for their bishop the individual nominated by the crown.

"My own view of the matter is, that the Church should have more liberty, and that she should not be restrained from enacting canons for her own regulation; but my business in this work is to detail facts. It may be remarked, too, that Christian kings always had more authority than was granted them by the Church of Rome. At this time, therefore, a power was restored to the crown, which had been wrested from it by the papal see."

Since the days of Henry VIII. the constitution of Anglican Convocations has undergone no change. We transcribe Mr.

Lathbury's account of it for those readers who may not have hitherto attended to the matter.

"England is divided into the two provinces of Canterbury and York, each of which has its own convocation. The convocation of Canterbury consists of all the bishops of the province, who constitute the upper house; of twenty-two deans, fifty-three archdeacons, twenty-four proctors of chapters, and forty-four for the parochial clergy, and one precentor, who compose the lower house. At present the upper house in the province of Canterbury consists of twenty-two,—the lower, of one hundred and forty-four.

"The method of choosing the proctors for the clergy varies somewhat in different places. In the diocese of London each archdeacon chooses two, and from the whole number so chosen the bishop selects two to attend the convocation. In Sarum the three archdeacons choose six, and the six make a selection of two of their own number; and the same method is adopted in the diocese of Lichfield and Coventry. In Bath and Wells all the incumbents choose their proctors jointly. In Lincoln the clergy of the six archdeaconries send commissioners to Stamford, who make the necessary choice of two persons. In Norwich the two archdeaconries of Norwich and Norfolk meet and choose one, and the archdeaconries of Suffolk and Sudbury choose the other. The same is the case in Chichester. In ancient times the clergy were represented in convocation by the archdeacons. Such is the mode of choosing proctors in the province of Canterbury. In the province of York two proctors are returned by each archdeaconry. Were it not so, the numbers would be too small for the transaction of business. In this province, therefore, the proctors for the parochial clergy are equal in number to those for the chapters.

"The archbishop is president of the convocation. A prolocutor is chosen by the clergy, who is presented to the archbishop. On his presentation he intimates that the lower house intend to deliver their resolutions to the upper house through him, whose duty it is also to collect the votes of his brethren, and to secure the attendance of the members.

"As president, the archbishop summons the convocation to meet at the command of the king. Were he to attempt to assemble a synod of his own authority, he would be subject to a

*præmunire*, and the proceedings of such synod would be void. Since the Act of Submission; however, the power to summon the convocation at the commencement of a new Parliament has been granted, though for many years no business has been transacted. It is also the duty of the archbishop to prorogue and dissolve the convocation under the direction of the crown."

"The powers of convocation are great. They have power to correct and depose offenders; to examine and censure heretical works; and, having obtained the royal licence, they can make and publish canons, reform the liturgy, and, in short, transact all business of an ecclesiastical character. By statute of Henry II., c. 1, the clergy are protected from arrest, just as the members of the parliament, during their attendance on convocation. It should be mentioned, that only rectors, vicars, and perpetual curates can vote for proctors to represent the clergy in the lower house. On their first meeting, the archbishop consults with his suffragans respecting a convenient day for proceeding to business: a *schedule* is then prepared, in which the day is fixed, which, as it continues the convocation from one day to another, is called a schedule of continuation. The *schedule* is signed by his Grace, and attested by a public notary; it is then communicated to the lower house, who are included in the *schedule*, though this point was violently contested at a later period. The convocation has not acted as a provincial synod for many years, because the royal licence has not been granted.

"One privilege possessed by the lower house must not be forgotten. They can exercise a negative on the proceedings of the upper house. Thus Gibson observes, 'The greatest power enjoyed by the English clergy in a provincial synod, beyond the presbyters of other nations, is a negative upon the metropolitan and bishops, none of whose resolutions, either in part or in whole, can be passed into synodical acts without the previous approbation of the inferior clergy.' This is a very important privilege. By virtue of their negative voice the clergy would always be able to thwart the proceedings of the bishops: for were they to refuse their assent no measure could be carried."

It would be vain for us to attempt to give even a brief sketch of the multifarious proceedings of the Anglican Convocation, for which a volume would afford scant space; but

we will allude to a few detached circumstances.

The first Convocation in the beginning of the reign of Queen Elizabeth, had many difficulties to encounter. The following account of certain conferences held at Westminster by divines selected by the Queen as the representatives of the contending parties, will serve as a specimen of the debates.

"In order to preserve quiet and to prevent confusion, the lord keeper acted as chairman on this occasion. At the first meeting the Romanists had no written paper, though it had been agreed that the debate should be managed in writing. They stated that they had been mistaken, but that they were ready to argue the first point *viva voce*. Cole, therefore, who acted on behalf of the Romanists, argued that the practice of celebrating Divine service in an unknown tongue was not opposed to any express declaration of Holy Scripture, and that, were such even the case, the constant custom of the Church was not to be condemned. He illustrated his position by the change in the observance of the Sabbath, which was made by the Church, whose authority in such matters was sufficient. His conclusion was, that though the Reformers might have the Scriptures on their side, yet that the Church, being always under the guidance of the Holy Ghost, was competent to settle all such questions. He also insisted much on the preservation of the unity of the Church in public worship. On the other part, it was answered, that they received all the articles of the three creeds; that they were ready to refer the whole controversy to the Scriptures and to the Church; that by the Word of God they intended only the written word or the canonical Scriptures; and that by the custom of the Church they understood the general practice during the first five centuries. On the second day the Romanists were not prepared to abide by the agreement; so that the conference was abruptly terminated."

The Reformation had left the Protestant Church of England without a code of canons suited to its doctrines and discipline; and it was the early wish of Cranmer and his brethren to supply the defect; but the trou-

bles which ensued frustrated their intention.

"In the years 1533 and 1542 the convocation petitioned the king to appoint persons to review the canons; and on their petitions two acts of parliament were passed in 1533 and 1543 to enable his Majesty to grant a commission for that purpose. Now, however, an attempt was made, not to enable the queen to do as her father had done, but to give the power directly to thirty-two persons. The attempt failed; and nothing was done towards a review of the canons until the next reign."

We will quote a few facts relative to the memorable Convocation of 1562.

"The convocation of the province of Canterbury in the year 1562, is one of the most important in our history. It was in this assembly that the Articles were revised and reduced into their present form and number. The convocation met January 12th; that of York also assembled at the same time. In the latter little business was transacted. In the province of Canterbury the archbishop stated, that an opportunity was now afforded of reforming things in the Church. They met sometimes in the chapter-house at St. Paul's, and at other times, by continuation, at Westminster, in Henry VII.'s chapel. On the second day of meeting, the archbishop came to St. Paul's, where, after the Litany in English, Day, provost of Eton, preached the opening sermon. The First Psalm was then sung in English, and the bishop of London administered the communion to the archbishop and bishops. The bishops and clergy then retired to the chapter-house, when they were addressed by the archbishop, who recommended Nowell to the lower house, by whom he was chosen to the office of prolocutor."

"The Articles of 1552 were submitted to the convocation, and some few alterations were made. In the third, the explanation of Christ's descent into hell was omitted; in that on the Scriptures it was stated that some chapters were read from the Apocrypha, but not for the confirmation of doctrine. The names of the canonical books were also specified. The Article on the Lord's Supper was shortened and simplified, by a declaration that Christ's body is given and received after a spiritual manner; and those, on the souls deceased, on the millenarians, and on the salvation of all

men after a period of punishment, making the fortieth, forty-first, and forty-second of those of 1552, were omitted. When completed, the Articles were solemnly subscribed by both houses of convocation, as the forty-two had been in the time of king Edward.

"The Articles were accordingly published by authority, after they had been subscribed by both houses of convocation. They were also subscribed by the Archbishop of York, with his suffragans, on behalf of the province of York."

"Several other matters were discussed in this convocation. Sandys, bishop of Worcester, introduced a paper, in which he proposed that the rubric in the baptismal service, authorizing laymen to baptize in cases of necessity, should be altered, that the sign of the cross should be omitted, and that a scheme of discipline should be settled. A paper was also subscribed by thirty-three members of the lower house, in which they request that the Psalms in the Common Prayer should be sung by the whole congregation, or read entirely by the minister, and that musical performances and organs be laid aside; that lay baptism be not allowed; that the sign of the cross be omitted; that kneeling at the sacrament be left at the discretion of the ordinary; that copes and surplices be laid aside, and that the pulpit and desk be the same in form; that the clergy should not be compelled to wear particular gowns and caps; and that saints' days might be abrogated. Warm debates arose on these points among the clergy, some wishing to refer the questions to the upper house, others declaring against changes altogether. The Articles were rejected by the majority. That the changes would have produced much confusion must be obvious. To instance one of their requests, namely, that kneeling at the sacrament should be left to the ordinary; in such a case, there would have been one practice in one diocese, and another in the next adjoining, so that uniformity would have been impossible.

"The registers of this convocation were destroyed in the fire of London in 1666. But a journal of the proceedings of the upper house, taken from certain extracts of the proceedings of convocation from 1529 to 1562, was published by Bishop Gibson in his *Synodus Anglicana*, in the year 1702. Strype has also collected a mass of materials respecting it, from sources to which he had access, when occupied in compiling his labourious works. Nowell's Catechism and Jewel's Apology were submitted to, and sanctioned by, this con-

vocation. In a paper of matters, in Strype, to be presented to the parliament and synod, are these notices :

“First, a Catechism is to be set forth in Latin, which is already done by Mr. Deana of St. Paul's, and wanteth only viewing.

“Secondly, certain Articles, containing the principal grounds of Christian religion, are to be set forth, much like to such Articles as were set forth a little before the death of King Edward. Of which Articles the most part may be used, with addition and correction, as shall be thought convenient.

“Thirdly, to these Articles also may be adjoined the Apology (writ by Bishop Jewell) lately set forth, after it hath been once again revised, and so augmented or corrected, as occasion serveth.

“Then to be joined in one book, and by common consent to be authorized.”

“Nowell drew up the Catechism at the recommendation of Cecil, making considerable use of Ponet's, which had been set forth under King Edward. When approved by the lower house, it was sent up to the bishops, who gave their sanction.” The book, however, was not published until 1570, when, at the request of the two archbishops, it was printed. It was reprinted in 1572 and in 1578, and translated into English by Norton in 1571. In the controversy with Martin Mar-Prelate, Bishop Cooper, in 1589, distinctly asserts that it was authorized by the Church of England. In short, it received the fullest sanction that could be given to any work, for it was allowed by both houses of convocation.”

“Jewell's Apology was published in 1562, the same year in which the Articles were approved in convocation. It was set forth by authority of the queen, and also by the bishops. From what has been already stated, it is clear that Parker intended to comprise the *Articles*, the *Catechism*, and the *Apology*, in one volume, to be put forth as the authorized documents of the Anglican Church.

“The question of discipline was also discussed in this convocation ; and certain measures were proposed by the lower house, though no canons or regulations were agreed upon. All the proceedings on this subject may be seen in Strype.

“With respect to the Homilies and their authority, it may be observed that their recognition is involved in subscription to the Thirty-nine Articles.”

These important facts should be familiar to every faithful member of the Anglican Church, as

they supply him with powerful arguments, derived from the veracious page of history, in reply to ultra-protestant Dissenters, to the Church of Rome, and to the Laudean faction among ourselves.

From 1562 to 1571, the Convocation regularly met and was prorogued, effecting little except granting subsidies to the Crown ; which was indeed its usual routine business up to the time of Charles the Second, when the clergy, in the year 1664, relinquished their onerous privilege of self-taxation, and consented to be amerced in common with their fellow-subjects. Had our ecclesiastics this unhappy prerogative now, they would be mulcted twofold or more ; for they would be expected to vote heavy subsidies, more in accordance with the popular exaggerations of their property than with their fair share of the national burdens ; while they would also pay equally with their neighbours in indirect taxation, which Parliament would probably take care constitute even a larger portion of the revenue than it now does. There was nothing reasonable, constitutional, useful, or Scriptural in this popish immunity, which only led to jealousies, and often forced exactions under a softer name.

The Convocation of 1571 was one of considerable moment, as the following notices, among others, testify.

“In this assembly the Thirty-nine Articles were read, and again solemnly confirmed and subscribed by both houses. It was ordered that the Book of Articles should be reprinted, under the direction of Jewell, bishop of Sarum ; and that every bishop should take a sufficient number of copies for the supply of the clergy, to whom they were to be delivered at visitations or diocesan synods. Further, it was ordered, that the Articles should be read four times every year in every parish, and that in future no one should be admitted to holy orders until he had solemnly subscribed them.

It was ordered also, that all the members of the lower house, who had not subscribed formerly, should subscribe now.

"The Articles were now published in Latin, and English, as they had been in 1562. It seems, however, that the clergy were not enjoined subscription until this time. By the canons passed in this convocation, the bishops were ordered to demand the *licences* of the clergy, and not to restore them until subscription to the Articles had been enforced. This measure was offensive to some of the clergy, whose views were opposed to full conformity, and the year 1571 is by some writers termed the *woeful year of subscription*. From that period the Articles have been subscribed by all clergymen at ordination, on being *licensed* to a cure, and at institution to a *benefice*."

"By these canons the Martyrology of John Foxe was authorized as a public work. It was ordered to be placed in the halls of bishops, in cathedral churches, and in the houses of the archdeacons. In the case of bishops, it is specified, that the book should be for the use of the servants and guests."

‡ In the proceedings of the Convocation of 1585, we find certain "orders for the clergy," which shew the defective state of literature at that period, even among the national instructors themselves.

"The order in the preface to the Book of Common Prayer concerning the daily service is enjoined to be observed, in order that the clergy may become better acquainted with the Scriptures. To those ministers who were not masters of arts, the ordinary was authorized to assign one chapter of the Old or New Testament to be studied, the parties to render an account in Latin, or in English if unable to do it in Latin, to the Bishop. A common place, or essay, was also to be given every quarter, upon which they were to write their ideas."

Among the notices of the Convocation which met next year we read the following :

"In the province of York, no business, besides the subsidy, was entered upon ; but in Canterbury articles were framed relative to the clergy. Every minister with cure of souls, under the degree of M.A. or B.C.L., and not li-

censed to be a public preacher, was ordered to provide a Bible, Bullinger's Decades in Latin or English, and a paper book ; to read over weekly one sermon in the Decades, noticing the chief matters in the paper book, and to show his notes to some clergyman, appointed for that purpose, once in every quarter. The penalty for refusal was, first, admonition ; then, in the case of incumbents, ecclesiastical censure ; and in that of curates, an inhibition. At the close is the following order, evidently in allusion to the prophesying, which had been suppressed :—"It is concluded that the exercises above written, and no other, shall be henceforth publicly or privately used within every part of this province.

"The complaints and petitions exhibited in this convocation prove that some of the clergy were very negligent in conducting divine service. In short, Puritanism was advancing among the clergy to a considerable extent. A complaint was exhibited in the lower house from the diocese of Norwich, which refers, however, more to the negligence of the bishop than to that of the clergy. Another was presented from the archdeaconry of Suffolk, in which it was stated that the communion was either not at all or only partially administered ; that the surplice was not worn ; that holidays were not observed ; and that when the sacrament was administered many persons received the elements sitting, while those who conformed with the prescribed order of the Church were called *time-servers*. These complaints are clear evidence of the irregularities which prevailed ; and they further prove that the charge of undue severity in pressing conformity is not correct."

In the Convocation of 1603, 4, at the commencement of the reign of James I., were passed the canons by which our Church is still governed. These canons would demand a copious review, were they not so familiarly known that it would be superfluous to analyse them, as every reader may easily study them *in extenso*. We offered some remarks upon their authority and contents in our Number for April, to which we refer our readers to avoid reiteration. In the same paper we have also noticed the abortive canons passed in 1606, which were carefully minuted down by



the prolocutor, Dr. (afterwards Bishop) Overall, but slept undiscovered in manuscript till Archbishop Sancroft published them from Overall's book in the year 1699, in vindication of his own non-jurism. These extraordinary canons were singularly infelicitous in their destinies. The Convocation passed them in consequence of the Gunpowder plot, expecting that their ultra-prerogative style would delight the king; but he had the good sense to refuse to ratify them, alleging that they carried matters so high, that if their doctrine was sound, not his family, but some anterior dynasty, ought to rule in England. And when revived by Sancroft and his friends, so far from serving their cause, Bishop Burnet says, "There was a paragraph or two that they had not considered, which was plainly calculated to justify the owning the United Provinces to be a lawful government; for it was there laid down, that when a change of government was brought to a thorough settlement, it was then to be owned and submitted to as a work of the providence of God; and part of king James's letter to Abbot related to this; but what gave this book much consequence on its revival was, that the celebrated Dr. Sherlock acknowledged that he became reconciled to take the oaths to the new government, at the Revolution, by the doctrines above mentioned in Overall's work."

There was not a great deal of business of a general nature transacted during the Convocations in the reign of Charles the First, previous to the year 1640; for Laud and the Star-Chamber controlled spiritual matters very much to their own mind; and if subsidies could have been raised from the clergy without synods, and taxes from the people without

parliaments, neither the king nor the archbishop would have been very anxious to fetter themselves by the conflicting opinions of deliberative bodies. The canons of 1640 we have considered in the paper before referred to; and therefore will not discuss anew the various questions connected with their enactment. The synod was originally convened in the usual manner; but its continuing to act after parliament was dissolved, in virtue of a special writ from the Crown, authorising it to sit during the king's pleasure, instead of in the accustomed form, during the present parliament, though it might not be illegal, was contrary to the spirit of the English Constitution, and in every way fatally injudicious; and was ruinous to the Church as a national institution. The decisions of this assembly were those of a party, whose leaders were then in power; and were not a just exposition of the true doctrine and discipline of the Anglican Church. The canons passed under these peculiar circumstances were never acted upon; they were defunct from their birth; and at the Restoration they were expressly repudiated by the King, the Convocation, and Parliament; so that it argues either great ignorance, or greater prejudice and obstinacy, for any man now to appeal to them, as some among us are doing, in order to find a warrant for practices, which, whether good or bad, are unwarranted innovations in the Anglican communion. Mr. Lathbury, who is not wont to err on what would be called the Low-church side of questions, admits that these canons are not now binding.

"I cannot but consider that they were repealed by the act of the 13th of Charles II. The clause, in which these canons are mentioned, is as follows:—'Pro-

vided always that this act shall not extend to give any power or authority to exercise any ecclesiastical jurisdiction, censure, or coercion, which they might not by law have done before the year of our Lord 1639; nor to confirm the canons made in the year 1640, nor any of them, nor any other ecclesiastical laws or canons not formerly confirmed, allowed, or enacted by parliament, or by the established laws of the land, as they stood in the year of our Lord 1639.' It is clear, therefore, that these canons are of no force, though they may be viewed as expressing the sense of the Anglican Church."

The proceedings of Convocation at the Restoration were very important; but they are so well known, especially in what relates to the revision of the Book of Common Prayer, that a summary of them would be out of place in these desultory notices. We will, however, quote a few passages from Mr. Lathbury.

"On the 19th of December, 1661, the Book of Common Prayer being revised, the form of subscription was taken into consideration. It was committed to the management of two members of each house. On the 20th, the book was received, approved, and subscribed, by the members of both houses: so that the space occupied in the review was one month. The following passage from Bishop Kennet will shew how rapidly the Convocation proceeded. 'And yet through haste and inadvertence, there were some escapes and omissions in the book sent from the Convocation to the Lords. Archbishop Tenison told me by his bed-side on Monday, February 12, 1710, that the Convocation book intended to be the copy confirmed by the Act of Uniformity had a rash blunder in the rubric after Baptism, which should have run, 'It is certain by God's word, that children which are baptized dying before they commit actual sin are undoubtedly saved.' But the words which are baptized were left out, till Sir Cyril Wyche coming to see the Lord Chancellor Hyde, found the book brought home by his lordship and lying in his parlour window, even after it had passed the two houses, and happening to cast his eye upon that place, told the lord chancellor of that gross omission, who supplied it with his own hand."

"All the corrections in the Liturgy

were made by the convocation, the two houses of parliament not venturing on any alterations, but merely confirming the book.

"The *Prayer for the Parliament* was now introduced into the Liturgy. It has formed a fruitful topic for animadversion to Dissenters from that time to the present; and it has been declared, that the words 'most religious and gracious king' were introduced as a compliment to Charles II. Like many other assertions, it has no foundation to rest upon. The prayer had been in use for years, though it had not been incorporated in the Liturgy. It was first used in an occasional form in the year 1625; and in this prayer the words are found. I have now before me a collection of occasional forms from the commencement of the reign of James I. to the period of the civil wars: the form for 1625 is one of the number. In two others, in the same collection, for the years 1628 and 1640, the prayer also occurs. There are others between the above dates in which it is not found; but the omission is easily explained. These forms were published for particular occasions, to be used only once or twice; consequently, if the parliament were assembled at the time, the prayer was inserted; but if otherwise, it was omitted. In 1661 the prayer was inserted in a special form, and was afterwards placed in the Book of Common Prayer. Such is the history of this prayer, respecting which so many misrepresentations have been circulated.

"In the canons of 1640, the communion table was ordered to be placed at the east end of the chancel, close to the wall, and within rails, at which the communicants were to receive the elements. Previous to the Reformation, the altar stood near the wall at the east end of the chancel. Tables were substituted at the Reformation; and by King Edward's second book they were appointed to stand in the body of the church, or in the chancel. The custom was, therefore, to remove the table, at the time of communion, into the most convenient part of the church. By Queen Elizabeth's *Injunctions*, A.D. 1559, it was ordered to be placed where the altar had stood except at the celebration of the Lord's Supper, when it was to be removed into the most convenient part of the chancel. Laud, and several of the bishops, wished to reduce all churches to one uniform mode; and in many places the table was placed at the east end and inclosed with rails. The charge of popery was alleged against the archbishop on the ground of

this practice, and the most violent denunciations were uttered. At the Restoration the rubric was not altered; so that, both by *rubrical* and *canonical* authority, the table may be placed in the body of the church or in the chancel. From the Restoration, however, it has been the practice to place it near the wall at the east end of the chancel, and to inclose it with rails. The matter was viewed as indifferent, and consequently was left undecided; and the most complete uniformity has been the result; nor does any man imagine that its position involves the charge of popery. How soon after the Restoration the practice became uniform, it is not possible to ascertain. In one village church, however, the table was found in the middle of the chancel, and without the railing, only thirty years ago; and probably other instances may have occurred at the same period. But it may now be concluded, that there is not a single parish church of ancient date in the whole kingdom, in which the table is not placed at the upper end of the chancel."

"This Convocation was continued from time to time, until the year 1678, when it was dissolved with the Parliament; but very little was transacted in either province after the revision of the Liturgy. They met in 1663, and treated of a Grammar to be used in schools, and also a Form for the Consecration of Churches and Church-yards; but nothing was concluded."

"Since this period the convocation has not been often permitted to transact business. Were the clergy still to tax themselves, they must be allowed to assemble; and when assembled, they might insist on grievances before granting subsidies; and then the Crown would be necessitated to permit them to take the affairs of the Church into consideration. 'Being in no condition,' Collier remarks, 'to give subsidies and present to the Crown, 'tis well if their convocation meetings are not sometimes discontinued, if they do not sink in their insignificance, lie by for want of a royal licence, and grow less regarded when their grievances are offered.' Collier's prediction has been verified."

This last remark does not fully explicate the case; for though the State thought it could do well enough without ecclesiastical assemblies when it needed no longer to ask for pecuniary benevolences from them, yet the downfall of Convocation, we grieve to say, was brought on by

its own suicidal proceedings, and in consequence of the turmoils in which it involved the Church and the nation. The Upper and the Lower Houses were almost always in a state of bitter conflict; the most influential bishops being ranked with what was called the Low-church party; whereas the Laudeans and the Non-jurors prevailed in the House of Representatives. A few passages from Mr. Lathbury's own pages may suffice to shew what was the state of things.

"Many Dissenters wished for a comprehension with the Church. A bill on the subject had passed the House of Lords; but on its reaching the Commons, they considered that the question was more suitable for a convocation. The Lords, therefore, concurred in an address to the throne to that effect. To prepare the way, the royal commission was issued, authorising certain individuals to meet and prepare alterations in the Liturgy and Canons, and to consider other matters connected with the Church. It was dated in September, 1689."

"The convocation assembled on the 21st of November, 1689. By the majority of the clergy the changes proposed by the commission were disapproved; and they were determined to offer the strongest resistance to their introduction. They were indeed opposed to any changes whatever. It was argued that such a measure would cause the people to lose their reverence for the Liturgy. It was therefore evident, that the plan of the commissioners would not be carried."

"The king sent a message by the Earl of Nottingham, in which he expresses his assurance that the convocation will not be influenced by any representations which may have been made 'to disappoint his good intentions, or deprive the Church of any benefit from your consultations.' He hopes that the things proposed 'shall be calmly considered,' and assures them that nothing will be offered which is not calculated to promote the welfare of the Church. The bishops agreed upon an address to his Majesty, in which they thank the king for his zeal for the Protestant religion in general, and the Church of England in particular. They add, 'We look on these marks of your Majesty's care and favour as the continuance of the great deliverance At-

mighty God wrought for us by your means, in making you the blessed instrument of preserving us from falling under the cruelty of popish tyranny.' It was not approved, however, by the lower house, who contended for the privilege of a separate address from their own body. The upper house did not admit that they had any such right, upon which the clergy proceeded to make amendments in the address, alleging, in justification of their proceeding, that they wished to confine themselves to such things only in his Majesty's message as concerned the Church of England. A conference was therefore proposed, which was managed chiefly by the Bishop of Salisbury and the prolocutor. The words *Protestant religion* were objected to, but the bishops contended for the expression; first, because it was the known designation of the common doctrine of the western part of Christendom, in opposition to the corruptions of the Romish Church; secondly, because the omission would be liable to strange constructions; thirdly, because it agrees with the general reasons offered for amendments by the clergy. The lower house, however, resolved to substitute *Protestant Churches for Protestant religion*. . . . The amendments were returned by the bishops with this alteration, 'We doubt not the interest of the Protestant religion in this and all other Protestant Churches.' The lower house requested the omission of the words, *this and and*, lest the Church of England should suffer diminution in being joined with *foreign Protestant Churches*. These were at last omitted. The passage relative to the deliverance from popish tyranny was also omitted. In short, the address, in its amended form, was quite different from that which was originally framed by the bishops. There was no allusion in the amended address to his Majesty's zeal for the Protestant religion, nor was there any expression of thanks for his Majesty's commission."

"Tillotson was elevated to the see of Canterbury after the deprivation of Sancroft, and during his primacy no business was transacted in convocation. Ten years elapsed without any synodical proceedings beyond the mere meeting and adjourning. 'They were kept,' says Burnet, 'from doing mischief by prorogations for a course of ten years.' The government were afraid of their meetings. For a time, too, both parties were silent respecting the convocation; the advocates of the changes hoping that opposition would subside after an interval, and the opponents being content not to revive a question on which

such strong feelings were entertained. Under these circumstances the convocation was prorogued from time to time, until the year 1700."

Thus closed the seventeenth century. The primate Tillotson's views of Church polity were for the most part shared by his successors Tenison and Wake; the former of whom was made Archbishop in 1694, upon the decease of Tillotson, and lived till 1715, when he was followed by Wake, who lived till 1737. Tillotson, in proposing terms of comprehension with the non-conformists, only followed the example of Archbishop Sancroft; and indeed the scheme had been suggested long before by Lord Chief Justice Hale. Tenison was as anxious in the matter as Tillotson; and both these prelates thought with Bishop Burnet, that the Convocation "did mischief" by the intolerant spirit which it displayed; and that it was weakening Protestantism, affording encouragement to Popery, endangering the liberties of the nation, and exciting tempers which, by reaction, would lead to the destruction of the Anglican Church. All these three Archbishops thought that toleration ought to be afforded to Dissenters, though the scheme for their comprehension had failed; and they all urged, according to the title of Wake's well-known book in reply to the Sacheverellites, "The authority of Christian Princes over their Ecclesiastical Synods;" which he followed up by "An appeal to all the true members of the Church of England, in behalf of the king's ecclesiastical supremacy, as by law established, by our Convocations approved, and by our most eminent bishops and clergymen stated and defended, against both the popish and fanatical opposers of it." We pause not at present to dis-

cuss these questions. Our general view is that no scheme of comprehension could have been propounded which would have extensively united parties; though a few things which might have been conceded without injury would have reconciled some of the more moderate conscientious non-conformists to our communion. We also think that all these three archbishops inclined too much to Erastianism, a circumstance easily to be accounted for when we consider the peculiarities of the times in which they lived. Yet their opinions, broadly stated, were grounded on the 21st Article; which our modern Tractarians follow the Sacheverellites in endeavouring to read backward. A national established church ought not to be allowed to set the land in a flame by ecclesiastical and political excesses. In its own department, as a spiritual legislature, it ought to be unfettered; but when it seeks to interfere with national liberty, conscience, toleration, and justice, the civil power has a right to prevent its "doing mischief." Tillotson himself, it should be remembered, was the individual who suggested to the king that the question of a comprehension with the Dissenters ought to be submitted to the Convocation, and not to be decided by Act of Parliament.

We will now proceed with our extracts from Mr. Lathbury, from the commencement of the new century, in sequence to those already given up to the close of the preceding. We repeat that the author's own facts contravene his statement that the suppression of Convocation (as to any ecclesiastical procedure) was merely the consequence of its not being any longer necessary for voting supplies.

"Before the meeting of convocation  
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in 1700 another controversy arose, which was carried on with much warmth on the part of many of the disputants. Tenison succeeded Tillotson in 1694. Like his predecessor, he advised the Crown not to permit the convocation to act. At length, those who held the views of the majority of the lower house in 1689 became impatient of the restraint imposed by the Crown. They complained that it was unjust not to allow the convocation to sit; nor can it be denied, whatever their conduct may have been, that they had, at all events, the appearance of justice on their side."

"This year, however, the year 1700, the convocation was permitted to meet for business; and its proceedings will show that the members were influenced by the views of the one or the other party in the controversy already mentioned. The archbishop's schedule for proroguing the convocation was sent to the lower house; but, contrary to the previous practice, they continued their sessions, and proceeded with some unimportant matters, in order to bring the question relative to the right of the archbishop to prorogue to an issue. The custom had always been for the archbishop to sign a *schedule*, by which the upper house was immediately adjourned; it was then sent to the prolocutor, and the lower house was considered as prorogued. Now, however, the archbishop's right was disputed. They insisted on the right of adjourning themselves, in a paper which was afterwards laid before the bishops. After sitting some time to assert their right, the prolocutor signified an adjournment by consent, to meet in Henry VII.'s Chapel, though the archbishop had fixed the Jerusalem Chamber. On the 28th, the day fixed in the schedule, when the bishops assembled, the clergy did not attend, as had always been the practice."

"The lower house voted, on the 31st of March, that they had a right to adjourn themselves. A message was, therefore, sent to the bishops to this effect, that they had considered their lordships' reply to their paper, and that it was unsatisfactory. They asked, therefore, for a free conference. After the prolocutor had retired, the bishops proceeded to discuss the matter proposed by the clergy: and on their return, the archbishop informed them that, as they had replied to their paper in writing, they also expected a written answer from the lower house. The prolocutor remarked that their answer would occupy twenty sheets, upon which the archbishop replied, that he 'did not confine them to length and breadth, but expected their answer in writing.' Still

the lower house refused to return a written answer, and persisted in their demand for a free conference."

"On the 8th of April the bishops returned an answer to the paper of the lower house of the 5th. They stated that they must maintain the ancient constitution of the Church; that while they regarded the rights of the lower house, they could not relinquish their own; that after searching the registers they could not but declare that the proceedings of the lower house were irregular; and that they were surprised that an answer had not been given to the paper in question. After the answer had been read, and copies delivered to the clergy, the archbishop prorogued the convocation in a speech in which he alluded to the proceedings of the lower house. The following are extracts: 'We have many enemies, and they wait for nothing more than to see the union and order of this Church, which is both its beauty and its strength, broken by those who ought to preserve it.' 'For the maintaining the episcopal authority is so necessary to the preservation of the Church, that the rest of the clergy are no less concerned in it than the bishops themselves.' 'I have thought fit, with the rest of my brethren, to prorogue the convocation for some time. It is a season of devotion, and I pray God it may have a good effect on all our minds.' 'We, on our part, are willing to forget all that is past, and to go on with you at our next meeting, as well as at all times, with all tenderness and parental affection, in all such things as shall conduce to the good of this Church.'

"They were prorogued until the 8th of May; but the prolocutor, with some of the clergy, returning to Henry VII.'s Chapel, continued to sit as a house for some time, and then adjourned themselves until the next day. Many of the clergy retired from the party in opposition to the bishops. 'It was,' says Kennet, 'an affection of independence that was unknown to former convocations, and never before attempted by any presbyters in any episcopal church.'

"To evince their opposition still more, the lower house proceeded to attack the work of Burnet on the Thirty-nine Articles. It may appear strange to us, now that the reputation of the work has been so fully, and for such a length of time, established, that a large body of influential clergymen should have concurred in a vote of censure. Yet such was actually the case. They drew up a 'Representation of their Sense upon the Bishop of Sarum's Exposition of the Thirty-nine Articles,' which was presented to the upper house

on the 30th of May. The archbishop replied, 'If you have anything to offer, we cannot receive it till the late irregularity of refusing to meet the committee of bishops to inspect the books of this convocation be set right.'

"At the next session, June 6th, the archbishop told the prolocutor that they could not receive anything from the lower house until the irregularity was set right. He stated, however, that the Bishop of Sarum had requested them to receive their *Representation* respecting his *Exposition*, and that, in consequence of that request, they would receive it, but without prejudice to their former order."

"In allusion to the notion entertained by the lower house, that they could sit and act alone, the bishops remarked, that it is a mistake, since the convocation is but one body, meeting first in one place, the archbishop being president; that though a particular place is assigned for their debates, they are yet compelled to attend the archbishop's call, and that both houses are continued and prorogued by one instrument. They further declared, that all the proceedings of the intermediate sessions were null and void, and they conclude with an expression of hope, that the lower house would consider of their irregularity, and remove the obstruction to the regular transaction of business.

"In the mean time a committee of bishops had come to the following resolution respecting Burnet's *Exposition*.

"1. It is our opinion that the lower house of convocation has no manner of power judicially to censure any book.

"2. That the lower house of convocation ought not to have entered on the examination of a book of any bishop of this Church, without first acquainting the president and bishops with it.

"3. That the lower house of convocation's censuring the book of the Bishop of Sarum in general terms, without mentioning the particular passages on which the censure is grounded, is defamatory and scandalous.

"4. That the Bishop of Sarum, by his excellent '*History of the Reformation*,' approved by both houses of Parliament, and other writings, hath done great service to the Church of England, and justly deserves the thanks of this house.

"5. That though private persons may expound the Articles of the Church, yet it cannot be proper for the convocation at this time to approve, and much less to condemn, such private exposition."

"Atterbury had reprinted his work on the convocation during the year 1700, just as the parliament assembled, and

had corrected several mistakes into which he had fallen, fearing lest the errors should be detected by others. His object was to prove that the convocation had a right to sit and act without any express permission from the Crown, beyond the writ by which they were assembled. He found an able antagonist in Kennet, who published 'Ecclesiastical Synods and Parliamentary Convocations in the Church of England, historically stated and justly vindicated from the Misrepresentations of Mr. Atterbury,' 8vo., 1701. The work is remarkable for its moderation. It appears, that most of the bad feeling in this controversy was on the side of those who supported the views of the majority of the lower house. Kennet clearly shews, that anciently there were two kinds of assemblies in this country; namely, those which were purely ecclesiastical, and those which were of a parliamentary character: that for ages the clergy came to convocation merely to attend the bishops: that they came to the parliamentary assemblies to grant subsidies: and that in the end, the men who were summoned to parliament, were summoned, at the same time, to a provincial synod concurrent with the Parliament."

"It is painful to contemplate the proceedings of the convocation at this period: nor is it easy to decide, on whom the blame must be fixed. It must be admitted, that the bishops acted with great moderation and forbearance, while not a few of the clergy pursued an opposite course. No consistent member of the Anglican Church could, I conceive, defend the lower house in all their proceedings: but it would be unjust to condemn them altogether, or to cast all the blame upon the members of that body. Had the clergy, however, proceeded with temper, arrangements might probably have been made between them and the bishops, without the occurrence of anything unpleasant or improper. The animosities, which were then engendered, were more injurious to the Church than the schism of the nonjurors, inasmuch as internal divisions are always more fatal in their effects than external attacks."

"While these disputes were going on betwixt the two houses, the controversy raged as strongly as ever through the press. Many works appeared on both sides."

"From the disputes in convocation at this period, the appellations *High Church* and *Low Church* originated, and they were afterwards used to distinguish the clergy. It is singular that the bishops were ranked among the *Low Churchmen*."

This is but a sample of the many jarrings between the two Houses; which were caused in the main by that body in our Church which, whether under the name of *Laudites*, or *Altitudinarians*, or *Non-jurors*, or *Sach-everellites*, or *Tractarians*, has always been very lofty in its sayings respecting episcopal authority and "doing nothing without the bishop;" but not over-docile where bishops have not fallen in with its notions. Many proceedings in our days are but a *fac-simile* of those which "agitated" the Convocation; the bishops and a large body of the clergy being inclined to well-advised and healing measures; but strifes being kindled by *Sach-everellites*, who, like the *Tractarian* "*British Critic*," for "the momentous object of unprotestantizing the National Church," professed it to be their duty to "venture on the part of 'ecclesiastical agitators,' intruding upon the peace of the contented, raising doubts in the minds of the uncomplaining, vexing the Church with controversy, alarming serious men, and interrupting the established order of things, setting 'the father against the son, and the mother against her daughter,' and leading the taught to say, 'I have more understanding than my teacher.'" This did the *Altitudinarians* of the days of the second Charles and James, of William and Mary, and of Anne and George the First, quite as pertinaciously as those of our own day. One among the various points of difference between the two Houses was the very question which has of late been revived, of the validity of baptism when not administered by a priest or deacon episcopally ordained.

"A motion was made in the lower house to censure a sermon of Dr. Brett's, in which he had advanced some very

strong views on priestly absolution. The motion, however, came to nothing. The question of *lay baptism* was also introduced into the lower house, many of the members contending that it was not valid. The bishops, therefore, drew up a declaration on the subject, in which they assert the irregularity of all baptism not performed by persons in holy orders; but they declared at the same time, that, according to the practice of the primitive Church and the usage of the Church of England, baptism with water, and in the name of the Father, Son, and Holy Ghost, should not be repeated, even though the ordinance had been performed by a *layman*. The Archbishop of York agreed at first to this declaration; but afterwards refused his signature, on the ground that it would encourage irregular baptism. It was agreed to in the upper house, with the exception of the Bishop of Rochester and the Archbishop of York; but the lower house refused even to take it into consideration."

Mr. Lathbury is a strenuous advocate for restoring to Convocation its ancient functions. He thinks that upon principle the Anglican Church ought to have legislative assemblies; and that practically much good and no evil would arise from the exercise of their prerogatives. On the point of principle we concur with Mr. Lathbury; every church ought to have ecclesiastical courts, and to discharge the office of self-government. The Church of England has in name such courts; its Convocation is not abolished; it meets at certain times and for certain acts; and at any moment it might be empowered to proceed to any business which legitimately comes within its province; and we fully believe that if both the archbishops, backed powerfully by the bishops, the clergy, and the laity, were to address the Crown, forcibly urging and respectfully demanding permission for the Convocation to deliberate upon important church matters, no cabinet or prime minister would finally persist in advising the throne to inhibit the proceeding.

Her Majesty's ministers, after firmly remonstrating, and pointing out the many dangers to the Church itself which they apprehended would ensue from the measure, and publicly disclaiming all responsibility for the issue, would be constrained in the end to yield, if the authorities of the Church, supported as we have supposed, still zealously and perseveringly urged the matter. They would be obliged to say, "We can no longer sustain the odium and the opposition which we meet with for opposing the wishes of the Church; we foresee evils, but the blame will be on you, not us." It was not any secular cabinet that really silenced Convocation; but the large body of archbishops, bishops, clergymen, and church laymen, who lamented what they considered "the mischiefs" which its ill-advised proceedings were bringing both upon Church and State.

Seeing then that Convocation exists, and that it might, as we believe, be brought into action, if the church really wished it, we do not think there is any sacrifice of principle; for it is merely a question of detail for serious consideration when and how Church courts shall assemble for business. Mr. Lathbury himself says, "Not perhaps during every session of Parliament; but whenever anything might arise which could be better settled in a Convocation than in another assembly." This is a very moderate view of the question; but it gives up the principle that Convocation is to assemble as a matter of course annually, or septennially, or at any other interval; and only maintains that it should meet when its services are required. For ourselves, we think that occasions may arise on which the Church ought to meet in its authorised courts for deliberation;



but still, if it be that Mr. Lathbury's own limitation is allowable, those of our bishops and clergy who think that under present circumstances its session would not be advisable, may say that there is not anything now afloat "which could be better settled in a Convocation than in another assembly." They might argue that the Anglican Church has her Articles, Homilies, Prayer-book, and Canons; that sufficient powers for her ordinary guidance and administration are by her Constitution given to her respective bishops, or with an appeal to the archbishop, as for example in regard to "doubts" and "diversity" in the interpretation of the directions in the Prayer-book; and that her merely secular matters can be duly regulated by act of parliament, and adjudicated upon in the bishops' courts; so that there is not any absolute necessity at present for the convention of her ecclesiastical assemblies; and further, that though many questions might be propounded which would be very proper to be considered by her Convocations, yet that the Convocation of York might not agree with that of Canterbury, or the Upper House of either with the Lower; and that the Church itself is at present so rent that the elections of representatives would be party-spirited; and their debates, in which the most hot-headed and bigotted men would incline to take the largest share, would minister chiefly to discord; so that the church, instead of lengthening her cords and strengthening her stakes, would be exposed to the successful attacks of Popery, Dissent, and infidelity. Such arguments ought to be calmly weighed; that is, provided the present session of Convocation is not regarded as absolutely required upon princi-

ple; for if it be, we must act rightly, whatever may be the consequences.

Mr. Lathbury, however, does not apprehend that any serious inconvenience could arise. He says:

"The crown must recommend, and then confirm, before any measure could become the law of the Church. Thus the government could not be inconvenienced, even if the convocation should act counter to its recommendations, for the remedy is in their own hands, namely, a prerogation. Nor can it be imagined that, supposing the convocation to pursue such a course, the government would incur any odium by putting an end to their deliberations. On the contrary, the odium would attach to the clergy, as unreasonable men, who would not be satisfied with what was just and practicable. On this ground, the government would be perfectly safe. But really there is no cause for any such apprehension. The Crown would not recommend any proceedings which would not be calculated to advantage the Church; nor would the convocation reject any such measure recommended by the Crown."

Every one of these sentences admits of, and several require, a reply. With regard to the basis of the whole, that "the crown must recommend, and then confirm, before any measure could become the law of the Church," so that no subject could be introduced, even for consideration, but what came through the office of the Secretary of State or the Privy Council, it is so Erastian that we must protest against it; for if Convocation is to meet, it ought to do so in the name of Christ, and as the representative of the Church, the national establishment of which does not require the obliteration of its spiritual functions. It ought indeed to make such arrangements with the State, (as the Anglican Church has done) that ecclesiastical legislation may not interfere with the rights of the people or the office of the civil magistrate; and of course its

proceedings cannot be legally binding without the confirming sanction of the State; but care should be taken not to give the civil power unscriptural authority in spiritual matters. We do not consider that the Anglican Convocation is thus tramelled. When the king allows it to deliberate, he does not confine its deliberations to certain precise measures; the Convocation considers, and agrees upon, what it judges right; and the king's prerogative is confined to saying whether it shall be nationally received.

Again, it is not true that the government "could not be inconvenienced" by the conduct of Convocation, seeing "the remedy is in its own hands, namely, a prorogation;" for much evil might have occurred before matters came to this extreme issue, and might also follow after it. Further, Mr. Lathbury says that the government would not incur any odium by putting an end to the deliberations of Convocation, in case it acted counter to the recommendations of the cabinet. Assuredly it would incur very bitter odium, in many highly influential quarters, whichever side might be right; as was proved by the conduct of the Sacheverellites; not to mention more recent matters. And again, would it be no evil if "the odium attached to the clergy as unreasonable men, who would not be satisfied with what was just and practicable?" But men's notions of what is "just and practicable" differ; so that it is not certain that "the government would be perfectly safe;" but if it were, *would the church be so?* In reply to Mr. Lathbury's affirmation, that "The Crown would not recommend any proceeding which would not be calculated to advantage the Church; nor would the Convocation reject any such measure recommended by the

Crown," we will only remark that he has asserted more than he can prove. We think that Prime Ministers have sometimes recommended measures which were not for the advantage of the Church, but very much to the discouragement of its pious labours; and we also fear that very excellent recommendations might be opposed by such influence as ruled the lower house of Convocation in the days of William, Anne, and the first George. Even the approval of the whole bench of bishops would not have any weight with a genuine Laudean, Sacheverellite, or Tractarian. Ecclesiastics of this class, who "do nothing without the bishop" when he is on their side, have always some good reason for paying no regard to his opinion when it opposes theirs. Dr. Pusey, for instance, takes the ground that they do not understand what they undertake to write and charge about. One of the early Tracts for the Times, No. 3, published in September 1833, quietly assumes that their Graces and Lordships are either cowards or knaves. "Be prepared," says the Tract, for petitioning against any alterations in the Prayer-book which may be proposed. And should you see that our Fathers the Bishops seem to countenance them, petition still. *Petition them.* They will thank you for such a proceeding. They do not wish these alterations." Very few of the bishops, we believe, gave their countenance to alterations in the Liturgy; and our own fear, we confess, is that between Feathers' Tavern divines on the one hand, and Laudites on the other, revision might not turn out to be improvement; though the Prayer Book is not infallible, and some things in it have unhappily been a stumbling-block to many good men, who

could not see their way to a scriptural explication of them. But to say that "our Fathers the Bishops," for fear, favour, or policy, would allow themselves to "seem to countenance" what they abhorred; and that therefore their seeming sanction was to go for nothing; and that they would be gratified to be petitioned to stultify themselves, is a more Tractarian than a fair or seemly argument. We should think it an insult to any prelate who had voted for a measure, to petition him against it on the assumption that he "would thank us for such a proceeding." We would hope that though he had acted, as we might think, unwisely, he was at least honest, and did not pander his conscience to curry popular favour. Reflecting on these things, we do not wonder that our archbishops, and the great majority of our bishops, should be unwilling to invite a recurrence of such scenes as embittered the days of their predecessors; and which would be greatly aggravated in modern times by means of the press; for though the "Times" newspaper, in its advocacy of the revival of Convocation, would forbid the use of the English tongue, and have all the addresses and papers in Latin, in order, as it says, to prevent "Exeter Hall speeches;" such a limitation would not long be tolerated in these business-like days; and whether it were or not, reporters would be found to evulgate the proceedings. If Parliament itself was forced to yield to reporters, church synods could not long resist them. And indeed why should there be any mystery in the matter? But with or without mystery, there would be much painful conflict both within and without the walls; for a very few intemperate spirits might suffice to excite vehement disturbances

without any benefit arising out of them. Mr. Lathbury says, "It is certain that any measures recommended by the archbishop would be sanctioned by the Lower House." Was it so formerly? or has Dr. Howley's personal experience led to this conclusion? We think we remember certain things said and done anent tithes, pluralities, cathedrals, church-commissions, foreign bishoprics, and other matters, which shew that his Grace might not always find all the clergy of one mind in a house now, any more than in the days of Wake or Tenison.

There is another matter also which would be requisite to be considered if Convocation were to proceed to exercise its legislative functions: namely, whether, as at present constituted, it would duly represent the Church. We will only say that we do not believe that it would.

Mr. Lathbury specifies the measures which he thinks the Convocation might address itself to with good effect. Hereupon two questions arise; first, are these measures of such primary importance, and so impossible to be wisely disposed of for practical purposes, that it is indispensable to risk all the inconveniences which might be generated by the proceedings of Convocation at the present crisis of our Church, in order to adjust them. But secondly, could or would they be adjusted by a Convocation so as to promote peace, unity, and edification in the Church? Take a sample. First, he proposes "some few verbal alterations in the Liturgy, the correction of some obvious oversights at the last review, and the setting at rest some doubtful rubrics." He deprecates extensive changes; and the conflict of opinion in the Church, he considers, would prevent them; but all parties, he

feels assured, would allow of the very moderate alterations above specified. But have we not shewn that Tract No. 3 urges the clergy to petition against "any alterations in the Prayer Book which may be proposed?" Many Churchmen, who are opposed to the Oxford Tracts, would still object to "any alterations;" but if they allowed "any," then what? No person but Mr. Lathbury himself would be satisfied with precisely those which he specifies. If we begin to correct, the Tractarians have many alterations to propound; the Evangelicals also, as they are called, have a few; and successors also to the Feathers' Tavern clergy might be found, who would urge changes of a heterodox character. We will quote Mr. Lathbury's heads of proper questions for convocational decision:

"Candles on Communion-table. Arrangement of Services. Articles. Canons. Topics suggested. Psalmody. Conformity. Consecration of Churches. Suffragan Bishops."

We will give as a specimen his opinion respecting "candles" and the "communion-table."

"The *Apocryphal Lessons* are settled by the *rubrics*, and do not fall under consideration in this discussion. But there are other matters, respecting which, differences of opinion exist, and yet *authority* is pleaded. Such is the question of 'candles on the communion table.' In my opinion, the practice is a matter of indifference; and it would not have been noticed in this work, had not some persons, in the present day, pleaded authority in its favour. The authority alleged is the following rubric:—'And here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI.'

"Now the question arises, what ornaments were sanctioned by Parliament in the second year of King Edward? Some observations are necessary by way of explanation. Certain Injunctions were

issued before the removal of altars from the churches, by which *two lights* were permitted to remain on the *high altar*: 'and shall suffer from henceforth no torches, nor candles, tapers, or images of wax, to be set afore any image or picture, but only *two lights* upon the *high altar*.' During the next year, in Ridley's Visitation Articles, it is inquired, 'Whether they suffer any torches, candles, tapers, or any other *light* to be in your churches, but only *two lights* upon the *high altar*.' The persons who plead the authority of the rubric, only use *candles unlighted*: whereas if any practice is authorised, it must be that of *lighted candles*. Taking their view of the rubric, it is violated as much by placing *unlighted candles* on the communion table as by the omission. Further, it should be remembered, that when the Injunction respecting *lights* was issued, communion tables were not in use, since altars still remained in all our churches. I cannot, therefore, conceive how the argument from the Injunctions bears at all upon the subject.

"There is another question, too, which must never be overlooked in the consideration of this subject. The rubric authorised such things only as were appointed by act of Parliament, in the second year of King Edward. Were *candles* and *candlesticks* ordered by act of Parliament to be placed on the communion table?

"But even taking the ground of the Injunctions, it is not certain that the *two lights* remained on the *high altar* during King Edward's second year. Edward succeeded to the throne January 28th, 1547. In certain articles intended for the visitors in a royal visitation, it is ordered, that the clergy, in reading the Injunctions, which were issued in Edward's first year, should omit all those parts which mention 'the popish mass, candles upon the altar, or any such like thing:' and in the same articles it is expressly stated, that the clergy are to avoid 'setting any light upon the Lord's board at any time.' It cannot be ascertained whether these articles were issued at the end of the second year of King Edward, or at the commencement of the third. It is, however, certain, that if not in the second, they must have been set forth early in the third; and in either case they are conclusive against *lights upon the communion table*; and it is almost certain that the *lights* did not exist in the second year of King Edward.

"I must, therefore, remind those who plead for the practice in question, that supposing the rubric to comprehend the Injunctions, by which *two lights* were authorised, which, however, is extremely

uncertain, it cannot possibly be pleaded in favour of *candles unlighted*. On their own principle, they must place two *lighted candles*, or *two lights*, on the table: and surely they will not contend that such a practice is authorised by the Church. So again, if the Injunction is to be followed in this particular at all, it must be complied with strictly. Now it specifies that the *two lights* are to be set upon the *high altar*. We have no *altars* in our churches. *Tables* were substituted by our Reformers. In a very short time after the Injunctions were issued, *altars* were removed; and can it be supposed that *two lights* were not removed with them? If, then, the rubric in question bears the interpretation, which the advocates for the practice put upon it, they must admit, that it is incumbent on them to set up *altars*, and to place on them, *not candles unlighted*, but *two lights*. The two things must stand or fall together, as far as the rubric is concerned. But there is no evidence whatever, to shew that lights were retained after altars were removed.

"In my opinion, the practice is one of perfect indifference. I cannot discover anything *popish* in *two candlesticks* on our communion tables; but I am convinced, that the custom is unauthorised by the rubrics; and I am certain, that the Reformers did not intend to sanction it. This, then, would be a fair question for the consideration of convocation. It would be for them to ascertain what was intended by, or comprehended in, the rubric: and after due deliberation, they would come to a decision on the subject. Without commending or censuring the practice itself, the convocation might determine whether it was or was not comprehended in the rubric, and thus the question would be set at rest by authority.

"A remark may be offered in this place on the use of the term *altar* as applied to the Communion Table. The term itself was rejected from our services at an early period of the Reformation; and the question naturally arises, is it wise to revive it? In a metaphorical sense, or as expressive of the sacrifice of praise and thanksgiving, I see no objection whatever to the use of the term in reference to the communion table; but it must not be forgotten, that the Church has not given her sanction to its adoption in any sense. It is, indeed, retained in the coronation service; but this form was never authorised by the Church, so that it is competent for our sovereigns to use the old form, or to

appoint a new one, by virtue of the supremacy. The use of the term, therefore, in that service has nothing to do with the question: and though it was allowed by the canons of 1640, yet they are of no force, inasmuch as they were especially excluded by act of parliament at the Restoration. Another practice may also be mentioned, which is a thing of trivial consequence in itself, but which is not authorised by the Church—namely, that of turning to the east when the Creed is repeated. The safer course is to follow the Injunctions of the Church, without deviations on either side. But it may be questioned whether turning to the east, inasmuch as it is not prescribed by the Church, is not actually prohibited by the following clause in the Act of Uniformity:—  
"And be it further enacted, that no form or order of common prayers, administration of sacraments, *rites* or *ceremonies*, shall be openly used in any church, chapel, or other public place, other than what is prescribed and appointed to be used in and by the said book." This clause, in my opinion, prohibits the use of any ceremony not actually prescribed; and though I view the use of the term *altar* and the practice of turning to the east as matters of perfect indifference in themselves, and as no more popish than the dissenting practices of sitting at what is termed the administration of the ordinance, and also in the act of singing, yet as neither is sanctioned by the Church, I cannot but conceive, at all events in times like the present, that it is more prudent to avoid them altogether."

We are pretty much of Mr. Lathbury's mind with regard to these matters; but is it necessary to have a Convocation to settle them? They come within the direction to apply to the bishop in case of "doubt" or "variation;" and we would ask whether it would raise the Anglican Church in the estimation of mankind, to see its solemn assemblies engaged in hot debates about such petty things; for Mr. Lathbury may rest assured that the Tractarians would not give up their "candles"—though they are not "lights"—without a struggle.

## VIEW OF PUBLIC AFFAIRS.

THE monthly intelligence from the East is not of a very decisive character.

In China we have continued to attack and slay many of "the enemy," with little loss to ourselves, and not with much even of martial renown, as the native soldiery are feeble-minded and unprepared to cope with our superior courage, discipline, and warlike appliances. Nothing, however, had occurred to afford hope of the speedy termination of the war; but it was expected that as soon as the intended re-inforcements had arrived, and the season was favourable, an energetic enterprise would be attempted,—possibly by an advance upon Pekin itself. Whatever may be the issue, England ought to mourn over the origin of the war, which was not defensible either in the sight of God or man; and if we succeed in forcing China at the sword's point to admit our opium, so far from having anything to boast of, we shall have acted as nefariously as if we went to war to compel France to open a "palace," as it is called, for British gin in every street of Paris; and there would be less mischief, as though the injustice would be the same, opium is more deleterious than gin itself; and more manliness, as our enemy would be more warlike. It is a mournful spectacle; and we pray that God may not visit us as a nation for such iniquities; but may give us grace to repent and amend our doings. In so saying, we do not confine our remarks to the case merely of China, in regard to which we readily acknowledge that though the offence originated with ourselves, we subsequently received great provocations, but we extend our observations very widely. If France is infamous for her wars of ambition, England is not honourably distinguished by her wars of cupidity; and the exact extent to which our conquests in Asia have partaken of both these characters, it were a nice point to determine. The love of money is the root of all evil; and our commercial character renders it one of our besetting sins; but aggressive wars, whether of trade or pride, cannot but be offensive to God, and in the result, however prosperous, injurious to ourselves, for what is morally wrong cannot be politically right.

The above remarks anticipate what we might have said of the war in Afghanistan. The last advices leave our relations with that country in a state of perplexing uncertainty. There has been a

temporary suspension of hostile operations; but whether with a view to further enterprises, or to our withdrawal from the scene of action, is not clear; the public authorities having apparently considered it prudent to envelop their designs in secrecy. Our first duty is to our countrymen, countrywomen, and Indian fellow-subjects, who are in captivity; and these either by negotiation, by ransom, or, if necessary, by the sword, will, we fervently hope, be speedily rescued; and this effected, the plain path of duty and policy—not that we separate them—is to withdraw from a soil which we had never any cause or right to invade. We can scarcely allow ourselves to doubt that this is the intention both of our home and our Indian authorities. It is so great a blessing to India to be under British rule, more especially now that Christianity is beginning, by the divine blessing, to make its way in the land, that it were to be greatly lamented if anything should shake our empire or moral influence.

From the West we rejoice to say we have more pleasing tidings than from the East; Lord Ashburton's treaty having arranged our differences with the United States in a manner which promises, by God's blessing, to perpetuate peace between the two countries. The boundary line is not that which England claimed; but the words of the treaty of 1783 are ambiguous in regard to the physical features of the country, which had at that period been but imperfectly explored; so that both parties might honestly differ in opinion; and this being the case, each might honourably concede something in detail. We have not sacrificed much, or perhaps anything of real value, and the United States have yielded something on their part; and an adjustment has been made, which is convenient to both parties. With regard to the Slave-trade, both parties engage to keep "a sufficient and adequate squadron" to enforce respectively the laws of each country for the suppression of that murderous "traffic;" and the officers of the two governments are to act in concert for that purpose. This avoids the "right of search" question; but affords ample scope to the American authorities, if they are honest in the matter, to prevent their flag being any longer employed to cover this piratical trading. The government of the United States also pledges itself with us, to endeavour to induce all powers within whose

dominions there is a market for slaves to abolish it "at once and for ever." This is another important step towards the achievement of this great enterprise of duty and humanity. Further, "for the better administration of justice and the prevention of crime within the territories of the two parties," each agrees to give up to the other any person charged with murder, assault with intent to murder, piracy, arson, robbery, forgery, or the utterance of forged papers, upon such evidence of criminality as would warrant his commitment for trial had the act been perpetrated in the place of his refuge. England will gain by this article; for more of our criminals escape to the United States, than of their's to us; but as the arrangement originated in the differences caused by our having liberated slaves charged with having committed piracy, great care and discretion will be necessary to prevent its being in any case abused to the destruction of the fugitive slave who escapes to the shores of a British colony. In the late case, in which the slaves rose upon their oppressors, the United States accused them of murder and piracy; whereas our courts considered that their deed was justifiable homicide in defence of their liberty. But upon the whole the treaty is a great boon to both nations; and we trust they will henceforth proceed on their respective courses with no rivalry, but to promote "glory to God in the highest, and on earth peace, goodwill toward men."

The Queen's visit to Scotland, though chiefly for recreation, and intended to be as little public as her Majesty's exalted station would allow, is not an unimportant event. At her Majesty's accession to the throne, and afterwards upon her truly felicitous marriage, and on the birth of her royal infants, we expressed our belief that great national blessings would accrue from the concentration upon a youthful sovereign, and her domestic circle, of that warm affection towards the throne which various circumstances during the last thirty years had tended to impair; not indeed in its constitutional spirit or real loyalty, but in those personal, and, so to speak, chivalrous manifestations, which surrounded the earlier years of the reign of George the Third, and which were not likely to be called out to the same extent in the case of sovereigns succeeding to the crown towards the close of life, and without a rising family to bind still closer the national tie. Her Majesty's visit to her Northern subjects has auspiciously proved the truth of these observations. It occurred at a time when the disturbances in the Northern English manu-

facturing districts caused considerable anxiety in every reflecting mind; yet amidst all the agitations of the disaffected, and the severe privations and sufferings of large classes of persons, our popular tumults have never taken the form of personal malignity towards the Queen and her justly esteemed and beloved consort; whose conduct at so early an age, as well as that of her Majesty, have endeared them to the nation; and their simple habits, early hours, domestic virtues, and orderly active life, have told well upon many in those ranks of society which are not within the reach of courtly fascinations. We account this a great public blessing; for to fear God and to honour the king, as they are placed together in Holy Writ, so they are both eminently conducive to the national welfare. Her Majesty's progress has been—and more than suited her wishes and convenience—an uninterrupted ovation; and it is a pledge for the tranquillity of the land, that amidst the divisions of party, all classes of her subjects—with exceptions too few, we hope, to need enumeration—profess to rally round the throne as a centre of patriotic union. It is greatly to be desired that those who encircle her Majesty should deeply consider what it is that, in popular, and just, English apprehension, renders a court truly dignified, and endears it to the people. It is assuredly not the frivolity, luxury, and ostentation which characterised the palace of Louis, misnamed the Great; and ever after continued to enervate the higher classes in France, to the period of the Revolution, which their own misdoings aided to engender. Her Majesty's solid good sense, and a disposition opposed to idle frivolity, enabled her, though coming to the crown in tender years, and having as her visier not the most severe of statesmen or courtiers, to avoid many difficulties in the regulation of her royal household; and though the becoming equipment of a court, as we see in the instances of holy monarchs in the Bible, is not necessarily to be included among those pomps and vanities which every Christian, whether in public or private station, is bound to renounce, yet the personal danger to individuals, and the evil example to others, lurk on this side; and we freely confess that we have always felt much pain when in any instance—the patronage of the Opera is an illustration—those who surround a youthful sovereign have not duly felt, and conscientiously urged, what in such matters is "wisest, virtuous, best."

In noticing, however, the auspicious gale of public applause which attended her Majesty's Northern progress, we should compromise truth if we failed to

add that a little whiff of displeasure has followed the wake of her home-bound keel, in consequence of her not having attended the ministrations of the Established Church of Scotland during the two Sundays which she spent among the Presbyterian portion of her subjects. On the first Sunday, a clergyman from Edinburgh, the Rev. E. Ramsay, of St. John's Episcopal Chapel, officiated at Dalkeith palace; on the second, the chaplain of the nobleman under whose roof she was sojourning. This is argued to have been a marked and intended slight to the national communion of Scotland. Her Majesty ought, it is said, to have attended in royal state at the High Church of Edinburgh, as a token of respect to the Established Church. The question is twofold. Was her Majesty bound to attend Presbyterian worship; and if she was, ought she to have repaired to the High Church of the metropolis for that purpose? Now even supposing her to have been "bound" to attend Presbyterian service, it does not follow that she ought to have gone from Dalkeith to Edinburgh for the purpose. She does not ordinarily go to St. Paul's or Westminster Abbey; and we should have thought, that even if her expedition had not been intended to be as private as propriety allowed, the people of Scotland, who are so honourably distinguished for keeping holy the Sabbath-day, would not have wished their queen to have made a journey from Dalkeith and back, to attend church, thereby causing, without any plea of eharity or necessity, a grievous violation of sacred hours by many thousands of her subjects. Sure we are that if she had thus acted, there are many in Scotland who would have questioned the propriety of her conduct.

But might she not have attended at the parochial kirk of Dalkeith? We ask, was she "bound" to do so? Was she "bound" either legally or morally? Assuredly there was no law of the land to bind her; the only law to which she was subject in this matter was that of conscience; and why should not a queen be allowed the rights of conscience as well as her subjects? She is indeed "bound" by her oath to uphold the established Church of Scotland; but not to be a member of it. Sir R. Peel attended Presbyterian worship at the parish church. It is not for any man to ask whefuer he did so from preference, from policy, from indifference, or from a sincere belief that the Scottish Church is a Scriptural communion, and that where established it ought to be upheld, though he himself preferred the pale of episcopacy. In like manner if the Queen had

attended the parish church, it would have been persecution to have sat in judgment upon her motives for so doing. And why is she to be condemned because she adhered to her accustomed habits of divine worship? We ought to conclude that she acted conscientiously. Why was she to rectify her conscience to the latitude of the place? And even if, like her prime minister, she felt no scruple, still she had a right, in so sacred and personal a matter, to enjoy her own private preference and volition; and it may also be she did not wish to encounter unnecessary publicity, and to cause the confusion and inconvenience which her presence would have excited. If it would have been so popular an act to have attended either at the High-church in Edinburgh, or at the parochial church at Dalkeith, her Majesty deserves much respect for taking her usual course, instead of making sacred ordinances subservient to state policy.

But the aggravation of the charge, and that which has caused considerable heat in Scotland, is not that her Majesty attended episcopal worship, but that the clergyman selected to officiate at Dalkeith Palace was a minister of the Episcopal Church in Scotland; a church eyed with no favourable regard by the great majority of Scotsmen, it being urged that it was introduced or cradled by Archbishop Laud, amidst civil war and bloodshed; that it allied itself with political and religious bigotry, till it was expelled from the land; and that since its recent revival, it has followed up its old principles of non-jurism, and ecclesiastical, civil, and religious intolerance, under the modern garb of Tractarianism. In disputes of this kind there are usually faults on all sides; and an honest umpire cannot expect to give satisfaction to any. For ourselves we shall not attempt it; but thus much we will say, that the doctrines of Protestant episcopacy had existed in Scotland from the days of the Reformation, though overpowered by dominant Presbyterianism; and that unwise as was the conduct of James I. and Charles I., and afterwards of Charles II. and James II., they did not import episcopacy into that part of our island; for even what are called Laud's Canons and Prayer-book were of home manufacture, being compiled by the Scottish bishops themselves. Nothing, however, could be more intolerant and barbarous than the hard measure which episcopalians met with at various periods from the abettors of the prevailing creed; and which exasperated, though it did not justify, the oppression and cruelty with which the Presbyterians were visited in their turn



by Episcopalians from the Restoration to the Revolution. These conflicts naturally tended to prevent the Episcopalians of Scotland following the better course of their brethren in England. So long as the proscribed race of the Stuarts laid claim to the crown of these realms, the Episcopalians of Scotland were, for the most part, Jacobites and Non-jurors; the revolution of 1688, which led to their proscription, could not but excite their abhorrence; and having to contend for their doctrines and discipline in the face of opposition and persecution, they were led from the scriptural moderation of the Anglican Reformation to eling still more closely to the untenable assumptions of Laudism; which, it is true, afforded the most pungent replies to Presbyterianism; only that unhappily they were not as solid and scriptural as they were decisive and uncompromising; besides which, they were grounded upon principles by which the Papist was as much a match for the Laudite, as the Laudite for the Presbyterian.

Under these circumstances it behoved the resuscitated Episcopal Church in Scotland to follow that wise course which had been pursued by our Anglican Reformers; and to avoid those rocks and breakers by which it had before been wrecked. Located among Presbyterians, who still for the most part regard Episcopacy with very jealous feelings; and being moreover a very small communion surrounded by the members of a national church; much care was requisite to be faithful, yet to give no unnecessary offence; to contend for truth, but to avoid bigotry. The times of late years have been favourable for the extensive enlargement of the Episcopal Church in Scotland. The exclusive divine right of Presbyterianism was scarcely heard of; the injurious identification of Episcopacy with Popery was no longer contended for, except it might be among a few ignorant and bigotted persons; the spirit of the age professed to be favourable to free inquiry; prejudice had abated by increased intercourse with England, and the education of large numbers of the young men of Scotland in our English universities, not only from among the old high families, which were never very hearty for Presbyterianism, but from among those who had acquired wealth by their own industry; and, most of all, there had been a great revival of true piety and zeal in the Anglican Church, and we may add also in Ireland, in America, and in Scotland itself; so that many who formerly regarded Episcopacy obliquely, had been brought to a more correct

state of vision, and had begun to say, "We will go with you, for God is with you." These were, and are, tokens for good; but the Episcopal Church in Scotland has not, we fear, made the best use of them. It has been with deep regret that we have witnessed the Oxford Tractarian delusions rise in that church; a regret proportioned to the anxiety we feel for her enlargement, even were it till all Scotland should embrace what we believe to be the most apostolical form of church polity; for though we would not consign Presbyterians, as some do, to what they call "the uncovanted mercies of God," and though we wish heartily well to the pious labours of the established Church of Scotland, yet we ought not to surrender what we believe to be truth to policy or compliment; and our Presbyterian neighbours, who have their chapels in London, certainly have no just cause to find fault with us if we rejoice to see a zealous—let them call it if they will a preselyting—spirit among the episcopalians of Scotland. We hail their widely-extending churches and schools; and are glad that England has had an honourable share in aiding them. But all this, we repeat, only deepens our regret that Episcopacy in that part of our island is, to a mournful extent, Laudism not Anglicanism. We expressed our sorrow that, in the late authoritative appeal in aid of the proposed Theological Seminary, the customary appellation of "The Scottish Episcopal Church" should have been changed to that of "The Reformed Catholic Church in Scotland"—"We the Bishops of the Reformed Catholic Church in Scotland, in Synod assembled." Much has been said of late, by the Tractarians, of the impropriety of the epithet "episcopal" as applied to a church, since it seems to admit that there might be a church which is not episcopal; as for example, the Lutheran, or the "Samaria" of Scotland; but the Bishops in Scotland, "in Synod assembled," have been the first to embody this doctrine in a solemn official form. What can the people of Scotland understand by this new-fangled title? They will inevitably construe "Reformed Catholic Church" to mean "white-washed Popery." The Established Church of Scotland is thus tacitly proscribed as being neither "reformed," nor "catholic," nor a "church;" this last word being carefully abstained from, as well as the word "Protestant;" the non-ecclesiastical word "community" being substituted for it; as for example, "We are moved," say the Bishops, "by no feelings of rivalry towards any religious Community;

but by the desire to supply the wants of our own Communion." The appeal is signed by "W. Skinner, D.D., Bishop of Aberdeen, and Primus; Patrick Torry, D.D., Bishop of Dunkeld, Dunblane, and Fife; David Low, LL.D., Bishop of Moray, Ross, and Argyll; Michael Russell, LL.D., Bishop of Glasgow; David Moir, D.D., Bishop of Brechin; C. H. Terrot, D.D., Bishop of Edinburgh; Edinburgh, 2d Sept. 1841." Do these prelates think they shall either attract or overawe the people of Scotland by this spirit of assumption and exclusionism? If they do, they know little of the Scottish character. Do they not remember the answer which, as Heylin tells us, James the First, who was a canny Scot himself, once gave to Laud in reply to his complaints against the sermons of the Presbyterians: "There is no remedy; for the Scots are Scots, and are resolved to go on in their own way." Now we had hoped that if the Protestant episcopal church would shew them a better way, many of them would be induced to walk in it; but not if they are to be told that their own beloved church is only a "community," not a "communion." This is a deliberate statement from the whole of the Scottish bishops in Synod assembled; but unrestrained individual clergymen are pleased to speak far more strongly, even outvying Mr. Deacon Palmer of Oxford, who in his electioneering letter for Mr. Williams, the candidate for the Professorship of Poetry at Oxford, very magniloquently affirmed: "I utterly reject and anathematize the principle of Protestantism, and if the Church of England should ever unhappily profess herself to be a form of Protestantism, then I would reject and anathematize the Church of England, and would separate myself from her immediately." "I publicly profess myself a Catholic, and a member of a Catholic Church, and say, Anathema to the principle of Protestantism, and to all its forms, sects, and denominations, especially to those of the Lutherans and Calvinists, and British and American Dissenters." "If to desire the restoration of unity with the Church of Rome be Popery, then I for one am a Papist from the very bottom of my soul."

And have we gone out of our way to connect the Scottish bishops with the Tractarian movement at Oxford? We only echo back their own statements. Thus for example the Bishop of Glasgow, in his Charge of this very year 1842, posterior to the full development of Tractarian doctrine in No. 90, and after the numerous protests against it, including those of several of our

Anglican bishops, declares that "the doctrines which have been revived in the South" have always been possessed by the Episcopalians in Scotland; that Scotland "escaped the malign influence" which affected the Church of England; and in no complimentary strain to Oxford Hebdomadal Boards, and Episcopal Charges south of the Tweed, adds, "I find not that they (the "revived doctrines") have been condemned by any who by learning and research have qualified themselves to pronounce a judgment." There is something so humorously sweeping in this averment, that it helps to enliven a dry discussion. In all England, nay in all the world, Tractarianism has not been condemned by any one single individual whom the Bishop of Glasgow, speaking *ex cathedra*, considers qualified by learning and research to form a judgment! Is Glasgow so full of mills and founderies, of steam-boats and steam-engines, of cotton bags and rum puncheons, that there is no vacant corner where a book shop might be set up for the information of our brethren in the North as to what is said and written "in the South?" for as we would not accuse a Bishop of blind party spirit, we must attribute the above statement to innocent simplicity.

The Bishop of Edinburgh also, in a Charge recently published, equally identifies himself with the "Oxford Tractarians;" and under that very name. Thus he says, "No English theologian, or, to speak more plainly, no Oxford Tractarian, so puts the Church in the place of Christ as to believe that the Church purchased his redemption, or that the Church hears and answers his prayers." Very true; but then no person ever asserted that the Tractarians "so" put the Church in the place of Christ as to say that the Church died upon the cross or intercedes in heaven; but though not in this precise way, yet the Tractarians do put the Church in the place of Christ, and the little word "so," instead of being a denial, is only a limitation, and thus proves the truth of the statement. The Bishop adds: "There can be no doubt that the Scottish Episcopal Church [he seems to have forgotten at the moment the new nomenclature 'the Reformed Catholic Church in Scotland,' though he afterwards recovers his recollection, adding, 'Catholic is better fitted to designate our religion than Protestant'] during its whole existence has been characteristically *High-church*." We demur to the epithet "High-church," not only as being offensive in a Bishop's Charge, but as

conveying an incorrect assumption ; for the Protestant Episcopal Church is what its documents declare it to be, so that those rise "highest" in the scale of conformity to it, who adhere to the standard of the Reformation ; whereas Laudites and Tractarians are very low, almost as low as Romanists. We know indeed that we subject ourselves to a severe rebuke for venturing to write on such topics ; for the Bishop adds, " Let us ask how it appears that the great Head of the Church gave to the anonymous Editors of newspapers and magazines, or even to the public, for whom they profess to act, any authority to examine and judge the religious opinions of the faithful ?" !! This is high-priestcraft and low Popery with a witness ! But we will answer the question. It "appears" thus ; writers in Magazines or even Newspapers may be themselves among "the faithful," they may be divines, scholars, clergymen, and perhaps bishops—we speak from personal knowledge. For example, Bishop Hobart, who wrote several pamphlets entitled the "High-Churchman," condescended to vindicate in our pages, under an "anonymous" signature, the doctrines of High-Churchism ; and two replicants to him in the same pages were clergymen who are now bishops. It is a droll surmise that all Editors of periodical publications are infidels. It is also a very remarkable discovery that "anonymous" "Oxford Tractarians" are authorised by the Great Head of the Church "to examine and judge the religious opinions of the faithful" in a vast variety of "Magazines and Newspapers," from the ninety Tracts and the British Critic to the Times and Morning Post ; but that non-Tractarians are prohibited. "The public" also are prohibited "examining and judging of the religious opinions of the faithful." But "the public," at least in England, are, for the most part, episcopally baptized persons ; and all these, the Tractarians say, are to be addressed as "the faithful," and thus "the faithful" are not to examine into their own "religious opinions." Does the Bishop of Edinburgh mean that the priest is to decide for "the public," the latter being passive recipients of his oracles ? The Bible-searching people at Berea must, according to this doctrine, have been a graceless set ; and we fear that the Bishop will find the Presbyterians of Scotland little better.

But do these prelates, who so significantly drop the words "Protestant" and "Episcopal," remember the plea under which their predecessors obtained that toleration which their persecutors

had long denied them ? In the Act of Queen Anne (X. cap. 7. anno 1711) entitled "An Act to prevent the disturbing those of the Episcopal communion in Scotland, in the exercise of their religion and in the use of the Liturgy of the Church of England," and permitting their ministers "to administer the sacraments and marry," their clergy are described as "pastors ordained by a Protestant Bishop." This special Act is happily superseded by general "toleration ;" but in those days it was a considerable step in advance of popular feeling and opinion in Scotland.

But we have one word more in reply to those of the Episcopal Church in Scotland who are ruining her cause by making her the ally and Coryphæus of Tractarianism ; and that is, that their own ecclesiastical descent is not so free from genealogical difficulty that they should be the first to unchurch other churches. We will quote a passage from the pen of Dr. Bernard, in 1658, in illustration of Archbishop Usher's "Judgment of the Ordinations in the Reformed Churches." "If the ordinations of Presbyters in such places where bishops cannot be had were not valid, the late bishops of Scotland had a hard task to maintain themselves to be bishops, who were not (even) priests ; for their ordination was no other. And for this a passage in the history of Scotland wrote by the Archbishop of St. Andrew's is observable ; that when the Scots bishops were to be consecrated by the Bishops of London, Ely, and Bath here at London-House, anno 1609, he saith a question was moved by Dr. Andrews, Bishop of Ely, touching the consecration of the Scottish Bishops, who, as he said, 'must first be ordained Presbyters, as having received no ordination from a Bishop.' The Archbishop of Canterbury, Dr. Bancroft, who was by, maintained 'that thereof there was no necessity, seeing, where Bishops could not be had, the ordination given by Presbyters must be esteemed lawful ; otherwise that it might be doubted if there were any lawful vocation in most of the Reformed Churches.' This applauded to by the other Bishops, Ely acquiesced ; and at the day, and in the place appointed, the three Scottish Bishops were consecrated."

Our Northern brethren must not be surprised that we remind them of these things, when they are so loudly boasting of their superiority over the Anglican Church, in that they have from the first escaped the "malign influence" to which we were exposed, and have ever held those opinions respecting Apostolical succession, sacramental justification, and

so forth, which have recently "revived in the South." The Church of England desires to aid its beloved sister in Scotland, so long "scattered and peeled;" but such settings forth as the above are not calculated to enliven its sympathies.

We have stated these facts, to account for the indignation so vehemently expressed in Scotland at the circumstance of a clergyman of the Scottish Episcopal Church having been sent for from Edinburgh to officiate at Dalkeith Palace on occasion of her Majesty's visit. The Queen could have nothing to do with the matter, except to express her wish to attend divine worship in her accustomed manner. It was the business of those who arranged the details of her journey to have notified the propriety of one of her own chaplains accompanying the royal progress; and the time was, when a Sovereign's retinue would not have been considered duly appointed, if a spiritual adviser to the household did not attend it.

The riots in the manufacturing districts in the North are quelled; but great numbers of the workmen in various branches of labour, still continue unemployed, standing out for increased wages. So long as they do not impede others who are willing to work at the offered rates, the question is solely between them and their employers; but the agitators are not satisfied with this; they are determined that, as they will not work themselves, nobody else shall, till they bring the masters to their terms; and by combination, intimidation, and violence, they have succeeded in forcing many of the factories to continue closed, while the persons employed in them, many of whom are anxious to return to their vocations, are half-starving with their wives and families, or are supported by charitable relief, parochial rates, or extorted alms. Great numbers of persons have been already convicted for offences committed during the late disturbances, and are suffering imprisonment, — in pursuance of sentences for the most part very lenient, as was humane and politic where there was such widely-extended popular delusion; yet such as to shew that the public arm is strong, and that law and justice are not to be trifled with; and the jails are still crowded with prisoners awaiting their trial. But notwithstanding these examples, and though active

tumults have been quelled, the agitators continue their combinations; and the whole state of affairs in the manufacturing districts is alarmingly fermenting; so that there requires but some casual spark to cause fresh explosions, far more dangerous, perhaps, than the past. We propose recurring to these matters in our next Number.

A form of national thanksgiving to God is about to be issued, as is most due, for the late abundant harvest. So great a blessing demanded a solemn testimony of national gratitude. The benefits of an abundant harvest at the present time of distress and discontent, are of incalculable moment; and there is no blessing of Divine Providence which seems more directly to appeal to the eye and the heart as being the gift of God; for whatever man may boast of achieving, he cannot command sunshine, or shower, or genial seasons. The very heathens acknowledged this; may Christian England feel it so as to be humble, grateful, and dutiful to the God and Father of our Lord Jesus Christ, of whom, and through whom, and to whom are all things.

An extraordinary scene has been exhibited by some clergymen at Leeds, in laying the foundation of what they are pleased to call "St. Cross" church. The day chosen for the ceremony was the day called in the popish calendar "Holy Cross day," and which had its origin in one of the most profligate fabrications and gross superstitious which imposture ever invented or credulity believed. Our own Church, in its direction respecting the Ember weeks, most guardedly says "September 14," in order to avoid even the mention of the fraudulent and superstitious dedication of that day; and yet these clergymen have so cunningly contrived the matter, by their choice of the day, and their references to it, by the inscription inclosed in the foundation stone, and by the speeches delivered on the occasion, that, under a specious title, they are actually about to ask the Bishop of Ripon to dedicate a church to a material piece of wood, which the jugglers of a barbarous and fraudulent age pretended to prove by lying miracles was the true cross on which Christ suffered! We intend saying more on the subject in our next Number.

#### ANSWERS TO CORRESPONDENTS.

R. F.; C. C.; S. S. M.; B. R.; CLERICUS; ΠΙΣΤΙΣ; F. S.; A CONSTANT READER; T. J.; J. A.; AN OLD SUBSCRIBER; PHŒNIX; and W.; are under consideration.

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ON CERTAIN REMOTE CAUSES OF INFIDELITY.

*For the Christian Observer.*

I HAD long contemplated a plain, practical essay on certain remote causes of infidelity, in the hope of its admission into the pages of your useful Miscellany; but I was roused to the accomplishment of my purpose by the perusal of some seasonable remarks, in your May Number, on the unhappy course pursued both by Lord Orford and Lord Chesterfield. No sooner did I reach the close of your stringent animadversions upon each of them, than I began to reconsider some of the most prevailing, though remote, causes of infidelity; which, though they operate, in a frightful manner, on the interests of nations and individuals, nevertheless escape the notice, and even the suspicion, of many a professed Christian. Therefore, on the admitted principle that we must determine the cause of any moral evil before we can apply a remedy, I would submit to your readers some of the less recognised, but not therefore less fruitful, causes of the evil under consideration; and then inquire in what way it may be counteracted.

On the importance of such an undertaking it is scarcely necessary to insist; for few persons are so destitute of reason, of reflection, and of conscience, and so "given over to a reprobate mind," as to deny the justness, as well as the force, of the description—"an evil heart of unbelief," (Heb. iii. 12.) The generality of men will admit the malignity and pernicious tendency of such a principle; and, whatever may be the opposition of their own moral deportment to the demands and spirit of Christianity, will exclaim against the ignorance, presumption, and wretchedness of the confirmed infidel. Among those who have assumed that character, some may occasionally be found (*Rousseau* is a memorable instance) instructing the young out of those very Scriptures which they professedly look on as a fable; thus (I had almost said) belying their unbelief. Of the misery attendant on the last days of these martyrs of delusion, none who have been eye-witnesses of their death can entertain a reasonable doubt. The cases of Voltaire and several of his colleagues, and of Thomas Paine, our own wretched countryman, are well-known instances.

I proceed then, first, to mention certain remote causes of infidelity.

I use the term "remote," as I do not remember to have seen them noticed in your pages; and they are rarely, if ever, set forth in any modern religious publication. Moreover they are such as would, perhaps, hardly be perceived, without the aid of serious thought, combined with Scriptural inquiry.

Of the causes here referred to I would place *parental unfaithfulness* in the foremost rank. For who can question the influence of both father and mother on the morals, the habits, and the opinions of their offspring, especially when their minds have that susceptibility, their feelings that tenderness, and their will that flexibility, which belong to childhood; so that no small measure either of good or evil must be communicated to them by their naturally, that is divinely, appointed guardians. These are sure to be imitated, more or less, by those whom God himself has intrusted to them; and we continually trace, in the character of their sons and daughters, some reaction of their own principles;—a reaction which, so far as it is noxious, is, alas! too easily secured by the corruption of the human heart.

If, therefore, parents, however they may admit in theory the evidences of the Christian revelation, habitually deny them by their conduct, be it either opposed to moral precepts, or confined within their narrow bounds,—are they not too likely to lay the foundation of *unbelief* in the minds of their unhappy offspring? Should they, for instance, manifest a preference of things temporal to things eternal, whether of wealth, pleasure, reputation,—should the Lord's-day be to them a season of secular repose, if not of worldly dissipation,—can their children be expected to regard its supreme importance? It will scarcely be to them "a delight, the holy of the Lord, honourable." In circumstances so fearfully adverse to their consideration of the "one thing needful," they too naturally listen to the sophisms of the practised infidel, and are ill provided with the means of withstanding his malignant efforts to overthrow their faith.

Or, if we return from theory to fact, we may find certain unbelievers, who aver that the example of their parents led them primarily to doubt the reality of the Christian Revelation. Such cases have possibly fallen under the observation of the reader;—they have not been wanting to my own. Nor can I divest myself of the persuasion, that were those despisers of the Gospel of Christ, who were once baptised in his name, closely examined as to the first doubt that beset them respecting the inspiration of the Scriptures, and the first germ of unbelief that appeared in their youthful minds, not a few of them would confess (as some of their body have confessed) that, while their parents lived as if Christianity were false, they themselves were induced to ask, "Can it possibly be true?"

The same observations are applicable to those *heads of families* who never hold out to their servants an example of Christian piety; but, on the contrary, (whatever be their moral propriety, or even observance of religious forms) leave its paths untrodden, and its graces and consolations unrealised. How keenly they are observed by servants, with regard to these momentous matters, is perhaps inconceivable to those who have never investigated the subject. I myself once heard it said by one of my own domestics, "When I lived in Mr. \_\_\_\_\_'s family, we had prayers in the parlour on every Sunday night; but we could see that our master and mistress *meant nothing* by them. They went on as usual in the ways of worldly gaiety, and I

saw no change in their temper." Now, in such a case, what is the natural inference to be drawn by servants, if uninformed in Scriptural matters, and averse to the spirit of religion?—Surely that there can be but little in Christianity, when their master and mistress thus habitually make light of it! The greater their own influence, the more complete is the delusion of their servants.

To prove that I am not ranging the airy province of imagination, I may advert to the testimony of Bishop Horne, in a note appended to a sermon on Psalm xxxiv. 11. The Bishop was insisting on the benefits of Christian education. He took occasion to record the fact, that when a gentleman visited a criminal, who had formerly been his own servant, and who was then the miserable tenant of a condemned cell, expecting shortly to be executed, he said to the prisoner, "Had you no fear of death, which the laws of your country would inflict upon the crime?" (alluding to that for which he had forfeited his life) when the servant instantly returned this memorable and overwhelming answer:—"You, Sir, had removed my greatest terror; why should I fear the less?" By this he meant, (as the Bishop went on to shew) that his master's conduct and conversation were such as to tempt his servants to imagine there was "*no God.*" Nor can I doubt that on the great day, many a servant will rise up and astound his master with some such accusations as the following: "You cared neither for my soul nor for your own—you walked in the ways of sin and vanity, and thus you taught me to pursue that broad way which has surely led me to destruction."

Were I to pursue the subject into all its natural ramifications, I might shew that effects precisely similar to the foregoing, are produced on the minds of the inexperienced by their associates, their friends, and their relations. Of this melancholy truth, my own intercourse with mankind furnishes no doubtful evidence. And it would be well if those who have influence over the opinions of others, were occasionally to ask themselves, "Is my own course of life calculated to prove, or to bring into doubt, the verity of the Christian Revelation? Have I thus, unintentionally indeed, but still actually, strengthened the misgivings of the sceptic, and the awful delusions of the infidel?" And how extended, how lasting, how disastrous the consequences of an impression thus made against the truth as it is in Jesus. Though, blessed be God, it is independent of the character of its professors, still it is too often questioned when their conduct is profligate or worldly.

Much also might be said of the infidelity which has frequently sprung up amid the shades of Papal error,—and (I might add) of its neighbouring province, Tractarianism itself. Of the former, the narrative of Blanco White (who, though wise enough to forsake Romanism, was, alas! so simple as finally to embrace Socinianism) has supplied very abundant evidence. And what reasonable man can doubt the tendency of a religious system which *forces* the belief of its recipients to weaken, and ultimately to destroy, all faith whatever in the word of God? Would that this consideration had a due place in the theories of the Tractarians, as it would assuredly lay some restraint on the boldness and unscriptural latitude of many of their theological opinions. Among those who implicitly adopt them, some will too surely testify, and at no very remote period, that having been required, like the Romanist, to believe in matters of religion too much,—that

is, more than is Scriptural—they at length believed too little, and at last nothing. Like the cord that is strained to excess, their faith will have snapped asunder, and proved that it was “not of God.”

Another “remote cause” of infidelity may claim the especial notice of the enlightened reader. Here I reluctantly refer to the *example of an unfaithful clergyman*. Who can possibly set limits to the pernicious effects of that “example,” or calculate the number of those into whose youthful minds it may infuse the deadly poison of unbelief—a poison which may be expected to affect even succeeding generations. For if he whose “solemn and responsible office it is to preach the gospel of Christ,” habitually contradicts it by his life, his manners, and his conversation, are there not those at hand who will readily, though illogically, infer, first, that he himself “does not believe what he preaches,” and next, that “his parishioners are at perfect liberty to disbelieve it.” Such a mistaken mode of arguing against the Christian Revelation will not fail to be suggested by its great and infernal “adversary.”

Once more I avail myself of fact; though I do so under a painful sense of the peculiar delicacy of my undertaking. The first fact is this. I was travelling, a few years ago, on a stage-coach, and had some conversation with the coachman on religious subjects. Presently, to my dismay, I discovered that *Tom Paine* had so completely had “the start of me,” as to pre-occupy his mind with error. He had read his book, and occasionally applied his arguments, sorry and unsubstantial as they were, with no small degree of confidence. Having, and I would hope successfully, endeavoured to shew their emptiness, I proceeded to ask him how he had been brought up; in what society he had moved, and what post he had held previously to his present occupation? The chief reply he made was, “Why, Sir, I was once servant to a clergyman.” I then inquired whether the latter had publicly and privately furnished him with wholesome admonition? The coachman rejoined, “My master cared very little about religion;” and of this fact certain evidences were produced. On my further demanding “What was the effect of his example on your mind and conduct,” he replied, “Oh, Sir, it helped to make me a downright unbeliever.” The next fact is that growing indifference to religion (an indifference bordering on unbelief) which, in my own immediate case, when I was very young, resulted from an act of Sabbath-breaking, committed by an English clergyman. I saw it with my own eyes. “*Horresco referens*!” and I thank God that the clerical character is now so materially, yes, and so extensively improved. Yet I cannot withhold the observation that infidelity to the end of time might perhaps trace their rejection of Christianity and all its blessings to the unfaithfulness, the frivolity, and misconduct of those who were entrusted with their souls, their *immortal* souls.

And, when all sins shall be brought to light, all offenders judged, and all the hidden causes of human transgressions shall be made manifest, none, I conceive, will be so accountable for the infidel career of others, as parents, masters, and, above all, the ministers of Christ—as far as they shall then be found to have been neglectful of their great duties, and unfaithful to their sacred obligations. And as the pit opens her mouth to receive those miserable beings, whom the Judge shall publicly convict of impenitence springing from unbelief, will they not vent their indignation against those who



had done all that could be done, by a wicked or worldly example, to demonstrate their own rejection of "the glorious Gospel;" and who thus influenced their followers to close their ears against all its offers of salvation through the blood of Christ? Who can imagine the consternation of the ministers, stewards of His mysteries, who shall then hear the following accusation from some of their neglected people, "You have brought us into this state of condemnation, for your example taught us to set Christ himself at nought; you are the guilty cause of our eternal ruin?"

I now hasten to the inquiry, In what way the evil above spoken of may be counteracted.

First, by *parental example*. Here I by no means overlook the necessity of parental counsel; and such as is positively required of us in the Sacred Volume (Ephes. vi. 4.) as a means of rescuing a child from the snares of the great apostacy. But I lay a stress on example, since its bright light and salutary influence must prove invaluable allies in the great work of education. When children see the footsteps of their beloved parents in "the way of godliness," have they not a speaking demonstration of the reality of the Christian faith. Compared with such an evidence as this, volumes of the most acute reasoning, and the most substantial fact, can possess but little force. The latter means of conviction being opposed by pride and self-indulgence, are continually known to fail. Rarely, perhaps, has the former been wholly destitute of effect: for must not a child receive a deep and indelible impression of the truth of the Christian system so long as he perceives in his parents a cheerful and consistent exhibition of it?

A like bar to unbelief on the part of servants may properly be adopted by a master. Let him, in dependence on that Sanctifier who alone can implant in man a saving faith in the Redeemer, and with unfeigned supplications for His grace, daily instruct his household in the word of life,—let him conduct family prayer with the deep and impressive earnestness of a believing heart,—above all let his temper and deportment serve continually to illustrate all his Christian admonition, and such a mass of Scripture evidence will thus be presented to his domestics as few will be able to withstand. They would, not reluctantly, admit that a volume which so happily influenced the mind and conduct of the master, must at least be *good*, and thus they would be the better prepared at length to regard it as *Divine*. Here I am picturing a scene which would beautifully illustrate the precept of our Blessed Lord, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." (Matt. v. 16.)

Instances are not wanting of unbelievers being staggered by such specimens of consistent piety. I myself have known persons of that infatuated class, who would turn, with professed admiration, to the fearless follower of Christ, and then remark concerning him, "That man lives as if the New Testament were true,"—not (as I have remarked above) that the truth of any system depends on the character of its advocate. It has also been my privilege to learn, on authority which could not be doubted, that an infidel physician was once so impressed by the patience and cheerfulness of a Christian sufferer, that at length he came to the conclusion, "The Gospel must be true, and its consolations real." Would that all Christian pro-

fessors would thus "walk worthy of the vocation whereby they are called," and then who could calculate the effect of their example on the judgment and the heart of infidels? The weakest saint might then be "strong in the Lord," to extend that gracious kingdom which is righteousness, and peace, and joy in the Holy Ghost.

A yet mightier preventive of unbelief is to be found in the fidelity and holiness of *Christian ministers*. Whether we consult theory or fact, this conclusion is easily established. As to *theory*, it might be anticipated, while reasoning upon Scripture principles, that (to use the beautiful expression of the poet Cowper)—"the man,

"Whose doctrine and whose life coincident,  
Show he is honest in the sacred cause,"

would produce no slight impression in favour of that inspired Volume which is at once the rule of his life and the theme of his discourse. Such a result might be looked for among men of candour and reflection, whose minds are not yet enslaved by the sorry sophisms of infidelity. And, as to the *fact*, has not ministerial piety that force of moral demonstration in the great matter of religion that is not often inefficient? The ambassador of Christ, so far as he copies his Redeemer, is an epistle of His "known and read of all men," and one that almost irresistibly proclaims "the word is truth." And will infidelity enjoy her triumph in spite of such mighty weapons drawn from the armoury of God? She will scarcely withstand their edge. Yet whatever be the effect of ministerial zeal and holiness on the opinions of the scorner and blasphemer, it will be no small consolation to the shepherds of the flock of Christ, that neither by word nor deed have they given occasion to any man to reject the Gospel as "a cunningly devised fable;" nor will those who are the seals of their ministry, be slow to witness, "before the Father and the holy angels," that the piety of the preacher served to rivet their conviction of the Divinity of Jesus and His Word.

Thus have I endeavoured to shew (what indeed is sufficiently obvious to every reflecting mind) that there are other causes of infidelity besides delusive theories, and publications at war with "the faith once delivered to the saints;" and that there are preventives and antidotes to the above evil, distinct from the reasoning of our scholars, our philosophers, and our divines. And, if my representations have now been accurate, and my conclusions sound, well may those who are placed in stations of authority and influence, consider how far they themselves support, by their example, the truth of the Christian Revelation, more especially among the young and inexperienced; and thus *examine* themselves whether they be in the faith. With such questions present to the mind, strong indeed will be our supplication to "the God and Father of all," that His mercy, "for Christ's sake," may pardon all those inconsistencies by which we may have given occasion to the enemies of the truth to triumph, and to its friends to mourn; and that His Spirit may enable us to walk in the narrow way once trodden by the Lord that bought us. Thus shall we escape the fatuity of contradicting the Gospel by our actions, while we ably support it by our arguments; and in our last moments we may testify to all around us, with unwonted peace and consolation, "*I know in whom I have believed.*"

## DR. MALAN'S TOUR AND JOURNAL.

*For the Christian Observer.**(Continued from page 608.)*

WE continue our extracts from Dr. Malan's Tour and Journal, subject to our former remarks; especially those respecting the doctrine of "assurance." His visit to the Vaudois, from whom he is descended, is particularly interesting.

"At Valence and St. Perey, where Dr. Malan preached again, many persons came from La Baume and its vicinity to hear him, although they were obliged to walk several miles in a cold season and over very bad roads.

"At two o'clock," says Dr. Malan, "I addressed a numerous assembly in the church of ———, some persons having come from a distance. After the service Mr. ——— told me that the Lord had done his work; prejudices disappeared, and several persons declared that it was only at that time they were shaken from their sleep of indifference. The clergyman begged me to speak again in the evening, at a meeting in the suburbs of the town, which was to be held in a school room. It was extremely crowded. I preached there for the 37th time; the text was taken from 1 John v. 1. When I had finished, Mr. V—— arose and informed the congregation that I would preach twice the next day; it was the first time that an evening service was to take place in the church. Mr. V—— himself was struck and delighted; and exclaimed on going out, 'Never, never did I hear such things! How happy I am, it is a beautiful thing, a new life; it is like heaven!'"

"These are some of the works of God," adds Dr. Malan; "I can only relate them in part; as I have been the instrument of such heavenly blessings, I fear mingling my own work, and, alas, perhaps my own glory, with that of the Divine Master by whose direction I act and speak; but to hold my peace would be wrong, as by that means neither would you be edified nor He glorified, yet I desire to speak as relating the deeds of another and not my own."

"At Privas Dr. Malan met a young clergyman, Mr. Pellenc, who begged him to preach in his church at St. Laurent, which he did before a numerous congregation. There, for the first time, Dr. Malan adopted a mode of announcement which he has found very useful. He addressed his hearers from the pulpit with these words, 'My dear friends, as I cannot often come to see you, and I have much to say, my sermon will necessarily be long; and since the subject of it is important, and requires your whole attention, I shall give you a few minutes' rest between the different parts.' This method was attended with complete success; the service lasted two hours and a half, without tiring either the preacher or his hearers, the intervals of rest being equally necessary to all.

"Dr. Malan's discourses seem also to have been productive of good fruits in several villages of the vicinity. While he was at a place called Les Rivières, near the Rhone, waiting for the passing of a steamer which was to convey him to Avignon, two ladies who were amongst his hearers at St. Julian, ran after him to beg further instruction, and after some serious conversation they returned to their houses praising God, and in the possession of that happiness which the assurance of our reconciliation with Him through Christ ought to produce in the hearts of his children. Two men (Roman Catholics) who were also waiting for the steamer, had listened to the discussion with evident interest. Dr. Malan offered them some tracts. One, the master of a silk spinning manufactory, accepted them, and began reading; the other replied sorrowfully, 'Alas, I cannot read!' He then entered into conversation, and read them some passages of the New Testament. These men were very attentive, and were soon forced to acknowledge that their Church had swerved from the truth; after some time they declared their firm and entire belief in the salvation which Christ had obtained for them. They appeared particularly struck by a comparison which Dr. Malan has since made use of on more than one occasion, viz.: 'The salvation which comes through Christ,' said he, 'is like a high and beautiful column placed upon the world by the Almighty, to stand alone and immovable. Unbelievers, and especially those of the Romish Church, have fixed and pasted upon and all around that column a multitude of things—rosaries, crucifixes, images of saints, indulgencies, and ex-votos—which completely cover and hide it from the sight of men. The mass of the people, therefore, keeping their eyes fixed on those vain and imaginary things, believe that they contemplate the salvation of God, and so deceive and lose themselves. But

we, members of the Catholic and Apostolic (but not Roman) Church, divest this column of all those useless and superstitious decorations, and restore it to its original simplicity and majestic appearance.' The master-spinner was become very serious, and said, 'Yes, I see it, I understand it now; God himself has saved us, we must therefore believe Him, trust in Him, and serve Him in acknowledgment of His precious gift.' 'I then offered him a New Testament; he, quite astonished at the gift, would hardly be persuaded that it was destined for him. I said, "The Lord has sent it you." Then, with great emotion, he took off his hat, arose, and embracing me said, "Excuse me, Sir, but I know not how to shew you my gratitude." "God," said I, "gives you in this book more than a treasure, more than much gold and silver." "Yes," replied the other man, "when he dies he must leave the gold behind him, but this book will go with his soul." This man also received some tracts, for which he thanked me much, and promised that his wife should read them to him. They told me that in their native town, on the Rhone, two Romish priests, brothers, had been obliged to leave the ministry eight or ten months previous, because they taught that the religion of Christ must be gratuitous, and that saying masses cannot save a soul.'

"Our brother, Malan, felt a great want of rest, but as a true and zealous servant of the Lord he would not allow himself repose whenever he perceived that he could in any way promote the glory of his Divine Master. I cannot detail the different conversations which he had with various persons, both in the steamer and during his stay at Avignon, where he arrived on the 5th of March to remain but two days; yet I must not omit a scene which took place on the night of his arrival. Whilst taking his evening meal in the public room of the inn, his attention was directed to a conversation which was going on near him.

"A young Englishman," relates Dr. Malan, 'a Romish priest, and some other persons, amongst whom were zealous Papists, were talking around the fire; the priest was arguing with the Englishman, to convince him that the Church of Rome was alone in possession of the truth. The young stranger answered well and with discretion, but not with sufficient vigour, and I thought it was time to come to his aid. Leaving my meal, I drew near to the speakers. The priest was commenting on the authority of the Church, as the only faithful guide in the research of truth, and after a long argumentative speech he appealed to me as a witness to the truth of what he had asserted. You may judge how I answered; with as much mildness and moderation as I could, but still with firmness I asked him if he knew the Bible? and after having mentioned my being a Protestant clergyman, I began exposing from the Holy Scriptures the falsehood of the things he had said. The priest looked disconcerted, but another of the bystanders attacked me, saying that it was a shameful thing to speak in that way in a Catholic country, that every one might have what religion he pleased, &c. The priest joined my adversary and said, 'Will you have the goodness to tell me where was your religion before the time of the Reformation?'

"Dr. Malan.—'In the Bible.'

"The Priest.—'I know you Protestants pretend to ground your doctrines on the Bible, but I ask you a more practical question, Where was your religion professed before Luther?'

"Dr. Malan.—'In my family.'

"The Priest.—'How; what do you mean?'

"Dr. Malan.—'I mean that my family, one of the Vaudois of the South of France, has never acknowledged the yoke and authority of Papal Rome, but has preserved the pure doctrine of the Bible since the earliest period of Christianity.'

"The Priest.—'That in almost every age heretical opinions have existed, is a fact which cannot be controverted; but it is equally true that the Catholic Church has existed from the beginning of Christianity, that she was and is the only true one, and that all others are branches which have fallen off from the parent stock.'

"Dr. Malan.—'You think so, sir; but the slightest knowledge of ecclesiastical history is sufficient to prove the contrary.'

"The Priest.—'How! explain what you mean, I pray you.'

"Dr. Malan.—'When, at the end of the 15th century, Vasco de Gama—'

"The Priest.—'Ah! You take us far back indeed.'

"Dr. Malan.—'Allow me to proceed. When, in 1497, Vasco de Gama set sail from Portugal to double the Cape of Good Hope, and when, after a long and perilous voyage over seas which had never yet been visited by Europeans, he arrived on the coast of Malabar, you must know that he found there numerous and flourishing Christian Churches, with two or three hundred bishops, descending from the original converts of the Apostle St. Thomas, and which had never heard of the existence of the Romish Church. Will you be so good as to tell me, sir, how y u

reconcile this fact with the universal dominion which you say God has given to the Bishop of Rome ?

"The priest had no reply ready, and was covered with shame ; others were irritated, and the discussion continued with vigour for more than an hour. I stood alone against four or five persons, among whom was the master of the house ; but I had One with me whom they saw not, and He was not on their side. At last the discussion ended by my distributing books and tracts. To the young Englishman I gave a tract *On the Assurance of Faith* ; to the priest a fragment on *Extreme Unction* ; and to the landlord I lent my book on the Romish Church. Unfortunately, I had only one copy with me, so that I could not part with it, but told him, "I stay here two days ; you may read the book and return it before I go." The next evening he brought it back, having read it entirely. We had a long conversation on the subject of which it treated. He told me he thought it was only through ignorance of the Scriptures that Popery continued to exist. This man, though convinced of the error of his church, was not yet converted ; but I have reason to believe that he has become serious, and will continue his investigations after the truth.

"I left Avignon on Monday the 8th of March, hoping to reach on the same day the ruins of Merindol, from whence my family had been driven by persecutions. An old colonel and a merchant were with me in the stage-coach; the conversation soon fell on the Romish clergy, and I could perceive that they were held in no great esteem by my fellow travellers. We asked each other the motives of our journey. I told them I was going to visit the ruins of the house of my fathers. This led us to speak of the persecutions which had ravaged those countries, and I ended by asking them whether they were of the religion of the persecutors, or of that of the Bible. 'We are Catholics,' said they ; 'and you, sir, do you belong to the same Church?' 'No.' 'Then you are a Protestant?' 'I am neither Roman Catholic, nor Reformed, but *Primitive Christian*.'—'Primitive Christian,' they exclaimed both together, 'we never heard that name before; be so good as to tell us what kind of Christians those are.' I then gave them a sketch of the history and faith of the Vaudois, and put some tracts in their hands, among others, 'The Gleaned Ear of Corn.' They immediately began to read, and during the time frequently exclaimed, 'striking ! positive ! that is evident ! there is nothing to say against it.' 'Sir,' at last said the old officer, 'I live in a village where French is not understood, and the provincial *patois* is alone spoken; that dialect is familiar to me, so I shall read your tracts in *patois* to my people ; they *must* hear them.' I was delighted to have found such a Colporteur, and gave him several other tracts to make use of in the manner he proposed. The coach stopped at Cavaillon, where I left my companions, and took a place with two other travellers in the rough and rattling post-cart which was to convey me to Merindol. Notwithstanding the deafening noise and jolts of the carriage, I conversed the whole time with the driver and my new fellow-travellers, and have good hopes that all three from that day acknowledged the falsehood of the pretensions of Rome, the superstitions of their Church, and the value of the Bible as the only true and faithful guide to the knowledge of celestial things, and to eternal felicity.

"Near the fertile banks of the Durance, in the valley of Aigues, and on the southern slope of Mount Lèberon, stands a rocky eminence which commands the surrounding plains; upon it, and from the midst of a wood of olive trees and evergreen oaks, rises a mass of dark ruins of a broad and pyramidal shape. On the summit of the highest rock, one of the towers of the demolished stronghold stands as a monument to remind future ages of the fierce cruelty of those who burnt and destroyed the once pious and flourishing city of Merindol. One can still distinguish the traces of the streets in the midst of the ruins ; a few thick walls and vaulted chambers have alone been able to resist the violence of the fire and the cannon shots by which they had been battered. Man has been driven from his peaceful abode by the sword and the rack, and in that same spot which was once called *the town of God, the holy city*, in that same spot which was once inhabited by a prosperous and active Christian community, and where the Word of God was read and his praises sung under every roof,—no other sound is now to be heard but the tinkling of the bells or the bleating of sheep and goats, while grazing on the aromatic plants which have for more than three centuries continued to grow on this desolated place.

"'There is Merindol !' cried out the postillion, as we approached, shewing me the houses which constitute the modern village of that name. 'These ruins are called *les Malans*,' added he, pointing to some old walls near which we were passing, and which were in reality the old patrimony of my family. Many of the modern houses are still inhabited by the descendants of the old Vaudois ; I even found

among them some distant relations. My first visit was to the Mayor of the Commune; (the chief magistrate of the village). I found in him an old man, of mild and venerable appearance, bearing a striking likeness to my father. He received me very kindly, and informed me that there was at present no clergyman at Merindol, but that the church would be at my disposal the same day, and lighted up for the evening service; adding that it would be a source of great joy to the village.

"It was two o'clock, P.M. I spent the remaining part of the day in visiting the ruins; and, climbing up to the top of the hill, I reached the platform on the summit of the tower, from whence *André Meynard*, the brave Captain of the faithful Merindolans, in 1545, saw the flames consuming fourteen Protestant villages, set on fire by the bigoted Baron d'Oppède. On that same place, and under the influence of those historical remembrances, I announced the Gospel of salvation through grace, to a schoolmaster who served me as guide. 'This completely overturns my ideas,' said he; 'I always thought it was requisite to do good works in order to merit forgiveness; at least, salvation was partly the work of God and partly our own.'

"I saw, with sorrow, that the primitive and pure faith had been very much mingled with error among the remaining inhabitants of Merindol, and of other places in the south of France. Young clergymen who had studied in the University of Geneva, have brought back to France and spread everywhere the poison of heretical notions; it was, therefore, with considerable emotion that I found myself sent by the Lord to bring back to this place the same pure doctrines, the profession of which obliged my great-grandfather to abandon his native land. I preached in the evening to a numerous assembly; the next day was spent in visiting several private families, besides two services in the church, which was literally crowded. It was with great regret that I quitted this place, but I did so with the consoling assurance that there were in it persons who would work with joy for the extension of the kingdom of God. One of the brethren wished to contribute towards the establishment of a religious circulating library, a means of instruction which might be productive of much good.

"Arriving at Lourmarin on the 10th of March, and finding that the clergyman was absent, I addressed myself to the elders of the church, who received me well. I preached the same day and the following, to a congregation of 8 or 900 souls; but it was in private conversations with various persons, that the Lord seemed to open their hearts to the good news of which he had chosen me to be the bearer. I found on many occasions the title I had taken of *Primitive Christian* so useful, in disputing the primacy of the Roman Church, that I composed during my journey a tract or small volume, under the title, of which some hundred copies have since been distributed."

"At Marseilles, Dr. Malan was less well received; some of the elders wished that he should be allowed to preach, others were very much opposed to it. On the other hand, a young American clergyman, whom he had met before in Germany, besought him to perform the English service, which he did at two o'clock. He ascended the pulpit again at four, to preach in French to the Protestants of Marseilles, of which there are 3000; the audience was numerous and attentive, but the discourse 'On the distinguishing marks of the sheep of the Lord,' produced various effects. While it filled some with heavenly joy, it excited great animosity against Dr. Malan in others; so that it was resolved not to allow him to discourse any more in public. The same evening, however, he preached for a third time in a private house, and such was the effect produced, that during the following days he gained access to several houses, when a great many of his hearers seemed to open their eyes to the danger of the course they were running, and to believe and embrace, with all their hearts, the doctrine of justification through faith, and of perfect salvation through the sacrifice of our God and Saviour Jesus Christ.

"During my seven days stay at Marseilles,' says Dr. Malan, 'I have had continual reason to praise and magnify the goodness of God, who went before me with power and grace, touching the hearts and enlightening the souls of those I met with. I preached repeatedly and every day in private assemblies, and each day did I see some new sheep added to the flock of Christ. What could I not say, if I were to relate all that passed in the numerous visits which I made and received? Ah, they were not 'ears of corn' only, which I had to glean here and there in the field, but whole sheaves, which the Lord ordered me to bind for his garner; and had I left Geneva for no other purpose than that of publishing deliverance to so many captives in this town alone, certainly the mission would have been as a continual hymn to the praise of the Lord.

"On the 18th of March, I left Marseilles for Arles, where I intended to make

some stay, but the day was rainy and my health bad ; I had spent a wretched night in the stage-coach, and, as the inundation covered the greatest part of the surrounding country and rendered the communications almost impracticable, I resolved not to leave the coach, but continue my route to Nismes, from whence I might visit Arles later if necessary. My proceedings were, as I could perceive later, especially directed by Providence. I continued my journey in the midst of a sea ; the flat country was inundated as far as the eye could reach, the waters had risen to the height of ten feet, and touched the branches of the trees ; all the fields were under water, and the current produced by the Rhone had washed away the soil in several places ; during more than two hours we were obliged to go at a slow pace, the horses being in water up to their bodies. I made use of my time to announce the Gospel to my travelling companion, who, for the first time, was made to understand that his body contained a soul. May the Lord keep this bread, which was literally thrown by me on the surface of the waters !

"Arrived at Beaucaire, whence I had intended to proceed by railroad to Nismes, I found that way of communication interrupted ; it was, therefore, necessary to procure, though with much expense and trouble, a cabriolet to convey me to my destination ; I trust the drive was not an useless one for the coachman, as he had never before met with any one who took an interest in his soul. I gave him several tracts, and amongst others, 'The solemn Invitation of the Gospel.' I truly felt that the Lord Himself accompanied me and directed my course, for at Beaucaire I had an opportunity of speaking to the master of the inn, his family and servants. I distributed tracts among them, things which they had never seen or heard of ; and, although Roman Catholics, they listened with eagerness to the primitive Gospel. What signifies it if Popery wrestle still against the truth ? The beast is mortally wounded, its blood flows abundantly, let us not slacken or faint as if the Gospel of Christ had lost its power of converting souls.

"Some of the clergymen of Nismes received me cordially, and gave me their pulpits. I preached several times in public, and also at private meetings ; crowds not only filled the room, but even the passages and staircases, and men of all ages received the good news ; I saw an old man weep with joy, thanking me over and over again, for having shewn him he was a child of God."

(To be Concluded.)

#### EXPLANATION OF "THOUGHTS ON MILFORD MALVOISIN."

To the Editor of the *Christian Observer*.

IN my "Thoughts on a work entitled Milford Malvoisin," in your last Number, I remarked as follows :

"Nor is it the least in the catalogue of offences committed by the author, that in p. 21 (as if satisfied with that semblance of self-denial, and that exterior of mortification, which are so serviceable to the cause of *Romanism*) he makes mention of 'the Wake Sunday,' 'the May-pole,' 'the merry dance,' and the latter as occurring on 'a day, whose commencement had been sanctified by prayer and attendance on the Church's ordinances, and had been spent in harmless mirth and social relaxation, and was now brought to its close unmarked by riot and excess.'"

Judging by the tone of a communication contained in another publication in defence of the above volume, as it regards the supposed practice of dancing "round the May-pole" on the Sunday, I am led to infer that the author of that communication may possibly extend the charge of unfairness to my statement in your October Number. Now it is true that in "Milford Malvoisin" (p. 20) it is not directly stated that the May-pole dance occurred upon the Lord's-day. But when the author, in the very same page, speaks, and without any note of disapprobation, of "the Wake Sunday," if by that juxta position he did not design to justify "the May-pole dance" as "part and parcel" of its observance (as, I believe, in point of fact, it generally is), I can only say, that he has spoken with

a degree of ambiguity which was calculated to mislead the reader, and even to excuse the supposition that "the Wake Sunday" was identified with the dance round the May-pole. For the passage runs thus, (p. 20): "The substantial yeoman spread his board, and invited kinsman and neighbour to partake of beef, and pudding, and potent ale; and when he was giving his own feast, he did not forget his poorer neighbours, for besides the wheat and milk for frumenty, which he bestowed on his labourers, as a matter of course, he generally contrived to add a portion of meat, which should at least suffice for dinner on the *Wake Sunday*." Instead of stopping to observe that he was now adverting to a *week-day*, he thus commences the very sentence following: "The *May-pole* too was not forgotten; the same hands that had decked it with wreaths and garlands before the sun was high, were joined in the merry dance around it, as the shades of evening drew on, and a day whose commencement had been sanctified by prayer, and attendance on the Church's ordinances, . . . . . was now brought to a close, &c. &c."

If, then, I have misunderstood the author on the foregoing point, I am truly concerned for the mistake; for such it was; and few, I believe, if unaided by some note of explanation, would read the passage referred to without misconceiving, as I now appear to have done, the *real* intentions of the author. Not that this concession either affects the essential character of his work, or inculpates, generally speaking, my animadversions on its evil tendencies.

Πίστις.

\*\* Those of our readers who are acquainted with the name of the highly-esteemed and beloved clergyman who for some quarter of a century has occasionally communicated with them in our pages under the signature of Πίστις, will feel assured that he could not mean to urge any charge falsely, frivolously, or uncandidly. But, in truth, we are somewhat amused that any thoroughgoing disciple of Archbishop Laud's school should squeamishly affect to be shocked at dancing round a May-pole on Sundays; as if this very practice had not been ardently patronised by the Archbishop and his admirers, as one of the best possible tests against Puritanism, and preservatives from its influence.

Do we speak without proof? Let the tongue of history testify. In the year 1633, Laud being translated from the see of London to the primacy of all England, employed his powerful domination over his royal master, Charles the First, to induce him to set forth that ungodly proclamation in favour of Sunday Sports, which led more perhaps than any one other measure of that unhappy reign to the dire calamities which followed. In that proclamation it is enjoined as follows:

"Our pleasure likewise is, that after the end of Divine service our good people be not disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any harmless recreation; nor from having of May-games, Whitsun-ales, and Morris-dances, and the setting up of *May-poles*, and other sports therewith used;" only, it is added, "we bar from this benefit and liberty all such known recusants, either men or women, as will abstain from coming to church or Divine service, being therefore unworthy of any lawful recreation after the said service, that will not first come to church and serve God."

Archbishop Laud, who was the instigator of this nefarious proceeding, is held up by the Tractarians as the exalted model of a true Anglican bishop, and especially a primate and metropolitan, in all matters of faith, conduct,



and ecclesiastical discipline. But was he content with having signalled his accession to the primacy by thus far carrying out his long contemplated scheme for checking what he called "Puritanism" by promoting the desecration of the Lord's-day? No; he was determined that the Proclamation should not be a dead letter; and accordingly he exerted himself to the utmost to force the bishops in his province, and all the clergy in their dioceses, and in his own, to give the fullest effect to the injunction. Those who were restrained by conscientious scruples from so doing were fined, suspended, and otherwise barbarously persecuted. "We have seen," says the historian Ruyard, "ministers, their wives, children, and families, undone, against law, against conscience, against all bowels of compassion, *about not dancing on Sundays.*" Another historian, May, whose book, Lord Chatham says, is "much honest and more instructive than Lord Clarendon's," and whom Bishop Hurd still more strongly eulogizes, mournfully remarks: "The like unhappy course did they take to depress Puritanism, which was to set up irreligion itself against it—the worst weapon which they could have chosen to beat it down;—which happened especially in point of keeping the Lord's-day, when not only books were written to shake the morality of it, as that of 'Sunday no Sabbath,' but sports and pastimes of jollity [such as dancing round May-poles] were permitted to the country people."

Laud hoped that by these measures he had obtained a complete victory over the refractory "Sabbatarians," as those who held the Divine obligation of the Lord's-day were reproachfully called. Ermine was as much exposed to his "harrying" as lawn or prunella, when it protected the sanctity of the Lord's-day. Chief Justice Richardson, who, in official capacity, had maintained that such sports as church-ales, clerk-ales, morris-dancing, tumbling, May-pole dancing, and merry-Andrews, were not lawful on the Lord's-day, was so intemperately attacked by Laud at the Council Table, that he ran out exclaiming that "He had been almost choked with a pair of lawn sleeves;" and the haughty prelate forced him, much against his will, to revoke his order. Laud, on the thirteenth day of his trial, defended his conduct respecting the Book of Sports, on the ground that no person was to enjoy the sports who had not attended church; as indeed the Proclamation prescribed. The Sunday May-pole dance was thus pretended to be a means of grace, to induce people to go to church.

Archbishop Laud, finding that these merry proceedings gave offence to strait-laced people, set his chaplain, Dr. Heylin, to vindicate the Proclamation of Sports, by writing an elaborate book to prove that the Lord's-day is not of Divine obligation, and was never regarded in the Catholic Church, nor ought to be regarded, as inconsistent with dancing round May-poles, Wake-games, and the like.<sup>9</sup> Heylin dedicates his work to Laud's royal master, complimenting him—and through him his own patron the Primate—upon the Proclamation of Sports. He opens as follows:

"Most Dread Sovereign: Your Majesty's most Christian care to suppress those rigorous which some, in maintenance of their Sabbath-doctrines, had pressed upon the Church in these latter days, justly deserves to be recorded amongst the principal monuments of your zeal and piety"!! "Nor know we where they [the advocates for the Divine obligation and due hallowing of the Lord's-day] would have stayed, had not your Majesty been pleased, out of a tender regard to the Church's safety, to give a check to their proceedings, in licensing on that day those lawful pastimes [to wit, May-games, Whitsun-ales, Morris-dancing, merry-Andrews, the setting up of May-poles, and other sports therewith used] which some, without authority from God's word, or from the practice of God's Church, had of late restrained. Yet so it is, your Majesty's most pious and most Christian pur-

pose hath not found answerable entertainment; especially among those men who have so long dreamed of a Sabbath-day, that they will not be persuaded that it is a dream."

The archbishop's chaplain accordingly sets himself to shew that "it is a dream;" for that the fourth commandment is not "moral, natural, or perpetual;" and that with regard to the Lord's-day under the Christian dispensation—but let us hear his own words:

"Lastly, whereas you make the LORD'S-DAY to be an institution of our Saviour Christ, confirmed by the continual usage of the holy Apostles, and both by Him and them imposed as a perpetual ordinance on the Christian Church, making yourselves believe that so it was observed in the times before, as you have taught us to observe it in these latter days; I have made manifest to the world that there is no such matter to be found at all, either in any writings of the Apostles, or monuments of true antiquity, or in the practice of the middle or the present churches."

This being his theme, he prosecutes it at great length in a bulky volume, which those readers must turn to who wish to be acquainted with the extent in this matter of the unscriptural delinquencies of the school of the Laudites; one of whose chief objects in decrying the Scriptural sanction of the Christian Sabbath, is to place its observance upon merely the same footing as Saints'-days; namely, tradition and ecclesiastical injunction, in order to exalt the authority of the latter. To be sure Heylin felt, and doubtless Laud felt with him, that so far as regarded the Church of England, there was a hitch in the argument; seeing that we read the fourth commandment, and pray God to incline our hearts to keep it; and also in the decisive language of the Homilies; but Heylin was too good a Tractarian, by anticipation, of the No. 90 caste, to be perplexed with such trifles as these. True, the Homily on "The place and time of Prayer" is clear and stringent; true it says that though the fourth commandment does not "bind Christian people so straitly to observe and keep the utter ceremonies of the Sabbath as it did the Jews," for that "we keep now the first day, which is our Sunday, and make that our Sabbath, that is our day of rest, in honour of our Saviour Christ;" yet that this command is binding upon us to the extent that "God hath given express charge to all men, that upon the Sabbath-day, which is now our Sunday, they should cease from all weekly and work-day labour; to the intent, that like as God himself wrought six days, and rested the seventh, and blessed and sanctified it, and consecrated it to quietness and rest from labour, even so God's obedient people should use the Sunday holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true religion and service;"—which includes all works of piety, charity, and necessity; but not merry-Andrews and dancing round May-poles. True, also, the Homily says much more to the same effect; declaring in unequivocal words, that "The Christian Sabbath-day, which is the Sunday, is God's express commandment;" and reprobating those who, "although they will not travel nor labour on the Sunday as they do on the week-day, yet will not rest in holiness, as God commandeth, but are sunk in ungodliness and filthiness, prancing in their pride, pranking and pricking, pointing and painting themselves, to be gorgeous and gay,"—query, in order to dance round the May-pole? Still Heylin, nothing daunted, denies that the Church of England either acknowledges the Divine authority of the day, or disapproves of its being rendered festive by any sports which are not unlawful on other days. The reader must refer to the book, as we cannot contract an *Iliad* of sophistry into a nutshell; but we will quote a few lines, which may serve to give a taste of the argument.

"This Homily hath often been alleged, as well to prove a Lord's-day Sabbath to be allowed of by the Church of England, as at this present time to justify the disobedience of those men who have refused to publish the Prince's pleasure in point of recreations. But this, if well examined, will as little help them as *Lord have mercy upon us* in the Common-prayer Book."

And how does he get rid of this prayer to God to have mercy upon us, and to incline our hearts to keep a law which he says is no law at all? Take another sample of his argument :

"We may thus expound it, according to the doctrine and the practice both, of those very times ; namely, that their intent and meaning was to teach the people to pray unto the Lord to incline their hearts to keep that law, as far as it contained the law of nature, and had been entertained in the Christian Church ; as also to have mercy upon them for the neglect thereof in those holy days which, by the wisdom and authority of the Church, had been set apart for God's public service."

Tract No. 90 scarcely presents a more extraordinary specimen of twisting documents. When we read the fourth commandment, and beseech God to incline us to keep that law, and implore pardon for the breach of it, we mean, and the Anglican Church means, that God would pardon our neglect of the Saints'-days appointed by ecclesiastical authority ; this being our "neglect thereof," that is, our neglect of the Lord's-day ! So teaches Laud's far-famed chaplain.

But we must confine our further remarks to the saltatory part of Heylin's argument. He shews that even under the Old Testament, May-poling would have been an excellent Sabbath observance. Thus he says :

"Though the commandment did prohibit all manner of work, yet it permitted, questionless, some manner of pleasures ; the Sabbath's rest had otherwise been more toilsome than the week-day's labour, and none had gained more by it than the ox or the ass." "Of manly exercises on the Sabbath (under the Old Testament dispensation) we shall see more anon ; and as for dancing, that they used anciently to dance upon the Sabbath, is a thing unquestionable. Saint Augustine saith they used it, and rebukes them for it ; not that they danced upon the Sabbath, but that they spent and wasted the whole day in dancing." Part I. c. v. sect. 10.

He proceeds to argue that the Christian Fathers also allowed what he calls "honest recreations" on the Lord's-day.

"We safely may conclude that they conceived it not unlawful for any man to follow his honest pleasures, such as were harmless in themselves and of good report, after the breaking up of the congregation. Of this sort, questionless, were shooting (!) and all manly exercises ; walking abroad, or riding forth to take the air, civil discourse, good company, and ingenuous mirth."

We would trust that even those of our country gentlemen who are not specially strict observers of the Lord's-day, will be shocked at the announcement that if the opinions of Archbishop Laud are revived among us, they will be expected, in order to shew they are not Puritans, to go out shooting on Sunday afternoon, while their neighbours dance round the merry May-pole ; provided they have duly performed their devotions in the morning at church. But Heylin is consistent ; for if the Lord's-day has no higher sanction than that of Saint Remigius or Saint Crispin (in the month in which we are writing) with hundreds of the same kind, there is no reason why persons should not dance or shoot when they return from church as much upon the one day as on the other ; the only question being, whether the recreation is right or wrong in itself, without regard to the day. And, accordingly, Heylin so argues. It happens untowardly for him, that the Fathers strongly reprehend dancing on Sunday ; and as this particular amusement is specially allowed in the Proclamation of

Sports, there appeared to be a difficulty in reconciling the authority of the Fathers with May-pole dancing. But Heylin surmounts the obstacle, by contending that the Fathers did not refer to such respectable, virtuous "hops" as those round a May-pole by the swains and maidens of an English village—of which, alas! we could state some melancholy results—but only the licentious dances of the heathen! He says, for example:

"In the dancings of old, throughout the principal cities of the Roman empire there was much impurity and immodesty; such as was not to be beheld by a Christian eye." "This made the Fathers of this age, and of some that followed, inveigh as generally against all dancings as most unlawful in themselves; so more particularly against the sport itself, and beholding of the same, upon those days which were appointed to God's worship. And to these kind of dancings, and to none but these, must we refer those declamations which are so frequent in their writings, whether in reference to the thing, or unto the times." (Part II. c. iii. sect. 9.) "In the next six hundred years, from Pope Gregory forwards, the Lord's-day was not reckoned of as of a Sabbath." "In the judgment of the most learned of these six ages, the Lord's-day hath no other ground than the authority of the Church." "For recreations in these times, there is no question to be made, but all were lawful to be used on the Lord's-day which were accounted lawful upon other days, and had not been prohibited by authority; and we find none prohibited but dancing only. Not that all kinds of dancing was by law restrained; but either abuse thereof at times unseasonable, when men should have been present in the Church of God; or else immodest shameless dancings." (Chap. VI., Contents, and sect. 10.)

By "times unseasonable," Heylin means, as he explains, church hours, that is, in the former part of the day; for the sanctification of the afternoon of Sunday (our ancestors called the hours after noon *evening*) he accounts a corruption of the Gospel.

"I say now that the evenings of the Lord's-day began to have the honour of religious meetings; for it was not so from the beginning; nor had it been so now, but that almost all sorts of people were restrained from works as well by the imperial edicts, as by the constitution of particular churches." (Chap. IV., sect. 10.)

We have thus seen, from Laud's own chaplain, what were the opinions of the Laudites, the precursors of our modern Tractarians, in reference to the Lord's-day, and the great advantage of Sunday-wakes and merry dancing round May-poles, in order to check Puritanism, or, as it would now be called, "Methodism," or "Evangelism," or "opinions of a certain class." The same principles produced at a future day precisely the same effects; in illustration, rather than proof, of which we will transcribe the following passage from De Foe, in his "Review." We do not call in Dé Foe as an ally; but we may quote him for the statement of an uncontroverted matter of fact; and even if his story of the old woman should be apocryphal, it is not less to the purpose; for such a tale must have comported with known facts, or it could have had no point, or meaning.

"And here I must note, and I am sure I do it with a great deal of justice, that in the first two years of her Majesty's (Queen Anne's) reign, when the high-flying party had the ascendancy over our councils, the kingdom of crime began; and May-poles and play-houses grew up, like churches at the Reformation. If any man doubts the truth of the fact, let him put me upon the proof of it when he pleases; and in the mean time let him but observe, with me, this one thing, that there were more May-poles erected, and old ones re-edified, in that one year, than ever were in this nation since Bishop Laud's reformation by the Book of Sports, the year of the Restoration excepted. This gives ground to the story of an old woman, who, having seen the music and dancing about one of their new May-poles on a Sunday, and remembering the blessed time when the Sabbath used to be kept in that manner by authority, broke out in this most pious ejaculation about it; 'G—d L—d, here's the old religion come again.'"

And this is the "blessed time" which some among us are striving to revive.

They may indeed hesitate about Sunday shooting, merry-Andrews, and dancing around May-poles; having been themselves (unhappily) educated in "Protestant" principles, which it is not easy at once to shake off; and also fearing whether the nation is prepared to repudiate the divine obligation of the Christian Sabbath; and to make it merely a day of ecclesiastical injunction, like Holy-cross day, or the martyrdom of Becket; but still the "blessed time" of Laud's domination is that which they look back to as the golden era of the Anglican Church. When it returns, there will be time enough to consider whether Sunday Wakes and merry May-poles shall be again prescribed as a cure for Puritanism.

Having stated these facts, we must venture to say, in conclusion, that though our correspondent *Paris*, if he errs, errs on the candid side, in admitting that the Bishop of Oxford's chaplain does not declare that the May-pole "merry dance" which he panegyrises occurred on Sunday, yet, taking the whole bearing of the matter, it is not by any means clear that he meant Sunday to be exempted from such profanations. For the object of his book, like Laud's "*Book of Sports*," is to "depress Puritanism," under which name he especially includes that serious observance of the Christian Sabbath which Laud and his chaplain set themselves to banish from the land;—the former by fines, whips, and dungeons; the latter by means of a great book; it being the habit of bishops' chaplains in those days to write learned treatises, not foolish novels. Mr. Paget says: "At the period of which we are speaking the spirit of Puritanism had not yet obliterated the calendar, had not yet made Sunday ('the Sabbath,' as in their Judaizing spirit they called the Lord's-day) the only day of public worship, and turned the weekly festival of our Redeemer's resurrection into a dismal, cheerless day of austerity and gloom." The spirit of this passage is so identical with that which pervades Heylin and the "*Book of Sports*," that it requires Mr. Paget's very distinct assertion (of which there is no trace) that he did not think Laud and Heylin right and the advocates for the sacred obligation of the Lord's-day wrong. Again, he speaks with admiration of "the dinner on the Wake-Sunday;" and it were something like affectation to suppose that, as a good Tractarian, he meant to separate this portion of the old Wake-day observances from its merry concomitants, which Laud took such care should not be disjoined from it. And, to mention but one point more, he follows Heylin, and the Proclamation of Sports, and Laud's apology on his trial, in connecting the afternoon's May-pole and merry dance with the morning's being "sanctified by prayer and attendance on the Church's ordinances;" and as Laud, and Heylin, and the Proclamation, expressly referred to such doings on the Lord's-day, the whole dove-tailing of the matter makes Mr. Paget's remarks very equivocal—to say the least; nor shall we feel confident that our correspondent's first impressions were not right, till the Bishop of Oxford's chaplain distinctly states that he is horrified at Laud's conduct and Heylin's arguments; and that he meant—though he did not say so—that the May-pole dance and the sports of "Wake-Sunday," should be postponed till Monday. He must also be put to the difficult task of shewing, without forsaking his allegiance to Laudism, why, since he so highly approves of dancing round May-poles after coming from church on Saints'-days, he objects to it on Sundays; for Dr. Heylin, who is one of the golden links in the Catena of Tractarianism, asserts that, in respect to dancing on Saints'-days and Sundays, the Church in ancient times forbade or sanctioned both alike (according as the dance was licentious or decent); for, says he, (Part. II., c. v., sect. 9, 10.) "The Church had no less care of the one than of the

other; and so indeed it had, not in this alone, but in all things else; the Holy-days, as we now distinguish them (from the Lord's-day) being in most points equal to the Sunday; and in some superior." If this be so—and what good Tractarian would contradict Laud and Heylin?—it is squeamishness, we repeat, to pretend that any Laudite would suppose that if dancing round May-poles is edifying on the "superior" day, it would desecrate the Sunday.



## DEFENCE OF NATIONAL SCHOOLS AGAINST UNJUST CHARGES.

*To the Editor of the Christian Observer.*

I HAVE perused with interest the remarks upon Stanley-Grove Training College in your last two Numbers; and feel much confidence that this important establishment will be of signal service in the great work of scriptural National instruction, in connexion with, and upon the principles of, the apostolical branch of Christ's Church Catholic established in this land; provided the conductors adhere closely to genuine Anglicanism, keeping clear of errors on the right hand and the left, of which Tractarianism is at the present moment the most rife and dangerous. This much-needed institution, and our other training and model-schools,—with the designs, executed or in progress, for producing suitable books and other necessary scholastic appliances,—afford an extensive and well-arranged system of organization for conducting the work of public instruction.

But in our exultation at the vast "strides," as you have phrased it, of improvement in our National school system, we should avoid the injustice of disparaging what was already good and useful. It cannot but cause a heartless and hopeless feeling, to speak, as some persons have done, of all that has hitherto been effected as almost nothing,—often worse than nothing. Those who have for thirty or forty years been zealously labouring in the work of National education, by means of Sunday and Daily schools, and have witnessed the extensive benefits which, notwithstanding many defects, mistakes, and disappointments, have been undeniably produced, through God's blessing, by such institutions, cannot think that the wholesale disparagement of the past, which is now so common, is equitable; or that some new light has broken in upon the world, which is to illuminate our schools in the next generation with meridian effulgence. The agents of novel systems will find by experience, as did their predecessors, that even a little child, is partaker of a fallen, corrupt, and wayward nature; and that its baptism has not, as some affirm, given it "the nature of an angel;" and it is to be feared that our children's children will have too much reason to speak of the effects of our plans as we speak of those of our fathers; and will devise new ones with as much avidity and confidence as we do. Still, this does not hinder that those who are passing off the stage of life should rejoice to witness the correction of past errors, the augmentation of zeal, the invention of improved designs, and the execution of better measures. Only let us be thankful for what has been done, and not undervalue it, while we "go on to perfection." Let us not despise even "the day of small things."

And here permit the remark, that some of the advocates of the five or six plafts of improved education, have been too ready to take up and repeat, on very slight grounds, a great variety of entertaining

stories against our old schools; the effect of which, upon the minds of many, has been to involve them all in one common proscription. There is ample room for great improvement in public education; but it is unworthy of a good cause to attempt to promote it by exaggerated estimates of the errors or evils which it is intended to correct.

I will illustrate my meaning by an example. Most of your readers must have heard of the Glasgow "moral-training system;" and some of them may have seen a very instructive volume respecting it, entitled: "The Training system established in the Glasgow Normal Seminary, and its Model Schools; by David Stow, Esq., Honorary Secretary to the Glasgow Educational Society; author of 'Moral Training,' &c." Mr. Stow deserves public gratitude for the zeal and ability which he has evinced in improving popular education, but was it necessary or candid to interlard his book with such stories as the following, in order to set off his own system?

"Imperfect as mere verbal answering is, when every child knows all the answers in the lesson, and can repeat them, it is still more imperfect when the child only commits his own particular one to memory, which formerly was, and still is, too common in school. Most ludicrous scenes have taken place occasionally during public examinations, when a child happened to absent himself, and thus, by withdrawing a link of the chain, breaks its continuity. An alert examiner, however, in most cases can heal the breach, by a rapid movement to the next question in the order. A case lately occurred which illustrates this *rotation* system. A clergyman of profound piety, and high literary attainments, was the public examiner; and, among other written questions which he was to ask, he put the one, 'Who made the world?' The child answered, '*Noah, Sir.*' The clergyman said, 'I beg your pardon, children, I am in the wrong, and you are right; that child is not here (meaning the child who was to answer that question); I ought to have asked, 'Who made the ark?'"

Now, Sir, I frankly tell Mr. Stow that I do not believe this story. I make no question that he does, or he would not have related it; but let him give his authority for its authenticity; nay, I will add, let him in candour name the "clergyman of profound piety and high literary attainments" who acted in a manner not only so silly, but so immoral; first, in order that others may not suffer from the tale; and secondly, that the supposed offender may explain his conduct. I am aware that the system of each child conning his own question and answer has been too common; and I have been much pained when, as a "public examiner," I have suspected that this disingenuousness was being practised; but I do not believe that any clergyman would be a party in the falsehood, or make such an absurd apologetic speech as that retailed by Mr. Stow.

The following story carries on its face the appearance of having been invented to excite a laugh; for I will not believe, without proof, that any "gentleman of high literary attainments" made so absurd a speech. I have uniformly observed that "gentlemen of high literary attainments" (my experience relates chiefly to Oxford, as I have never visited Glasgow) are remarkably simple in their language, especially when addressing uneducated persons. If a young man in one of our English public schools, or an under-graduate at College, or a fellow, tutor, or other "gentleman of high literary attainments," were, in a familiar conversation among his equals, and much more in asking a question of children in a charity school, to talk of "mutation being stamped on all sublunary objects," he would be ejected from academical society as a pedant and a coxcomb;—but I do not believe the fact, and Mr. Stow has not proved it.

"A gentleman of high literary attainments, during the public examination of a Charity School, was invited by one of the directors to put a few questions to the children. One question, however, was found quite enough. He commenced, 'Now, children, is it not a fact, that mutation is stamped on all sublunary objects?' Of course, he looked upon the children as very ignorant, for there was no answer!!! They had no picture in their mind of 'mutation,' or 'stamped,' or 'sublunary,' and of-course could not give an intelligent answer."

The following story is unquestionable, because Mr. Stow relates it upon his own testimony; but I apprehend that he has misconceived some of the circumstances. He says:

"A short time ago I visited one of the National Schools of England, taught on the Monitorial System, and was introduced to the master by one of the directors, who stated that he was a very superior teacher, and had his boys, to the number of at least 350, in good order. I found the school as stated, in excellent order, all busy at spelling lessons, or reading the Scriptures. On reaching the highest class, in company with the master and director, I asked the former if he ever questioned the scholars on what they read. He answered, 'No, I have no time for that, but you may if you please.' I answered that, except when personally known to the teacher, I never questioned children in any school. 'By all means do so now if you please, but *them* thick-headed boys cannot understand a word.' I proceeded, 'Boys, shew me where you are reading;' and, to do them justice, they read very fluently. The subject was the story of Eli and his two sons. I caused the whole of the class to read the first verse over again: 'And Eli had two sons, Hophni and Phineas.' 'Now, children, close your books'—(presuming it impossible that any error could be committed in such a plain narrative, I proceeded): 'Well, who was Eli?' No answer. This question was too high, requiring an exercise of thought, and a knowledge not to be found in the verse read. I therefore descended in the scale, and proceeded: 'Tell me how many sons Eli had?' 'Ugh?' 'Had Eli any sons?' 'Soor?' 'Open your books if you please, and read again.' Three or four read in succession, 'And Eli had two sons,' &c. 'Now, answer me—How many sons had Eli?' 'Soor?' 'Who do you think Eli was? Had Eli any sons?' 'Soor?' 'Was he a man, or a bird, or a beast, think you? Who do you think Eli was, children?' 'Soor?' 'Now, look at me and tell me this, boys—If Eli had two sons, do you think his two sons had a father?' 'Soor?' 'Well, since you cannot tell me how many sons Eli had, how many daughters had he, think you?' 'Three, Sir.' 'Where do you find that, children? look at your Bibles. Who told you that Eli had three daughters?' 'Ugh?' The director turned upon his heels, and the master said, 'Now, Sir, didn't I tell you these fellows could not understand a word?' This I term *Scriptural reading*. Those who choose may term it *Scriptural education*. We admit the principle, that no school or system ought to be judged by a single exhibition, or after a transient inspection; but here there can be no mistake; for if the highest class of a school, consisting of a dozen boys of ten to twelve years of age, who had read the Scriptures daily for years, could make such an appearance, what are we to conclude, but that, in so far as their intellectual or moral culture was concerned, it mattered not whether the Scriptures they read had been printed in Hebrew, or in their mother tongue. I thought this at the time an extreme case, but afterwards met with one or two similar results in other schools."

It is due to truth, and to the clergy of England, and their schools, that Mr. Stow should here also specify name and place; for a fair explanation of the facts might alter the complexion of the story. Is he sure that it was his *questions*, not his *speech*, which the boys did not understand? A Scots gentleman of great eloquence, and very distinct articulation, some time since delivered an address in London before a highly educated assembly, many of whom affirmed that they could not understand his dialect. "Count Saxe" sounded to them like the name of a celebrated Prussian commander; not as meaning "Enumerate six." It would be nothing disreputable to Mr. Stow, if being a Scotsman, he uses so much of Caledonian dialect as to make his speech unintelligible to an English rustic child, who had never heard a Scotsman speak. But I do not mean to lay the



blame on Mr. Stow's dialect, of which I know nothing; only it is clear from the children's repeated "Soor!" that they did not understand it. They might have said the same to a Londoner asking them the name of their village, or their own name. The dialect of Somersetshire is unintelligible in Yorkshire or Northumberland; and it is not fair to the children of a school, where a provincial dialect prevails, to suppose them stupid or ignorant because they cannot follow the diction of a stranger who does not speak the accustomed language of their locality. It is incredible that not one of a dozen boys of from ten to twelve years old, in the highest class of a school "in good order," and who "read very fluently," should not be able, after three or four of them had read in succession that "Eli had two sons," to say how many sons he had, or whether he had any; or whether his sons had a father; or whether Eli himself was "a man, a bird, or a beast." Their reiterated "Soor, Soor," shews that they were puzzled or abashed; for it cannot be doubted that they could have answered such questions well enough in their own cottages.

Though I wish that Mr. Stow had refrained from narrating such one-sided tales, I am not the less sensible of the great importance of his efforts to promote a judicious plan of training teachers; for as to mere instruction in a "system" of managing a school, be that system what it may, it is quite inadequate to the main purposes of education; which are not simply to teach children to read, write, and cipher; but to lead them to reflect, to feel, and to act; to train them up to fear<sup>3</sup> God, to love their neighbour, and to be useful and ornamental members of society; to understand spiritually, and to value, and pray over, their Bible,—not solely or chiefly to store up its contents in their memory; and in the striking language of the English baptismal service, to urge them, by God's grace "not to be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue his faithful soldiers and servants unto their lives' end."

X. X.



## ON OPENING DIVINE SERVICE WITH SINGING.

*To the Editor of the Christian Observer.*

THE custom which prevails in some churches, of opening Divine Service with a hymn, is surely incorrect. The rubric runs: "At the beginning of Morning Prayer, the Minister shall read with a loud voice, some one or more of these sentences of the Scriptures that follow. And then he shall say that which is written after the said sentences." My real objection, however, is the following. It always seems more consonant with my own feelings, to unburden myself by confession of unworthiness to enter upon God's service when I come into his house, than to stand up immediately and sing his praises. It seems a want of humility.

And the Church, a little farther on in the service, immediately after the Lord's prayer, puts into the lips of the minister the prayer, "O Lord, open thou our lips; and our mouth shall shew forth thy praise:" so that we do not venture upon praise without a humble petition for God's aid in the same.

Then all standing up, commence the praises of God in the "Venite

662 *The infallible Certainty of God's threatened Judgments.* [Nov. exultemus Domino," which, if sung, would indicate to the people at once that it was a hymn they were using.

How different and far more beautiful this, than (in contradiction to the whole spirit of the service) praising God on the moment of entering church, as if we had never sinned and incurred his heavy displeasure.

If you can give these remarks insertion in your very valuable Magazine, you will greatly oblige one who has been for many years

A CONSTANT READER.

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THE INFALLIBLE CERTAINTY OF GOD'S THREATENED  
JUDGMENTS.

*For the Christian Observer.*

ALL who are familiar with the words of eternal life, often turn to the pathetic expostulation which closes the twenty-third chapter of St. Matthew's Gospel, "O Jerusalem, Jerusalem," as furnishing one of the most beautiful and affecting specimens of the infinite tenderness of the Divine nature to be found even in the Sacred Volume. Jesus, weeping at the grave of Lazarus, lets in upon the night of human sorrow and depression a cheering ray of Divine sympathy. Jesus, weeping over guilty and perishing Jerusalem, makes us acquainted, in some small degree, with the riches of the goodness, and forbearance, and long-suffering of God; and affords another proof, if proof were requisite, of the Apostle's cheering assertion, that "we have not an High Priest who cannot be touched with a feeling of our infirmities."

But to view this passage as an isolated text, would be to lose much of its pathos, and to miss altogether a most important moral principle which it conveys. If we consider the context in which this passage is set, like some diamond gem of light, some brilliant solitary star in a lowering midnight sky,—the holy indignation which immediately precedes it; the calm and fixed determination of purpose which immediately follows it; not only will this burst of love beam with intenser brightness from between those gloomy and portentous clouds; but also a most important and most necessary lesson will be conveyed to impenitence and unbelief, as to the awful and *infallible certainty of God's threatened judgments.*

There is, perhaps, no more serious obstacle, in the human mind, to repentance and reformation, than the vague idea entertained of the Divine mercy: as if mercy were the same weak passion in God as in man; and, at the cry of suffering, however merited, should swallow up all the other attributes,—the truth, the justice, the holiness, of God. But the passage before us strikes at the very root of this dangerous delusion. It exhibits to us Christ,—the image of the invisible God,—our Judge at the day of final judgment; not only denouncing, but actually commencing to execute, His judgments upon the impenitent: and this, not in wrath, but in sorrow; with eyes suffused with tears; with a heart beating in sympathy; and with the tenderest feelings of commiseration for those very sufferings which he was himself about to inflict. Thus, while it magnifies the Divine compassion to the utmost, it but establishes more strongly the awful fact, that it were impossible, even for the Omnipotent God, to exercise mercy

towards man, unless in full harmony with His other attributes; and in full accordance with those holy laws which He has graciously revealed to us, as being the essential principles, the fixed and unalterable rules, of His moral government. In short, it convinces us, that even though the passing of that sentence, "Depart, accursed, into everlasting fire," were to melt the Divine bosom with a still deeper sorrow than did that mysterious sacrifice in which the Father spared not his own, his well-beloved Son, yet that God will not, because He *cannot*, consistently with his unchangeable attributes, at the bar of final judgment, pardon the impenitent, the unbelieving, and the unsanctified.

But let us consider the context.

In the first verse of the chapter we are told that "Jesus spake to the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses' seat: all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." He then proceeds, as far as the thirteenth verse, to describe the *character* of the Scribes and Pharisees; and to detail various instances of their pride and hypocrisy; at the thirteenth verse, He passes from the consideration of their personal character to that of their *agency and influence* upon society. And from this to the thirty-fourth verse, he pours out a torrent of holy indignation against these blind guides, who shut up the kingdom of heaven against men, and took from them the key of knowledge: who neither entered in themselves, nor suffered those who were entering to go in. This whole passage furnishes a dark and awful counterpart of the sermon on the Mount. In the one, our Lord pronounces *eight beatitudes*: in the other, he denounces *eight woes*. He brings home against the Scribes and Pharisees several charges of the most heinous nature, and to each charge attaches a woe: "Woe unto you, Scribes and Pharisees, hypocrites!" because they began by perverting the ignorant: by making those whom they, from their education and office, should have guided into the ways of truth, twofold more the children of hell than themselves: and because they went on, through the various stages of covetousness, of hypocrisy, of persecution, until, by their conduct, they became witnesses unto themselves that they were the children of them that killed the prophets. He then proceeds, at the thirty-second verse, in one of those awful addresses, which remind us of His mysterious words to Judas at the last passover, "What thou doest, *do quickly!*" thus to call upon them, "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" And now, when their ruin was proclaimed by the lips of Infallible Truth, and they were given over to a reprobate mind, instead of removing, as we should have expected, He proceeds to declare that *on this very account* He would accumulate upon them, means of grace, which he well knew, and *declares*, they would reject, and abuse to their destruction: that, thus, the disease might be brought to its crisis; and the harvest might ripen for the sickle of destruction: that, thus, God might be justified in His saying; and clear when he entered into judgment: and that His sentence of final reprobation might be vindicated to assembled men and angels. "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and

persecute them from city to city : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." The view of the tremendous judgments which were coming upon them, and which these words suggested, opened the flood-gates of tenderness and compassion in His Divine mind :—and He who, but a moment before, had denounced them as hypocrites,—as serpents,—as a generation of vipers ; now bursts into that pathetic and affecting expostulation, " O Jerusalem, Jerusalem !"—pleads with them his own patience and long-suffering : looks back through every vista of unforgetting memory upon the illuminated scenes of past endearment ; of proffered mercy and love : complains, tenderly and mournfully complains, of their infatuated blindness, their obstinate impenitence and hardness of heart. and describes, by one of the most touching images of parental tenderness, —a hen gathering her chickens under her wings, and shielding them, by her own life, from every assault of the enemy,—describes the constancy, " How often,"—the willingness, " would I,"—the tenderness, of His paternal care and anxiety, " have gathered thy children together, even as a hen gathereth her chickens under her wings,"—and the cause of the failure of all these efforts, and of their impending ruin, " and ye would not !"

But do we not detect here the symptoms of vacillation and relenting,—of what, in man, would be called amiable weakness? Has not the sword of righteous vengeance dropped from the Divine arm? Has not mercy so rejoiced against judgment, as that God's truth, and justice, and holiness, have failed? Is, then, this church of hypocrites ; of murderers of the prophets ; of haters of God ; to be continued in the possession of its prostituted privileges ; and, when its iniquity is full, still to stand forth before the world as the church of Christ? Is this mother of harlots, wallowing in impurity, and drunk with the blood of saints, to be acknowledged as the chaste spouse of Christ ; and received back to the arms of Holy Love, impenitent, impure, unsanctified? By no means. Our Lord proceeds to confirm the sentence ; and to announce those miseries over which he mourned, " Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'" He not only announces, but proceeds to execute, this ; " Jesus went out, and departed from the temple." This, observè, was our Lord's *last* visit to the temple : and in thus formally quitting it for ever, He abandoned this infatuated and devoted people to final impenitence and hopeless ruin. When Christ has departed from the temple, no means of grace *can* be efficacious : its rites and ceremonies can be but weak and beggarly elements ; its oblations vain ; and all its sacrifices and prayers but an abomination unto the Lord.

Before entering further upon the principle which I desire to inculcate, I would guard against a possible abuse of the context. It might be said,—indeed *has* been,—Since Christ is proposed in Scripture as our great Exemplar, do not the indignation which He here evinces against the Scribes and Pharisees, and the severity of expression which he adoptè towards them, justify us in the indulgence of a similar spirit ; and in the adoption of similar language? I admit, that there

is a holy indignation against sin which is not only unblameable, but laudable; and which generally accompanies a fervent zeal for the glory of God, and for the true happiness of man. I admit, that not only to "love righteousness," but to "hate iniquity," is an essential feature of resemblance, in our conformity to the image of Christ. But the exercise of this feeling, as of many other legitimate feelings, passions, and affections, should rather be guarded, and repressed, than argued for, and indulged. For I might well ask, Who is there, whose uniform consistency of profession and conduct; whose ardent zeal, and whose close walk with God, justify *him* in indulging this spirit? Who is there who does not find sufficient in his own bosom to humble him to the dust; and to teach him that the only feelings which he should indulge towards a fellow sinner, are those of deep commiseration and regret? Still, however, I admit that there is a holy indignation against sin: but each who asserts it should take good heed lest he condemn himself in that thing which he alloweth. He should take good heed to the Apostle's caution, "Be ye angry, and sin not." He should be well assured that his anger is indeed against *sin*, and not the effect of pride or peevishness: of a carnal spirit, and an unsubdued temper. Nor is this difficult to ascertain, if we honestly desire to know the truth. Holy anger against *sin* is ever intimately allied to love for the *person* of the sinner. Our Lord, we are told on another occasion, looked round about "with anger:"—but why?—"being *grieved* at the hardness of their hearts." And, as in the case before us, we ever find that a holy indignation against sin does not harden, but soften, the heart: and never fails to thaw, and to dissolve it, in the meltings of Divine compassion. "The first and great commandment" ever generates, as its legitimate offspring, "the second, which is like unto it." The chord of tender mercy towards the perishing sinner vibrates to that touch which wakes the chord of holy indignation in the Divine, or in the regenerated, bosom. In this very chapter, in which our Lord adopts a severity of expression never recorded, on any other occasion, as having passed His lips of love, we find it tempered by one of the most tender and pathetic bursts of feeling to be found in the Sacred Volume.

When our Lord uttered those awfully portentous words which sealed the fiat of Jerusalem's doom; and which struck, as it were, the key note of the tenderest mood in the Divine mind, "All these things shall come upon this generation!" his omniscient Mind cast a prophetic glance into futurity, and saw the tremendous judgments that, within the short space of forty years, were to be transacted on that very spot, on which He then, for the last time, stood. These he proceeds to detail fully to his disciples. He saw Jerusalem, "the faithful city, become a harlot: once righteousness dwelt therein, but now murderers!" He saw those who, by privilege and profession, were separated as a holy people unto the Lord, running to every excess of riot: and as the world, in the days before the flood, eating and drinking; planting and building; marrying and giving in marriage: their heart and their treasure on earth, like the Gentiles who knew not God: and, in the infatuation of unbelief, while the flood and the fire of Divine vengeance were ready to outburst upon them, dreaming of deliverance from the Roman yoke; and of coming ages of prosperity, triumph, and enjoyment. He looked upon the magnificent buildings

of the temple, to which the disciples exultingly invited His attention, and which now towered before him in pomp and splendour: its walls of pure and resplendent marble, its gates of brass, and pinnacles of gold, kindling into one blaze of dazzling glory, as lit up by the warm and glittering rays of an eastern sun: and as He pointed, for the last time, to that temple, which was the pride of the Jew; the envy of the Gentile; once the chosen dwelling place of Jehovah; and still a wonder of the world; He said to His disciples, "See ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another which shall not be cast down!" I have often thought that this astounding prediction, even if it stood alone, as an evidence, were an ample vindication of our Lord's claim to equality with His Heavenly Father. Nay, its boldness, and unpopularity; the nearness of the predicted event; and utter improbability of its fulfilment, protected as that temple was by its colossal stature; animated by the living spirit of national policy and religion; and envired by a host of national prejudices, and old associations; prove, for its author, the *consciousness* of an Omniscient Mind, antecedent to any consideration of the miraculous coincidence, in its minutest literal details, between the extraordinary event and the still more extraordinary prediction of it. The world now reposed in a deep calm: the temple of Janus was now shut: yet our Lord already heard those coming "wars, and rumours of wars," which, like the gusty moaning of the oppressed and labouring atmosphere, or the faint rumbling of the far distant thunder, announced, and ushered in, the tempest which was to ravage Jerusalem. He already saw "nation rise against nation, and kingdom against kingdom; and famines, and pestilences, and earthquakes, in divers places;" and He forewarned them that "all these were but the beginning of sorrows." He saw already gathering that portentous cloud of "great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be," charged with those thunders which were to desolate this devoted land. He already saw "Jerusalem compassed with armies; and the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place:" and the Roman eagles gathering around, and hovering over, the carcase of that unhappy people, and that devoted temple, from which the life and Spirit of God had finally departed. In a word, he saw, literally and accurately fulfilled, all those tremendous judgments, which Moses, fifteen hundred years before, predicted as the inevitable consequence of an apostacy from God; and recorded, in the twenty-eighth chapter of Deuteronomy, in language which, though written more than three thousand years ago, might be adopted as a faithful history of the fate of this unhappy people from the destruction of Jerusalem to the present day. Such was the sight of misery and horror which met the Omniscient Eye, as it looked into the future, and there read the destiny of this devoted people: and which, observe,—for this is the principle which I desire to inculcate,—could not stay the righteous arm of Divine vengeance, though it swept every chord of tenderness and compassion in the Divine bosom.

## BAXTER'S DEFENCE OF OBLATIONS AT THE LORD'S-SUPPER.

*To the Editor of the Christian Observer.*

I SENT you, last month, the venerable Richard Baxter's apology for the twenty-ninth Canon; permit me to add his defence of the practice of presenting "alms and oblations" at the holy communion. The passage is also further useful in shewing what is meant by "oblations," which some would interpret superstitiously. In his "Christian Directory," Part iii., question 98, he says:

*"Is it lawful or a duty to join oblations to the Sacrament, and how?"*

*"Answer 1.* There is no question but a Christian must give up himself soul and body, with all that he hath, to God for his service; and this oblation is Christianity itself.

*"2.* It is undoubted that the Lord's-day is a fit time for our depositing what we have to spare, for charitable and pious uses, and this is partly of Divine appointment. 1 Cor. xvi. 1, 2.

*"3.* No doubt but what we give to the poor, should be for God's sake, and from our love to God; and therefore must first be devoted or given up to God, and but secondarily to the poor.

*"4.* It is certain that the Lord's Supper is as fit a season as any part of that day, for such oblations and collections. The ancient Christians did therefore call it the Communion, because in it they shewed their love and communion, and feasted in common to that end. There are two several sorts of oblations which may lawfully be made (and fitly) at the communion. 1. The creatures of bread and wine should be offered or presented before God, as acknowledging him to be the creator and giver of all, and to desire his acceptance and benediction of them for that holy use. 2. Our alms, or charitable contribution, may be then fitly offered to God, that he may first accept it, and so it may be communicated to the Church and poor. When we receive from God the most obliging benefits; when we return our greatest thanks; when we resign ourselves and all to God; it is then sure a seasonable time to express all by the oblation of our benevolence. That hypocrites may not pretend that they are charitable in secret, but the Church may have due notice of it, and the pastors be duly entrusted with it."

TRUTH AND CANDOUR.

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THE THANKSGIVING FOR THE LATE HARVEST.

*To the Editor of the Christian Observer.*

It was gratifying to every pious and thankful mind to be invited to the delightful duty of uniting in an act of national thanksgiving to the Father of mercies for the late abundant harvest; and I only regret that the observance was confined to one day, instead of being repeated during a whole month. But my object in taking up my pen on the subject, is to express a wish that we had a standing form which might be used year by year when appropriate. Some clergymen employed the form in the Book of Common Prayer, as also the thanksgiving for fair weather at the time of the harvest; but the language was not quite suitable; for we had not been visited by a "plague of immoderate rain and waters," or by decided "dearth and scarcity;" nor did the late harvest operate in a very marked manner to produce immediate "cheapness." A form more correctly worded to the occasion was requisite. There was a similar objection, during the late extensive and alarming riots, to using the prayer "in time of war and tumults," some parts of the prayer not being suitable. Indeed the whole of these occasional prayers and thanksgivings seem designed for stronger occasions than some which come within their title.

J. T.

DR. TRONCHIN'S INEDITED CORROBORATION OF THE HORRORS  
OF VOLTAIRE'S LAST DAYS.

*For the Christian Observer.*

A CORRESPONDENT having alluded, in the first page of our present Number, to the awful death-beds of Paine, Voltaire, and other infidels and blasphemers, we are reminded to lay before our readers a remarkable letter, respecting the last days of Voltaire, from Dr. Tronchin to M. Bonnet; which had continued in manuscript till the recent publication at Lausanne of an "Essai sur la Vie de Tissot, contenant des lettres inédites du Tronchin, Voltaire, Haller, Zimmerman, Rousseau, Bonnet, Stanislaus, Auguste ii., Napoleon Bonaparte, etc., par Ch. Eynard." Several accounts were given to the world, shortly after Voltaire's death, of his closing days; and some of them quite contradictory; for Diderot, D'Alembert, and others of his infidel friends, asserted that he died as he had lived; that is, that he was to the last a hardened infidel, betraying neither terror nor remorse. The lapse of sixty-four years has so far cleared up the facts, which cotemporary partizanship endeavoured, for the credit of infidelity, to conceal, that few persons, we presume, would now be found to maintain that the last days of this wretched man were not full of bitterness and despair; displaying the most awful contrast to the faith, peace, hope, and joy, of the expiring believer, who, like St. Paul, can say, when his eye is closing upon all earthly scenes, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." To such "to live is Christ, and to die is gain;" but how miserable beyond description must be the dying moments of one who entertains no hope beyond the grave; who looks back with remorse on the past, and forward with terror to the future; and if told of a Saviour, thinks of him but as having hated and blasphemed him, and as dreading to appear before his tribunal. Chesterfield wished only to "sleep out the remainder of the journey in the carriage;" but the last days of Voltaire exhibit a terrific proof that infidelity affords no downy pillow for the slumbers of a dying man. Among the inedited correspondence now published by M. Eynard, is the letter to which we have alluded, from Dr. Tronchin, one of Voltaire's physicians, to M. Bonnet at Geneva, and which strongly corroborates the statement published by the Abbé Barruel, in his "History of Jacobinism." The occurrence in that letter of the comparison of Voltaire to Orestes tormented by Furies, shews that Barruel, or whoever first published Tronchin's remark, must have had it either from his own lips, or from this identical letter.

As Barruel's narrative is necessary for comparison, and as some of our readers may not be able promptly to refer to it, we will transcribe it.

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he should die with glory, amidst the acclamations of an infatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

"In the midst of his triumphs, a violent hemorrhage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.



"Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long agony of the dying atheist. His death, the most terrible ever recorded to have stricken the impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs which might be adduced. Not one of the sophisters has ever dared to mention any sign given of resolution or tranquillity, by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses how great their humiliation was in his death !

"It was in his return from the theatre, and in the midst of the toils he was pursuing in order to acquire fresh applause, when Voltaire was warned, that the long career of his impiety was drawing to an end.

"In spite of all the sophisters flocking around him in the first days of his illness, he gave signs of wishing to return to God whom he had so often blasphemed. He called for the priest who ministered to Him whom he had sworn to crush, under the appellation of the Wretch. His danger increasing, he wrote the following note to the Abbé Gaultier :—'You had promised, sir, to come and hear me. I entreat you would take the trouble of calling as soon as possible.' Signed, 'Voltaire. Paris, the 26th February, 1778.'

"A few days after this he wrote the following declaration, in the presence of the same Abbé Gaultier, the Abbé Mignot, and the Marquis de Villevieille, copied from the minutes deposited with Mr. Momet, notary, at Paris :

"I, the under-written, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice having been pleased to add to his good works that of sending to me the Abbé Gaultier, a priest, I confessed to him ! and if it please God to dispose of me, I die in the Holy Catholic Church, in which I was born ; hoping that the divine mercy will deign to pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the Church. Second of March, 1778.' Signed, 'Voltaire. In presence of the Abbé Mignot, my nephew, and the Marquis de Villevieille, my friend.'

"After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes :—'The Abbé Gaultier, my confessor, having apprised me that it was said among a certain set of people, I should protest against every thing I did at my death ; I declare I never made such a speech, and that it is an old jest, attributed long since to many of the learned, more enlightened than I am.'

"Was this declaration a fresh instance of his former hypocrisy ? for he had the mean hypocrisy, even in the midst of his efforts against Christianity, to receive the sacrament regularly, and to do other acts of religion, merely to be able to deny his infidelity, if accused of it.

"Unfortunately, after the explanations we have seen him give of his exterior acts of religion, might there not be room for doubt ? Be that as it may, there is a public homage paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it during his life. This declaration is also signed by the same friend and adept, the Marquis de Villevieille, to whom, eleven years before, Voltaire was wont to write, 'Conceal your march from the enemy, in your endeavours to crush the Wretch !'

"Voltaire had permitted this declaration to be carried to the rector of St. Sulpice, and to the archbishop of Paris, to know whether it would be sufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation ; and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access ; rage succeeds to fury, and fury to rage again, during the remainder of his life.

"Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his apartment, never approached him but to witness their own ignominy : and often he would curse them and exclaim, 'Retire, it is you that have brought me to my present state ! Begone ! I could have done without you all ; but you could not exist without me ! And what a wretched glory have you procured me !'

"Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God, against whom he had conspired ; and in plaintive accents he would cry out, 'Oh Christ ! Oh Jesus Christ !' and then complain that he was abandoned by God and man. The hand, which had traced in ancient writ the sentence of an im-

pious and reviling king, seemed to trace before his eyes, *Crush, then, do crush the Wretch!*

"In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of him whom he had blasphemed; and his physicians, particularly Mr. Tronchin, calling in to administer relief, thunderstruck, retired, declaring that the death of the impious man was terrible indeed. The pride of these conspirators would willingly have suppressed these declarations, but it was in vain. The Mareschal de Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained; and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire."

We shall now exhibit the lurid light shed upon this awful narrative by Dr. Tronchin's letter to M. Bonnet. Of its genuineness there can be no question. M. Eynard, we conclude, found it, or a copy of it, among Tissot's inedited papers, to which he has had access. Dr. Tissot, we need not remind the reader, was an eminent physician at Lausanne, who, during a great number of years, ranked among the highest in his profession, both in his practice and by his writings. He was born in 1728, and died in 1797. His celebrity attracted to Lausanne a large number of patients of wealth and quality, from various parts of Europe;\* so that he was thus incidentally, as

\* Among the distinguished foreigners whom Tissot's celebrity attracted to Lausanne was the amiable and religious Prince of Wurtemberg, who resided there for a considerable time with his family, and regarded his physician with much esteem and affection. The proximity of Rousseau and Voltaire led to some intercourse between all these parties. Both Tissot and the Prince thought better of Rousseau than he deserved; but Voltaire they regarded with moral abhorrence; though admiring his talents, and not able wholly to extricate themselves from the fumes of that atmosphere of incense which surrounded him. Under these circumstances, we regard the following letter from the Prince to him as a highly interesting composition, for the beauty of its composition, the justness of its strictures, and the dignified spirit in which it is couched. When we remember the time, the place, and the almost idolatrous flattery to which the philosopher of Ferney was accustomed, we shall rather admire that a prince should have addressed him with remonstrances so justly severe, than that, not knowing him then, as he is now known in history, he should have accompanied his censure with personal compliments, and a presumption of good intentions, to which Voltaire's life and writings gave him no claim.

"*St. Chabliere, Oct. 6, 1764.*

"SIR,—I received the letter which you did me the honour to write to me. Permit me, in my turn, to thank you for the kind reception you gave to M. Le Comte de Zinzendorf.

"I read, some time ago, 'Le Sermon des Cinquante;' this pamphlet has

really grieved me. I have just read 'The Philosophical Dictionary,' which has made the same impression upon my mind.

"It appears to me, Sir, that writings of this character are only calculated to excite and corrupt the mind, consequently they are dangerous; and if dangerous, they are to be condemned. It seems to me, that in opposing fanaticism, they oppose religion itself; all the proofs which they bring against it, feed the monster whom they wish to bring to the ground,—a monster nourished by pride, which it would be easier to destroy by want of nourishment than by force. It also seems to me, who am sincerely persuaded of the sanctity of my religion, that this violent effort to sap the sacred foundations of the faith, is at the same time an act of rashness and wickedness on the part of those who formed the design. It is an act of rashness, because the feeble hand of man cannot ever overthrow an edifice raised by the Eternal himself. It is rash; for whatever may be the opinion which we entertain of ourselves, we cannot dare to flatter ourselves with the hope that we should be able to substitute for the morality of the Gospel any morality equally pure and holy. It is wicked, because it is to declare oneself a partizan of error against truth, and to scatter by this means doubt in the minds of the wavering, uneasiness in tender and irresolute consciences; in short, it is the height of wickedness, because these writings break the most sacred bonds of society, and, like those damp winds which bring upon their wings pestilence and death, they bring among us the still more dangerous contagion of vices and crimes.

well as by his many labours in works of benevolence and public utility, a great benefactor to that city and the canton. He was an honorary member of most of the chief literary and medical societies of Europe; and corresponded with many of the most eminent scholars and men of science of his age. Among his most intimate friends were Haller—to whose name it were superfluous to affix any epithet of admiration—and the amiable and able, but melancholy, Zimmerman. Several princes, and particularly Stanislaus-Augustus, king of Poland, and George the Second, as Elector of Hanover, wished to secure his service as their chief physician; but he could not be induced to quit his native land; though, for some time, in order to advance the medical studies of a nephew, whose education he superintended, he occupied the office of professor of medicine at the University of Pavia. His writings obtained great celebrity, and were translated into several languages. Besides those of a restrictedly professional character, there were some for popular use, such as his “Advice to the People upon Health,” in which he offered salutary counsels, exposed quackery, and combated many common prejudices, such as the “hot treatment” in fevers and the small-pox, which he was one of the earliest of the medical body to condemn. This work was translated into seventeen languages, and went through numerous editions; but all its contents are not adapted to popular circulation. His work “On the Maladies of Literary Men” also obtained extensive circulation; and Professor Boisseau said of it that it is the only medical book which a literary man can read with profit and without danger. M. Eynard quotes a few sentences from the commencement of the work, which we will transcribe—or rather translate—as falling in with our subject. We should state that M. Eynard writes as a sincere and zealous Christian, and laments that M. Tissot, though he professed great respect for religion, and led a moral life, and attended church, and was hostile to the infidelity of the French philosophists, yet did not rise above vague generalization, and probably did not concern himself with the peculiar doctrines of the Gospel. The following is the passage: “It would have been very gratifying to me to have declared publicly, how many important things medicine borrows from religion; and I should have been glad to confound those vile impostors who dare to blacken the religious faith of medical men. I should also have felt pleasure in shewing the light reflected upon religion by a science which, being devoted to the examination of the most perfect of creatures, derives from the admirable mechanism

“Oppose, then, fanaticism, but respect religion; and so much the more that it is from religion itself that we can borrow the most certain weapons with which to triumph over fanaticism, its most cruel enemy.

“This is my opinion, Sir, of the writings with which the public has been of late inundated; and I do not hesitate to declare it, because I am persuaded that it is the duty of an honest man to dare to think aloud; and I should feel degraded in my own eyes, if there were a single sentiment in the bottom of my heart which deserved from its nature to be condemned to silence. You perceive

from this, Sir, you who know so well the lively interest which I take in your glory, how much I must rejoice that these last productions which have been attributed to you, were not from your pen, which ought only to be employed to enlighten us, and to make us better. M. Desbuttes may put forth whatever he pleases, I care little about it, if one can be indifferent to what may injure our fellow creatures, provided that the illustrious M. de Voltaire never forgets to consecrate his exalted labours to immortality and virtue, and consequently to the utility of mankind.”

of the human frame in a state of health, and from the cure, still more admirable perhaps, of human maladies, incontrovertible demonstrations of the existence and of the infinite wisdom of the Creator." This does not rise above the level of what is called natural religion; but it was sufficient to expose Tissot to the charge of fanaticism, by those of his contemporaries who had discovered, by their profound philosophical inquiries, what the fool long before said in his heart, that "there is no God."

Tissot's favourite project was to extend the practice of inoculation for the small-pox, which he considered the greatest benefit which science had ever contributed to humanity. That disease was a far more desolating scourge than the plague or the modern Asiatic-cholera. Tissot calculated that the greater portion of mankind, wherever it prevailed, came under its influence, and that out of a thousand persons infected one hundred died, and a large portion of the remainder were injured in various ways through life; whereas of the same number inoculated only five died, and subsequent evil to the constitution rarely ensued. He mentions, among many remarkable facts, the case of a family in which six out of seven children died of the natural small-pox; whereas the seventh, who was inoculated by a priest, escaped. There was however one serious result of inoculation, namely, that it diffused the infection; for the inoculated were not, and could not be, confined to isolated pest-houses; but the force of this objection may not be so strong as it seems at first sight, when it is remembered that, in one way or another, the natural contagion reached almost every place, so that few persons passed through life uninfected. The advocates for the practice also argued, that if inoculation were universal and simultaneous, the disease would, in the next generation, become extinct for want of victims. But this could not be while desultory inoculation perpetuated it; so that now, when a substitute has been discovered in vaccination, which is mild, efficacious, and not contagious, it is a grievous offence against society to propagate the variolous plague, and the British legislature has acted wisely and humanely in forbidding it. The universal prohibition of inoculation, combined with the universal use of vaccination, would afford an almost certain prospect of extinguishing the small-pox altogether;—we speak in submission to the providence of God, in the use of such remedies as he has been pleased mercifully to provide, and to permit to be discovered, for the benefit of mankind. The mention of Tissot has led us away from our point; but the matter appeared to us worth the digression.

Dr. Tronchin, who gives so terrible an account of Voltaire's death, was another eminent physician; many years Tissot's senior, and like him a zealous advocate for inoculation. He was a native of Geneva; was born in 1709, and died in 1781. He studied in Holland, under Boerhave. In 1756 he was sent for to Paris to inoculate the children of the Duke of Orleans, which was justly considered a most perilous undertaking; especially as the king had expressed displeasure at the experiment. He had however introduced the practice with great success in Holland and Switzerland; and ventured on the risk. The children did well; he was highly rewarded and honoured; and he rose to the highest dignities of his profession. But we must not any longer delay the insertion of his letter to Bonnet.

"He had imagined that I would not see him, and this idea tormented him. In haste he wrote me a letter, perfumed with incense, in which he swears eternal esteem and regard to me. I visited him. 'You have been,' said he to me, 'my saviour, be here my tutelary angel; I have but one breath of life left, I come to yield it up in your arms.' He probably spoke the truth: they will kill him.

"If my principles, my dear friend, had required to be strengthened by any tie, the man whom I have seen become weak, agonize, and die before my eyes, would have secured them by a gordian knot; and on comparing the death of the good man, which is but the end of a fine day, with that of Voltaire, I should have seen the difference which exists between a fine day and a tempest: between the serenity of the soul of the wise man who ceases to live, and the dreadful torment of him to whom death is the king of terrors. I thank God I did not need this spectacle, and yet *fortè olim meminisse juvabit*. This man then was predestined to die under my hands. I always told him the truth, and unhappily for him, I am the only person who never deceived him. 'Yes, my friend,' he often said to me, 'you alone gave me good advice; if I had followed it, I should not be in the dreadful state in which I am, I should have returned to Ferney; I should not have become intoxicated with the incense which has turned my head; yes, I have swallowed nothing but smoke; you can do me no more good. Send me the physician for madmen. What fatality brought me to Paris? You told me when I arrived that an oak of eighty years old does not bear transplanting; and you spoke the truth, why did I not believe you? And when I had given you my word that I would set out in the invalid carriage which you had promised me, why did I not go? Pity me; I am mad.'

"He was to set out two days after the follies of his coronation at the theatre; but the next morning he received a deputation from the French academy, which entreated him to honour it with his presence before his departure. He attended in the afternoon, and was made President of the Society by acclamation. He accepted the office, which is for three months. He thus chained himself for three months, and of his promise given to me nothing remained. From this moment to his death, his days were only a gust of madness. He was ashamed of it; when he saw me he asked my pardon; he pressed my hands; he entreated me to have pity on him, and not to abandon him, especially as he must use new efforts to make a suitable return for the honour the Academy had done him, and to induce it to labour at a new dictionary, like the *della Crusca*. The compilation of this dictionary was his last dominant idea, his last passion. He had undertaken the letter A, and he had distributed the twenty-three other letters to twenty-three academicians, many of whom greatly irritated him by undertaking the task with an ill grace. 'They are idle fellows,' said he, 'accustomed to stagnate in idleness; but I will make them advance.' And it was to make them advance that, in the interval of the two sittings, he took, at his peril, so many drugs, and committed so many follies, which hastened his death, and which threw him into a state of despair and dreadful madness. I cannot recollect it without horror; as soon as he saw that all which he had done to increase his strength had produced a contrary effect, death was ever before his eyes. From that moment rage took possession of his soul. Imagine to yourself the madness of Orestes. *Furiis agitur obiit.*"

And these are the last hours of a philosopher! The picture exhibited is not that of the mere dotage of extreme old age; but of an old age unsupported by those hopes and consolations which the Gospel of Christ alone can afford in a dying hour, and consigned in awful retribution to the direst horrors of remorse. Well might the nurse who attended the death-bed of this wretched man, and who disclosed the horrors which his abashed followers wished to conceal, inquire on another occasion, when asked to wait on a sick Protestant gentleman, whether the patient was "a philosopher," for if he was she would not incur the risk of witnessing such another scene as that of the death-bed of Voltaire.\*

\* Bishop Wilson of Calcutta, in mentioning this fact in his "Evidences of Christianity," (we are indebted to the Rev. Hartwell Horne's "Introduction."

Vol. I., Ch. V. Sect. 4, for the reference) says that he received the account from the son of the gentleman to whose dying bed the nurse was invited.

There is a general corroboration of the fact of the wretchedness of Voltaire's latter days in the "Life of Marmontel," written by himself, and published after his death. Marmontel highly panegyrises both Voltaire and Rousseau, whose infidel opinions he shared; and therefore he cannot be called a suspected witness when speaking of the miserable condition of his brother philosophers. Of both of them he says: "If I had a passion for celebrity, two great examples would have cured me of it; that of Voltaire and that of Rousseau; examples very different, and in many respects quite opposite, but agreeing in this point, that the same thirst of praise and renown was the torment of their lives." Of Voltaire he adds, "To him the greatest of blessings, repose, was unknown. It is true that envy at last appeared tired of the pursuit, and began to spare him on the brink of the grave. On his return to Paris, after a long exile, he enjoyed his renown, and felt the enthusiasm of a whole people grateful for the pleasures that he had afforded them. The weak and last effort that he made to amuse them, *Irene*, was applauded, as *Zaire* had been; and this representation, at which he was crowned, was for him the most delightful triumph. But at what moment did this tardy consolation, the recompense of so much watching, reach him? The next day I saw him in his bed. 'Well,' said I, 'are you at last satiated with glory?' 'Ah! my good friend,' he replied, 'you talk to me of GLORY, and I am dying in frightful torture.'

This short dialogue speaks volumes. To talk to a dying man of "glory!" And yet, in another sense, what theme so appropriate and so consoling? But then what "glory," and for whom? If we turn to that inspired book which Marmontel and his dying friend rejected, we there find this enigma solved. That blessed record tells us of the inanity of what these philosophists accounted "glory;" it inscribes upon the pomps and ambition of this feverish life "Vanity of vanities, vanity of vanities, all is vanity." But does it leave the soul a prey to desolation? does it empty without replenishing? Has it nothing to present calculated to fill that aching void which is felt in an immortal spirit, created for the service and enjoyment of God, when worldly pleasures and honours, "the husks which the swine did eat," are found incapable of satisfying its cravings for "glory and immortality." Is there nothing left to "glory in?" Listen to its reply—to its admonitions on the one hand, and its promises on the other; confining our view to that one particular kind of "glory" which Voltaire chiefly coveted, and of which his friend hoped he had enjoyed sufficient to "sate" him;—the incense offered to intellectual power—or as he himself calls it in his confession to Tronchin, "the smoke which had turned his head." He accounted Christians "fools;" he was the wise man; wisdom was his idol; and he believed its chosen shrine to be his own brain, where it was crowned with garlands and worshipped with—"smoke." But the book which he despised has provided against these morbid appetites of our fallen nature; and it predicts the result of such ill-directed and unhallowed ambition. "Let not the wise man glory in his wisdom; . . . but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth." "The wise shall inherit glory." "Thou art filled with shame for glory." "The angel of the Lord smote him, because he gave not God the glory." "Nor of man sought we glory."

“God forbid that I should glory, save in the cross of our Lord Jesus Christ.” “Hath called us to eternal glory by Christ Jesus.” “We rejoice with joy unspeakable and full of glory.” “This sickness is for the glory of God.” “It is sown in dishonour, it is raised in glory.” “We all are changed from glory to glory.” “Partaker of the glory that shall be revealed.” “Ye shall receive a crown of glory that fadeth not away.” “The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” “Salvation in Christ with eternal glory.”



#### THE ANTI-PURITANICAL TEST OF THE MAY-POLE.

*For the Christian Observer.*

IN our note appended to the paper of a correspondent in our present Number, (pp. 652 to 658), in reference to Mr. Paget's admiration of the virtuous revelry of dancing round May-poles, as an agreeable relaxation after coming from church, we took occasion to allude to the unhappy days when Charles the First, under Archbishop Laud's tutelage, revived the Book of Sunday Sports, of which dancing round May-poles was one, being expressly named and encouraged in the Proclamation. We did not speak lightly when we said that dancing round May-poles, especially on Sundays, was considered an excellent test to distinguish a disciple of Laud's school from a Puritan; under which vague name the Laudites artfully included, not merely those who were dissatisfied with the constitution of the Church of England, but those genuine Anglicans who held the doctrines of that motley “set,” and those “irreverent Dissenters,” our venerated Martyrs and Reformers. Nor was it in jest that we quoted the passage from De Foe, about the old woman in the reign of Queen Anne, who, when she saw the merry-making at the May-pole, exclaimed that the old religion, which she remembered in the days of Sunday sports, had come back again; for many grave writers of the seventeenth century speak in the most serious language to the same effect; in proof of which we will extract a passage from Richard Baxter's narrative of his own Life and Times. The matter is not superfluous; for when a bishop's chaplain, especially one circumstanced as is the Bishop of Oxford's, becomes the patron of May-pole dancing;—when, moreover, some of the less cautious members of the Tractarian sect are avowing those very opinions respecting the Lord's-day which Heylin advocated, and which led to the proclamation in favour of “May-games, Whitsun-ales, Morris-dancing, and the setting up of May-poles, and all other sports therewith used,” as being lawful recreations and honest exercises upon Sundays and other Holy-days, after the afternoon sermon or service;” which Proclamation was commanded “to be published, by order from the bishop of the diocese, through all the parish churches,” with the injunction that the “bishop, and all other inferior churchmen and churchwardens,” shall “present them that will not conform themselves,” and that “the bishop of that diocese shall take the like strait order with all the PURITANS and PRECISIANS within the same, either constraining them to conform themselves, or to leave the country;”—when we see what happened in the days of Laud, and would happen again if the same principles and practices gained sway

over the Anglican church, till they had precipitated its downfall, it is not a matter to be passed off as a jest.\* Let us hear the testimony of Baxter describing the days of his youth.

"In the village where I lived, the Reader read the common-prayer briefly, and the rest of the day was spent in dancing under a May-pole, not far from my father's door, where all the town did meet together; so that we could not read the Scriptures in our family, on account of the great disturbance in the street: Many times my mind was inclined to be among them, and sometimes I broke loose from conscience and joined with them: and the more I did it, the more I inclined to it. But when I heard them call my father PURITAN, it did much to alienate me from them; for I considered that my father's exercise of reading the Scriptures was better than theirs, and would surely be better thought on by all men at the last: and I considered what it was for which he and others were thus derided. When I had heard them speak scornfully of others as Puritans whom I never knew, I was at first apt to believe all the lies and slanders wherewith they loaded them; but when I heard my own father reproached, and perceived the drunkards were the forwardest in the reproach, I saw that it was mere malice. For my father never scrupled common-prayer or ceremonies, nor spake against Bishops, nor ever so much as prayed but by a book or form, being not ever acquainted then with any that did otherwise: but only for reading Scripture when the rest were dancing on the Lord's-day, and for praying by a form out of the end of the Common-Prayer Book, in his house, and for reproving drunkards and swearers, and for talking sometimes a few words of Scripture and the life to come, he was reviled commonly by the name of PURITAN, PRECISIAN, and HYPOCRITE; and so were the godly conformable ministers that lived any where in the country near us, not only by our neighbours, but by the common talk of the vulgar rabble of all about us."

We are told much of the austerity of a few individuals whose nurces have been conspicuous in the Tractarian movements; but they will not find that their personal example will prevent the inevitable effects of a religion of ceremonialism when operating upon minds of a less serious cast; especially on the ignorant multitude. One of the marked characteristics of Popery is alternate maceration and revelry; morning mass and afternoon merry-making; "sanctifying" part of

\* The above quotations are from the Proclamation of James the First, dated "May 24, in the sixteenth year of our reign of England;" (1618) and which commences as follows: "Whereas upon our return the last year out of Scotland we did publish our pleasure touching the recreations of our people in those parts under our hand; for some causes as thereunto moving, we have thought good to command these our directions then given in Lancashire, with a few words thereunto added, and most applicable to these parts of our realms, and to be published to all our subjects. Whereas we did justly in our progress through Lancashire rebuke some Puritans and precise people, and took order that the like unlawful carriage should not be used by any of them hereafter, in the prohibiting and unlawful punishing of our good people for using their lawful recreations upon Sundays and other holydays, after the afternoon sermon or service."

At the period of the king's visit to Scotland, and the issue of this Proclamation, Laud was neither Archbishop of Canterbury nor Bishop of London; and his defenders might therefore try to

construct an argument to extenuate his offence in urging James's successor, Charles, to re-issue the Proclamation of Sports in 1633, when Laud had arrived at Lambeth, and ruled both Church and State. But mark the facts. When James went to Scotland, Laud accompanied him, and was his chief adviser. Listen to Mr. Lawson, Laud's biographer and panegyrist. "The king," he says, "made a careful selection of those who were to accompany him, and Laud was included in the number; because, besides the favour which he at this time enjoyed, his well-known abilities might be of service among the Northern enthusiasts." What Laud's "well-known abilities" achieved on this occasion, is matter of melancholy record, but not to our present purpose. But this is special; that on the king's journey homewards, while passing through Lancashire, and before he could consult Archbishop Abbot, who, being a "Puritan and Precisian," abhorred Sunday May-poling and Morris-dancing, Laud being at his Majesty's side, induced him to issue this execrable Proclamation; which he caused to be revived under Charles, when he obtained the primacy.



the day, and unsanctifying the rest; doing penance one moment, and laying in materials for new penances the next. A friend of ours was lately surprised and shocked at learning that two clergymen whom he had heard preach the dogmas of Tractarianism on the Sunday, and who he therefore supposed must be strict and devout men, were among the merry dancers at the ball-room in the course of the week. But Laud's Book of Sports, and his chaplain's "Sunday no Sabbath," will shew that the two are quite compatible. Mr. Paget amuses himself, and thinks he amuses others, by laughing at the "Mum-grizzles," and the like, as one of the Oxford Tracts, with similar wit and good taste, does at the "Tiptops, Gapes, and Yawns;" it being an excellent and gentlemanly plan of confuting Dissenters, to call them "slang" names; and the device is the more to be commended, because the reader, by association of ideas, is led to include in the ridicule those clergymen and laymen who object to Oxford Tracts, and do not encourage evening May-pole dancing as a reward for "sanctifying" the morning by going to church. But still, with the case of Baxter before us, and while such tasteless beings as Puritans and Precisians, Methodists and Evangelicals, are found in the land, and cannot be compelled by a bishop's "order" to "leave the country," it might be well for a bishop's chaplain to reconsider whether—admirable as is his device—he is really serving God and the Church, by running too fast; and whether Tractarianism itself could not well have spared his book.

It is difficult to account for the infatuation of Laud in so pertinaciously, and with such barbarous severity, patronising "May-games, Whitsun-ales, Morris-dancing, May-poles, and all other sports *therewith used*," in order to put down such godly and truly Anglican practices as those of Baxter's father, who "never scrupled common-prayer or ceremonies, nor spake against bishops, nor even so much as prayed but by a book or form;" but who was nevertheless "reviled," in the very words of Laud's Proclamation of 1618, as a "Puritan and Precisian," "only for reading Scripture when the rest were dancing on the Lord's-day, and for praying by a form out of the end of the Book of Common-Prayer in his house, and for reproving drunkards and swearers, and for talking sometimes a few words of Scripture and the life to come." The infatuation was the greater, considering what scenes of folly and profligacy were enacted at these unseemly revels. Even in the dark ages there were not wanting Romanist bishops to protest against such abominations. Bishop Grosseteste, in the twelfth century, suppressed the May-pole Games in the diocese of Lincoln, as partaking of heathen vanities. And was he wrong in tracing their origin to Paganism? We will not answer in our own words, much less give any description of the manner in which they were originally celebrated; but perhaps we shall not do wrong, in confirmation of Bishop Grosseteste's remark, to say that Mr. Forster, of Corpus Christi College, in his learned "Perennial Calendar and Companion to the Almanack," after referring generally to the subject, adds: "For various further particulars respecting the origin of May-poles, and other May-day customs, consult Vossius, *On the Origin of Idolatries*; Brande's *Popular Antiquities*; Payne Knight's *Worship of Priapus*; and *Essai sur le Culte des Divinités Génératrices*." Even if relegated only to the worship of Flora, sweetly and innocently as such a rural festival may sound, the classical reader

knows that under it were couched atrocities which we refrain from describing. We do not, of course, mean that the May-poling in Laud's time was as licentious as in Pagan days, or even in the days of Grosseteste; but, taken with its usual accompaniments, and with all that the populace might choose to comprehend under that very unguarded phrase in the Proclamation, "and all other sports therewith used," it covered follies and immoralities which every religious pastor must have wished to see banished from his parish, and we cannot therefore wonder that so many determined to be fined, suspended, imprisoned, and otherwise severely treated, rather than publish the Proclamation in their churches. We are still unwilling to go much farther into the matter; but we may quote a passage from Brady's *Clavis Calendaria*, (1812, under the head of May) which will shew what May-poling was long since the days of Laud. After describing the licentious scenes, too gross for recital, which took place at the festival of Flora in the calends of May, he adds:

"To this wild and debauched custom may be traced most of the festivities of May, now indeed deprived of their ancient loose and profligate rites, and modelled, by progressive degrees, more conformably to the decorum of civilization. In the South of England, where refinement earliest took rise, and spread most generally, the practices of the day differ very materially from the Northern and Western parts of the island. The custom of gathering branches of trees and flowers to deck their persons in strict conformity to the Roman *Floralia*, is yet general in all parts, while in some places remote from the capital they assimilate to the more general character of that Pagan institution, though not quite in its original depravity. At Helston in Cornwall, the annual holiday held on the eighth of the month of May, is yet called FURRY, evidently corrupted from *Floralia*; and the pastimes of the day, of late almost wholly deprived of its former revelries, bore too strong a resemblance to the loose indulgences of the Roman festival to leave a doubt as to their origin. Until much within the late century, not only the common people, but those of every rank in the vicinity of the place, joined in the tumultuous dissipations of the day; and though they did not expose their persons in perfect nudity, yet gave a free indulgence to every other riotous and disorderly practice, dancing through the streets in every wanton attitude, and drawing by force into the general vortex all those who attempted to evade the riotous excesses of the time. Were any youth inattentive to the summons, issued for universal indulgence, he was forthwith seized, conveyed sitting on a pole to the river, and plunged headlong into the stream, without the power of receiving any redress for the assault. The May-pole, with all its festivities, still retained in most of our villages, sprung from the same source, and was once general in this country." "The May-pole once fixed, remained until nearly the end of the year, and was resorted to at all other times of festivity, as well as during May."

Such were the too frequent scenes at the May-pole even long after the days of Laud; not to mention the incidental evils which must have been connected with them. That Laud, a strict censor of morals, should encourage such proceedings, by inducing both his royal masters to sanction them, and this on the Lord's-day; and should nearly choke a Lord Chief Justice because he declared that such Sunday doings were not lawful; and should maltreat those prelates and clergymen who would not concur with him in this scheme for suppressing preciseness and Puritanism; is as strange as if our venerable Primate Howley were to prosecute the Lord Mayor of London for curtailing the festivities of Bartholomew Fair; and to urge Queen Victoria to enjoin such fairs to be held every Lord's-day and Saint's-day in every village throughout her realm. There was not even the sorry pretext that May-pole and Morris-dancing were of Church origin, as was alleged in favour of Wakes. Some of the popular May-pole proceedings, Morris-dancings, and "other sports there-

with used," were often such as would have been evil on any day ; but the head of the offending was that Laud sanctioned them on the Christian Sabbath. A man is not a Puritan or Precisian for believing that archery, feats of strength and agility, and Morris-dancing, even if there were no licentiousness of conduct, are wholly incompatible with the habits, feelings, and employments which befit the Sabbath-day. The following is a description of a picture representing a " Fool's Morris-dance," etched in Hone's " Ancient Mysteries."

" The principal performer is striding on stilts, and with a bauble or whip of long bladders in his right hand, flaps one of his companions lying on the ground, while he bears on high, in his left hand, two common bladders, which another figure endeavours to reach. Two of the dancers seem, by their position, to give full effect to their bells ; and for the same purpose another puts a barrel in motion by treading on it. To each leg of these five dancers are thirty-two bells. They wear loose coats, cut in a Vandyke form at the bottom, with tassels on the points ; tassels are also attached to their hanging sleeves, and to the tops of their caps, which come over in front like the fool's cockscomb. This exhibition takes place to the music of a drum and flute, on a stage lighted by a branch of four candles from the ceiling. The principal spectator is a female, whose waist is grasped by a person looking on over her shoulder."

But enough ; and too much. We might go on to describe Church-ales, Whitsun-ales, and other games which Laud's Proclamation (we advisedly persist in calling it his, though the king's name authorised it) legalised and encouraged on the Lord's day ; but we will no longer waste our own time or that of our readers. And these pious measures were adopted in order to harry Puritans and convert Papists ! " It is to be observed," says Laud's panegyrist Lawson, in extenuation of these doings, which he cannot wholly defend, " that the professed design of King James's Book of Sports was to restrain intercourse with other parishes on the Sundays, and to remove that erroneous idea which the Papists had conceived respecting the Protestant religion from the gloomy and morose conduct of the Puritans." It was a bright thought ; and well might the Pope twice offer Laud a cardinal's hat as a reward for his labours. Mr. Lawson, however, adds, " I greatly doubt whether it was *prudent* to revive the Book of Sports, nor am I disposed to defend the measures then adopted to compel the clergy to read the Declaration." It was then, it seems, only a question of " prudence ;" and as during the thirteen years which have elapsed since Mr. Lawson wrote, Laud's principles have so widely extended that even that feeble barrier has been breached ; though we trust that far other principles also have extended so much more widely, that no Tractarian does *as yet* consider it " prudent" to suggest what Laud planned and his chaplain defended ; " not that I believe," continues Mr. Lawson, " that this Declaration encouraged profanation ; for if men are inclined to licentiousness they will gratify themselves without the countenance of a royal Declaration or a Book of Sports." After this master-stroke of logic, we drop our pen. It does not, says Mr. Lawson, " encourage " Sabbath-breaking for the rulers in Church and State to take it under their protection, and to " harry " those who will not be guilty of it ; because, forsooth, if men are licentious they will be so without the patronage of kings or archbishops !

It was, as we have seen, Laud's professed object to oppose Popery and Puritanism ; and he maintained, as the Tractarians do now, that his principles are the only antidote to both. Unhappily, however,

for this argument, these principles have always, in point of fact, encouraged both these extremes, from the days of Laud to the present moment; for that prelate had the misfortune to see many of his prime disciples advance to Rome, while his ill-judged measures drove the great body of the nation to Geneva; and our modern Tractarians are extensively causing similar results. But even this is not all; for the same principles have repelled many persons to infidelity itself; as is notoriously the case in the Church of Rome. We will illustrate and confirm our statement by the instance of that subtle Deist, Dr. Matthew Tindal, whose last work, "Christianity as old as the Creation," is as evil a book as the father of lies ever employed a human amanuensis to write. But what was Tindal's mental course? what led him to infidelity? He was the son of a clergyman; he was born about 1657; went to Oxford in 1672; and had for his tutor the famous Dr. Hickes, who had imbibed the principles of Laud, and was afterwards one of the chief champions of the Non-jurors, among whom he was consecrated as suffragan Bishop of Thetford. Tindal was thus in the right way, if Tractarian statements are veracious, to be triply armed against Popery, infidelity, and Puritanism; and true enough he was against the third; but not so against the first two; for from being a Laudite he first pressed on to Popery, and afterwards went off to Deism. When reproached with his mutability, he accounted for it as follows:

"Coming, as most boys do, a *rasa tabula* to the University, and believing, (his country education teaching him no better) that all human and Divine knowledge was to be had there, he quickly fell into the then prevailing notions of the high and independent powers of the clergy; and meeting with none during his long stay there [he was first at Lincoln College, afterwards at Exeter, and was finally a fellow of All-Souls] who questioned the truth of them, they by degrees became so fixed and riveted in him, that he was no more doubted of them than of his own being; and he perceived not the consequences of them till the Roman emissaries, who were busy in making proselytes in the University in King James's time, and knew how to turn the weapons of high-church against them, caused him to see that upon these notions a separation from the Church of Rome could not be justified; and that they who pretended to answer them as to these points, did only shuffle, or talk backward and forward.

"This made him for some small time go to the popish mass-house; till meeting, upon his going into the world, with people who treated that notion of the independent power as it deserved, and finding the absurdities of Popery to be much greater at hand than they appeared at a distance, he began to examine the whole matter with all the attention he was capable of; and then he quickly found that all his till then undoubted maxims were so far from having any solid foundations, that they were built upon as great a contradiction as can be, that of two independent powers in the same society. Upon this he returned, as he had good reason, to the Church of England, which he found, by examining into her constitution, disclaimed all that independent power he had been bred up in the belief of, Candlemas 1687—8 being the last time he saw any of the popish tricks; the very next opportunity (namely Easter) he publicly received the sacrament, the Warden giving it him first, in his college chapel, &c. And thus having made his first escape from errors which prejudice of education had drawn him into, he resolved to take nothing on trust for the future; and, consequently, his notions concerning our civil as well as religious liberties, became very different from those in which he was educated."

This confession is fraught with monitory instruction; and happy will it be, if many of the young men from Oxford who, like Tindal, have been "bred up" in Laudean notions, and have had college tutors of the opinions of Dr. Hickes, do not find out, what is unquestionably true, that upon those principles the Church of England cannot make any stand against Popery. Mr. Sibthorp has discovered it, and acted

accordingly; and so have some others; while not a few are halting in incertitude. Tindal's next step was professedly to come back to the Church of England; but in this we make no scruple of charging him with hypocrisy, and we fear induced thereto by academical honours and emoluments; for he retained his fellowship to his death, in 1733; whereas several of his books are notoriously deistical, and Dr. Hickes published a letter written by a clergyman of the name of Proast, who solemnly deposed in 1708, that Tindal had, some eleven or twelve years before, told him at All Souls' college that "there neither is, nor can be, any revealed religion; that God has given man reason for his guide; and that this guide is sufficient for man's directions without revelation." How it was that he was allowed to retain his fellowship under these circumstances we know not; but the subtlety of his writings might be thought to render it difficult to fix him to decisive propositions. As to what he says in the above letter, about the Church of England's allowing free inquiry, and not setting up papistical claims, he is like a man "bred up" in a dungeon, and therefore dazzled and perplexed when he beholds the light of the sun; or like a man educated under a tyrannical despotism, who, on making his escape, knows not how to enjoy true liberty, but pushes it to licentiousness. Laudism and Popery both claiming the infallibility of the Church, had taught him to close his eyes, to believe what was affirmed, and to ask no questions; he at length discovered that this notion was not sound; and he discovered further, that the Church of England does not hold it; but he had now become thoroughly unsettled in his principles, and instead of resting in truth, passed over to infidelity. He had not been instructed to weigh the statements of Holy Writ, but had leaned on the crutch of ecclesiastical infallibility; and when that failed him, he made shipwreck of his faith. *Absit omen!*

We must now take our leave of the Bishop of Oxford's chaplain, and his beloved May-poles, "merry dance," and "Wake-Sunday,"—the last of which some excellent clergymen have been of late years laudably striving to put down, both as a gross violation of the Lord's-day, and also as being usually attended with riot, drunkenness, and other vices. Nor are they to be accounted hypocritical Puritans and Precisians for their pains; as though the sanctity of the Lord's-day were, as Heylin contends, a fanatical novelty. Bishop Gibson justly remarks (Codex 1761, p. 236):

"From the many laws that were made in the times of our Saxon ancestors against profaning the Lord's-day, &c., our learned Bishop Stillingfleet draws this pious conclusion, that the religious observation of the Lord's-day is no novelty, started by some sects and parties among us; but that it hath been the general sense of the best part of the Christian world, and is particularly enforced upon us of the Church of England, not only by the Homilies, but the most ancient ecclesiastical laws among us. Accordingly (before the Book of Sports had been set forth by King James the First) not only the injunctions of Edward VI. and Queen Elizabeth had specially enforced this duty; but a bill had been provided by the bishops (12 Eliz.) for enforcing the observation of it; and divers bills, for that end, had also been actually brought into Parliament."

We omitted to mention that Mr. Paget is a sad plagiarist in his festive recommendations, for many of the wits and wags of the seventeenth century urged his arguments, and almost in his words. For instance, in "Pasquil's Palinodia," a poem published in 1634, the year after Archbishop Laud's "merry" Proclamation, there is a magnificent

eulogy on May-poles; a few lines of which we will place beside Mr. Paget's prose. Mr. Paget says, "The May-pole too was not forgotten;" which the poet versifies,

"When every village did a May-pole raise."

Mr. Paget lauds the "potent ale;" and Pasquil in like manner affirms,

"And Whitsun Ales and May-games did abound."

The Bishop of Oxford's chaplain writes, "The substantial yeoman spread his board, and invited kinsman and neighbour to partake of beef, pudding, and potent ale;" which the poet more concisely expresses,

"Then friendship to their banquets bid their guests."

Mr. Paget adds, "When he was giving his own *feast* he did not forget his *poorer* neighbours;" which is a notable plagiarism from Pasquil, who writes,

"And *poor* men fared the better for their *feast*."

Again, the Bishop of Oxford's chaplain says, "The same hands that had decked the May-pole with wreaths and garlands before the sun was high, were joined in the merry dance around it as the shades of evening drew on;" which Pasquil also explicitly states, adding with more minuteness to whom the said "joined hands" of the "merry" dancers belonged:

"And all the *lusty yokers*, in a rout,  
"With *merry lasses* danced the rod about."

Possibly some Puritan or Precisian, or even some prudent justice, churchwarden, or constable, might think that it would have been as well that "lusty yokers" and "merry lasses" should have been in their own cottages "as the shades of evening drew on," instead of "dancing in a rout" at the May-pole; but Pasquil glories that no such squeamishness prevailed in the golden age of May-poles and Sunday evening "rout" dancing under Laud's primacy,

"When no capricious constables disturb them;  
Nor justice of the peace did seek to curb them;  
Nor peevish Puritan in railing sort,  
Nor over-wise churchwarden spoiled the sport."

Pasquil does not mention, as the Bishop of Oxford's chaplain does, that the mofning of the day had been "sanctified by prayer and attendance on the church's ordinances;" but the mention was not necessary, as the Proclamation forbade any person to partake of the sports on Sundays or Saints' day who had not first been to church.

Some of our readers may think that Pasquil wrote ironically, and that he covertly meant that "the sport," especially on Sundays, ought to have been spoiled; but we assure them he is speaking with unaffected joy, and that the passage is a real panegyric upon the popular "recreations" sanctioned by the "Book of Sports."

MR. LATHBURY'S EXPLANATION ON THE POWER OF  
CONVOCATION.

*To the Editor of the Christian Observer.*

Bath, Oct. 12, 1842.

SIR,—You will, I trust, allow me to offer a remark, in your pages, on your review of my work on the Convocation.

You question the accuracy of my statement that the Crown must recommend subjects for consideration in the Convocation, your own opinion being this, namely, that it is its province only to say *Yea* or *Nay* to any proposals adopted by the Synod. Though I could wish that such were the case, yet I cannot but conclude, after a careful examination of the Act of Submission, and from the proceedings of the Government in the reigns of William III., Queen Anne, and George I., that my statement is correct.

My object, however, in writing, is simply to state to the readers of your Article, that, though I conceive that my view of the actual powers of Convocation is correct, I by no means approve of such restrictions. The following sentences from my volume will explain my views on the subject.

“My own view of the matter is, that the Church should have more liberty, and that she should not be restrained from enacting canons for her own regulation: but my business in this work is to detail facts.”

“Though we might wish to see the Church restored to somewhat of the power which she possessed previous to the Act of Submission, yet it must not be forgotten that this Act led the way to the renunciation of the Pope's authority in England.”

Other passages might be given as an illustration of my own views. Though, therefore, I could wish that the Convocation, when permitted to assemble, had greater power; yet in stating the nature of the laws by which it is governed, I could only give what I conceived to be a correct view of the case. However I should rather see the Convocation assemble under the dictation of the Crown, than not meet at all. In the reigns of William III., Queen Anne, and George I., the questions for consideration were dictated by the Crown.

I may add that I am still of opinion that no danger would be likely to arise from the discussions in Convocation. It appears to be your opinion, that, as at present constituted, it would not represent the clergy. It would, however, represent them as much as it ever did: for all incumbents would be represented: and though a curate myself, yet I should be sorry to see such an alteration as would allow all licensed curates to vote in the selection of representatives.

With my thanks for allowing me to communicate my views through your pages, I am, Sir, your obedient servant,

THOMAS LATHBURY.

\* \* Mr. Lathbury somewhat misapprehends us, or we him. We never said or thought that “It is the province of the Crown *only* to say *Yea* or *Nay* to any proposals adopted by the Synod.” So far from it the Crown must permit Convocation to be summoned; must authorise its entering upon business; may suggest subjects for its consideration; and can allow or disallow its canons; and can dissolve it at pleasure if not satisfied with its proceedings.

But Mr. Lathbury had said "The Crown must recommend, and then confirm, before any measure could become the law of the Church." On the point of confirmation there is no question between us; but that the Crown must in every instance recommend, that is, always have the initiative as well as a veto, we thought not correct; and in point of fact numerous questions were taken up by Convocations, and resolutions come to upon them, which were not suggested by the Crown, nay were contrary to its wishes. The massy canons recorded by Overall were not "recommended" by the Crown; and when passed were disallowed by it. What we said was as follows:

"With regard to the basis of the whole, that 'the crown must recommend, and then confirm, before any measure could become the law of the Church,' so that no subject could be introduced, even for consideration, but what came through the office of the Secretary of State or the Privy Council, it is so Erastian that we must protest against it; for if Convocation is to meet, it ought to do so in the name of Christ, and as the representative of the Church, the national establishment of which does not require the obliteration of its spiritual functions. It ought indeed to make such arrangements with the State, (as the Anglican Church has done) that ecclesiastical legislation may not interfere with the rights of the people or the office of the civil magistrate; and of course its proceedings cannot be legally binding without the confirming sanction of the State; but care should be taken not to give the civil power unscriptural authority in spiritual matters. We do not consider that the Anglican Convocation is thus trammelled. When the king allows it to deliberate, he does not confine its deliberations to certain precise measures; the Convocation considers, and agrees upon, what it judges right; and the king's prerogative is confined to saying whether it shall be nationally received."

The second question, as to whether the Convocation, as at present constructed, "would duly represent the Church," each reader must determine for himself. The Constitution is described in an extract from Mr. Lathbury, at page 616 of our last Number. We did not refer to the question whether the laity ought to be represented, as in the Episcopal Church of the United States; but only to the mode of selecting the proctors for the clergy.

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## REVIEW OF NEW PUBLICATIONS.

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### DALLAS ON THE MISSIONARY CRISIS.

*The Missionary Crisis of the Church of England; the substance of two addresses delivered severally at Liverpool and at Leeds, to the friends of the Church Missionary Society.* By the Rev. A. R. C. DALLAS, A. M.; Rector of Wonston, Hants; with a *Documentary Appendix*, 1842.

It required some discretion to decide whether these addresses should be spoken and published; for they touch upon some points of great practical importance, upon which the members of our Church are divided in opinion, but the bearings of which the contrariant parties have for the most avoided minutely discussing. But the reciprocity in this matter has not been equal. It is very widely imagined that we have

in the Anglican Church, or at least professing to belong to it, two rival Missionary Societies; that these two Missionary Societies are archetypes of two classes of opinion among us; and that, according as any person ranges with the one or the other of these sections of opinion, he will choose his institution; and that in so doing he has his choice between a real Church Society, and a would-be Church Society; and



that if he belong to the one party, he would prefer the one Society, both for its constitution and its actual character; whereas if he belongs to the other, he will be willing, for the good character, as he deems it, of the other Society, to shut his eyes to the fact, that it is not so truly a Church-of-England institution as the former.

There is much mistake mixed up with these popular notions regarding the Society for the Propagation of the Gospel, and the Church Missionary Society. In the first place, we have *not* two Missionary Societies, in the same sense of the word; so that all questions relative to the respective merits of two co-ordinate institutions are set aside, for they are *not* co-ordinate; their spheres of labour are, by their constitution, diverse, and it is only from incidental circumstances that any collision can occur between them. Further, it is a mistake that the Church Missionary Society is less regular than the other. Neither, properly speaking, is a representative of the Church of England; but both are highly important institutions, which the members of that Church may justly rejoice to aid; and if a balance must be struck between them, taking the corresponding periods of their history as the fair test, it is in favour of the Church Missionary Society. Why some among us evince a distaste towards that Society, is not difficult to be discovered. The late improvement in the code of its laws has not overcome that distaste, nor did we expect it would. That improvement was desirable to meet the more favourable circumstances which the success of its own operations had specially assisted in producing; and it has put more conspicuously in the wrong those who, from a

dislike to its proceedings, still oppose it, though their old objections to its constitution can no longer be urged; but it was essentially from the first, and we trust will be to the end, what it is now; and it is well that Mr. Dallas has had the courage fairly to state its case and claims in respect to certain particulars upon which more is often insinuated than meets the ear. We will quote some interesting and important portions of his argument.

We need not begin with the beginning by shewing that those who have received the blessings of the Gospel are bound to endeavour to communicate them; and to make known the Name of Christ, and his unsearchable riches, to the end of the earth. But how is this to be attempted? Some reply, By the Church in its corporate capacity. True, this duty is incumbent upon the Church; but if, from causes which unhappily involve much guilt, it does not, or cannot, discharge it, those of its members who wish to lend their aid are not precluded from contributing their share of exertion towards the common object. Mr. Dallas, speaking of our own branch of the Church Catholic, justly remarks:

“If there were an authorised assembly, such as the Convocation, in active existence, it would probably make some official arrangement for missionary operations, by which the duty would be performed: but the absence of such an official organ does not remove the responsibility which lies upon every member, individually, to use his best endeavours to send the Gospel to the heathen. The Church is a ‘congregation of faithful men,’ each of whom, in his character of Christian, is charged with certain duties. It is not (as some have appeared to suppose) a corporate body, having a conventional existence and personification, with privileges and duties of which the individual members in separation are incapable. Any number, therefore, of individual Christians are at full liberty to devise lawful plans by which to accomplish that which is the

duty of each. It is by means of such voluntary combinations that the only efforts towards the fulfilment of Missionary duties have been made in the Church of England, since the time of the Reformation."

Mr. Dallas briefly traces the history of these pious labours, which, to our shame must it be spoken, were neither so early nor so extensive as they behoved to have been.

"From the period of the Reformation, in the sixteenth century, for more than a hundred and fifty years, we hear of no public attempts made by any number of the members of the Church of England to evangelize the heathen. Early in the eighteenth century, the first dawning of a desire to fulfil the missionary duty of the Church might be traced in some pecuniary assistance towards the support of a few missionaries to the heathen, who had been already sent out by Christians of another country. This assistance was afforded by a Society which had been originally formed for purposes entirely domestic. The Society for Promoting Christian Knowledge was the first attempt of private Christians in the Church of England, at voluntary combinations for the fulfilment of such duties as Churchmen. A few laymen assembled in London on the 8th of March, 1699, and agreed to hold subsequent meetings, 'to consult (under the conduct of Divine providence and assistance) how they might be able, by due and lawful methods, to promote Christian knowledge; by erecting catechetical schools; by raising catechetical libraries in the several market towns of this kingdom; by distributing good books, or otherwise as the Society shall direct.' They contemplated also 'the fixing parochial libraries throughout the plantations; especially on the continent of North America.' But this object opened the door for much larger designs with respect to those colonies; so that, in June 1701, a separate Society was chartered, to carry out more largely this branch of the general design. The Society thus incorporated received the name of 'The Society for the Propagation of the Gospel in Foreign Parts,' to distinguish it from the parent Society for Promoting Christian Knowledge."

These were excellent designs, but still, strictly speaking, they were not those of a Missionary

institution. Mr. Dallas shall again state the facts.

"In the formation of the original designs of the Society for Promoting Christian Knowledge, there appears but small intimation of any intention to extend the knowledge of salvation to the heathen. Its chartered offspring was charged with the duty of supplying 'an orthodox clergy to live amongst' the king's people residing in his 'plantations, colonies, and factories beyond the seas,—to supply his 'loving subjects' with 'the administration of God's Word and Sacraments,'—and so to instruct his said 'loving subjects' in the principles of true religion, that they might be preserved from the devices of 'divers Romish priests and Jesuits;' who, from the absence of such means of grace and instruction, were 'the more encouraged to pervert and draw over the said loving subjects to Popish superstitions and idolatry.' This was a sufficiently large division of the work to be assigned to the new Society: and to this it was accordingly limited."

"It is worthy of remark, as an indication of the small degree of attention which had been given at this time to the Christianizing of the heathen, that the term Missionary, which has since so commonly been used to designate a minister of Christ sent to preach the Gospel to those who have not yet received it, should have been employed, in the year 1702, as the title of those ministers whose duty differed in no respect from that of our parochial clergy, except that they were sent across the seas to perform that duty amongst congregations of professing Christians, instead of being settled in parishes at home. The Society for the Propagation of the Gospel in Foreign Parts did not enter upon operations of a missionary nature, in the sense in which that word is now applied with reference to the heathen, for more than a hundred and twenty years after the date of its charter; and therefore, as regards the object of spreading the Gospel beyond the limits of the visible church, it was not till very lately a Missionary Society at all."

In stating these distinctions, it were superfluous to say that we are not instituting any comparison between the value of missionary labours to the heathen, and the extension of the Gospel to our own colonies. The latter is the first duty, and for the discharge of it the Society for the Propagation

gation of the Gospel was instituted; but there was still a necessity for the Church Missionary Society, whose proper sphere of labour was to be in Pagan lands. Such was Africa; such was New Zealand; such also was India, which never was an English colony, and where, for many years after the institution of this Society, there was not even the foundation of a Christian church for our own countrymen; there being only a small number of chaplains, officered, if we may so speak, from home; and to this hour, the mass of the natives being Pagans and Mohammedans, there is no parochial division to transfer them from the hands of the missionary to the pastoral ministry. The Propagation Society did not, and could not, undertake to supply this deficiency. The Society for Promoting Christian Knowledge addressed itself to the object; and its labours were greatly blessed; but they rather proved the need of a strictly Missionary Society, than superseded it. The few missionaries of this Society—most excellent men—were Lutherans; the Church Missionary Society being the first which sent forth Anglican clergymen to the heathen. The London Missionary Society had been established; but its constitution being of a mixed character, those friends of the Church of England who were anxious to promote missions felt it their duty to form an institution within the pale of their own communion—and hence arose “The Church Missionary Society for Africa and the East,” as it was originally designated. We will now follow Mr. Dallas’s narrative:

“In its infant years, the Church Missionary Society had to contend with very great difficulties. Much opposition was raised against it by persons who

entirely mistook the nature of its principles, and did not give themselves the trouble to ascertain the correctness of the views they hastily took up. The original founders of the Church Missionary Society were men of earnest piety; and a tone of spirituality was infused into their proceedings, which naturally called forth the dislike of merely worldly minds, and excited them to such misrepresentations as were calculated to alarm many of those members of the Church who, with better intentions, were nevertheless timid and cautious. Yet, in spite of every hindrance, the Church Missionary Society prospered; and, by the blessing of God, its subscriptions and donations soon far exceeded those of any other Society, for whatever object formed, connected with the Church.

“With the enlargement of its funds the extension of its missions kept pace; until, by degrees, it had spread its branches to the western coast of Africa,—around the shores of the Mediterranean—through the three great divisions of India, and its appendage of Ceylon—over the islands of New Zealand—in the Western Indies—and in North-west America; while it began to open the means for extending the light in the southern coast of Africa, in China, and in New Holland. It has thus become the great machine by which the members of the Church of England endeavour to fulfil the duty which lies upon them, to extend the knowledge of the truth as it is in Jesus to all the dark corners of the earth.

“The only other opportunity that is afforded to a consistent Churchman, to join in sending the Gospel to any heathen nation, arises in consequence of the entire appropriation of the original Danish Lutheran Missions by the Society for Promoting Christian Knowledge; which, in the year 1824, transferred them to the Society for the Propagation of the Gospel in Foreign Parts: thus for the first time giving the character of a Missionary Society to that corporation. The amount expended by this Society, in the endeavour to convert the heathen in the single portion of the globe to which its Missionary labours are confined was, in the year 1841, £16,550. 2s. 7d. The sum expended by the Church Missionary Society in its greater operations, extending over eleven different divisions of the heathen world, in the same year 1841, was £98,630. 19s. 9d.; so that the total amount expended by the members of the Church of England, in attempts to evangelize the heathen, was £115,181. 2s. 4d.”

Mr. Dallas proceeds to remark, as if gravely, that "It would seem that in this amount we have overstepped the maximum point to which the members of the Church intend to reach in the fulfilment of their missionary duty;" which observation he grounds upon the fact that the Church Missionary Society's funds advanced at a more rapid ratio formerly than of late years; and at the present moment they are appallingly inadequate to the claims of the heathen; which are largely increasing in consequence of the very success with which God has blessed the Society's labours.

"We have now, in fact, arrived at the critical point, as to the real object in view, to which the previous work may be said to have been but as preparatory. In each of the missions, the effect of long continued perseverance in Christian love begins now to appear, in the breaking down of prejudices, the dispelling of darkness, and the spread of a desire for instruction. In the former state of things, each individual convert with whose soul God has blessed us, might well have been considered as a special and individual miracle of Divine grace: now, the combination of general results from the missions, which is everywhere perceptible, may justify the expectation that the Lord will add to the Church daily such as should be saved, as tokens of the ordinary exercise of his mercy."

We do not believe that the members of our Church have arrived at their maximum of missionary contribution. The demands of late made upon them have been multifarious and pressing—schools, churches, pastoral-aid ministers, and foreign bishoprics are among the number;—so that the aggregate amount of money and labour expended have been very largely increased; and hence there has been a check to missions; but we cannot believe that it is more than momentary. It was hoped by many that the late accession of episcopal pa-

tronage, and the revision of the Society's rules so as to meet some difficulties which the Archbishop of Canterbury, the Bishop of London, and some other prelates and clergymen had specified, would have caused a very considerable influx of new subscribers. Such, however, has not hitherto been the case; and Mr. Dallas has specified two circumstances which, though of a contrary character, have impeded this desirable consummation. With regard to the first, he condenses the following facts:

"The first of these circumstances is that pause in affording increased pecuniary aid, which has already been adverted to. In this respect the situation of the Society is most critical; the excess of the expenditure over the income during the last year, amounted to no less a sum than twenty thousand pounds. In order to meet this, the last remaining portion of the reserved fund has been expended; and it has besides been necessary to borrow upwards of thirteen thousand pounds more. Under these circumstances, the whole subject of the pecuniary affairs of the Society has been referred to a committee of four eminent men of business and bankers of London, whose report leaves no alternative to the Society. They require an immediate reduction of the expenses by as much as twenty-five thousand pounds a year, limiting the future expenditure annually to eighty-five thousand pounds.

"In order to effect this, it will be necessary to withdraw altogether three of the missions hitherto carried on so successfully. The stations marked out for abandonment are those of Jamaica, Trinidad, and Malta. When this shall have been done, some measures must be taken to circumscribe the expenses of all the other missions; so that the growing progress of success must be universally checked. This committee of bankers recommend that no increase of expenditure whatever be permitted in any one of the stations; and that no more students be admitted into the Institution at Islington, than its present number of twenty-five."

"The financial position of the Society stands thus: supposing its ordinary income to remain equal to the average of the last three years, it will want a special donation of £50,000 in order to

enable it to carry on the limited work for which that ordinary income will suffice: and this condition occurs precisely at the moment when there is the largest opening for extended usefulness—when the success of each mission makes the loudest demand for increased expenditure in order to supply increased means of instruction—when openings for several new missions have been presented to the Society, and pressed upon the committee under the most encouraging prospects—and when a supply of persons ready to undertake the difficult duty of Missionaries appears to be raised up in sufficient number for the purposes required. All this concurring with the accession of the co-operating patronage of those rulers of our Church who had not previously given their support to the Society.”

The second difficulty which Mr. Dallas mentions is of a very different kind. It required, as we said, discretion to consider whether it was advisable to allude to this matter, for there is a time for silence, as well as a time to speak; and it has been the habit of most of the friends of the Society, in advocating its cause, to avoid those comparisons which they have been abundantly provoked to institute by the party-spirit of some, who, in speaking of “*THE Church societies,*” carefully exclude this institution from the number, and throw out some hints more intelligible than candid against its committee and missionaries, while they laud the sober orthodoxy and ecclesiastical regularity of the managers, proceedings, and agents of the Society for the Propagation of the Gospel. For this invidious proceeding, those who at present chiefly conduct the affairs of the latter Society are not answerable; though our pages in past years witness that all their predecessors were not equally discreet. But this topic we will not revive; nor need we recal to mind the unhappy administration of the Society’s affairs during a long period, which no well-wisher to our Church institutions is anxious

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to dwell upon. Suffice it that of late years new zeal and energy have been awakened; extensive fields of labour have opened before the Society, and nobly have our clergy and laity responded to the demand. But shall we, because we rejoice in what is good in one quarter, disparage what is certainly not less good in another? Nay farther, since some persons are incessantly urging what they consider the ecclesiastical and doctrinal characteristics of the Society for the Propagation of the Gospel, and will not allow us to claim to be friends to it unless we do so upon exclusive grounds, and shew our zeal and sound Church principles by standing aloof from the Church Missionary Society, it is perhaps time that a distinct reply should be given to these allegations; and this Mr. Dallas has afforded. We will quote a considerable portion of his statements. It is no fault of his or ours, much less of the Church Missionary Society,—nor is it the fault of the Society for the Propagation of the Gospel, though it is of some of its injudicious advocates,—that the discussion has become necessary,

“In tracing out the critical condition of the Church Missionary Society, there are symptoms of another feature, the consideration of which must not be omitted in estimating the difficulty of the crisis. It may be that the main point of the danger is to be discovered from those symptoms, which are less apparent to the unobservant eye of persons who have only time for a general glance at the subject; and a disease which may become fatal, might obtain its destructive power for want of attention to these less prominent symptoms.

“The difficulties which the Society had to contend with, in its early years, from the opposition of mistaken persons, has been already alluded to. This arose from an undefined sense of danger in some minds, in which exaggerated notions of ecclesiastical principles served as an excuse for the alarm which they communicated to others less informed,

and quite willing to receive such impressions. But there was very little of system and arrangement in the opposition thus made, and much of ignorance and misconception. It may be compared to a kind of guerrilla warfare, carried on in a desultory manner, without shewing a combined front for battle. At the present crisis of the Church Missionary Society, however, the old opposition has been revived, and has assumed a more systematic and formidable appearance; presenting the front of an organized, powerful, and widely-extending party, who have defined principles in which they boast; and part of whose practical exhibition of those principles includes the disparagement of the Church Missionary Society.

"The leaven of the principles set forth by the authors of the 'Tracts for the Times' has spread its influence with alarming rapidity over a large portion of the Church. It has not however reached the counsels of the Church Missionary Society. The executive of that body has, through God's mercy, been preserved even from the suspicion of favouring the new opinions, or of helping them on, through that treacherous indifference which, by heedlessly admitting the approaches of the enemy unobserved, betrays the post which should have been defended with watchfulness. It is the reality of conversion to Christ which the Church Missionary Society has in view; not the infusion of a refined idolatry, through a personification of 'Mother Church' in the place of the grosser abomination of image worship. And in carrying out this design, the Lord has raised up faithful men, who, under the direction of his own Spirit, have been unobtrusively watchful against the admission of Tractarian influence. From the very formation of the Society in 1800, its path has always been characterized by a godly jealousy for the simplicity of evangelical truth, and for a distinct protest against all the forms and degrees of that principle of merely external religion, in combination with unscriptural doctrine, which, since the year 1833, have been condensed into Tractarianism. This is an unpardonable offence in the minds of Tractarians; and it may be feared, that the constant opposition which has been manifested by those who now approve of the Tracts for the Times, may be traced to the feeling engendered by this offence, however little the opposers may be aware of the root of their own motives.

"But whatever may be the secret source of such opposition, the external form it has taken has generally been based upon a supposed deficiency in ec-

clesiastical order and discipline, which has been charged upon the Church Missionary Society, and attempted to be traced to vital error in its constitution. As one specimen of the way in which this charge has been made to operate against the Church Missionary Society, it may be stated, that in two sermons preached by Dr. Pusey, at Weymouth, on behalf of the Society for the Propagation of the Gospel in Foreign Parts, and published by him, with an Appendix, the irregularities of the Church Missionary Society are referred to, as impeding the operations of the ecclesiastical system in India. To support this charge, extracts are given from letters of Bishop Middleton; and the suppression of passages immediately connected with those quoted, affords a striking instance of the way in which a strong bias of feeling may so overpower the judgment, as to lead a sincere and rightly-intentioned man to produce some of the effects of premeditated garbling, by the suppression of that part of a writing which would tend to neutralize the power of the passage quoted, as far as the object in view is concerned.

"Whatever opposition may have been offered to the Church Missionary Society, it has become evident, that Christians are very generally awakened to the conviction, that it is a bounden duty in each individual to do something towards the carrying out of their prayer, that God's 'way may be known upon earth, his saving health among all nations.' It is plain, therefore, that those who find fault with one machinery which professes to afford the means of performing this duty, must accompany their objections with some other instrumentality by which it may be better fulfilled. With respect to those ultra-advocates of Tractarianism who attempt to act in complete consistency with their system, their difficulty must be very great. Their notion of the importance of ecclesiastical correctness places it so nearly upon a level with evangelical truth, that they can hardly consent, under any circumstances, to the preaching of the latter, without a Utopian perfection in the arrangement of the former; and as this imaginary perfection cannot consist with any voluntary combination of Christians, without the sanction of such an authority as cannot possibly be obtained in the present state of the Church; they would far rather leave the heathen alone, than send them the Gospel without that which they consider Church Authority. This makes them cold, to say the least, in advocating the employment of any

Society. But, as in opposing the Church Missionary Society it is absolutely necessary to provide some vent for the missionary feeling which has begun to flow with some power in the Church, (and which that Society has been, under God, the chief means of exciting) they are induced, with some reluctance, to place another Society in antagonist position, rather than to advocate its cause.

"Accordingly, the Society for the Propagation of the Gospel in Foreign Parts is proposed by the party as a refuge and alternative. And for this purpose a contrast is drawn, in which, in general terms, a correctness of ecclesiastical character is attributed to the one, to the disparagement of the other; thus placing the two Societies in the unchristian position of jealous rivals, rather than of affectionate sisters. Against this, the friends of the Church Missionary Society have constantly protested in their different spheres; and have generally contented themselves with making such a protest, without entering into the rivalry which they deprecate. The course which the Committee have taken has been that of uniform silence; rather submitting to the unjust imputations which have been the result of such a comparison, than run the risk of presenting even the appearance of evil in exposing its injustice. The tone of forbearance thus put forth from the centre has characterized the great mass of the Society's friends; and, satisfied hitherto with the evidence afforded by the funds, of the comparative harmlessness of these unjust statements to alienate their friends, the attempt has only served to manifest the self-denying Christian feeling with which the comparison has been allowed to pass.

"The crisis, however, at which the Church Missionary Society has arrived, considerably alters the position of its friends in this respect; and renders it a duty to break the forbearing silence with which this comparison has hitherto been received. That which might have been praiseworthy before, when the progress in the Society's funds enabled it to carry on its great designs in spite of the aspersions of its calumniators, would be a sinful weakness now, when the stream that flows into its treasury has ceased to bear the necessary proportion to the demand of the waters of Life, which the perishing heathen have learned to thirst after. One particular sign seems to make it imperative upon the friends of the Society, that they should overcome their reluctance to expose the error which they

have hitherto met in silence. A very large number of Clergy were formerly in the habit of pointing to the deficiency of episcopal support enjoyed by the Church Missionary Society; and it was either plainly stated, or distinctly to be inferred, that if the bench of Bishops were with it, the Clergy in general would be with it also. The former of these events has occurred; but the latter has not resulted. The excuse has been taken away from such objectors; but very few have given up their objection. Time has been now allowed for the general patronage of the Bishops to become known, and for the objecting clergy to come forward with their subscriptions; but few of these have appeared. It is to be feared that the objecting clergy generally have borrowed a peculiar characteristic of the Tractarian party, in that they can half-deify Episcopacy, and find it impossible to differ from bishops, when bishops happen to agree with themselves; but they can disregard Episcopacy, and find it impossible to follow bishops, when bishops differ from their peculiar notions. A minute inquiry into the present statistics of the Societies would be extremely interesting. Of the 3360 clergymen who support the Church Missionary Society, probably one half are also subscribers to the Society for the Propagation of the Gospel in Foreign Parts. If these subscribers be deducted from the number of those who support the latter Society, it would leave 4420 who support it exclusively. That but a small portion of these have followed the example of the Bishops must be apparent from the fact, that the funds of the year, when the arrangement was made by which the Episcopal sanction became general, were not materially increased; so that neither by their own subscriptions, nor by the more important assistance of their influence with the laity, have these opposing clergy come forward, as might have been expected upon the removal of their stated objection.

"It is under the necessity produced by this important crisis that the present appeal is made, by an individual clergyman, entirely without the participation, or even knowledge, of the Committee of the Church Missionary Society; who continue to maintain their patient course of forbearing silence. There is too much reason to fear, that, by many, this course has been mistaken for concession and consent to the unjust disparagement put forth by the opposers."

This might be enough; but as we have explored the case so far,

it may be well to proceed farther, and Mr. Dallas enables us to do so in a most satisfactory manner.

"Before proceeding to shew that the Church Missionary is constituted in a more correctly ecclesiastical manner than the Incorporated Society, it may be proper to point out the Scriptural example upon which it is modelled; for it will not be difficult to trace its origin to the Apostolic times.

"It is a voluntry combination of the members of the Church, for the purpose of supplying the means by which ministers may be supported whilst preaching the Gospel to heathen people. This is the simplest definition of the Society; and one which shews it to be in exact conformity with the earliest models for Missionary Societies which is found in the New Testament. In Acts xvi. an account is given of the establishment of the Church of Christ at Philippi, by the preaching of Paul. In chap. xvii. we find him at Thessalonica; and in chap. xviii. at Corinth, preaching the same Gospel to the Jewish and heathen inhabitants of those cities. In letters written subsequently by the Apostle to the Church at Thessalonica, we find him putting them in remembrance that, whilst preaching the Gospel to them, he 'would not be chargeable to any' of them (1 Thess. ii. 9; 2 Thess. iii. 8); and in his second letter to the Church at Corinth, he not only states the same thing, but adds, that he 'robbed other churches, taking wages of them to do the Corinthians service,' informing them, at the same time, that the Christian brethren who came from Macedonia, supplied what he stood in need of whilst acting as a Missionary at Corinth. (2 Cor. xi. 8, 9.) In accordance with these statements, made to the converted persons at Thessalonica and Corinth, we find the acknowledgments of Paul to the Society of Christians, at Philippi, who, of their own accord, 'in the beginning of the Gospel,' as he calls it, supplied his necessities once and again, while he was preaching at Thessalonica, (Phil. iv. 10—16); and, though Corinth is not mentioned, yet as the Philippian Christians are stated to be the only ones in Macedonia who thus communicated with him, we may conclude certainly, that the brethren from Macedonia were no other than the members of the Philippian Church Missionary Society, who are honourably distinguished above others by the Apostle, because they voluntarily combined to pay him his 'wages,' as he terms it, in order to support him while acting as a missionary,

and extending the knowledge of the Gospel amongst the heathen in Achaia.

"This was the simple process amongst the first Christians. There could have been no impeding rivalry amongst those who gave their money for this purpose;—no pressing of other machinery into missionary service in order to draw off alms into another channel;—no sneering at those who gave money to support Paul in Achaia, nor proposing that they should rather support Apollos at Ephesus."

"We have seen the Scriptural simplicity of the general object and principles of a missionary society; and it remains to inquire whether the mode of carrying out these principles, to attain the object in view, be according to the requirements of ecclesiastical order, in the cases of the two Societies before us. In ascertaining, for this purpose, how the officers and agents are constituted, we must consider whether their appointment rests upon the basis of the fundamental laws, or the temporary arrangement of the existing executive. If any thing should be inconsistent with due order in the former class of authority, it may perhaps be remedied by the latter. If the secondary influence of authority should appear to be exercised in a manner inconsistent with due discipline, their acts may be tested by the primary constitution; to the spirit of which the acting agents may be made to conform.

"In examining the constitution of the Incorporated Society, we find, in the first place, that its highest officer, called the President, is to be chosen by an annual election, in the same way as the other officers; and must be appointed on the third Friday in every February, by such of the incorporated members as may make it convenient to attend for that purpose. An unfounded notion has very generally prevailed, that the Archbishop of Canterbury is the official President of this Society. This, however, is not the case. A reference to the Charter will shew, that though Archbishop Teanyson was appointed by the king to be the first president, it was because he was charged with the duty of forming the Society, by calling the incorporated members together in order to elect another president for the following year. It happened that the Archbishop was elected; and thus the Primate for the time being has been so appointed to the office every year. This affords an instance in which a serious ecclesiastical inconsistency in the constitution has been remedied, as far as it could be, by the practical working of the secondary authority; yet not with-



out this unfitness in the arrangement ; that the highest ecclesiastical authority is placed in this position by the votes of a body of mixed laity and clergy, annually repeated. Were it not for this yearly rectification of the original error, the exclusive friends of the Society would lose this favourite boast : and there is nothing in the charter to prevent a number of lay members of the corporation, who may conspire to outnumber the clergy at the meeting in February, from nominating an opposing candidate for the presidency, whether clergyman or layman, and carrying his election by ballot. The vice-presidents are elected in the same manner, at the same time ; and usually consist of the bishops, and other dignitaries of the Church, with some few eminent laymen.

“ It is, however, in the next grade of office that a more serious ecclesiastical defect is found. The incorporated members were all named in the charter. Twelve of them were constituted members by office ; of which two were the Archbishops, and two Bishops (London and Ely). The other members were named without succession ; and as they passed away, their places were filled up by the survivors. The corporation thus became a self-renewing body ; and subsequently it was determined that the number of members should be increased, the vacancies being filled up by ballot. According to a bye-law (No. 18, in the Report for 1837, and No. 10 in that for 1838) it appears to have been ruled by the executive body ‘ that the corporation consist of the Bishops of the united Church of England and Ireland, the members appointed by charter, and of 300 other members.’ This bye-law, however, must be taken in connexion with the two preceding, which rule as follows :—

“ 8. That all subscribers of one guinea per annum, or contributors of ten guineas in one sum, and clergymen subscribing half-a-guinea annually, be associated members ; and that from them the incorporated members be chosen by ballot.’

“ 9. That every incorporated member subscribe not less than two guineas annually to the Society, or contribute not less than twenty guineas in one sum.’

“ From this it appears, that every layman may purchase the title of Associated member of the Society ; and may thereby qualify himself to be a candidate for admission into the corporation, for one guinea per annum ; and that a clergyman may stand in the same position by subscribing half that sum. If a clergyman offers himself as a candidate and is black-balled, he may go on with

his half-guinea subscription if he please ; but if he be admitted as a corporate member, he must qualify for the office to which he has been thus elected, by paying four times the amount of his former subscription ; the qualification of every incorporated member, lay or clerical, being a subscription of two guineas per annum.

“ There are two serious defects in this arrangement. The first is, that the capacity of an ordained presbyter to assist in the councils which guide the Society, instead of being gathered from his letters of orders which testify that the Bishop has judged him fitting for the high office of the ministry, is submitted to the opinions of a mixed body of laity and clergy, and decided upon by ballot. This seems very like assuming an authority over the bishop in a matter entirely relating to spiritual things ; and exercising it as far as the parties can extend their power. A clergyman is proposed as one of the managers of a Society, whose only concern is to provide for the administration of the Gospel to a certain portion of the Church : by coming in his character of an ordained minister, he brings the sanction of the bishop ; but the board reconsider his fitness, and in the face of the bishop’s approval of the individual, they disapprove. Whatever be the requisite qualification in their minds, Episcopal Ordination does not include it.

“ The other defect alluded to, is the large increase of pecuniary qualification required ; which is the same for a clergyman as for a layman ; and in the present inequality of the incomes of the clergy, must effectually exclude many from the possibility of becoming members of the Corporation. This is the more extraordinary as an apparent distinction is made in the amount of subscription which confers the title of ‘ Associated Member ’—a distinction which is apparent only, since that title conveys no privilege ; and therefore the force of the regulation merges in the general liberty of every individual to subscribe just what sum he likes to any Society he may select.

“ A notion has generally been entertained, and much stress has been laid upon it by many injudicious friends, who have taken no pains to acquaint themselves upon the subject, that all the bishops are, by the constitution of the Society, Vice-Presidents and Directors of its councils. This notion is entirely unfounded. We have seen that those bishops who are Vice-Presidents, become so upon their annual election by such members of the Corporation as

happen to attend the meeting in February. It is by the same power the bishops, as such, upon the payment of two guineas a year, are entitled to vote with the corporate members in conducting the affairs of the Society. The bye-law which increases the number of corporate members appoints, 'that the Corporation consist of the Bishops of the united Church of England and Ireland, the members appointed by Charter, and of three hundred other members.' As the two previous bye-laws rule that 'the incorporated members should be chosen by ballot,' and 'that every incorporated member subscribe not less than two guineas annually' to the Society, the regulation in question only spares the Board the indency of balloting for a bishop, as soon as he has expressed his desire of joining the Society by subscribing his two guineas. And it must be remembered that the whole arrangement is one made by the secondary authority, liable therefore to be changed by any generation of members; and evidently not contemplated in the original constitution, in which the permanent appointment of four bishops (Canterbury, York, London, and Ely) plainly proves that it was not intended to include the whole bench."

Is Mr. Dallas aware of the circumstances which led to the remodelled form of the Society? We have never cared to say much upon the subject; but after the lapse of nearly a quarter of a century, when it has become a matter of history, and is necessary to be known in order to understand some pending questions, it cannot be invidious to allude to it, especially as it shews by contrast the highly improved spirit which actuates those who conduct the Society's affairs in modern days, and who will scarcely believe that any of their predecessors could have been swayed by such party jealousies as those which led to the institution of "associated members."

A warm controversy, it will be remembered, was agitated in the year 1818 relative to the two Societies, in consequence chiefly of Dr. Thomas, then Archdeacon of Bath, having appeared at the

meeting for the formation of a Church Missionary institution in that city, and delivered an intemperate written "protest," which he thought fit also to publish. The meeting was presided over by one of the Society's Vice-Presidents, the beloved and lamented Bishop Ryder, who had previously spoken with his friend the bishop of the diocese on the subject, and no objection had been intimated. Dr. Thomas denounced the Church Missionary Society, and lauded the elder institution as the only Missionary establishment which any consistent churchman could unite with; though such was his own ardour for missions, that he himself was not, and never had been, a member of it; and it is within our knowledge that, in the presence of a company of clergymen not long after, he expressed himself with much asperity against the new-fangled zeal which had come over many of the clergy; he, for his part, considering that things were much better when a clergyman enjoyed his "otium cum dignitate" without being expected to harass himself with restless innovations. Up to this period the number of the members of the Society for the Propagation of the Gospel was incredibly small; its conductors almost courted privacy; and its proceedings were more extensively known through the abstracts of its Reports in the Christian Observer and the Missionary Register, and the advocacy of the Society in those and a few other periodical publications, than by the activity of its own officers.

The publicity of the above-mentioned controversy turned the eyes of the members of the Church to the Society; and in February 1819 a King's Letter was obtained, authorizing collections for the increase of its funds. And who

were among the most zealous in pressing forward to aid the institution? We are bold to say the clerical members of the Church Missionary Society; those who had already given proof of their attachment to the cause of Missions to the heathen, and who rejoiced to become acquainted with the elder Society, and to labour in its behalf. So far from the friends of the Church Missionary Society opposing the Propagation Society, they were among the most ardent in welcoming the King's Letter; they trusted they saw in it, as the event has happily proved, a revived era of Missionary enterprise in the Church of England; they spoke and preached upon the occasion, and their collections in compliance with the King's Letter were very liberal. Mr. Pratt, the Secretary of the Church Missionary Society, compiled and published a highly valuable digest of the elder Society's reports, under the title of Propaganda, in order to inform the clergy, and excite them to exertion; and when Bishop's College was projected, the Church Missionary Committee immediately voted unanimously £5,000, without condition or restriction, in furtherance of the object; and grants were afterwards made enlarging that sum to £13,000.

But this zeal produced alarm in the minds of some of the few individuals who then engrossed the chief management of the institution, which depended almost entirely on its large parliamentary grants. These alarmists said, "We shall be inundated by persons of a certain class;" for already, by the accessions caused in consequence of the attention awakened to the Society's claims, the list of its subscribers had amounted to the prodigious number of three hundred and twenty.

By the custom of the Society up to that period, all persons subscribing two guineas annually, were, as a matter of course, balloted for as members of the Society, as in the Christian Knowledge Society, and were entitled to assist in all its deliberations. In order, therefore, to prevent the admission of new men and new measures, yet at the same time not to lose pecuniary aid, a Resolution was concocted by a few individuals, and was passed in haste, by which it was proposed as deaths occurred to reduce the number of members to that originally mentioned in the charter, which was under a hundred; and to admit subscribers as "contributing members," but not allowing them, whether laymen or clergymen, to have any voice in the Society's affairs. The last name of those admitted under the old system was that of Dr. Dealtry; the first two under the new regulation were Mr. Pratt and Mr. Bickersteth; so that the alarming zeal of the friends of the Church Missionary Society was no phantom. In the course of time, when the panic had subsided, and when happily a better spirit had grown up, the admissions to corporate membership became less niggardly; but we cannot see why the old system should not be revived, as it still exists at the Christian Knowledge Society; or if this be inconvenient, why at least every clergyman who is a contributing member should not also be a responsible member; and why laymen should not attend and vote at the general meetings of the Society; as is the ordinary custom in societies supported by voluntary contributions. The ballot for membership is found in the Christian Knowledge Society a sufficient check against improper admissions.

We will now furnish another extract from Mr. Dallas, in which he states the case of the Church Missionary Society.

"In all the points hitherto mentioned, the Church Missionary Society has greatly the advantage of its colonial sister; and this it had before the recent change in the fundamental law settled that advantage upon the permanent footing of its primary authority. Its highest offices are, by its constitution, set apart for such eminent persons in Church and State as shall signify their intention of supporting the Society. It has been charged against it; that the Bishops were not officially recognised in their proper place in the Society. This is an ingenious misstatement; by which the letter of the law is set in opposition to the spirit of it, which might have been gathered from the words used, and has been uniformly acted upon. A fair comparison with the Incorporated Society, in this respect, is to the advantage of the Church Missionary Society. The offices of patron, and vice-patron, in the latter, are parallel in their honorary position with those of president and vice-president in the former. Instead of an annual election, without any restriction as to persons, it was always declared, by the second fundamental law, (after reserving the office of Patron for the Royal Family) that the Vice-patrons shall be appointed exclusively from among the peers, spiritual and temporal; and the practice of the Committee has been, as soon as any bishop has, by a subscription signified his approbation of the Society, to act upon this law, by appointing him vice-patron. It is only according to the by-laws (which are parallel to the resolutions of the Committee) that the Bishops hold any place in the incorporated Society; and therefore, in this respect, the offices are filled by the same authority in both Societies; but the appointment is made once for all by the Committee in the one case; and in the other, through the vice of the original constitution, the Board is forced to appear to act upon the voluntary principle, by an annual election of the rulers. In the one case also, the nomination of an approving Bishop by the Committee carries out the principles of the constitution, which provides that spiritual peers are to be appointed patrons; while the parallel appointments in the other emanate entirely from the secondary authority, without any thing in the constitution on which to ground the course pursued. By the recent

alteration, that which was the uniform practice of the Committee, in administering the law on this point, has become a fundamental part of the constitution; by which it is declared that 'Vice-patrons shall consist of all Archbishops and Bishops of the united Church of England and Ireland, who being members of the Society shall accept the office.'

"With respect to the other feature of the constitution and practice of the Incorporated Society, which has been pointed out as defective, the Church Missionary Society exhibits striking evidence of ecclesiastical propriety. By the first fundamental law, all officers, from the highest to the lowest, are required to be members of the Established Church; and, in accordance with the rules of proper order, every ordained minister is admitted, as such, to the councils of the Society, as ex-officio member of the Committee. This is an essential point of difference between the two Societies; which strongly contrasts the correct churchmanship of the one, with the ecclesiastical defects in the constitution of the other. The committee of the Church Missionary Society do not presume to sit in judgment upon the fitness of an episcopally ordained minister, whose letters of orders they receive as sufficient evidence of capacity: but, on the contrary, in order to manifest a cordial submission to the just claims of the clergy, as such, the pecuniary qualification is reduced half in their case. By the third fundamental law it is enacted that 'annual subscribers of one guinea and upwards, and, if clergymen, half-a-guinea, shall be members of the Society;' and the eleventh law enacts that 'the committee shall consist of twenty-four lay members of the Established Church, and of all such clergymen as are members of the Society.' When this is contrasted with the ballot to which every clergyman is subjected, before he can have a voice in conducting the affairs of the Incorporated Society; and the increased pecuniary qualification which is required of him; it appears strange that the injudicious advocates of the less correct Society should lay so much stress upon a comparison with its more ecclesiastical sister."

One passage more shall conclude our extracts.

"The history of the Church Missionary Society, from its very formation, testifies that it has ever been carried on under the direction of one ruling prin-

ciple in all its active agents; and that it has united for its object the great mass of those members of the Church of England who openly and boldly profess to be actuated by the same principle. That principle is the pre-eminence of spirituality as the real life of a religious professor—the distinctive separation of spiritual Christians from the walk of worldly though orthodox professors;—in a word, the principle of evangelical piety, as contradistinguished from merely formal profession—essential Christianity, as opposed to what has been termed ‘Sacramental religion.’ It is at once the strength of the Church Missionary Society, and the comfort and boast of its friends, that it is characteristically evangelical, as well as correctly ecclesiastical. This is its glory; and if it were to lose that character, the hour that saw this Ichabod stamped upon it, would empty its treasury, and leave it but a name in the past history of the Church of Christ.

“Now upon examining the opinions of the opposers of the Church Missionary Society, we find among them considerable differences in doctrines; and various degrees of feeling upon each. But upon one point they are all agreed: that point is a repugnance to the principles and profession of what is termed in the present day ‘evangelical religion.’ This repugnance is expressed in different manners, according to differences of character. It may be seen in some, as the deep-rooted hatred boldly blurted out: in others, as the bitter scorn sarcastically put forth: again, as the grave admonition of some, or the merry mockery of others;—the quiet warning—the decisive shunning—the exclusive dealing—the excluding of the poor from temporal advantages. In whatever form or shade of difference, a repugnance to ‘evangelical religion’ is somehow or other to be discovered in every active opponent of the Church Missionary Society: it

may claim the ‘semper ubique ab omnibus’ impress of catholicity amongst them.

“It is scarcely possible to resist the inference which rises to the mind upon the discovery of these two points—the distinguishing characteristic of the Society, and the pervading repugnance of its opponents. If it be indeed the truth that the evangelical principles of the Church Missionary Society be the real ground of objection with those who oppose it, how much more of Christian candour would there be in openly stating the cause of offence; instead of contriving an insufficient fault, to justify a defection from its ranks. While it is the duty of the Church Missionary Society, to prevent the opposers from finding one just ground for objection, how ever trifling; it should be their wisdom to understand the true motive of the objectors, in all its length and breadth; that they may never be ensnared into an expectation of assistance from those, who are only brought to a pause in their warfare by the removal of its nominal excuse; nor drawn off from the ground of their only sure help in the everlasting arm which has hitherto supported them.

“Very few subscribers have been added to the list by the recent alteration, though it removed the shadow of an excuse under which so many have been wont to withhold their assistance: but it is not to be wondered at, that those who openly adhere to the system of the Tracts for the Times should continue an active opposition; maintaining, in some mystified manner, that, in spite of the Archbishops and Bishops, the Church Missionary Society is not a Church Society. The notion which these persons entertain of the Church is so very different from that suggested by the 19th Article, that, assuming their own definition, they can easily unchurch every thing rightly connected with the Church of England.”

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## VIEW OF PUBLIC AFFAIRS.

THE trials of the rioters in the disturbed districts have been proceeding; and great numbers of the offenders, according to the character of the crimes proved against them, varying from the slighter degrees of participation in the tumults, to conspiracy, robbery, burglary, arson, and personal injury, scarcely shaded off in some cases from murder, have been sentenced to corresponding punishments, from a short imprisonment, to transportation

for a term of years or for life. These numerous convictions have vindicated the supremacy of the laws of the land, and the solid strength of the community against seditious and rebellious outbreaks of popular force; and, it may be hoped, will prevent a recurrence of disturbances; though, from the imperfection of all human machinery, too many, it is to be feared, of the instigators of the disorders, and of the ring-leaders in them, have escaped, while a

measure of punishment has fallen on some who, though guilty, both morally and legally, have been victims of the arts of wicked and designing men, who have led them into the snare. Indeed, when we think of the gross ignorance of vast multitudes among us, of the vices of others, of the baneful though honest misapprehensions of not a few, of the difficulties, privations, and disappointments of tens of thousands who are led to think their sufferings arise from something wrong in the framework of society, and which they are persuaded might be amended; and then when we consider, on the other hand, the appeals made to their passions and prejudices; the venomous distillments of Chartism, Infidelity, and Socialism, the goadings of demagogues, and the inflammatory incentives of a licentious press, it is more wonderful that, amidst our dense population, such tumults are not more frequent and successful. We rejoice that human life has been spared in the award of punishments. It was not so on former occasions of a similar but much less formidable character. The special commission appointed to try the Lancashire rioters in the year 1812, condemned many to death, and left eight for execution. This sanguinary character of our laws did not repress crime; so that it was unjust and cruel to no purpose. We ought to be thankful to God that this national sin has been greatly diminished, and that the legalized shedding of blood is now almost unknown among us, except for murder.

We fear that the causes for anxiety in our manufacturing districts, and indeed throughout our densely populated country, lie very deep. As between a sparse rural population supported by agriculture, and a dense town population supported by manufactures and commerce, there is not necessarily all the moral difference, or the physical inequality of condition, which contending theorists assert. The rearer of flocks and herds, and the cultivator of the ground, may seem to lead a life more simple, natural, healthful, and less exposed to vice and temptation, than the inhabitants of cities. But his toils are frequently severe, and his privations great; he is often ill-fed as well as ill-taught; for the paucity of the population is no guarantee for an abundance even of the most common necessities of life, at least in bleak, parched, or sterile soils. Yet much happiness may be found in the most rugged parts of our chequered globe. Linnæus, who studied mankind as well as plants, did not fix the highest scale of rural purity of manners, and

mental and physical felicity, in Tempe or Arcadia; in the olive-groves of Italy, the vineyards of France, or the rich wheat-fields of England,—nor, as a just medium between the wild Arab of the desert and the Arctic Greenlander, between the Indian under vertical suns and the Esquimaux deprived for five months in succession of his beams, did he select the Alpine regions of Switzerland, where the population is thin and ill-supplied, yet virtuous, contented, and happy; but he progressed still farther North, and passing over Sweden itself, his own beloved country, aptly paralleled with the mountain tracts of Switzerland, he fixed his admiring regards upon hyperborean Lapland, bursting forth into a fervour of eulogy, which we are inclined to transfer to our pages, as not only less repulsive than statistical remarks, but as illustrating what we wish to make our conclusion, that God has provided everywhere—in town and country, in the vale and on the mountain—for the well-being of man, if the object of his bounty do not frustrate the behest of his Creator by sloth, vice, improvidence, or a repining spirit.

“O felix Lappo,” exclaims Linnæus, “qui in ultimo angulo mundi sic bene lates contentus et innocens. Tu nec times annonæ charitatem, nec Martis prælia, quæ ad oras tuas pervenire nequeunt, sed florentissimas Europæ provincias et urbes, unico momento, sæpe dejiciunt, delent. Tu dormis hic sub tuâ pelle ab omnibus curis, contentionibus, rixis, liber, ignorans quid sit invidia. Tu nulla nosti nisi tonantis Jovis fulmina. Tu ducis innocentissimos tuos annos ultra centenarium numerum cum facili senectute et summa sanitate. Te latent myriades morborum nobis Europæis communes. Tu vivis in sylvis, avis instar, nec sementem facis, nec metis, tamen alit te Deus optimus optime. Tua ornamenta sunt tremula arborem folia, graminosique luci. Tuus portus aqua crystallinæ pelluciditatis, quæ nec cerebrum insaniam edicit, nec strumas in Alpibus tuis producit. Cibus tuus est vel verno tempore piscis recens, vel æstivo serum lactis, vel autumnali tetrao, vel hiemali, caro recens rangiferina absque sale et pane, singulâ vice unico constans ferculo, edis dum securus è lecto surgis, dumque eam petis, nec nosti venena nostra, quæ latent sub dulci melli. Te non obruit scorbutus, nec febris intermittens, nec obesitas, nec podagra; fibroso gardes corpore et alacri, animoque libero. O sancta innocentia, estne hic tuus thronus inter Faunos in summo septentrione, inque vilissimâ habita terra? Numne sic præfers stragula hæc betulina mollibus

serico tectis plumis? Sic etiam credere veteres, nec male."

And if not only in rich sunny climes, or in temperate regions where ripens the golden grain, and where population keeps pace with plenty, but in Lapland itself, where the rigidity of every influence of earth and sky, freezes down the population to a scant sprinkling, provision is made by Him in whom we live, and move, and have our being, and who is the author of all our mercies, for human sustenance and happiness; can it be that when men congregate together to prosecute such employments as those graphically described in the twenty-eighth chapter of Job;—"There is a vein for the silver, and a place for the gold where they find it; iron is taken out of the earth, and brass is molten out of the stone;" "out of the earth cometh bread, and under it is turned up as it were fire;" "he cutteth out rivers among the rocks, and his eye seeth every precious thing;"—can it be, we say, that when men thus meet in populous society to mine and forge, to manufacture and trade, they are placed beyond the ordinary sphere of God's bountiful arrangements; so that because they "increase and multiply" they must inevitably be exposed to privation, and vice, and misery? That they have hitherto been and still are so, is indeed a fact as incontrovertible as it is mournful; and it is one among the many proofs of man's fallen and afflicted condition; but that God intended it to be so, except as he allows sin to make its own punishment, is opposed to every dictate of reason and revelation. There is a fault somewhere; but it is not in the providence of God. His providence leads men to assemble in crowds where he has placed iron, and coal, and lime, and other mineral treasures in the earth for their use; or where he has provided navigable rivers and commodious ports for transporting the fruits of his bounty from place to place; or where he has afforded facilities for applying his gifts to various useful purposes for the service of man, as in the manufacturing districts of England. He has not attached any special curse to this dense congregating. By reason of the fall of man all occupations are in righteous judgment connected with trial; and if the husbandman toils because the ground was cursed for man's sake, neither can the inhabitant of towns expect to find himself exempted from his share of the thorns and briars; but there is nothing in his condition which inevitably precludes as much enjoyment as man can anywhere attain. And as respects his spiritual nature, it is as correctly as

beautifully remarked by Mr. Keble, that

"There are in this loud stunning tide  
Of human care and crime,  
With whom the melodies abide  
Of the everlasting chime;  
Who carry music in their heart,  
'Through dusky lane and wrangling  
mart;  
Plying their daily task with busier  
feet,  
Because their secret souls a holy strain  
repeat."

If the great majority of a nation felt and acted thus, populous districts would be the abodes of health, morality, and happiness; for the frequent wretchedness of such places is caused by avarice, the love of "filthy lucre," dishonesty, fraud, ill-governed passions, improvidence, inebriety, and other vices; by sloth and pride; by strife and hard-heartedness; in one word, by men not loving God and their neighbour. A peaceful, contented, moderate, provident, moral, and religious population, might and would increase very extensively without inconvenient pressure; and their employers not "making haste to be rich," there would not be that baneful excitement, followed by loss, reverses, and want, which now generates so much of the affliction of our towns and cities. God did not intend the increase of mankind to be a curse, but a blessing; but he permits it to take its character from the circumstances with which it is connected; and where these circumstances are adverse; where religious instruction is neglected, and the evil habits above enumerated abound, what should have been for health becomes an occasion of falling.

Take, in illustration of these remarks, an example of the manner in which a manufacturing population is—to use the current term—"created." Our example shall be at one appropriate and favourable;—appropriate, for it shall be the instance of Staleybridge, where the late riots broke out;—favourable, for the capitalists whose names we are about to mention are stated to be more than usually attentive to the welfare and good habits of their workmen. Mr. Ashworth, a well-known member of the Society of Friends, and first partner in the extensive house of Ashworth and Greg, manufacturers at Staleybridge, and elsewhere, writes as follows to the Poor Law Commissioners in 1835: "Allow me to give thee an outline of what is well known to have occurred in one of our smaller seats of manufac-

ture within the observation of many persons who are now living. About forty years ago, the village of Staleybridge, near Manchester, was the residence of about 1000 persons; it has now become a market town, containing 15,000 inhabitants; (this number has since been largely augmented.) Within the same period the population of the adjoining Lordships of Hyde and Newton has also increased; the former from 800 to 10,000, and the latter from 500 to 8000; and I am informed that the manufactories now in the course of erection in this neighbourhood alone, will require a further supply of at least 5000 people. I am happy, however, to say, that I have never heard of the existence of any privation or distress among them, except what has been occasioned by their strikes on account of wages." Again, both partners say: "We do not apprehend any immediate danger of the working people of this district becoming too redundant by reason of any extensive immigration from the South. We stated in a former letter that the extension of business now going on would require a very large influx of population; and mentioned upon the authority of a most respectable and observing individual, that nearly 20,000 persons would be required in the neighbourhood of one of our seats of manufacture alone, that of Staleybridge."

Here, then, only seven years ago, Mr. Ashworth was attracting this enormous population to Staleybridge; and there was no "immediate danger of the working people of the district becoming too redundant by reason of any extensive immigration from the South." We are not about to comment upon the statistical part of this speculation; though, as such opinions depend upon the precarious dream of England's being, or becoming, the manufacturer and toy-shop for the whole world; so that the demand for labour would be greater than the supply; they ought to be more deliberately weighed before they are made the basis on which all the temporal interests—not merely the well-being, but the very existence—of large communities, and their children after them, are made to depend. Mr. Ashworth might have considered that markets may be overstocked, the demand for goods slacken, and the facilities for producing them largely increased; so that it were rash in a moment of prosperity to "create" an enormous and progressive population which had nothing to fall back upon in case of stagnation or reverse. But in the heat of successful speculations, such thoughts, if they

occur, are not always allowed to interfere with the golden prospects of the moment; and, to speak equitably, a manufacturer who has an apparently solid basis for an enlargement of his business, and therefore requires fresh workmen, who on their part wish for employment, can scarcely be expected to refrain from employing his capital, thus sending his orders and operatives elsewhere, because of the possible, but not, as he thinks, likely, contingencies of future days. When London, Liverpool, Leeds, Manchester, Newcastle, Brighton, Cheltenham, and many other places, had not attained more than a fraction of their present extent—taking only what is healthy, and leaving out all that is inflated and unsound—it was confidently affirmed that they were overdone; and had capitalists acted upon that foreboding, they would have been unduly crippled. Man is a short-lived being; and it were too much to legislate that no person shall build a steam-boat, plant a factory, project a rail-road, stock a farm, or open a shop, without giving security that the individuals attracted by his speculation, and their families after them, shall never be visited with a dearth of employment. There is much real grief in the world; and the great mass of mankind, who earn their bread from day to day "by the sweat of their brow," are necessarily, however prudent their conduct, liable to distress arising from the inevitable fluctuations of life; not, indeed, perhaps really more so than multitudes of those on the successively higher tiers of the social pyramid; for the shop-keeper, the manufacturer, the merchant, the professional man, are all exposed to vicissitudes, and know not what a day may bring forth; but with this difference, that the poorer classes, with whom God for the passing hour is the ordinary level of their condition, have less to fall back upon. With the other classes the "struggle"\* is not for the bare necessa-

\* We borrow this word "struggle" from a well-known American authoress, Miss Sedgwick, who lately made a tour in England, and published an account of her travels. Being in the Isle of Wight, she found there, as she says she did wherever she went, persons always on the watch to shew passers-by any object of attraction; and often vigorously competing for the employment, in hope of earning a casual donation. A multitude of children came round her for this purpose in Brading Church-yard; and the circumstance attracted her wonder, because, in the United States, she says, it is difficult to find any person ready to conduct a stranger to objects of



ries of existence, but for comforts or luxuries, some of which, however, the usages of society render essential to their station. The loss of these may involve great distress of mind, and positive suffering in many ways; and the more so

curiosity; almost everybody having something more lucrative or pleasant to do. In London a horseman alighting will be surrounded with claimants for the chance advantage of holding his horse; whereas in an American town, except where the inordinate influx of immigration from abroad, or the degradation of the people of colour, has overburdened the market for labour, it is difficult to find any stranger at leisure for such casual offices. Upon Miss Sedgwick's remonstrating with a woman upon seeing her and others leading this loitering kind of life, the woman replied that they had nothing to turn their hand to, and were "*struggling* for bread." Miss Sedgwick says she could not understand what was meant by this terrible word "*struggling*;" for in her country she had never heard of persons able and willing to work not having ample means of profitable occupation; and we remember hearing an American bishop say that he had never been asked for, or had occasion to bestow, alms more than twice or thrice, and one of these instances (if we remember rightly) was in the case of an Irish settler; and the others were exceptions to ordinary circumstances. Much, however, of the loitering for casual employment which astonished Miss Sedgwick is the result of sloth, improvidence, vice, or incapability; but still it is not to be denied, that in a thickly-peopled country like ours there is a constant "*struggle*" in almost every class of society; every opening to profitable employment being choked up with a crowd of applicants. We see this among labourers and artisans; in trades and professions; in the army, the navy, the public offices, and the church; and in, so artificial and highly-wrought a state of society, though the mass of the people, high and low, enjoy, according to their station, comforts, conveniences, and luxuries, which could not be obtained in an infant land, yet these advantages are connected with many difficulties and cares, and in case of considerable checks and reverses the extent of the calamity is proportioned to the multitudes of persons who are affected by it; so that, though it would be unjust and impolitic not to allow our merchants to take advantage of every legitimate opportunity of extending their commerce, yet no seriously reflecting person can look at the possi-

as the sufferers are peculiarly sensitive to whatever may alter their condition in society, and deprive them of what, with their habits and feelings, is as requisite—not indeed to actual existence, but to the enjoyment of existence—as bread and a coarse garment to the labourer. If they meet with severe reverses, they cannot live in their former station; they must quit it for one lower; and though this lower station might appear to a day-labourer to afford comfort, nay, luxury, yet it may be so unsuitable to their education and capabilities, and such a bar to the retention of their former habits and connexions, that to them it is bitterness; for distress is not to be measured by what the eye sees, but by what the heart feels. To an agricultural labourer whose average weekly wages, and his father's before him, never exceeded ten or twelve shillings, and were often much less, and who was subject to frequent dearth of employment, without any thing to fall back upon, it may seem strange that a reduced merchant or manufacturer, with something still left, should complain of poverty, and pine away; and his family seem wretched and bewildered; but to this sufferer the reverse was as mentally severe, as to the labourer the loss of a winter's employment was physically wasting. Still the pressure does not extend to so many individuals as those visitations which fall upon the general population of densely-peopled districts; nor does the calamity take the appalling form of an approach to actual starvation; and it is of masses of human beings living upon the verge of this direct physical calamity; persons whose children are ill-fed, ill-clothed, ill-housed, and ill-tended; and to whom the next remove is not what is called, in the case of those above them, "a fall in the scale of society," but the want of daily bread, that we are now writing.

Our conclusion then is, that, though it would not be wise or practicable to prevent a population being collected where there is a reasonable prospect of support; or to take too heavy bonds for futurity, the events of which no man can anticipate; yet that humanity, justice, and Christianity demand; first, that no false stimulus, no speculative excitement, no undue hopes should be held out; and, secondly, that provision should be made for securing those moral

ble issue of this state of things without some apprehension; for we cannot secure permanent, largely-extended, and constantly-expanding trades, and if not, what is to become of the enormous population who have been fostered by it?

and religious habits which may prevent future reverses, or alleviate their pressure should they arrive. Did those who "created" a population numbered by myriads in Staleybridge duly weigh this portion of their responsibility? We are not acquainted with what the mill-owners may have done towards opening schools;—we will suppose, what may be the fact, that Mr. Ashworth was zealous and liberal in this matter; but we cannot forget the fact which we mentioned in September, that at Staleybridge, where the disturbances broke out, there are 1174 "heads of families" who are described in the Reports of the Manchester Statistical Society as persons who cannot be included among Churchmen or any body of Dissenters, as they "make no religious profession;" and that at Ashton, where church-rates were lately refused, there are 1293 of these nondescript heads of families. Mr. Ashworth, as a Quaker, disapproving of established churches, and of course of church-rates, we fear is accountable for some portion of this lamentable "Nothingarianism." He has drawn together a large population (we speak of an individual only as an illustration of the system, and not meaning any personal offence) and yet has provided no church or clergyman; and can we wonder at the results? When we reflect how fearfully the population in the manufacturing districts has outgrown the means of religious instruction, it is only surprising that the existing evils in the state of society are not greatly aggravated. What but religion—what but the grace of God shed abroad in the heart by the power of the Holy Ghost, can purify it, or overcome the world, or excite to the love of our neighbour, or ensure a conscientious and cheerful discharge of our private, relative, social and political duties; and as affliction is more or less the lot of all men, what but this can console the wounded spirit, and enable the sufferers to rejoice, amidst the trials of life, in the prospect of death, and in hope of the glory of heaven? Godliness is "profitable for all things," it has the promise of the present life as well as that which is to come. It moderates the desires, abates inordinate care, shews the comparative insignificance of this world, and the infinite importance of eternity; and enables the Christian in the exercise of faith and hope to say from his inmost heart, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord,

I will joy in the God of my salvation." Such is the practical blessedness of true religion; but faith cometh by hearing, and hearing by the word of God; and how shall men hear without a preacher? Is it not then—for we return to our position—the duty and the wisdom of each man of wealth in his own locality—to provide for the spiritual instruction of the people?

It is a portentous fact, that the large bodies of offenders who conducted the trade combinations of which we were speaking, should have been able for so many weeks to obtain subsistence without working; and that funds large beyond all precedent should have been supplied to carry on their nefarious proceedings. It is to be hoped the legislature will institute a searching inquiry into the manner in which these enormous sums of money were raised and appropriated. The peaceable workman, not less than his employer, ought to be protected against such oppressive machinations. The law now allows workmen as much as masters to confederate for their own interests; but in relaxing the old restrictions which forbid this, sufficient care was not taken to prevent trade confederacies becoming an instrument of tyranny to coerce the well-disposed workman, and often a cause of great alarm to the public. Masters may be, and often are, unjust; but their combinations to depress wages do not assume the form of direct coercion, for they cannot force persons to work for them; and in the end, if the market price of labour is higher than the wages which they have combined to offer—that is, if the supply of labour falls short of the demand—their own personal interests will lead them to compete among themselves for "hands"—a very significant word—and the object of the confederacy will be frustrated; for nineteen capitalists cannot long prevent a twentieth giving higher wages if he finds it to his advantage to do so; which he will if the returns will allow it, in order that he may have good operatives and avail himself of orders. But when the workmen combine in large numbers, they do not usually allow matters thus to take their natural course; they do not merely abstain from working themselves, leaving others to follow their own volitions; nor are they even always content with the more decided measure, of collecting voluntary donations to support the unemployed, thus enabling them to stand out till their masters agree to their demands; but they attempt to carry their plans by violent coercion; for in addition to misrepresentation, and appeals

to passion and interest, they force many unwilling persons to subscribe to the turn-out fund, since those who refuse to do so, are persecuted and ill-used, till they find it necessary to comply in self-defence; for their employers themselves cannot protect them, seeing that a whole workshop of confederated artisans will "turn out," if one "bad man," as the non-confederate is called, is not removed from among them. The funds thus collected, to a large extent, by coercion, are spent also, to a large extent, in coercion; for they are not expended solely in aiding those who voluntarily turn out; but they are used to support agitators in bribing or compelling others to do the same; they go to peaceable factories, and, as we have lately seen, if they cannot inveigle, they intimidate; breaking open gates, crippling machinery, and assailing the workmen with deadly weapons. The legislature, we repeat, in repealing its enactments against the confederating of workmen, has not placed sufficiently stringent checks against this system of coercion. It is true that there are laws against conspiracy and intimidation; and when gross outrages occur, offenders may be, and often are, punished; but the remedies do not go to the root of the evil; for trade confederacies are formed which exercise the most grinding system of injustice and oppression, and enable the demagogues of the confederation to tyrannize over the peaceable and contented; but which evade the present reach of law; so that, as at this moment, they continue to exist and to operate, even after any outbreak which they have caused is quelled, and the rioters have been punished.

We now turn to another matter, the Bishop of London's Charge, which has been a subject of widely-extended discussion, and also of fierce newspaper controversy. We need not wonder at this, treating as it does, and with the Right Reverend author's distinguished ability, of the Oxford Tract schism; for it is a very ancient proverb,

*Chronica si penses, cum pugnent Oxonienses,*

*Post aliquot menses, volat ira per Anglienses;*

the quaint translation of which we read in Fuller,

"Mark the chronicles aright,  
When Oxford scholars fall to fight,  
Before many months expired,  
England will with war be fired."

The contents of his Lordship's Charge are highly important; but they have

been so widely circulated, not only in his official addresses and by authorised publication, but in copious newspaper reports and verbal reprints, that it would be superfluous for us to attempt an analysis; and indeed the topics are so numerous, and the matter so condensed, that an abridgment would not do justice to the subject. His Lordship's protest against the Tridentine appetences of the Oxford Tracts, and his defence of Anglican Protestantism, are full, forcible, and unhesitating. It is a noble testimony to scriptural truth. He also expresses himself decidedly and scripturally upon the doctrine of justification by faith. He further touches upon several ritual matters in regard to which the language of the Book of Common-Prayer has been variously interpreted. In these particulars we think his Lordship has decided correctly. For example, in regard to reading the prayer for the Church Militant, we have on several occasions expressed our opinion that the rubric seems to suppose this to be used whenever the former part of the Communion service is read, whether there be a Communion or not; but we have always added to our statement, that the present custom of closing the service with the sermon has become so general, and probably grew out of such strong reasons of convenience, that a clergyman would not do well to recur to the old practice unless *authorised* by his bishop to do so; nor be *bound* to recur to it, unless enjoined by the same authority to do so. A bishop, however, has no dispensing power where a rubric is concerned. So in the matter of commencing the service with singing, we have always said that the rubric seems to suppose, by the expression "at the beginning of Morning Prayer," that nothing precedes the penitential, hortatory, and consoling "sentences of the Scriptures;" and the spirit of the service we think points the same way; as is argued by a correspondent in our present Number (whose paper was at press, before the Bishop first delivered his Charge); but still as the point is questioned, and the injunction of Queen Elizabeth has always been accounted a reasonable authority, we cannot think that any clergyman who considers himself warranted by that injunction, and not forbidden by the rubric, has acted wrong, unless his own bishop has determined otherwise, in which case his path of duty is clear. So again the administration of Baptism after the Second Lesson has been urged in our pages as rubrical; and in many respects edifying; but still we fear attended with some practical inconveni-

ences, at least in populous parishes, which justified individual clergymen in continuing the ordinary custom, unless directed by their bishop to consider the rubric as not allowing of any discretion. Bowing at the name of Jesus is also directed by the Canons, but may they not be sufficiently obeyed by the bowing at the mention of the name of Jesus in the Creeds, without the unusual and inconvenient observance of a constant obeisance? As to the bowing towards the East, and "to" the altar, (as Dr. Pusey phrases it) there is no authority for it in our canons. The custom however has prevailed in colleges, cathedrals, and in many churches; and the Bishop of London quotes the Canons of 1640 as recommending it; but as his Lordship does not refer to those Canons as authoritative, he leaves the matter to each individual's own opinion. Our feeling is, that as the custom arose from superstition, and is continued (Dr. Pusey himself being our witness) upon the ground of certain notions respecting the "altar" and the "real presence" of Christ upon it,—which notions the Bishop of London repudiates,—it were well to avoid a ceremonial which our Prayer-book and Canons significantly negated, and which may be a stumbling block and rock of offence. We may say the same of "candles on the altar;" respecting which the bishop only directs that if they are placed there they shall be lighted only when wanted.

Upon the important question of Baptism, his Lordship says that "he cannot understand how any clergyman can deny that *in some sense or other* it is

the laver of regeneration." Assuredly not; the only question is in what sense. Our view is that it is in the sense in which the infant makes its answers and stipulations; in which, in answer to the question "Wilt thou be baptized in this faith," the unconscious babe says "I will;" all this being explained in the Catechism in reply to the question, "Why then are infants baptized?" Thus taking the service as a whole, it comports with Scripture and with facts; while all opinions which sever *actual faith* from *actual justification* and *actual sanctification*, oppose both. Bishop Burnet accounted the doctrine of sacramental justification the worst error of Popery; and upon infant baptism he says, treating of the twenty-seventh Article, "The office for baptizing infants is in the same words with that for persons of riper age; because infants being then in the power of their parents, who are of age, are considered as in them, and as binding themselves by the vows that they make in their name. Therefore the office carries on the supposition of an internal regeneration; and in that helplessness the infant is offered up and dedicated to God; and provided, that when he comes to age he takes those vows on himself, and lives like a person so in covenant with God, then he shall find the full effects of baptism." This seems to us satisfactory; and perhaps the Bishop of London does not mean otherwise; but the Oxford Tractarians are availing themselves of his words, as being, they say, all that is requisite for the basis of their whole system.

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## ANSWERS TO CORRESPONDENTS.

J. T.; C. L.; H. L. W.; GULIELMUS; A. S.; W. F.; AMOR ECCLESIAE; ONE WHO BLESSES GOD FOR THE REFORMATION; CHRISTOPHILUS; and several CONSTANT READERS; are under consideration.

We had drawn up some remarks, as proposed, upon the dedication of a church at Leeds to "St. Cross;" but having written more than enough on kindred topics in our present Number, we defer them.

A Correspondent says that Mr. Alison did not deny that "the Articles of faith of the Anglican and other branches of the Catholic Church" assert the doctrine of original sin, or, as that writer expresses it, of an "inherent taint descended to the human race from the fall of our first parents, independently of their own actings as free agents;" but only that "no authority for such doctrine can be found in the Bible;" and that we ought to have "demonstrated" that the ninth Anglican Article is scriptural. We considered we had done so by referring to such passages as Romans v. 12—20; and if our correspondent cannot see that these texts justify the doctrine set forth in "the Articles of faith of the Anglican and other branches of the Catholic Church," no comment of ours upon them can avail. The text is plainer and stronger than any human demonstration.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE INFALLIBLE CERTAINTY OF GOD'S THREATENED  
JUDGMENTS.

*For the Christian Observer.*

IN my last paper, I invited attention to the feelings of tenderness and commiseration with which our Lord ratified the sentence of reprobation which the accumulated sins of the Jewish people had extorted from Him: and which, by departing from the temple, He actually commenced to execute. To apply the principle which these facts involve, and to bring it home to ourselves, let us remember that the Jewish was a type of the Christian Church: that the temple was a type of the individual soul. St. Paul asks, "Know ye not that your bodies are the temples of the Holy Ghost which is in you?" And again, "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy: for the temple of God is holy; which temple are ye." Just then as Christ's departure from the Jewish temple was not merely the type and forerunner, but the seal and substance of its desolation; so, "if any man have not the Spirit of Christ he is none of His." If Jesus Christ be not in him he is reprobate; exposed to the incursions and ravages of the great enemy of his soul. If the strivings of conscience be effectually resisted,—if the Spirit of God be grieved; the Divine Visitant will pronounce, as once at Jerusalem, those awful words, "Let us depart hence!" Then "the God of this world,"—"that spirit which, now worketh in the children of disobedience,"—finding the soul empty; abandoned of its Guide, its Guardian, and its God, will take possession of that desecrated shrine from which the glory of the Lord has departed: "he will take unto him seven other spirits more wicked than himself, and enter in, and dwell there." And soon will he desolate the soul of every serene and happy temper; every holy disposition; every affection which would tend to heaven: will inflate its vanity and pride; fret and irritate its angry tempers; will poison with deadly and heart-corroding venom its malignant, jealous, and revengeful feelings: will kindle in it the unballowed fire of lust, to burn to the deepest hell: will blind it with the fumes of sensuality, and the veil of unbelief, lest the light of the glorious Gospel of Christ should shine

into it: then hurry it along the broad way that leadeth to destruction, without conviction or remorse: and withdraw the veil but upon the brink of the gulf, when just about to plunge it into the fearful deeps of that unfathomable abyss of ruin from which nature shudders and recoils; where there is weeping, and wailing, and gnashing of teeth: where their worm dieth not; and where the fire is not quenched.

But there is, I am well aware, in every unconverted mind, a tacit, lurking unbelief of all this. Men will not credit even God when He swears, "Verily I say unto you, All these things shall come upon this generation." They will violate His law, and despise His Gospel. They will, by deliberate sin, trample upon the blood of His covenant, and do despite unto His Spirit of grace. In every conflict of principle and worldly interest, of conscience and lust, they will prefer man to God; the law of opinion to God's law. Ashamed of the Gospel of Christ in this adulterous and sinful generation, they will apostatize from even the decent formalities of an outward and ceremonial profession,—from extra duties which would exhibit them as volunteers in the service of the great Captain of our salvation,—from sacraments which would implicate them in the reproach and offence of the cross. They will, thus, "crucify the Son of God afresh, and put Him to an open shame:"—and will not credit God when he says, that for all these things He will call them into judgment. They will not believe, that when they stand before the bar of final judgment: and when, as they suppose,—but suppose *falsely*,—their destiny hangs upon the arbitrary decision of their Judge; and the option is free to Him whether to say, "Enter into the joy of your Lord"—or, "Depart, accursed, into everlasting fire;"—they will not, I say, believe that God can have the heart to pronounce a sentence which would consign them, however guilty, to everlasting misery. They conjure up a vague and shapeless phantom of mercy, such as never existed in the Divine bosom, and at which they will not dare, even themselves, steadily to look, lest it vanish into thin air before the penetrating eye of truth. They magnify this monster, each to the full dimensions of his own necessities, until it has swallowed up every other attribute of the Divine Nature. They deceive their own souls, and quiet their own consciences, with a false hope that God's threatenings are only designed to work upon men's fears; just as they themselves, to effect a purpose, would not hesitate to threaten what they had no intention of carrying into execution. But remember, I pray you, that no serious man, no man who had any regard for truth and for God, would dare to threaten the humblest individual, the youngest child, with a punishment which he was not fully determined to inflict. And that if ever at any time he fails to inflict it, it is for either of those two sufficient reasons: either that he has, on more mature consideration of all the bearings of the case, seen that the threat was hasty, or injudicious; and should rather be repented of, than executed: or that unforeseen circumstances have arisen which altogether change the state of the case. Now observe that neither of those two causes, which alone could justify even a man of truth in failing of his word ("hath he said, and shall he not do it? hath he spoken, and shall he not make it good?") that neither of these causes can operate with God. His serene and omniscient Mind, undisturbed by passion, unclouded and unimpeded by the mists and barriers of finite knowledge, saw from eternity to eternity. His

eternal and unchangeable law of holiness was issued, His warnings were given, and His threatenings denounced, with all the circumstances and bearings of things, and all their possible contingencies, full upon his view. And, therefore, if God's threatenings fail, it can be only because God's eternal purposes have changed: because, with reverence be it expressed, God's truth has failed: that truth which alone secures the order, the harmony, the existence of the universe: on which are based the pillars of the kingdom of heaven,—and all the promises of God. Let us ever remember that the promises and the threatenings of God are alike founded on His immutable truth. If then his threatenings fail, where shall we look for security that He will perform His promises. And if one shade of doubt darkened the glorious prospects of eternity which Scripture reveals: if one thought could be injected into the soul that God could change: that the Hand which guides the helm of this mighty universe, moral and material, as it sails on its eternal voyage through the ocean of immensity, is moved by a vacillating and unsteady mind: if one fear could arise that “in this life only we have hope in Christ,” then, indeed, would those who have set their affections on things above, and not on things on the earth,—whose heart, whose treasure, and whose conversation are in heaven,—be of all men most miserable! But we bless thee, O God, that all thy purposes are from everlasting:—that Thou art God! Thou changest not!

But, even if we could surmount those obstacles with which the truth of God bars from the impenitent and unsanctified the way which leads to the tree of life and paradise of God, are we justified in supposing, that our eternal destiny depends upon the arbitrary decision of our Judge, at the day of final judgment? Are we justified in supposing, that, though no threatening interposed, it were possible, even for the Omnipotent God, to pardon, at that day, an impenitent, unbelieving, and unsanctified soul? Can we suppose this in direct contradiction to every revelation of Infallible Wisdom?—in direct opposition to the assertion of the Apostle, that God's “judgment is just against them who do such things?”—in direct opposition to Christ himself, “I can do nothing of myself. As I hear I judge: and my judgment is just?”—in opposition to the numberless scriptures which declare, that, in that day, “every man shall be rewarded according to his works.” Not indeed, blessed be God, according to his strict fulfilment of the covenant of works, which said, “Do this and thou shalt live,” but, “Cursed is every one that continueth not in all things that are written in the book of the law to do them,”—a law given to convince, not to justify: to shut up unto the faith: to serve as a schoolmaster to bring us unto Christ, who, by enduring, removed the curse;—but the works of the new covenant of faith and love, of which our Lord says, “This is the work of God, that ye believe on Him whom He hath sent.” Of which the beloved Apostle speaks, “This is His commandment, That ye should believe on his Son Jesus Christ; and love one another, as He gave us commandment.” Are we, in fact, justified in supposing that there is not, in the constituted nature of things, a moral impossibility that God could, in the final judgment, pardon, accept, and save the impenitent, unbelieving, and unsanctified? Do we not continually hear Him declaring, in substance, or in so many words, that there is a meetness requisite, in order to our being partakers of the inheritance of the saints? that there is a repentance,

without which we must all perish? that there is a holiness, without which no man can see the Lord? that there is a new birth, without which no man can see, or enter into, the kingdom of God?

If further proof were requisite of the infallible certainty of God's threatened judgments, does not the pathetic expostulation which we have been employed in considering furnish it? Do not the meekness and gentleness of Christ,—the tender compassion,—the sighs and tears, with which he affectionately warns us of the consequences of sin, leave the impenitent sinner without hope? If a fellow man threaten us with a certain punishment, and if he do this under the present influence of irritated and incensed feeling, we may reasonably indulge a hope that when this storm of temper subsides, and when he entertains a more kindly feeling towards us, he will repent of his threatening, and abandon his purpose. But if he threaten this in a calm and tranquil spirit: if he does it, not only without feelings of irritation, but with feelings of tenderness and compassionate anxiety, we then plainly see that no change of feeling can operate to our advantage: that the warning was given, and the threatening denounced, when feelings and circumstances were most favourable to us: and that, in the event of our incurring the penalty, the threatened consequences will inevitably follow. In fact, we see that, however unintelligible it may be to us, some law still deeper than his own mere arbitrary will constrains him.

Now does not the history of redemption confirm this, as regards God? If sin had not branded the soul with deep stains of guilt:—if sin had not infected the soul with the malignant venom of a mortal poison, which nothing but the blood of an immaculate Man, in intimate and inseparable union with the Divine Nature, could wash out, and heal:—if, in fact, no obstacle, otherwise insuperable, interposed between the Divine mercy and the guilty soul, why was a price so infinite paid for its ransom? Why were we redeemed, not with corruptible things as silver and gold, but with the precious blood of the Son of God? Why does the great Creator thus stoop from heaven, and condescend to earth: mingle, as their fellow, amid His degraded creatures: become “a man of sorrows and acquainted with grief:” “despised and rejected of men?” Why is acknowledged Innocence thus outraged and oppressed? Why is essential Glory thus humiliated and obscured? Why is infinitely enduring Patience thus taxed to its fullest proof, by infinite agonies of body, soul, and spirit; until, in the acmé of their power, they wring from it that meekly resigned petition, “O my Father! if it be possible, let this cup pass from me: nevertheless, not as I will; but as thou wilt?” Why does that dark cloud pass over the serene heaven of the Father's bosom, while He spares not His own Son, but freely gives him up for us all? Why does it thus please Him to bruise His Well-beloved; and put Him to grief; and avert His countenance from Him? Why does that Man, who is “God's fellow,” bleed, and groan, and agonize, upon the accursed tree? No! God's laws are but the revelation of God's mind: that mind, whose every thought is creation: whose every will is a law of the universe: and whose every purpose, because it is, could not be otherwise, and is eternally unchangeable. That law foretold that the Divine goodness would provide one remedy for sin: that the Divine wisdom could devise one profound scheme, by which mercy and truth might meet together: and God, with perfect har-



mony of all his attributes, become the Justifier of the ungodly. And hence, all the institutions of revealed religion pointed to, and centered in, that Lamb of God, which was to take away the sin of the world. But that same law distinctly asserts, that in "Christ crucified" all the resources of God's wisdom and goodness have been actually expended: that the richest gem in the treasures of heaven has been already paid as the infinite price of man's redemption: and that for those who sin against this last remedy; who fail to be reconciled by this last, best effort of God's love, "there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

Let then, I beseech you, the goodness of God lead you to repentance. If not, as it should do, by winning your heart; at least by convincing you of the utter hopelessness of impenitence and unbelief. Let the stupendous efforts which God, in order to save you, was compelled to make;—let the incarnation of Godhead! the humiliation of Deity! the infinite agonies! the affectionate expostulations, and entreaties, and tears of Christ! stamp truth upon every warning and threatening of God's word: and if "Christ crucified" does not, as it should do, constrain your affections, let it, at least, I beseech you, alarm your fears. On God's part all things are now ready. The blood of Christ is ready to cleanse you from all sin. The Spirit of Christ is ready to regenerate and sanctify your soul. God's offers of mercy are free to all,—to each, no matter what may have been his past character and conduct:—free as the light of heaven: as the genial, life-giving air you breathe. "Ask, and they shall be given you," "liberally, and without upbraiding." But time is short. "Now is the accepted time. Now is the day of salvation." The night is fast coming when no man can work. And if that great work of reconciliation to God, for which the day of life was given, be not then accomplished; even though it were to cloud the brow of angels, and to rend with sighs of pity the bosom of God, He must pronounce that sentence to which his revealed truth pledges Him. He must exclude for ever the impenitent from the presence of the Lord, and from the glory of His power. O, let there be now joy in heaven over one sinner that repenteth! Let God's love prevail! Let Christ now "see of the travail of his soul; and be satisfied!"

J. M. H.

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DR. MALAN'S TOUR AND JOURNAL.

(Concluded from page 651.)

For the Christian Observer.

OUR concluding notice of Dr. Malan's tour shall be given in the words of Professor Laharpe in a letter which he has addressed to a friend in America. Highly estimating, as we do, the piety and unction of Dr. Malan, we cannot but again lament the peculiarities of his theological views; for he seems to us to inculcate assurance, without due self-examination, and in a manner unsafe and unscriptural. It is to be lamented, also, that he pressed his peculiar opinions wherever he went, so as to cause strife among brethren. He might have found enough to do among the godless and graceless persons whom he met with, without attacking pious pastors and teachers, whom he

accuses of preaching Pharisaism if they instruct men to judge of their faith by their works. The "Foreign Evangelical Society," on whose account Dr. Malan made his tour, ought to impress upon their agents that they are not sent out to preach the special opinions of Dr. Malan, however much they may admire his affectionate zeal and fervour. We now proceed with our extracts, which we cannot wholly divest of the particulars to which we have alluded.

"You received the first part of the account of Dr. Malan's journey in France from the hand of our brother De St. George. As of late he has found himself too much engaged to go on with that report, I was chosen to prepare what remained undone; I begin with a few additional particulars concerning our friend's stay in Nismes. Among the several fruits of this preaching, which discretion forbids to make known, I can mention a gentleman, the head of a family, who resolved to devote his *very trade* to the service and glory of the Lord. He promised, with tears in his eyes, that from that day family worship should be performed in his house, and declared himself ready to maintain through his whole life that most holy faith sealed with the blood of his ancestors. 'I may mention,' says Dr. Malan, 'as another fruit of my preaching in Nismes, that some of the Wesleyans here renounced their peculiar tenets, acknowledging that sin dwells and persists in the heart of man as long as he remains on earth, even under the dispensation of grace, and that Christian peace finds a safe foundation in the testimony of the Spirit of God alone, and by no means in the dispositions or feelings of man.'

"About this time, two days were spent in an excursion to Alais, a small neighbouring place, where a pious minister of God is endeavouring to revive piety among his flock, but as yet without any apparent success. All is dead there; prejudices against the doctrines of grace are strong in the extreme. Dr. Malan held a meeting, which was but thinly attended, and returned to Nismes with rather a heavy heart.

"Spending again a few days in Nismes, Dr. Malan was enabled to visit several families, and especially a ladies' school; upon that occasion the simplicity of the gospel, and the firmness of the testimony of God, seemed to bring a few souls to Christian liberty. Indeed he was not to quit that place without a hope, that even those among the pastors who at first shut their pulpits against him, might be brought to a better understanding. He had first visited them; they returned the visit, each by himself, and thus he could converse very freely and fully with them about the wide difference between that sort of mitigated rationalism preached by some of them, and a submissive acceptance of the whole testimony of God. The following are some concluding remarks in Dr. Malan's own words:—'I am of opinion that Nismes and the Department of Gard will one day be found a fit place for a centre of action, in what is commonly called the *Midi*, or South of France. At present, it is true, many are to be found whose opposition to the doctrines of the Reformation is very strongly manifested, and the more so on account of that mystical self-righteousness introduced by Wesleyan teaching; still, besides the faithful pastors, whose number of late years has been on the increase, I know of many families, both in towns, country, and mountains, amongst whom is to this day preserved, if not a true *faith*, at least a *tradition* of vital gospel truths; and such, beyond a doubt, would listen with eagerness to a protracted course of lectures upon those important points. Nor must we forget the blood of the saints with which every spot in this country was sprinkled, and the influence exerted upon the children by the memory of their fathers. If Popery gains ground in those parts, it is there only where the truth of God is not faithfully proclaimed.'

"Quitting Nismes for the second time, Dr. Malan proceeded a short distance to Millhau, a small town, where he wished to preach in the Protestant church; but the pastor refused him the pulpit. He had then to content himself with conducting one small meeting, in a place where a few pious people are in the habit of assembling together. But during the greatest part of the hour they were interrupted and disturbed by throwing of stones at the windows and by tumultuous outcries. Under such unfavourable circumstances, but little could be done, or indeed expected.

"Dr. Malan next took Lunel on his way, and in this place he was well received. The pastor offered him his pulpit, which he occupied twice. He also had a meeting in the pastor's own house, being the first of the kind ever held there.

"Montpellier was the next station of some importance. Dr. Malan was expected by pastor L., a faithful servant of God, who welcomed him, as an old friend, with open arms. On the evening of the first day, he held a meeting at Mr. P.'s., consisting of about five-and-twenty people. In the mean time, Mr. L. began to arrange

matters, that he might make the most of his stay in Montpellier. Anticipating opposition from certain quarters, he had written to Dr. Malan not to come until after Easter Day, because, the pulpit being then his, he would have no difficulty in letting him preach. But it pleased the Lord to direct the whole affair after his own wisdom; and although Dr. Malan arrived before that time, he preached in Montpellier twenty-one times; viz., nine times in the temple, and twelve times in Mr. Lissignol's Oratoire. Here it may be proper to mention that we call generally Oratoires places of worship open to the public upon an independent principle, and supported either by societies or private individuals. Mr. Lissignol had such an Oratoire in the upper part of his own house, capable of accommodating about a hundred people. There Dr. Malan preached chiefly upon subjects connected with the grand doctrines of the grace of God, and the attendance soon became very numerous; not only was the Oratoire itself filled, but every adjacent corner, and the very stairs down to the street-door were crowded with hearers. These consisted of every class of society, but chiefly of the higher orders, and among them many who had never before been known to attend any similar meeting. One of the pastors refused the temple pulpit; but as the others willingly granted it, Dr. Malan took that as a call of God to remain in Montpellier longer than he had intended. He complied with the wishes expressed to that effect, and undertook a more methodical course of preaching upon the whole scheme of gospel salvation. He exposed the whole subject carefully, beginning with the use of the law in convincing man of his sins, and went on successively explaining salvation by the blood of Christ, peace through reconciliation, sanctification as a fruit of the spirit of adoption, and glory as the Christian's hope.

"At Toulouse, Dr. Malan met our dear friends, pastor Chabrand, and the three brothers Courtois, who were happy to procure him every desirable facility for his missionary labours. He preached twice on the day of his arrival; first in the temple, and then at Mr. Chabrand's own house. He preached again the next day at an extraordinary service in the temple; and on every succeeding evening at Messrs. Courtois' Oratoire. In this town there was, thank God, no opposition. Toulouse is an important place; and will prove, it is hoped, one of the radiant centres of Gospel light in the midst of thick surrounding darkness. Some of the brethren there are animated with a most exemplary zeal.

"Dr. Malan was desired, while at Toulouse, to go some distance into the south country, as far as Foix (Arriège,) in order to visit a Roman Catholic priest who had lately renounced his situation as a curate, and separated from the Romish communion. The route lay through Saverdun, where we have a numerous Protestant congregation. Dr. M. preached twice to them from 'Be ye followers of God;' and thence went on to Foix, where he arrived at four o'clock in the afternoon. This place having no Protestants, there was nothing to be done immediately; Dr. M. dispatched a message to Mr. Maurette, the above-mentioned gentleman at Serres, two hours from the town, begging him to come immediately and meet him at Foix. With this request he very readily complied, and arrived about eight o'clock the same evening.

"The Abbé Maurette is a middle-aged man, of an honest and upright disposition, enjoying in the country around him (where he exercised, for many years, the calling of a Romish priest) a blameless character. His scruples were first excited several years ago, by the abuses and corruptions of his church, chiefly as to practice; for he does not appear to have been, from the first, equally awake to doctrinal distortions. The work, however, went on in silence, till he found it at last impossible to remain any longer bowed under a yoke which his conscience would not suffer him to break; and about a year ago he took a decisive step, sending in his resignation to his bishop, with an account of his motives. M. Maurette had conversed, at different times, with Protestant clergymen and other pious persons; and such conversations had undoubtedly been useful. But at the time of Dr. Malan's visit, he was still deficient in the knowledge of the Scriptures, that only engine for the pulling down of Rome's strong-holds, and for his own soul he enjoyed neither liberty nor peace. Our friend spoke with him at length on those subjects, and gave him all the advice he saw him stand in need of. They parted with a hope that the interview had not been without some blessed influence. Two or three letters, received from M. Maurette, after this period, appear to confirm this.

"Along with M. Maurette, a certain number of his former parishioners quitted the Romish Church. Others remained, and thus the population is divided in opinion, there being altogether rather a strong impression against Popery in and about Serres. The interesting affair was taken in hand by the Protestant Church and Consistoire d'Azil, not far distant from Serres; and a young minister, one of

the pupils of the Theological School of Geneva, is at present going to that place, in order to supply its spiritual wants and look after the sheep of his Master.

“Dr. M. almost immediately left Toulouse, after preaching again. The last sermon he gave in that place was the one hundredth on that journey since his departure from Geneva.

“I shall here insert one of those interesting little facts with which Dr. Malan's journey is studded, so adapted to shew what high qualifications he possesses for carrying on missionary labour in a country like France, where perhaps much of the proverbial giddiness depends upon that vividness of impressions, which, if well managed, leads to a conclusion in momentous matters, in a shorter time than is to be done with a graver people. At starting, Dr. M. was accompanied to the coach-office by several friends; being a little before the hour, they conversed for a few moments; then our friend stepped into the coach and arranged himself for the journey. A gentleman went in after him, and all seemed ready for starting. By and by came the clerk of the office, who called over the names inscribed, concluding his call by saying: ‘A passenger is wanting.’ ‘The hour has not yet struck,’ cried the gentleman, as he arrived, panting for breath. ‘I would not like,’ replied the clerk, ‘having been hanged since it struck.’ ‘Well, take this!’ cried Dr. Malan, stretching to him out of the window a tract, the *Épigramme*, ‘it will keep you from being hanged at any time!’ ‘Say you so? and what if I commit some great crime worth hanging?’ ‘Oh! but it will keep you from doing that!’ and off went the coach. Now the fellow-traveller, it appears, was struck with this flying dialogue, and very politely inquired if he might not himself have one of those little tracts, which he understood were of a religious nature. One was immediately handed to him, and receiving it, he begged to know what religion it belonged to. ‘To that of Christ,’ said Dr. Malan, simply. Upon this the gentleman became very solemn, slowly repeating, while tears stood trembling in his eyes: ‘That of Christ!—but alas! that time is gone!’—It is needless to say, no better opportunity could be offered for the preaching of the Gospel, than that of a poor sinner whose chief objection to Christianity was his having sinned too grievously to expect forgiveness. But the Lord had appointed that day for the relief of that poor, miserable soul. The conversation was long and full of interest. The gentleman promised he would thenceforth read the Bible regularly in his family: and, at parting, received with marked gratitude a copy of the French translation of ‘Fisher's Catechism.’

“Thus Dr. Malan arrived in Montauban, a town peculiarly interesting, from its being the seat of the *Theological Seminary* (or ‘Faculty,’ as it is called,) from which most of the Protestant churches in the Southern half of France (and many in the North also) are supplied with pastors. On that account, from the first moment, Dr. Malan endeavoured to see the young men as much as possible, and for this they gave him themselves every facility. Upon hearing of his arrival, they requested him to come and conduct the exercises of their little meeting, which he did on the same evening, at seven. It consisted of about twenty students, including the most pious of their number. He chose as a subject of exposition, the faithfulness of the Rechabites. On the following day, Dr. Malan preached, before noon, in the temple of the Theological Faculty, and after noon at the great temple. During the three days of his stay, the evenings were spent in a meeting with the Divinity students, at the house of Professor Monod, who with great affection did all in his power to forward the accomplishment of our friend's purpose.

“After a short but laborious stay, Dr. M. quitted Montauban for Bordeaux, going through Agén, where he did not intend to stay. I shall again quote here a portion of one of his letters.

“I set off from Montauban on Thursday the 22nd, in the afternoon, and the Lord in his mercy entered the carriage with me. In the *coupé*, sitting next to me, was a lady of genteel and pleasant looks, though with a tinge of sadness on her countenance. For a while I was engaged with a book. I was perusing that fine and firm preface of the *Servum Arbitrium* of Luther's, written against Erasmus. My reading being over, I felt it my duty to try something for the good of that soul, for a time placed near me by the hand of God; and turning to the lady, I asked her, ‘Whether she was travelling in the same direction with me?’ ‘I am going,’ said she, ‘as far as such a place.’ ‘It is true,’ resumed I, ‘that we are both travelling in the same coach, and for both of us it hastens to the same end of our present journey. But my question is of a more interior nature; and I mean to inquire at present, whether our souls are both travelling to the same place of rest? My own is, I know, going to heaven; and willingly should I learn that yours partakes of the same happiness.’ This was the beginning of a most interesting conversation,

wherein the lady informed me she was returning from an ineffectual attempt to bring back from a nunnery her eldest daughter. This young lady had been visiting her younger sister, then in the nunnery, and at length had herself determined never to come out of it again. With many sighs she told her tale of sorrow. 'My children have forsaken me,' cried she, while the tears were fast flowing from her eyes,—'but, perhaps, my harrowing grief may be accounted to me as meritorious before God!' I hastened, with some success, I hope, to dispel Romish darkness before the bright sun of the Gospel. I then prayed aloud for her and her children; and when I parted with that poor soul, 'afflicted and tossed about,' she told me, 'Henceforth, I will pray to God, as you have done, calling him my Father, and I believe he will hear me, for his mercy's sake, in Christ Jesus.'

"Dr. M. arrived at Agen at half-past one in the morning, and had to wait for the steam-boat starting at about four o'clock. He gave a tract to one of the office-men; another person asked for one, and then a third. He thus distributed to all that wanted them, and in a short time most of them were reading. He went into a sort of coffee-house to write a letter; after which, seeing some women engaged in reading the tracts, he inquired of them if they understood what they were reading. He began to explain the doctrine of the cross, and gradually, either from interest or curiosity, most of the people about the place crowded around him, listening. It appears that amongst his hearers happened to be some of the pope's friends, who did not much relish the treat; for soon after this, appeared in 'The Guienne,' a newspaper devoted to the interests of the priests, an account of this occurrence, drawn up in their own way; in which the writer vented his ire, described Dr. Malan as an elderly gentleman, talking to people about religion whether they would or not, 'giving himself out for a bishop,' in his manner partaking of the *dragon* and the *good-fellow*, &c. 'The words of the wise are as goads,' by them some will be pushed onwards, and at them others will kick.

"They now set off with the steamer. 'On that boat,' writes Dr. Malan, 'a sorry thing, narrow and but ill in order, I sat writing in the cabin, beside a decorated gentleman, who was dictating to his secretary; when, on a sudden, we felt a violent shock, a dreadful crash was heard, and dismay was stamped on every countenance. In passing under a bridge, the funnel had struck; it was hurled upon the deck, and in a moment we came to a full stop. It took us a good while before we could resume our course. 'Sir, you appeared to take that affair of the funnel very coolly,' told me afterward the gentleman with the red ribbon; 'Still there was some likelihood of its being all over with us.' 'So also I supposed,' answered I. 'And yet you could remain so unmoved? Ah Sir, what a reason is yours!' 'Say rather, I pray, What faith. For upon such occasions reason is but a sad counsellor. But faith, thanks be to God, gives the peace of the Lord.' He stared at me in utter astonishment, and, without adding a word, resumed his business. But later in the same day that gentleman (who is the Marquis d'O —) came up to me, as I was standing on deck, and earnestly begged for explanations on the subject of that faith I had been speaking of. I conducted the conversation, held in plain language, according to the simple Word of Mercy. He received with gratitude the volume about the Romish Church ('Can I enter,' &c.,) above mentioned, and appeared to listen with deep seriousness to what I told him concerning the righteousness of God. We parted very affectionately. Perhaps 'the funnel's fall' was the means appointed in the counsel of God's love, to bring a soul to the light of the Saviour; at least I cherish that hope, seeing that the Word was received with great meekness.'

"Dr. Malan spent in Bordeaux eleven days, visited and conversed abundantly, and preached fifteen times at the Oratoire and in private places. As to preaching in the temples, he was told by two of the pastors he could not be admitted to the pulpit, because they did not believe Predestination, and did not want him to preach it. And so it was. Many came, however, to hear him, both Protestants, Romanists, and Jews. It is impossible, considering the variety of the Lord's ways with his people, to give any approximate account of the effects of Gospel preaching upon such motley audiences. It happened, as in most places, several, already in the faith, were introduced into that state of adoption, wherein by the Spirit we cry 'Abba, Father;' others were snatched from Romanism. Most of those appear steadfast. Out of the first class, I can mention a gentleman, who, having translated into French a book on a religious subject, but of a dangerous tendency, upon this being shown to him, destroyed every copy that remained unsold, notwithstanding his position in life made it a heavy loss. Among the others, we notice an ironmonger, who was called upon by Dr. Malan to procure a hammer, required in his daughter's house. This visit made such an impression on him, that from that day, with his wife and six children, he left off going to mass, and became one of the most regular hearers in the Oratoire. But some, alas!

seeing the light dawn before their eyes, and setting about counting the cost, loved this world more than that which is to come, and fell back from the fear they should be obliged to yield in the contest. Thus, one of them, a Jew, after hearing a sermon on the evidences of the Divine mission of the Lord Jesus, was heard to say: 'Were I not detained by my regard for my relatives, I might yet do more than I did in attending that meeting!' but after a second sermon, he withdrew, saying: 'I will hear that man no more, for every word of his commands belief.' 'Such language shows,' Dr. Malan remarks, 'that the Word was not preached in vain; and although they will struggle at present, the Lord is mighty to carry on, in his mercy, the work commenced by his law.'

"Dr. Malan's journey had been from the first intended to reach as far as Saintonge, and eventually Poitou. But having spent, in the first part of his route, a much longer time than was anticipated, and being, moreover, exceedingly fatigued with constant exertion, he now longed to return home, judging it more advisable to send a *fresh man* to explore the religious state of that country. The committee in Geneva, however, both on account of his proximity to that quarter, and the difficulty of finding another man fitted for the purpose, urged him to the prosecution of the first plan. Cheered with the blessing of God and the voice of his brethren, he readily complied with our entreaties, and, at the beginning of May, entered upon this new portion of his journey.

"Saintonge is one of the parts of France where the Protestant church has been most reduced by persecution. And, indeed, it were happy had persecution been its only enemy. But want of doctrine in its teachers, and a corresponding laxity in the community, but too effectually, at a former period, seconded the efforts of the rival church. Very little remains, amidst the children, of the true and far-famed faith of their ancestors; and many are now slumbering in indifference on the treacherous bosom of that church which their fathers renounced at the risk of property and life, in order to save their souls. But is not, on that very account, both what remains and what has fallen away, the more worthy of our sympathies and pity? Is there not still a blessing in the cluster, for the sake of which we ought to work and pray?

"Royan, at the mouth of the Gironde, was the first place visited, and two days were employed in preaching in the temple, teaching in the schools, and conversing in families. This is but a small fishing town, but the Protestants are in good number. There is one pastor, by whom our friend was very well received, as he was generally by all the pastors in this country, with whom he held a very active intercourse. Many of them, however, as in other parts, do not adhere to the whole of the doctrine, by the power of which the Reformation was effected. Yet there is zeal amongst them; but their exertions, in most instances, succeed only in exciting good dispositions for the kingdom of God, and a wish to enquire into the subject of salvation. They fail in planting souls steadfastly in the truth, and giving them the strong meat of the full-grown man. It was, then, a constant object with our friend, to encourage them, by example and word, in the preaching of the whole counsel of the Lord, as it humbles the heart and pride of man, and gives glory to God alone. And this only can be for the future, as it nearly proved once, the freeing of France from the Egyptian thralldom of Popery. You will understand, dear brethren, my recurring so often to this subject, upon reflecting that the question properly in debate, is here to know, whether salvation is a free gift of God *entirely*, or is a gift only *in part*, God doing one portion of the work, and man the other; which last comes to the same as to say, *the most important part of the work is done by man*, since such it is only, undoubtedly for him, if we admit that without his own co-operation God can do nothing effectual to save him. The first view of the subject is the Gospel of our blessed Reformers, the second, that of Rome; whence, every Protestant creed that leans to that side, leans to Popery for the same reason, and is too much akin to it in the main, to possess any paramount strength in encountering it. Thus, if purity on that point of doctrine is at all times of great moment, it is of the utmost consequence when that masterpiece of Satan's cunning is to be levelled to the ground. Without it, nothing can be achieved.

"From Royan, Dr. Malan went to La Tremblade, where he preached five times in two days. In one of his walks about this place, he was, as he hopes, successful in recalling to the Protestant faith a woman who had joined the Romish church because her husband belonged to it.

"Marennes and the Isle of Oleran were then successively visited, and the time spent, as usual, in preaching to the flocks and conversing with the pastors. Concerning the last-mentioned place, I insert the following interesting occurrence:

"I was detained from twelve to six o'clock, P.M., waiting for the tide. I first distributed some tracts; then one of the pastors who were with me desired me to

speak to the convicts (*galériens*), who are here working at the fortifications. One of them, a Romanist by birth, had already received instructions in the truth, and discovered the errors of Rome; but he was not converted. His first answer to my enquiries was, that for some months he had not done as much evil as formerly, &c. But upon my asking him whether sin consisted in the *measure* or in the *nature* of our actions, he began to understand that, although less abandoned than before, he was, nevertheless, a sinner, and a condemned man. The Word explained to him produced, first, the humility of conviction, and then the joy of forgiveness. Seldom have I heard an expression of peace and trust in God, so strong and so intelligent as that which flowed from this poor man's heart. I spent two most happy hours in converse with this disciple, and quitted him with thanksgivings, to repair to the port.'

"Here another man, one of the guards of the Customs, appeared also to receive the Gospel, and promised to visit the convict, already known to him, by having sometimes lent him his Bible.

"The return was to Marennes, where Dr. Malan preached again on the same evening, and the next day in a neighbouring church. Before his departure, he received a visit from the consistory of Marennes, who came in a body to express their grateful acknowledgements of his labours in their church. He left for La Rochelle. Here, again, I translate:

"How mournful this place for a faithful soul! La Rochelle!—that stronghold of Protestantism—that asylum of truth—that illustrious city, over which shone, like a bright star, the most pure and energetic Confession of Faith, is dead, or nearly so! One faithful minister, it is true, lives and labours here. But opposed to him is his own colleague, a brazen-faced infidel—who, from the pulpit, preaches and storms against the Deity of Christ, against original sin, against atonement by the blood of the cross; who blushes not to say: 'The death of Christ was the complement of man's virtue; what was wanting in them, the Redeemer made up,' &c. And that incessant struggling blunts, as it were, the testimony of the minister of God, who, in many things, also is crossed by a consistory as godless as its leader. Such is La Rochelle, now the seat of irreligion, worldliness, and vanity, carried to madness.'

"From this picture, it is easy to understand, that, in such a place, but little was to be expected from the transitory appearance of a preacher. Dr. M. did, of course, all in his power, and not without some blessing and joy. The few well-disposed souls made the most of his presence, and he had opportunities to preach and to converse with many individuals. But La Rochelle requires much more than he could accomplish.

"Dr. Malan, seeing that his absence had now been protracted to nearly four months, bent his steps homewards; returning to Bordeaux through the inland part of Saintonge, and stopped by the way at Saintes and Pons. In each of those places he preached, as indeed in every one of his halting places in that country; being universally admitted to the pulpits. This last part of his journey was still more abundant in joy for himself, than any former portion. But the very personal nature of many of the occurrences, does not allow of their being communicated in a minute account. Let it be enough to say, that many blessed the Lord, in their hearts, for having sent his servant to them; and he returned to Bordeaux, rejoicing at the work his Master had been pleased to perform through his instrumentality.

"In Bordeaux, Dr. Malan concluded his Missionary tour, having preached, in all, one hundred and fifty-four times, besides numberless conversations, and an abundant distribution of tracts and books. Shortly after, we had the pleasure to welcome him back to Geneva, where he arrived quite overcome with fatigue; and indeed he has not fully recovered his health since that time."



#### ON THE DEDICATION OF ST. CROSS CHURCH AT LEEDS.

*For the Christian Observer.*

IN our Number for October, p. 640, we wrote as follows:

"An extraordinary scene has been exhibited by some clergymen at Leeds, in laying the foundation of what they are pleased to call 'St. Cross' church. The day chosen for the ceremony was the day called in the Popish calendar 'Holy Cross day,' and which had its origin in one of the most profligate fabrications and gross

superstitions which imposture ever invented or credulity believed. Our own Church, in its direction respecting the Ember weeks, most guardedly says, 'September 14,' in order to avoid even the mention of the fraudulent and superstitious dedication of that day; and yet these clergymen have so cunningly contrived the matter, by their choice of the day, and their references to it, by the inscription inclosed in the foundation stone, and by the speeches delivered on the occasion, that, under a specious title, they are actually about to ask the Bishop of Ripon to dedicate a church to a material piece of wood, which the jugglers of a barbarous and fraudulent age pretended to prove by lying miracles was the true cross on which Christ suffered. We purpose saying more on the subject."

We should not have expressed ourselves in terms such as these, if we did not seriously believe that the ceremonial to which we have referred, is one of a series of proceedings which, if not checked, will introduce the dark superstitions of Popery; and this in a manner so insidiously graduated that, though matters are fast advancing in this direction, yet if we demur at each successive step, considering what is to follow, we are regarded as narrow-minded and bigotted, and the particular observance or ceremonial is defended as in itself innocent or useful (often a most misplaced assumption), while the tendency and ultimate result of the system—even if the particular ceremonial objected to were a trifle—is carefully kept out of sight. The whole question of Tractarianism must be looked at in its development. We are not Quakerish in our feelings; we entertain no etymological or other remote scruples, where there is no real evil; we use the ordinary names of the days of the week and the months without being harassed because they were once superstitious or idolatrous; nor would we change the name of "St. Cross," or any other old appellation, used as such, and without wrong associations; and it is painful and vexatious to be arguing about this or that ceremony, as if the essence of religion consisted in observing or not observing it. But when revived superstitions are being thrust upon us; when terms, gestures, and observances are made significant of more than meets the ear or eye; when the weightier matters of God's law are overloaded with a mass of vain formalities; and the vitality and spirituality of religion are too much forgotten in petty sticklings for garbs and "bodily exercises,"—at best the veriest "mint, anise, and cummin," and too often hemlock and nightshade;—it is necessary to contend for truth against such vain, profitless, superstitious, and, in the result, unholy proceedings. It is, perhaps, the greatest humiliation that has happened to the Church of England since the glorious Reformation, that we should be again debating what our forefathers wisely and scripturally decided upon three hundred years ago; that the results of their discretion and piety should be jeopardized; and that it should have come to be a question among us whether, after all, Protestantism has not been an evil and not a blessing; or, as Froude said, a broken limb ill-set, which needs to be broken again in order to be rectified.

The proceeding at Leeds was intended to be significant, and therefore it calls for notice. We will first describe a few particulars respecting it, not in our own words, but in those of its admiring reporter in the Times Newspaper.

"A benevolent individual, whose name is never to transpire, signified his intention to the Rev. Dr. Hook, through a very influential person connected with the University of Oxford, to build a church at a place called Banks, in Leeds." "He desired that it should be called the Church of THE HOLY CROSS, or, as it is more commonly styled, *Saint Cross*." "In accordance with this wish, the first stone of the new edifice was laid yesterday, *being Holy Cross Day*." "This first stone of



Holy Cross church, (says the inscription) was laid under the altar in the name of the penitent, to the praise of his Redeemer, *on Holy Cross Day 1842.*" "The Vicar said, 'Bless, O Lord, this stone.'

It will be seen, that, throughout the whole ceremonial, Dr. Hook and his colleagues have attempted to make the world believe that the Church of England regards September 14 as "Holy Cross Day;" whereas our Reformers rejected the dedication of this day as false and superstitious; and, as we have already stated, guardedly call it in the Prayer-Book, in the direction respecting the Ember weeks, "September 14;" and of course expel it from the list of holy-days. As regards the Anglican Church, the inscription under "the altar" is a lying legend; and the Bishop of Ripon is to be asked to confirm it. Will his Lordship, on the day of consecration, accept the title-deeds\*reciting this falsehood?—thus giving his episcopal sanction to the declaration that the Anglican Church recognizes September 14 as a "holy-day;" whereas it unequivocally repudiates it, as much as the commemoration of St. Boniface or St. Dunstan, whose names are in "the Calendar," or Almanac, but are expunged from the "Table of ALL the feasts that are to be observed in the Church of England throughout the year?" It is flagrantly untrue that in the Church of England September 14 is called Holy Cross Day, or "more commonly Saint Cross." Did any of our readers ever hear it so "commonly" called? Did any of our clergy, before the present yearning after Popery, so style it? It was commonly called, in old times, Holy "Rood" Day; the mention of which will remind the reader of scenes of folly, buffoonery, and superstition, which it is more monitory than pleasing to recal to memory. The Prayer-Book says, "*all the feasts;*" but these Leeds clergymen think fit to add another. At first the Tractators proceeded "stealthily;" they dated their publications from the fasts and festivals acknowledged by the Church of England; they did not venture to use the Romish eras; and in one of the early Tracts, No. 14, upon the Ember days, what is now called "Holy Cross Day" was plain September 14, as it is in the Prayer-Book; just as the next Ember day is dated from December 13, without any mention of "St. Lucy." But affairs have advanced; so that now what Wheatly justly calls "the Popish holy-days," are to be red-lettered; and the pupils of the Tractarian school, in consonance with the introduction of "St. Cross Day" at Leeds, are adopting these rejected epochs.

There are two days in the Romish ritual—May 3, and September 14—commemorative of the material Cross of Christ;—not the doctrine of Christ, but the implement of his crucifixion? The apostle Paul teaches us to express the whole sum of Christianity by the expressive phrase "the cross of Christ." He says, "God forbid that I should glory save in the cross of our Lord Jesus Christ;" he uses the word Cross for the whole of our Saviour's sufferings from his birth to his death, but especially those upon the "tree," (Eph. ii. 25, Heb. xii. 2), through which "he made peace." He also employs it for mortification: "they that are Christ's have crucified the flesh," "I am crucified with Christ;" as our Lord himself enjoined, Matthew xvii. 35. But all this relates to the doctrine of Christ and its effects upon the hearts of men; not to the "tree," which, so far from being "commonly called" in Scripture "holy," is called "accursed." Our Lord "endured" it; he did not teach us to enshrine relics of it, as if it had

acquired saintly and miraculous virtues. It was the Council of Trent—not our Lord, or the Apostolical college—that decreed “*Crucem tuam adoramus Domine; et adoramus lanceam quæ aperuit vivificum latus tuæ bonitatis.*”

The two days which we have mentioned are connected together. That of May 3, “the invention of the Cross” is spoken of as follows by Wheatly:—

“The third day of this month is celebrated as a festival by the Church of Rome, in memory of the invention of the Cross, which is said to be owing to this occasion. Helena, the mother of Constantine the Great, being admonished in a dream to search for the cross of Christ in Jerusalem, took a journey thither with that intent; and having employed labourers to dig at Golgotha, after opening the ground very deep, (for vast heaps of rubbish had purposely been thrown there by the spiteful Jews or Heathens) she found three crosses, which she presently concluded were the crosses of our Saviour, and the two thieves who were crucified with him. But being at a loss to know which was the cross of Christ, she ordered them all to be applied to a dead person. Two of them, the story says, had no effect; but the third raised the carcase to life, which was an evident sign to Helena, that that was the cross she looked for. As soon as this was known, every one was for getting a piece of the cross; insomuch that in Paulinus’s time (who being a scholar of St. Ambrose, and Bishop of Nola, flourished about the year 420) there was much more of the relics of the cross than there was of the original wood. Whereupon that Father says, ‘It was miraculously increased; it very kindly afforded wood to man’s importunate desires, without any loss of its substance.’”

We will add what Wheatly writes of St. Cross Day under the head of “*Romish Saint-days and Holy-days in September;*” for he would have been astonished that any man should affect to call it an Anglican, not a “*Romish,*” festival, and should place this falsehood upon record under the Lord’s table of an Anglican church. But we cite the passage chiefly to shew the connexion between the two days. This Holy Cross Day, remarks Wheatly, was

“A festival deriving its beginning about the year 615, on this occasion: Cosroes, king of Persia, having plundered Jerusalem, took away from thence a great piece of the cross which Helena had left there; and at the times of his mirth made sport with that and the Holy Trinity. Heraclius the emperor giving him battle, defeated the enemy and recovered the cross; but bringing it back with triumph to Jerusalem, he found the gates shut against him, and heard a voice from heaven which told him that the King of kings did not enter into that city in so stately a manner, but meek and lowly and riding on an ass. With that the emperor dismounted from his horse, and went into the city not only afoot, but barefooted, and carrying the wood of the cross himself. Which honour done to the cross gave rise to this festival.”

This festival then is to “the wood of the Cross”—and even this not the real cross on which our Lord suffered, but the piece of wood which the imposters who surrounded Helena pretended to find to satisfy her inquiries. And to this pseudo “wood of the Cross” is a church being erected, in the year 1842, in Protestant England! For we remind the reader that it is not the doctrine of the Cross, or Him who died upon it, to which the day red-lettered at Leeds is dedicated; but to the identical “piece of wood” which was foisted by fraudulent jugglers upon the credulous Helena; and which a venerable Father gravely believed to have been “miraculously increased” to furnish relics for the faithful. We need not say what credulous superstitions on the one hand, and what a wicked and sacrilegious traffic, on the other, between knaves and dupes, grew up from this pretended relic. Nor need we notice the evil effect, not only on the imposter and the victim, but also upon infidels, sceptics, and scoffers, of whom Cosroes was one;

and who, seeing the juggles of the priests relative to this alleged relic, was led impiously to connect with it the doctrine of the Holy Trinity, and to "make sport" with both. It is no matter for "sport;" but for shame and lamentation. Dr. Nichols, who, like Wheatly, is disposed to venerate the traditions of antiquity wherever they have a shadow of probability in their favour, and sometimes beyond that line of demarcation, yet says of this pretended "invention of the cross" which gave rise to St. Cross Day, "This odd sort of holiday is of great esteem in the Roman Church. I call it *an odd one*, for it would be established upon very frivolous grounds if the matter of fact were really true, as is reported; but there are great grounds to suspect the truth of that relation. The common story is this." Then follows the story in which he points out various discrepancies and absurdities. "Authors," he says, "are at a loss to account for how it came to be known which was our Saviour's cross;" but the favourite solution of the difficulty is the pretended miracle of restoring a dead body to life. But, worst of all, he adds, "Eusebius, who must understand these matters better than any as being so intimate in the emperor's family, speaking in his *Life of Constantine*, Lib. III. Cap. 28, of the discovery of the [alleged] sepulchre, mentions not a word of the Cross." Some bungling interpolator indeed foisted this pretended event into the *Chronicle of Eusebius*; but he betrayed the forgery by giving a wrong date; for, as Nichols remarks, "Eusebius, being so good a chronicler of former ages, could not be mistaken in the chronology of his own time." Nichols goes on to say that "The story seems to have been invented about the time of St. Ambrose;" but that Father, instead of the proof of the identity by the miracle wrought upon a dead body, very gravely tells us that it was established by the words "JESUS NAZ." still remaining upon it. Nichols concludes with saying that "This humour so mightily took the Christian world at that time, that every one was for getting a piece of the Cross;" and it was, and is, customary in the Roman Catholic communion, to deposit a fragment, if possible, under the altar in building a church; the physical impossibility of which, especially as the relics are of various kinds of wood, is still accounted for, by those of the Papists who are not concealed sceptics, by the notable solution of Paulinus: "Innumeris quotidie"—as early as about the year 420—"hominum votis lignum suum commodat ut detrimenta non sentiat." The teeth and bones of saints, drops of the "milk of the Virgin Mary," and other relics which were found to command a good sale, were multiplied in like manner. It is afflicting and humiliating to be seriously refuting such fraudulent and absurd legends; and the more so as scorners make awful and profane use of these nefarious proceedings to disparage sacred truth: but the necessity of once more exposing these fabrications has arisen, as the good people of Leeds, and through them the people of England, are asked to believe that our Church acknowledges this pretended "St. Cross Day." It will be easy enough to collect money to build churches and endow bishoprics, if we are to revive these ancient superstitions as a bait for votive offerings. The Bishop of Jerusalem used in former days to amass a splendid rental by exhibiting this "true cross," and selling fragments of it to pilgrims at enormous charges; all suspicion of swindling—for what was it better? nay it was far worse, from the atrocious impiety of the fraud—being allayed by the timely solution of St. Ambrose's disciple. Nor

was the cross the only pretended relic of our Divine Lord;—scarcely anything referring to him, from the manger to the tomb, was forgotten. We forbear giving the details; some of which were as disgusting as all of them were fraudulent. The juggle however was not complete till Gregory the first discovered the extraordinary fact that these relics imparted their efficacy in working miracles to whatever articles touched them; so that henceforth a new sluice of gainful fraud was unlocked. His successors profited unsparingly from this discovery; for without parting with the original relics, or making them too common by the power of multiplication, they sold on a large scale articles which they had saturated with miraculous virtue, reserving the power of bestowing pretended fragments of the originals for very special occasions. Thus the poor and the rich could alike be accommodated, the one paying from his poverty, the other from his wealth. Pieces of cloth called *Brandeum* were inclosed in a box with relics, and were sold at good prices, as being warranted to have acquired miraculous powers. One of the Popes, it is recorded, proved this to demonstration; for some Greeks having “impiously doubted” the virtues of a *Brandeum*, the Holy Father cut it through with a pair of scissors, and it forthwith began to bleed; “which convinced them of their error.” Well may the revered compilers of our Homilies speak as they do of these things, in language which some have considered overcharged and inflated. But they knew the tendency and effects of such superstitions; and though “St. Cross Day” might seem to mapy a harmless observance, they well knew “the peril of idolatry,” and expressed themselves accordingly; as for example:

“Never had the Jews, in their most blindness, so many pilgrimages unto images, nor used so much kneeling, kissing, and censing of them, as hath been in our time. Sects and feigned religions were neither the fortieth part so many among the Jews, nor more superstitiously and ungoddily abused, than of late days they have been among us. Which sects and religions had so many hypocritical and feigned works in their state of religion—as they arrogantly named it—that their lamps, as they said, ran always over: able to satisfy, not only for their own sins, but also for all other their benefactors, brothers, and sisters of their religion, as most ungoddily and craftily they had persuaded the multitude of ignorant people: keeping in divers places, as it were, marts or markets of merits; being full of their holy relieks, images, shrines, and works of overflowing abundance ready to be sold. And all things which they had were called holy; holy cowls, holy girdles, holy pardons, beads, holy shoes, holy rules, and all fell of holiness. And what thing can be more foolish, more superstitious, or ungoddily, than that men, women, and children, should wear a friar’s coat to deliver them from agues or pestilence? or when they die, or when they be buried, cause it to be cast upon them, in hope thereby to be saved? Which superstition, although, thanks be to God, it hath been little used in this realm, yet in divers other realms it hath been, and yet is, used among many, both learned and unlearned.” (The third part of the Homily of Good Works.)

“It is happy that we have not followed the Gentiles in making of images of beasts, fishes, and vermins also. Notwithstanding, the image of an horse, as also the image of the ass that Christ rode on, have in divers places been brought into the Church and Temple of God.” (The third part of the Homily against peril of Idolatry.)

Some readers may be ignorant of what the Homily refers to in this last passage; nor would we afflict them, or ourselves, with an explanation; for such buffooneries under the sacred name of religion are revolting,—were it not that these pretended holy days are being revived among us, and blended with our own Anglican solemnities. For the matter of “the image of a horse brought into the church and temple of God,” we are not sure, among the multiplied follies of Ro-

mish observance, which is meant : but it is an odd coincidence (to use Nichols's epithet) that the 14th of September is called, in the Roman calendar, "Equiria," and in some editions of the calendar there is a "trial of the horses" mentioned; and the city of the Seven Hills continued many of its old Pagan ceremonies under Christian names. But the bringing "the image of the ass, that Christ rode upon, into the church," is directly to the purpose of our argument, though we should not have mentioned it had not the Homily required us to do so.

In the calendar, in our Prayer-books, we find among the days noted, in exactly the same class as the "Invention of the Cross" and "Holy Cross," the "Visitation of Mary," July 2; that is, as a day of Romanist observance, but rejected from "the feasts that are to be observed in the Church of England." If we are to revive these repudiated festivals, and our clergy are to found churches in honour of them, the Visitation of the Virgin Mary is a more wholesome commemoration than the pretended finding of the real cross, since the former refers to an event connected with our blessed Lord, and recorded by inspiration, whereas the latter is but a record of fraud and superstition.\* The unwary reader must not, however, confound it with the festival of the Annunciation. Wheatly states its origin as follows :

"About the year 1338, there was a terrible schism in the Church of Rome between two anti-popes, Urban VI. and Clement VII.; the first chosen by the Italian, the other by the French faction among the cardinals. Upon this several great disorders happened. To avert which for the future, Pope Urban instituted a feast to the memory of that famous journey which the mother of our Lord took into the mountains of Judea to visit the mother of St. John the Baptist; that by this means the intercession of the blessed Virgin might be obtained for the removal of those evils. The same festival was confirmed by the decree of Boniface IX., though it was not universally observed until the council of Basil; by decree of which council in their forty-third session, upon July 1, 1441, it was ordered that this holy day, called the 'Visitation of the blessed Virgin Mary,' should be celebrated in all Christian churches, that she being honoured with this solemnity, might reconcile her Son by her intercession, who is now angry for the sins of men; and that she might grant peace and unity among the faithful."

We have preferred quoting, to stating these matters in our own words; first, because the extracts corroborate our averments; and secondly, because it is painful to write upon such subjects. Pursuing this course, we will yet further illustrate the remark in the Homily, in the words of the Rev. J. Brady in his "Clavis Calendaria." Speaking of the festival of the Visitation of the Virgin Mary, he says :

"The 'Feast of the Ass' was a festival celebrated in several churches in France, in commemoration of the Virgin Mary's flight into Egypt; and the gross absurdities then practised, under the pretence of devotion, would surpass belief, were there not such incontrovertible and corroborating evidences to substantiate the facts.

\* We do not question Helena's sincerity; but her credulity was grievously practised upon by those who surrounded her; and as for herself, with all her virtues, she was awfully misled by her ignorance and superstition. Thus Gregory, bishop of Tours, states, upon the authority of St. Ambrose and Theodoret, that "She took care that some of the nails of the cross should be artificially inclosed within the emperor's helmet,

that thereby his head might be preserved safe from his enemy's weapons; and others she mingled with the iron of his horse's bit, in order to give a safe protection to him; and one she cast into the Adriatic sea "during a horrible tempest, whereby she saved herself and company from shipwreck." This miracle is one of the special vouchers for "St. Cross Day."

A young female, richly dressed, with an infant in her arms, was placed upon an ass, and led in great ceremony to the altar, where High Mass was performed with solemn pomp. The ass was taught to kneel, and a hymn, replete with folly and blasphemy, was sung in his praise by the whole congregation. And what was still more remarkable for folly and profaneness, the priest used, at the conclusion of the ceremony, and as a substitute for the words with which he on other occasions dismissed the people, to bray three times like an ass, which was answered by three similar brays by the people, instead of the usual response, 'We bless the Lord,' &c."

This may be the ceremony alluded to in the Homily; though, as mention is made of "the image" of the ass, the reference may be to the custom of drawing a wooden ass into the church upon Palm Sunday, with a figure upon it to represent our Saviour, the people bearing branches, which the priest blessed against tempest, adding sundry ceremonies and addresses to the ass. We will not repeat them. The reader who is curious in such mournful matters, may refer to Brande, Douce, Hone, Brady, and other authors who treat of the mummeries of those days of papal superstition which we are now told were among the most enlightened ages of genuine Christianity. We may, however, quote in proof, in the original Latin, a few lines of the anthems composed by an Archbishop of Sens in the thirteenth century, in honour of this festival of the "Visitation of Mary." On the eve of the festival, the clergy assembling at Vespers, went in procession to the door of the cathedral, where the choristers were directed to sing a hymn, interspersed with imitations of the braying of an ass, in honour of the "Asinaria Festa." After the hymn, two canons brought the ass, clad in priestly vestments, into the church; and a solemn procession was formed to lead the animal into the choir, to the singing of verses, of which the following are portions:

Orientibus partibus  
Adventavit asinus, &c.  
Asinus egregius  
Asinorum Dominus.  
Hic in collibus Sichem,  
Jam nutritus sub rubem,  
Transiit per Jordanem,  
Saliit in Bethlehem.

Aurum de Arabia,  
Thus et myrrham de Sabá,  
Tulit in Ecclesiá  
Virtus asinaria.  
Amen dicas Asine,  
Jam satur de gramine,  
Amen, amen, itera,  
Aspernata vetera.

At the conclusion of each stanza there was a chorus to imitate the braying of an ass; and the "solemnities" were continued for two or three days. So much in illustration of the remark in the Homily; and in illustration of the follies, and worse, which our venerable forefathers of the Reformation so wisely rejected.

We again repeat, that it is not the doctrine of Christ, but the wood of the material cross, which the holy-day revived at Leeds has reference to. Let the Romish Pontifical speak for itself. "Rogamus te Domine, sancte Pater, omnipotens sempiternus Deus, ut digneris benedicere hoc LIGNUM crucis tuæ, ut sit remedium salutare generi humano, sit soliditas fidei, profectus bonorum operum, redemptio animarum, &c." Again: "Sanctificatur lignum istud in nomine Patris, et Filii, et Spiritus Sancti; et benedictio illius ligni, in quo membra sancta Salvatoris suspensa sunt, sit in isto ligno, ut orantes, et inclinantes se propter Deum ante istam crucem, inveniant corporis et animæ sanitatem per eandem." This is the formula: "In benedictione novæ crucis:" and as the virtue is made to arise from the benediction,—which of course carries a fee—a Romanist who knows what his religion prescribes, (must we add a Tractarian also?) will

not be content with a cross or crucifix which has not undergone this ceremonial.

We know indeed that the doctors of the Romish Church, and Bossuet among the number, make distinctions about not adoring "the wood," but only Him who was crucified upon it. But the populace, notwithstanding these nice criticisms, adore saints and relics, and hence our Homilies charge upon Romanism the sin of idolatry. When Imbert, prior of Gascony, was prosecuted in 1683, for telling the people that in the ceremony of adoring the cross on Good Friday, they were not to worship "the wood," but Christ, the parish priest contradicted him, and caused him to be cited before the Archbishop of Bordeaux, who suspended him from his functions, and even threatened him with chains and imprisonment. In vain he availed himself of the Bishop of Meaux's distinction; the Archbishop told him that the Church did not allow it. His Grace was practically right, even if verbally wrong; for the Council of Trent, in anathematising those who do not worship saints, and relics, and the images of Christ and the Virgin Mary, warily uses the equivocal phrase "*debitum honorem et venerationem*;" but without defining what it meant by "*debitum*;" thus leaving a subterfuge for escaping from the charge of idolatry, while it did not overturn, but rather confirmed, the popular practices. Bishop Burnet aptly remarks upon this "St. Cross" worship:

"The practice of the Romish church is express for the *latria* to be given to images: and therefore all that write for it do frequently cite that hymn, '*Crux Ave spes unica, auge piis justitiam, reisque dona veniam.*' It is expressly said in the Pontifical, '*cruci debetur latria*;' and in the prayers used in the consecration of a cross, it is prayed, that the '*blessing of that cross on which Christ hung, may be in it, that it may be a healthful remedy to mankind, a strengthener of faith, an increaser of good works, the redemption of souls, and a comfort, protection, and defence, against the cruelty of our enemies.*' These, with all the other acts of adoration used among them, seem to favour those who are for a *latria* to be given to all those images, to the originals of which it is due; and in the like proportion for *dulia* and *hyperdulia* to other images."

"The bias of human nature lies to sense, and to form gross imaginations of incorporeal objects; and therefore, instead of gratifying these, we ought to wean our minds from them, and to raise them above them all we can. Even men of speculation and abstraction feel nature in this grows too hard for them; but the vulgar are apt to fall so headlong into these conceits, that it looks like the laying of snares for them, to furnish them with such methods and helps for their having gross thoughts of spiritual objects. The fondness that the people have for images, their readiness to believe the most incredible stories concerning them, the expense they are at to enrich and adorn them, their humble and tender embracing and kissing of them, their pompous and heathenish processions to do them honours, the fraternities erected for particular images, not to mention the more universal and established practices of directing their prayers to them, of setting lights before them, and of incensing them; these, I say, are things too well known to such as have seen the way of that religion, that they should need to be much enlarged on; and yet they are not only allowed of, but encouraged. Those among them who have too much good sense that they should sink into those foolish apprehensions themselves, yet must not only bear with them, but often comply with them to avoid the giving of scandal, as they call it; not considering the much greater scandal that they give, when they encourage others by their practice to go on in these follies. The enlarging into all the corruptions occasioned by this way of worship would carry me far; but it seems not necessary, the thing is so plain in itself."

"Not a word of this fondness appears in the beginnings of Christianity; though it had been an easy thing at that time to have furnished the world with pieces of our Saviour's garments, hair, or nails; and great store might have been had of the Virgin's and the Apostles' relics! St. Stephen's and St. James's bones might have been parcelled about; and if that spirit had then reigned in the Church, which

has been in the Romish Church now above a thousand years, we should have heard of the relics that were sent about from Jerusalem to all the churches. But when such things might have been had in great abundance, and have been known not to be counterfeits, we hear not a word of them. If a fondness for relics had been in the Church on Christ's ascension, what care would have been taken to have made great collections of them!" (Bishop Burnet on the xxii. Article.)

In like manner Hooker says :

"Forasmuch as the Church of Rome hath hitherto practised and doth profess the same adoration to the sign of the cross, and neither less nor other than is due to Christ himself, howsoever they varnish and qualify their sentence, pretending that the cross which to outward sense presenteth visibly itself alone, is not by them apprehended alone, but hath, in their secret surmise or conceit, a reference to the person of our Lord Jesus Christ; so that the honour which they jointly do to both, respecteth principally his Person, and the cross but only for his Person's sake; the people not accustomed to trouble their wits with so nice and subtle differences in the exercise of religion, are apparently no less ensnared by adoring the cross, than the Jews by burning incense to the Brazen Serpent."

"Howbeit, seeing that we have by over-true experience been taught how often, especially in these cases, the light even of common understanding faileth, surely their usual adoration of the cross is not hereby freed. For in actions of this kind we are more to respect what the greatest part of men is commonly prone to conceive, than what some few men's wits may devise in construction of their own particular meanings. Plain it is, that a false opinion of some personal divine excellency to be in those things which either nature or art hath framed, causeth always religious adoration: and as plain, that the like adoration applied unto things sensible argueth to vulgar capacities, yea, leaveth imprinted in them, the very same opinion of Deity from whence all idolatrous worship groweth." (Hooker's Eccles. Pol. Book v. Sec. 65.)

It may be replied, that though Dr. Hook and his friends have revived St. Cross Day, they have not revived the blessing, much less the adoration, of the cross; for that the Vicar of Leeds only said "Bless this stone." We might rejoin, that "Bless this stone" has a Popish sound, as much as Bless this bell, or this cross; but it is not against any one particular expression, but against the general proceeding as connected with a superstitious holiday, that we protest, as being opposed to the whole spirit of the Anglican ritual, notwithstanding the excellence and piety of much that was spoken. The relator omits to say whether the bells of Dr. Hook's church were rung at the St. Cross Day ceremonial. If they were, it was a direct breach of the canons of our Church, the eighty-eighth of which says, "Neither the bells to be rung superstitiously upon holy-days avrogated by the Book of Common-Prayer." Will Dr. Hook and his colleagues venture to say that St. Cross Day is not thus avrogated?

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#### ON A RECORDED SAYING OF EDMUND BURKE.

*For the Christian Observer.*

THIS man of intellect and eloquence is said to have remarked, on no trivial occasion, "Those who do not love religion, hate it." That saying, though I met with it in print now many years ago, has never faded from my recollection; and after long and careful observation, I have found it proved to be based on truth.

That neutrality in religion is in fact a moral impossibility, was evidently intended by Mr. Burke, and is in itself a proposition that admits of no reasonable doubt. Here I might call in the testimony



of a distinguished Heathen moralist, *Tully*, (Philipp. 2nd, vol. vi. 4to., p. 326) who says, "Aut religionem undique tolle, aut usquequaque conserva." And, in another place, he pointedly condemns those who are content with "mediocritate vitiorum." But, to avail myself of that authority from which there can be no appeal, I may confidently quote our Lord's words of the whole posterity of Adam, "he that is not with me, is against me." (Matt. xii. 30.) Again, (Rom. viii. 5), "They that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit." Equally decisive is the language of a holy prophet (1 Kings xviii. 21), "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him." Thus, whether we investigate the New Testament or the Old, we perceive the same judgment uniformly passed by both in favour of a decided choice in matters of eternal interest; that is, on what foundation we will build our better hopes, what Master we will serve, and what portion we will inherit.

How far Mr. Burke contemplated the peculiar excellences of Christianity, when he uttered the sentiment in question, I will not undertake to say: but such are those "excellences," as it regards its glorious truths, its unclouded promises, its undefiled laws, that it must generally excite either our love or our abhorrence. For instance, when our Lord testifies, (John iii. 16), "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" when he bids us rely on Him as the only Saviour of the soul—to love his name, and to tread in his steps, and press for his eternal kingdom—such sayings must be either welcome or unwelcome, sweet or bitter, received or rejected, by our hearts. However we may disguise our sentiments, and practise the art of self-deception; yea, whatever be our morality and decorum, the truth still remains substantially the same, namely, that if we do not *love* such doctrines, such promises, such precepts, and the service of a crucified Redeemer, we actually *hate* them. By way of illustration, I would add, were a pious father to speak with the voice of authority, but in tones of genuine affection, surely if his children love not such parental strains, they may be said virtually to hate them. The inference is direct on behalf of vital piety, whatever be our rank or station, our age or our endowments. Even to be lukewarm in religion is to be offensive to the Lord of all. (Rev. iii. 15, 16.)

In confirmation of the above remarks I may turn to Scriptural examples: The Israelites (as Jeremiah informs us, chap. vi. 11) had no *delight* in the word of the true and living God. What was the consequence? They proceed from evil to evil, and "They know not me, saith the Lord." Again (Jer. xvi. 12), "Ye have done worse than your fathers." This *hatred* of the ways of God is still more manifest in the conduct of the Jewish Pharisees. That they made the word of God of none effect by their tradition, is the charge preferred against them by our Lord himself. Need I point also to the history of one who was "after the strictest sect a Pharisee" (Acts xxvi. 5), and who still "breathed out threatenings and slaughter" against all the followers of Christ? That Saul had no delight in his heavenly doctrines and commandments, it is quite superfluous to prove. That he regarded both with abhorrence, is evident from his rage and cruelty while he remained an enemy of the cross. And what but the love

of Christ finally subdued that enmity? as an old English writer (Donne) admirably says concerning Saul, "*Christ was the lightning flash that melted him, Christ was the mould that formed him.*"

For many, who are called Christian, they demonstrate, to this very hour, the truth of Mr. Burke's saying. They do not *love* religion; consequently they *hate* it. Whatever be their courtesy, their kindness, their compassion for the poor, their strict integrity, their youthful amiableness, their filial attachment; yet their conduct, their conversation, their prevailing taste and studies, will prove that the religion of Christ, as developed in the New Testament, is the object of their real, however unsuspected, hatred. That hatred may assume, in turn, every possible disguise. It may pass for philosophy, good taste, common sense, a due regard to our intellectual soundness, to innocent pleasures and relaxation, and (though last not least) a fixed dislike of every approach to *Calvinism*. Still it is plain to those who make the Scriptures the standard of religious truth, that with these and like pretences will consist an essential enmity to that religion which animates and commands the heart, and whose breath is love; supreme love, to our Redeemer. (See 1 John iv. 8.)

If now the delusion of such persons be as impenetrable as an autumnal mist, it will quickly fly at the presence of that Almighty Judge, who cannot be deceived by appearances, since "he knoweth the secrets of the heart." To every candid reader I would point the solemn admonition, "If these things be so," dare to search your heart; test your principles and your practice, not by erring tradition, but by the unerring word of God. Go not to the world for your religion. In a region so full of shadows you can discern nothing in its true shape and character. Of the world our Lord testifies (and it is, alas, unaltered in our day) that it rejects the Holy Spirit (John xiv. 17), and consequently refuses *Christ*, as the only Saviour of the soul. Therefore "to the law and to the testimony." Implore, like the royal Psalmist (Psalm cxix. *passim*) that light which cometh from above, that so you may "understand the Scriptures." Beseech the Lord to "cleanse the thoughts of your heart by the inspiration of his Holy Spirit, that you may perfectly love him and worthily magnify His holy name." When *alone*, think of eternity, think of Heaven, think of *Jesus*. And if you are not grown old in the love and service of the world, I would fully and fondly hope that at length you will be "taught of God," that "they who do not love religion hate it," and must, therefore, be made new creatures by the grace of *Christ*, before they can enjoy that glory which He has prepared for them that *love Him*. He who freely saves us, positively claims our *hearts*.

ΠΙΣΤΙΣ.

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## BIOGRAPHICAL NOTICES OF ENGLISH RITUALISTS.

*For the Christian Observer.*

In our Number for April we inserted a list of English ritualists, and penned some biographical notices of several of them, with remarks upon their writings. Leaving out of the range canonists, such as Bishop Gibson; devotional commentators, such as Comber and Nel-

son ; and also writers of church narrative, such as Strype and Bishop Burnet ; the substance of what is most necessary to be known respecting the English ritual may be found in Wheatly and Nichols, combining with their Anglican elucidations, the works of Bingham, as laying the basis of our own ritualism in that of the Church Catholic. These were the chief writers on the subject during the last century, and we entered into considerable detail respecting them. We had purposed adding some account of the ritualists of the preceding century ; but few of them stand out distinctly as ritualists in the same way as Nichols and Wheatly. Bishop Andrews and Bishop Cosin were deeply versed in liturgical inquiries ; but they did not publish any distinct treatise upon the Anglican liturgy. Dr. Nichols, however, printed their valuable manuscript collections ; which were, and we suppose still are, in the Bishop of Durham's library. There is also in that repository an interleaved Book of Common Prayer, of the date of 1619, which contains manuscript notes, supposed to have been made from the collections of Bishop Overall, by his chaplain ; a copy of which falling into the hands of Dr. Hickes, he printed a portion of the remarks in the Preface to his " Christian Priesthood." In the same library is a Prayer-book with the collections of Bishop Cosin. Dr. Nichols also had access to a manuscript volume of three hundred pages by the same prelate, entitled " Liturgica, sive annotata ad divina officia, præsertim ea quæ publicâ autoritate celebrantur in Ecclesiâ Anglicanâ."

Bishop Overall had deeply studied ritual questions, and attached to them an importance which does not abstractedly belong to them, important as they are relatively, and necessary to be considered in regard to church order, with due reference to time and place. Overall was one of the precursors of that school which Archbishop Laud elevated above genuine Anglicanism, and which, by its excessive spirit of overwrought ceremonialism, did more to cause a prejudice against the Church of England, than all the declamations of the Puritans. He was a warm stickler for the expunged peculiarities of the first Prayer-book of King Edward, and greatly lamented the improvements in the revised service ; such as the suppression of the word " altar." In urging the duty of prayer, he speaks in a way to disparage preaching, which he seems to represent very much as a puritanical performance. For example, speaking of the daily public service, he says : " Here's a command that binds us every day to say the morning and evening prayer. How many are the men that are noted to do so ? 'Tis well they have a back-door for an excuse to come out at ; for, good men ! they are *so belaboured with studying of divinity and preaching the word*, that they have no leisure to read these same common prayers." This is a very ugly way of writing. The injunction is that " the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth." The question what is reasonable hindrance must be determined by each man's own conscience ; and Overall was to be commended for enforcing what he considered a too much neglected duty ; but why write in a satirical manner about the clergy being " *belaboured with studying divinity, and preaching the word*." This Romanist disparagement of the divine ordinance of preaching, which was, and is, so common among divines of the

class of Bishop Overall, placed a powerful weapon in the hands of the Puritans, and caused the Church of England to be popularly branded with the stigma of ceremonialism and superstition. Does not faith come by hearing; and did not the Apostle Paul enjoin Timothy both to study divinity and to preach the word?

The following are among the chief notices of Overall's life. He was born in 1559; and received the rudiments of his classical studies at the Grammar School of Hadley, whence he was sent to St. John's College, Cambridge; but afterwards removing to Trinity College, was chosen fellow of that society. In 1596, he was appointed Regius professor of divinity, when he took the degree of D.D., and, about the same time, was elected master of Catherine Hall. In 1601, he succeeded Dr. Nowell in the deanery of St. Paul's, London, at the recommendation of his patron Sir Fulk Greville and Queen Elizabeth; and, in the beginning of James's reign, he was chosen Prolocutor of the Lower House of Convocation. We had lately occasion to write of his Convocation book, and therefore pass over that portion of his life and labours.

In 1612 he was appointed one of the first governors of the Charter-house Hospital, then just founded by Thomas Sutton. In April 1614, he was made Bishop of Lichfield and Coventry; and in 1618 was translated to Norwich, where he died in May 12, 1619, and was buried in the cathedral of that see. After the restoration of Charles II., Cosin, Bishop of Durham, who had been his secretary, erected a monument to his memory, with a Latin inscription, in which he was declared to be, "*Vir undequaque doctissimus, et omni encomio major.*"

He was a deeply read scholastic divine; and Cosin, who perhaps may be thought to rival him in that branch of learning, calls himself his scholar, and declares that he derived all his knowledge from him. He was also a man of devout as well as studious habits. In the controversy which in his time divided the reformed churches, concerning Predestination and Grace, he inclined to Arminianism, and helped to pave the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and influence of Archbishop Laud. Overall had a particular friendship with Vossius and Grotius. He laboured to compose the differences in Holland, relative to the Quinquarticular controversy; as appears in part by his letters to those two learned correspondents, some of which were printed in the "*Præstantium et eruditorum virorum epistolæ ecclesiasticæ et theologicæ,*" published by Kimborch and Hartsoecker, as an historical defence of Arminianism.

But he is known in England chiefly by his "*Convocation-book,*" of which Burnet gives the following account: "There was a book drawn up by Bishop Overall, fourscore years ago, concerning government, in which its being of a divine institution was positively asserted. It was read in Convocation, and passed by that body, in order to the publishing of it; in opposition to the principles laid down in the famous book of Parsons the Jesuit, published under the name of 'Doleman.' But King James did not like a Convocation entering into such a theory of politics, so he wrote a long letter to Abbot, who was afterwards Archbishop of Canterbury, but was then in the Lower House. By it he desired that no further progress should be made in that matter, and that this book might not be offered to

him for his assent; there that matter slept. But Sancroft, Archbishop of Canterbury, had got Overall's own book into his hands; so in the beginning of this (King William's) reign, he resolved to publish it, as an authentic declaration that the Church of England had made in this matter; and it was published, as well as licensed, by him a very few days before he became under suspension for not taking the oaths (October 1689.) But there was a paragraph or two in it that they had not considered, which was plainly calculated to justify the owning the United Provinces to be a lawful government; for it was there, laid down that when a change of government was brought to a thorough settlement, it was then to be owned and submitted to as a work of the providence of God." But what gave this book much consequence on its revival was, that Dr. Sherlock acknowledged that he became reconciled to take the oaths to the new government, at the Revolution, by the doctrines above-mentioned in Overall's work; so strange is the effect of re-action in such controversies.

• Another matter in which Dr. Overall's opinion appears to have had great weight, in his life-time and afterwards, was the question of hypothetical ordination. One great obstacle to the reconciliation of the Dissenters was, that the Church of England denied the validity of Presbyterian ordination, and required re-ordination. Bishop Overall, and after him Tillotson, endeavoured to meet this difficulty by an alteration in the words of ordination, as "If thou beest not already ordained, I ordain thee," &c.

Bishop Montague of Norwich, who was a great admirer of Bishop Overall, frequently and confidently affirmed that Vossius's Pelagian History was compiled out of Overall's collections. Overall also is named among the translators of the Bible; and he had a share in compiling the Church Catechism, of which he is said to have written what regards the Sacraments.

Bishop Cosin, though a zealous ritualist, we pass over, as he did not publish specially on the subject. He was popularly suspected of being a Papist at heart; but without any just reason, except as the doctrines of the school to which he belonged have always tended towards Rome, and driven disciples thither, though the masters may not have followed. He however sustained a severe calamity—for he justly deemed it such—in his son's becoming a Papist, and receiving orders in the church of Rome; but how could he be surprised when he had caused him to be educated in a Jesuits' college? He was one of the leaders of the Laudite party, and upheld the Primate's measures. He persecuted Puritans, and was in turn persecuted by them; for in those perilous times the tyrant of to-day was the victim of to-morrow; as happened in the instance of Cosin and one Smart, a prebendary of the Cathedral of Durham, whom he took the lead in prosecuting, for a sermon which he preached from the text, "I hate them that hold of superstitious vanities;" in which he probably glanced at some of the opinions and practices which Cosin zealously advocated. He was degraded and deprived of his preferments; but Cosin, in his turn, shared a similar fate; being ejected from his appointments, and impeached at the bar of the House of Lords, on the charge of being Popishly affected; though he cleared himself and was acquitted. In 1642, he was deprived of the Mastership of Peter-house, Cambridge, for aiding in sending the plate of the University to the king,

at York. After the Restoration he was made Bishop of Durham. His publications, chiefly posthumous, are numerous and learned. His notes on the Prayer-book, published by Nichols, are useful to the student; but they take the same line of ultra-ceremonialism with those of Overall. He maintains that among the ornaments, vestures, and emblems, which the rubrics enjoin, are "Two lights to be set upon the altar or communion-table; a cope or vestment for the priest and for the bishop; besides their albs, surplices, and rochets; and the bishop's crozier-staff, to be holden by him at his ministration and ordination;" and he does not forget the "corporas," which assuredly the Church of England does not sanction, and the very name of which is offensive, as connected with the doctrine of transubstantiation; the priest being said to place the body of Christ upon a cloth, with some allusion perhaps to his burial. The same term occurs in the Scotch Liturgy; which, though, as we lately remarked, Laud did not compile, but the Scottish bishops, he superintended; and both he and they were of one mind in the matter.

We must not omit the mention of Bishop Sparrow; whose "Rationale upon the Book of Common-Prayer of the Church of England," was the precursor and model of the larger works of Wheatly and Nichols; but it contains some things not found in them. His "Collection of Articles, Injunctions, Canons, Orders," &c. is a very useful work of its kind, and has not been superseded.

Dr. Anthony Sparrow was born at Depden, in Suffolk, and was educated at Queen's College, Cambridge, of which he became scholar and fellow, but was ejected in 1643, with the rest of the Society, for their loyalty and refusing the Covenant. Soon afterwards he accepted the rectory of Hawkedon, in Suffolk; but before he had held it above five weeks, he was again ejected for reading the Common Prayer. After the Restoration he returned to his benefice, and was elected one of the preachers at St. Edmund's Bury, and was made Archdeacon of Sudbury, and a Prebendary of Ely. Being chosen Master of Queen's College, he resigned his charge at St. Edmund's Bury, and the rectory of Hawkedon. In 1667, he was consecrated Bishop of Exeter, and, on the death of Dr. Reynolds in 1678, was translated to Norwich, where he died in May, 1685.

Bishop Sparrow, like most of the ritualists whom we have mentioned, overstated the claims of ritualism. We question whether even the great majority of the priesthood of the Church of Rome are accustomed to attach as much significance to symbolical representation, as divines of this class in the Church of England. As their notions have of late been revived and extended, and many readers are much interested in the subject, we will copy what Sparrow says of the hieroglyphical import of the various parts of a church. Such minute typifications are fanciful and puerile; they derogate from the simple dignity of Christian worship; they are an unauthorised and superstitious parody upon the Jewish temple; and they oppose the anti-typical spirit of the Gospel, which regards the building in which the faithful assemble for prayer and praise, and for the administration of the Word and Sacraments, as an edifice to be conveniently adapted for such purposes, with meet comeliness, and not disdaining such cost and magnificence as are compatible with the circumstances of the case, and if designed only for reverence, and not proud or meretricious; but rejecting the pettiness, worthy only of the monks of the

darkest ages, of making it a congeries of stone enigmas and parables. When the discreet reader considers what unprofitable wonders such writers as Bishop Sparrow consider to lurk under some plain decent rubric, he will not think the Church of England has erred in obliterating much of the ceremonialism which some among us are anxious to restore.

“ *Of Chancels, Altars, Fashion of Churches.*

“ And the chancels shall remain as they have done in times past.”

“ That we may the better understand the intent of this rubric, it will not be amiss to examine how chancels were in time past, both for the fashion and necessary furniture; for as they were then, so they are to continue still in the same fashion, and with the same necessary appendices, utensils, and furniture. All this may be, and, for ought appears to me, must be, meant in these words, ‘the chancels shall remain as they have done in times past.’

“ In times past, the fabric of the church, as to the nave or body, was built somewhat in the form and fashion of a ship, which very figure might mind us thus much; that we were in this world as in a sea; tossed and hurried with the troublesome waves and boisterous winds of divers temptations, which we could not be carried safely through, to our haven of rest and happiness, but only in the ship of the Church.

“ The church of old was parted into two principal parts, *Navis*, the nave or body of the church, and *Sacrarium*, the chancel. The first, the nave, was common to all the people that were accounted worthy to join in the church’s service; the chancel was proper and peculiar to the priests and sacred persons. The nave represents the visible world; and the chancel typifies heaven, or as Symeon, Thessal. applies it.

“ The whole church is a type of heaven. (Gen. xxviii. 17.) The house of God is heaven upon earth: the nave represents the visible or lowest heaven, or Paradise; the lights shining aloft represent the bright stars; the circling roof, the firmament; the priests within the quire beginning the divine hymns, represent the first order of angels that stand before God; the deacons, with the readers and singers orderly succeeding, the middle order or quire of heaven; the whole company of true believers joining with the priests and deacons in heart and affection, saying Amen to the Divine hymns and prayers, and so inviting and alluring the mercy of God, resemble the lowest rank of angels, with whom no profane heretic, or unclean notorious sinner, is suffered to assemble; for what fellowship hath light with darkness? Thus the whole church typifies heaven; but the chancel, parted and separated from the nave or body of the church, so as that it cannot be seen into by those that are there, typifies the invisible heaven, or things above the heaven, not to be seen by the eye of flesh.

“ The nave, or body, resembles the lowest visible heaven, or Paradise; and as man for sin was cast out of Eden’s Paradise into the earth, accursed to briars and thorns, there to eat his bread in sorrow, and not suffered by the flaming sword to enter again, (Gen. iii.) till, after much affliction and sorrow in this troublesome world, he shall be reconciled to God by repentance, and so his peace be made, be received, as the thief upon the cross was, to our Lord Christ in Paradise; so in like manner notorious sinners were, by the sentence of excommunication, cast out of that Paradise, the body of the church, abroad into the church porch, which represents the earth, not to be received in again to the society of the faithful, till after a wearisome attendance there in a place, called of old, *Narthex* or *Ferula*, because those that stood there were under the church’s ferula (or censure), begging the prayers, entreating the tears, hanging upon the knees of all that entered the church, by much spiritual affliction and castigation they had made their peace and were reconciled.

“ In the nave, we shall mention but two things as observable here; first the doors, *αραιαι* the beautiful doors or gate, (Acts iii. 2), because those that had entered them, might see the whole beauty of the church; and the pulpit, *Αμβων*, which stood in the midst or side of the nave, (Sym. Thess.) This signifies the stone rolled away from the sepulchre; and because the angel sitting upon it, preached the Gospel of the Resurrection of Christ to the women, (St. Matt. xxviii. 6,) the priests and deacons, imitating the angel’s pattern, from this pulpit publish and proclaim the glad tidings of the Gospel.

“ The chancel was divided from the body of the church; *Cancellis*, whence it is called the chancel. This was, as was said, peculiar to the priests and sacred persons. In it were, at least in some principal churches, these divisions: *Chorus Cantorum*, the Quire; where was an high seat for the bishop, and other stalls or seats for the

rest of the quire : yet perhaps this chorus, as also the next, called *Soleas*, might be more properly reckoned a part of the nave ; and the chancel properly that which of old was called the Sanctuary, which was separated from the rest of the church with rails, and whither indeed none but sacred persons entered. Whereas the laity entered into the other, as will appear after. But account it to which you please, such a place there was, and immediately beyond it, divided from the quire with boards on the one side, and from the Sanctuary by the rails of the altar on the other side, was a place called *Soleas*, from the Latin *solium*, or throne, because this was Christ's lower throne ; his higher or upper throne was the altar, where the precious body and blood of Christ was consecrated and offered ; and this was his lower throne, where the bishop or priest in Christ's stead stood and distributed the holy sacrament to the people. Beyond this is the Sanctuary, railed in of old, as you may see plainly, Syn. Calc. Act I., that it might not be pressed upon by the multitude. (Euseb. Hist. L. x. C. 4.) At the upper end of this Sanctuary, or chancel, is a large arch, or *abais* ; within that a seat or seats built for the bishop and his assistant priests in the celebration. The bishop sitting in this seat by the altar, having his assistant priests sitting with him, resembles Christ, with his apostles by him, instituting the holy sacrament, and blessing the prayers offered up at the altar by the priest. Right under this seat stood the altar, or holy table, the propitiatory, Christ's monument, and the tabernacle of his glory ; the *shop* of the Great Sacrifice. *Sym. Thess.*"

Bishop Sparrow proceeds at great length after this fashion ; but we have quoted sufficient for a specimen. The Anglican rubric, we repeat, was never meant to embody all this hieroglyphical religion. It was one special object of the Protestant Reformation to cast off much of this accumulated lumber of ages ; and to conduct Divine service in conformity with our Lord's declaration that God is a Spirit, and they that worship him must worship him in spirit and in truth. The Church of England avoided the baldness of the communions of Scotland, Geneva, and other reformed churches ; its venerated reformers retained a simple yet majestic ritual ; they studied throughout their arrangements that everything should be done decently, in order, and for the use of edifying ; but they rejected gewgaws and fancies ; and throughout the Homilies, which are an authentic comment upon their opinions and proceedings, they guard against that spirit of ultra-ritualism, of which they had seen the baneful effects in the Church of Rome. The Homily "Against Peril of Idolatry and superfluous decking of Churches," is strong and pointed on these matters. It says, indeed, that "Constantine, and other princes of good zeal to our religion, did sumptuously deck and adorn Christian temples ;" but it is added, that "This gorgeousness then used, as it was borne with as rising of a good zeal, so it was signified of the godly learned, even at that time, that such cost might otherwise have been better bestowed." It is added, "Neither let any man object and allege the rich temple that was in Jewry ; the table, candlesticks, incense, ships, platters, cups, mortars, and other things, all of gold. Then were these things allowed of the Lord, when the priests offered sacrifices, and the blood of beasts was accounted the redemption of sins. Howbeit all these things went before in figure ;" but so, the Homily proceeds to shew, it ought not to be under the Gospel dispensation. "You see," it says, "how St. Jerome teacheth the sumptuousness among the Jews [and also the emblems] to be a figure to signify, not an example to follow ; and that those outward things were suffered for a time until Christ our Lord came, who turned all those outward things into spirit, faith, and truth." Let our ultra-ceremonialists mark this. With all due deference to Mr. Newman and others, there is littleness of mind, folly, and a misunderstanding of the character of the Gospel, in making it a matter of great consequence to build churches with three



windows in the chancel as emblematical of the Trinity, twelve pillars to represent the twelve apostles; and so forth. We have not so learned Christ.

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LETTER FROM THE AUTHOR OF "MILFORD MALVOISIN."

To the Editor of the Christian Observer.

Elford Rectory, Nov. 11, 1842.

SIR,—I have this day been shewn three articles in the October and November Numbers of the Christian Observer, on the subject of a passage in "Milford Malvoisin," and in which I find a charge brought against me. [The writer mentions that the charge had been made in another publication; but with this we have no concern.]

How much soever your correspondent Πιστις may differ from me, and how noxious soever he may think my opinions, I feel satisfied, from the tenor of his last communication to you, that he would be very sorry to misrepresent me, or to identify me with opinions which I have given him no right to attribute to me.

I beg therefore, through you, to inform him, that I have nowhere expressed the opinion that "dancing round a May pole is a proper amusement for Sundays." His error appears to have arisen from his having supposed that the first day of a Wake, and the Wake-Sunday, were identical in ancient times.

It is not always easy to guard against accidental vagueness and obscurity of expression on one's own part, and still less against a certain zealous eagerness of misapprehension on the part of opponents. But had I foreseen that the charge to which I have alluded would have been seriously brought against me, I would have taken care to state explicitly, what (though aware of the fact) I did not think it necessary to mention in my tale, namely, that May-day 1643 fell, not upon a Sunday, but on a *Monday*.

I am, Sir, your obedient servant,

FRANCIS E. PAGET.

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REVIEW OF NEW PUBLICATIONS.

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THE LIFE OF DEAN MILNER.

*The Life of Isaac Milner, D.D., F.R.S., Dean of Carlisle, President of Queen's College, and Professor of Mathematics in the University of Cambridge; comprising a portion of his Correspondence, and other Writings hitherto unpublished.* By his Niece, MARY MILNER, Author of "The Christian Mother." 1842.

WE feel greatly indebted to the lady who has favoured the world with this volume; for we had so long waited in vain to see a copious memoir of the late Dr. Milner, that we began to despair of the task ever being accomplished. More than twenty years have elapsed since that eminent man was taken to his heavenly rest; a sufficient period for the subsidence of many difficulties

which beset premature biography, yet not so long as to have effaced the name of Dean Milner from tenacious remembrance, or to have rendered the narrative too much a tale of other days. We might wish some things left out, and others added; and among the last a fuller account of his mathematical and philosophical attainments and services, which Dr. Dealtry, or some other competent academical friend of Milner's, might perhaps have been induced to supply. But the biographer has furnished much important and interesting information relative to his character and habits; his conversation, preaching, writings, and pursuits; and we hasten to avail ourselves of her narrative, which is well calculated both to entertain and instruct the reader.

Isaac Milner, the third son of his parents, was born at Leeds, on the 11th day of January 1750. His father had been unsuccessful in business, and had suffered exceedingly from accidents during the Rebellion of 1745; insomuch that he had very little to spare from the necessary demands of his family. His eldest son, Samuel, was born in 1739, and his second son, Joseph, afterwards the Historian of the Church of Christ, in 1743.

The father of the young Milners was a man of strong sense and extraordinary industry and self-denial; and having experienced, in his own case, the want of a good education, he resolved that, at whatever inconvenience to himself or his family, his children should possess that advantage; and this resolution he kept, although at the cost of many personal sacrifices, till his sudden death; an event which took place soon after his son Isaac had attained his tenth year. "The mother of Isaac Milner—" a good and valuable

mother," he calls her, in the work already cited—seems to have been, upon the whole, a partner well suited to her husband. She reached a great age; and was permitted to enjoy, in the advancement of her two younger sons, the reward of her early struggles.

An outline of Dr. Milner's childhood has been traced by his own hand. He says:

"Isaac, when a little boy of six years old, began to accompany his brother Joseph every day to the Grammar School; and at ten years of age could construe Ovid and Sallust into tolerable English, and was then beginning to learn the rudiments of the Greek language. The premature death of their father ruined all the prospects of Isaac's advancement in learning. His mother was obliged to abandon the prosecution of her husband's plan; and, that her son might acquire a livelihood by honest industry, she wisely employed him in learning several branches of the woollen manufacture at Leeds."

By the kindness of friends, who had early discovered his great abilities, Joseph Milner had been sent to the University of Cambridge, where he had fulfilled the promise of his youth, by obtaining, besides a very honourable place in the list of Mathematical and Philosophical honours, the highest distinction which that University can bestow upon classical learning. Joseph Milner had now left college, and was established as head master of the Grammar School at Hull, in which town he was, shortly afterwards, elected afternoon lecturer at the principal church. Being now raised above poverty, his annual income amounting, upon the whole, to upwards of 200*l.*, "the bowels of Joseph yearned upon his younger brother," and he resolved to release him from his obligations at Leeds; and with that view, requested the Rev. Myles Atkinson, the minister of St. Paul's church in that town, to examine into

the qualifications of Isaac to become his usher in the Grammar School at Hull. Upon proceeding to the work-room in which Isaac laboured, Mr. Atkinson found him seated at his loom with *Tacitus* and some Greek author lying by his side. Upon further examination, it appeared that, notwithstanding his long absence from school, and the interruption of his literary pursuits, his knowledge and his love of classical learning remained unimpaired. He was an able assistant to his brother in teaching the lower boys; and while he instructed them, he redoubled his efforts, under his brother's tuition, and with his assistance, to improve himself. In the year 1770, he was sent by his brother to Queen's College, Cambridge. Towards that excellent brother, he expresses his grateful affection in a touching passage, in the *Life of the Reverend Joseph Milner*. In that passage, after declaring that, under Providence, he owed his honourable and elevated situations, as Dean of Carlisle, President of Queen's College, and Professor of Mathematics in the University of Cambridge, nay, that he owed "all that he had, to the kindness of this same brother," he "willingly acknowledges the obligation, with tears of gratitude and affection!" The affection which bound these brothers to each other began in childhood; was cemented in youth; and increased in fervour, till the death of the elder.

Isaac entered college as a Sizar. The Sizar at that time were required to perform various menial services, such as ringing the chapel bell, and serving up of the first dish to the fellows at dinner; which harsh customs were undoubtedly abolished through his influence when he became President of the College. It has been

related—perhaps invented—that happening one day, while engaged in the execution of his duties as a Sizar, to overturn upon the floor a tureen of soup, intended for the fellows' table, he exclaimed, in reply to some tart rebuke, "When I get into power I will abolish this nuisance." The expression of the unpolished Yorkshire lad, "When I get into power," occasioned, as it is said, much merriment among the fellows.

There is no evidence, that, at this early period of his life, Isaac Milner had been led to entertain those religious views which he afterwards adopted, and of which he became so able and zealous an advocate; but an incident which occurred during his undergraduate ship, effectually put to the proof, and firmly established, his character as a man of integrity and conscientious resolution. Many of the then governing members of Queen's College were supposed to be far from orthodox in their religious faith; and, with their approbation, a petition, against subscription to the Articles of the Established Church, was presented for signature to the students. This petition, though supported by his superiors, Isaac Milner alone, among the students of his own college, refused to sign.

His brilliant success at the University evinced the penetration, and justified the advice, of those early friends of his parents, who had exhorted them to strain every nerve to give him a literary education. Keeping an Opponency in the schools, he made use of an argument at that time quite new. The Moderator, Dr. Pearce, afterwards Public Orator, Master of Jesus College, and Dean of Ely, thus addressed the opponent: "Domine opponens, argumentum sanè novum et difficile; nec pudet fateri me ip-

sum nodum solvere non posse." He took his degree of B.A. in 1774, and was the Senior Wrangler of his year, with the honourable distinction of "Incomparabilis." He was also declared to be the first Smith's Prizeman.

Having taken his degree of B.A., Mr. Milner was admitted a member of the "Hyson Club," a brilliant society, enrolling in its list of members the names of Waring, Watson, Paley, and others equally known to fame; and the memory of his powerful mind, and extraordinary conversational powers, is still preserved. He was invited to accept the office of tutor to a relative of the Polish Prince Poniatowski, but he declined it.

While an undergraduate, he became acquainted with the late celebrated Mr. Hey of Leeds, having occasion to consult him for a complaint partly produced by intense application to study. He remained during several weeks the guest of Mr. Hey; and the acquaintance thus commenced, ripened into a friendship which suffered neither diminution nor interruption till the friends were separated by death.

In the year 1775, he entered into holy orders, and the same year he was elected a fellow of his college. In 1778, he was presented by his college to the rectory of St. Botolph, Cambridge, and, during the same year, was appointed tutor of his college, in which capacity he acquired a distinguished reputation. We find him about this time communicating various mathematical and philosophical papers to the Royal Society, of which he was elected a fellow. He also ardently pursued the study of chemistry; and by incautiously inhaling some noxious gas, he laid the foundation of a serious pulmonary complaint,

from which he never entirely recovered. During many subsequent years, he confined himself, by the advice of his physicians, to a milk diet. As a clergyman, he was unable to undertake much public duty; but he critically studied both the Scriptures and the writings of the ancient Fathers of the church; thus laying the foundation of that sound and extensive theological knowledge, which is apparent in the productions of his later life.

The precise period of the commencement of the intimate friendship which Milner maintained with the late Mr. Wilberforce, is uncertain. Their epistolary correspondence seems to have begun soon after Mr. Wilberforce left college. The memoir of that revered senator having anticipated this portion of the Dean's life, we shall pass it by more slightly than it deserves; but when we remember what mankind owes to Wilberforce, and the latter to Milner, as, under God's blessing, his early guide in religion, the acquaintance will be regarded as of great importance, not only to the individuals, but to the kingdom of Christ. In the summer of the year 1784, Mr. Wilberforce, then in the hilarity of youth and spirits, and recently elected member of Parliament for Yorkshire, visited York, for the purpose of participating in the gaieties of the races. While there he invited a gentleman to become his companion in a continental tour. That gentleman declined the invitation, which was, by letter, subsequently transferred by Mr. Wilberforce to his friend, Isaac Milner, whom, on leaving York, he had met at Scarborough, and in whose company he had there spent much time. His grandfather had made a declaration in reference to this subject, in terms

which infer a strong suspicion, that reports, even at that time, had gone forth, respecting the bias of Isaac Milner's mind towards what are called evangelical sentiments. "Billy," said he, "shall travel with Milner, as soon as he is of age; but if Billy turns *Methodist*, he shall not have a sixpence of mine." Milner's academical engagements presented many obstacles, but they were surmounted; and the party, consisting of Mr. Wilberforce, his mother and sister, two or three other ladies, and Mr. Milner, set forth on their journey towards France, on the 20th day of October, 1784, one carriage being occupied by Mr. Wilberforce and his friend, the other by the ladies. Dr. Milner, like Dr. Johnson, was, perhaps, not gifted with a very vivid perception of the beauties of natural scenery: yet he used occasionally, in after life, to speak of the delicious voyage down the Rhone to Avignon; and still more frequently of the exquisitely lovely situation of the house at Nice in which the party established themselves,—a house close to the Mediterranean, and embosomed in a grove of orange trees.

The account given by Mr. Wilberforce of this memorable visit to Nice throws considerable light upon the character of Isaac Milner. The religious principles which actuated him to the end of his life, had, even at this time, taken deep root in his mind; and this fact Mr. Wilberforce had discovered before they became fellow-travellers, although, happily for himself and the world, not till after the invitation had been given and accepted; "for," says Mr. Wilberforce, "had I known, at first what his opinions were, it would have decided me against making him the offer:—so true is it, that a gracious Hand

leads us in ways that we know not, and blesses us, not only without, but even against, our plans and inclinations."

Mr. Wilberforce accidentally met with Doddridge's *Rise and Progress of Religion in the Soul*, and asked his friend Milner what sort of a book it was. "It is one of the best books ever written," was the answer which he received; "let us take it with us, and read it on our journey." They did so; and the discussions which arose respecting it, were productive, so far as Mr. Wilberforce was concerned, of the happiest consequences.

The latter gentleman being recalled to England by the duties of his station as a Member of Parliament, and the former holding, for the third time, the office of Moderator in the University, they returned home together in January 1785; the ladies of the party remaining at Nice. On the 7th of July in the same year, they set out together on their return to the Continent, and proceeded to Genoa, whither, in the mean time, the ladies of their party had removed. They travelled alone, as before; and their conversation again turned, with increased seriousness, upon religious topics. They read together the Greek Testament—Mr. Milner sedulously explaining to his friend his views of the doctrines therein laid down; "and," says Mr. Wilberforce, "by degrees I imbibed his sentiments.... Milner, though full of levity on all other subjects, never spoke on this but with the utmost seriousness; and all he said tended to increase my attention to religion."

We need not recite all the particulars of Milner's academical progress; his connexion with literary and scientific institutions; his labours as Jacksonian Professor of Chemistry, and Luca-

sian Professor of Mathematics; but we will intersperse these matters with others relative to his theological opinions, and "the life of God," as Bishop Scougal expresses it, in his "soul." His ill-health and frequent dejection of spirits fill many a page of the volume. One of his early attacks of severe illness was in 1789. He says to Mr. Wilberforce :

"I must be short; I write with difficulty—and I leave it to you to infer and supply. I lay three days and nights in bed, without at all moving—a thing I never did in my life for two days. Nevertheless, God was with me more than ever before; I don't pretend to prove this to another, but IT IS SO. Blessed be God! I wish I could say so thoroughly; I do in part."

Yet amidst his weakness of body, and frequent distress of mind, he continued the studies connected with his Professorships; and was particularly successful as a Chemical experimentalist, as well as a Mathematician. He discovered the formation of Nitrous oxide, of which the French availed themselves to manufacture saltpetre, greatly to our disadvantage. When elected President of Queen's College in 1788, he commenced a vigilant course of improvements in the internal management of that Society; but his laboratory was not neglected.

"Dr. Milner also took great delight in practical mechanics. So fond, indeed, was he of ingenious manual labour, that there was at Queen's Lodge, a large room, known in the family by the name of the Workshop, fitted up with lathes, furnaces, work-benches, grind-stones, bellows, blow-pipes, electrical apparatus, &c. &c., in which apartment, either alone, or with some intimate friend of corresponding tastes, he used frequently to employ himself in various mechanical operations, as well as in chemical experiments. His letters exhibit, in a very strong light, the enthusiastic eagerness with which, throughout his life, Isaac Milner devoted himself to whatever pursuit chanced, for the time being, to engage his attention. This peculiar constitution of mind has been thought,

by some persons, to have led him to a misapplication of his time and talents. To say, that such an effect was never, in any degree, produced by it, would perhaps be to make too unguarded an assertion; since it is undoubtedly true, that he would sometimes expend much close and energetic research, and, of course, a considerable portion of time, upon the elucidation of topics, which, to most persons, appeared unworthy of such sacrifices,—it may however be safely affirmed, that, upon the whole, this turn of mind was not only highly advantageous to its possessor, but that it was, in fact, the principal cause both of his achievements in science and of his worldly advancement."

"The scientific part of music was one of his favourite studies. He collected all the most valuable, as well as many scarce books upon the science, in French, as well as in English, and certainly made himself thoroughly master of the theoretical part of the subject, in fact of all that could be mastered without a natural capability of accurately distinguishing sounds. It may appear surprising that he should have selected, for voluntary study, a science, in the pursuit of which nature had placed in his way an impassable barrier; but it is possible that the consciousness of such an obstacle had the effect of stimulating his exertions. Certain it is, that he often persecuted his musical friends to supply him with reasons for particular laws of composition, which, in fact, depended upon the natural faculty in which he was deficient. 'Why,' he would say to Mr. Latrobe, or to Dr. Hague, 'is the use of consecutive fifths forbidden?' The answer would be, 'Because they grate against my soul;' the reply was, of course, far from satisfactory; and, on one occasion, I well recollect that Mr. Latrobe appended to it an assertion which furnished the querist with a handle for some good-humoured triumph. Having said 'They grate against my soul,' Mr. Latrobe unwarily added, 'and octaves are as bad.' Dr. Hague, who was present, rather imprudently 'rose to explain,' stating that there were cases in which, as every musician knows, octaves are not bad at all. This seeming discrepancy of opinion delighted Dr. Milner, and often did he afterwards allude to this proof, as he professed to consider it, of the uncertainty of the musical code.

"It may here be observed, that as Dean Milner was deficient in an ear for sounds, so was he likewise, to a certain degree, and in a corresponding manner, in an eye for form. I have seen him shed tears while contemplating a head of

Christ, crowned with thorns, by one of the great masters,—yet a perspective view, for instance, of a cube, conveyed to him no idea whatever of the solid intended to be represented.”

“It was his settled habit to endeavour to glean from every person who fell in his way some portion of the particular knowledge, whatever it might be, which that person was supposed to possess. Therefore, being in company at Lowther with a nobleman who professed great skill as a boxer, he contrived to turn the conversation upon the art, or science, of self-defence. Lord A—— H—— strenuously maintained that a scientific pugilist could not, by any possibility, be struck by an un instructed antagonist; that his skill would enable him to ward off any blow not dealt to him by a brother of the craft. The Dean disputed this position; the company became interested and the discussion animated; experiment only could decide the point. In order, therefore, to bring the matter to the test, Dr. Milner arose from his seat, and, walking into the middle of the apartment, coolly said, ‘Now, my Lord, if you will only promise not to strike me, I think, that in spite of any guard you can keep, I can strike you.’ ‘Impossible,’ &c. &c., exclaimed Lord A—— H——. They stood up accordingly, and ‘within less than thirty seconds,’ said Dean Milner, with great triumph, when he afterwards related the circumstance, ‘I gave him, with my open hand, such a slap on the face as rang again through the large room.’ The company, of course, laughed heartily, and Lord A—— H—— said no more on the subject of boxing; but so irresistible was the influence of the Dean’s good humour, that it was impossible even for a man in his Lordship’s circumstances to be angry with him.

“On one occasion, while staying at Lowther Castle, Dr. Milner proved what indeed stood in little need of proof—his extraordinary power of voice. He was walking on the terrace with several other persons—the Bishop of Llandaff, I think, amongst others—when a labourer being visible at a considerable distance in the fields below, it was determined that they should try who among them could speak loud enough to make him hear. They tried in turn, each addressing the unconscious agriculturist in the most sonorous words which presented themselves. Dean Milner spoke last; and on his exclaiming in his full and round tones, ‘Turn, charge, and conquer,’ the man instantly turned, and gave signs of attention. If the Dean felt any degree of self-complacency on the score of any of his personal advantages, it was with

regard to his magnificent voice and his skill in using it; and he certainly sometimes told this anecdote with evident satisfaction.”

The following extract from a letter gives a detail of some of his proceedings respecting the “haunted house at Sawston.”

“I just recollect that I have but room for a word respecting the Sawston wonder. A very respectable tanner called on me, with a gown in his pocket, all in tatters. His wife had put on five gowns in three days, and they all fell to pieces on her back, rent into a hundred strips. The same thing happened to the maid-servant’s gowns, and to the gowns of the woman’s niece, and to the man’s great coat; and to the gowns of many of the inhabitants of the village where he lives; also to the clothes of several who went from Cambridge. The man fully believes, that a witch, who lives about a mile from them, does it all. I told him not to sleep in his chair in the day-time; and, at night, to place the coat he had taken off, which was a sound and very good one, under his pillow; and to come to me, the next day, if it should happen, after all, to be torn. Next day he appeared with his coat rent. He said it had happened before bed-time, and before dark; and that nobody had come near him. He was now ten times more confirmed in his belief of witches. ‘Is it possible,’ said he, ‘that any one should come and tear my coat while I am awake, and I not feel nor see them?’

“Upon his saying this, I continued talking to him, and while looking him in the face, tore his coat smartly; and neither he, nor his friend who was close by me, saw what I had done. I then shewed him the rent; and he was much surprised and pleased, being convinced that the thing might be done. Afterwards Mr. T. and myself, and little Mary, went to the house; and I talked to them; but nothing happened while I was there; nor has anything happened since. I assure you it was high time to quiet the country all around. Such a tumult and report has not happened since the Cock-lane Ghost of 1760. The thing was done by hands, and in some places by scissors. I have no doubt the man’s wife did it. She is a weak, silly woman, who believes that she herself was bewitched, when a child, and was made to tear her clothes. She will not own it; and I did not like to make mischief between the man and his wife, or else I doubt not but I could soon have frightened her into an honest confession.

Still, I own, she must have been most excessively dexterous in some of the instances which are mentioned. I examined several of the sufferers; but there is reason to believe that some persons tore their friends' clothes in joke, and so helped the humbug. The gowns were not corroded by any acids or fumes."

"I do not remember," writes Mrs. —, "much of the Dean myself. One little circumstance is, however, impressed upon my mind, and I have often told it to my children. You and I, when young girls, had been with him to Cottingham, on a visit to Mr. Thompson; in returning home, he was exceedingly cheerful, quite merry, and entertained us with a variety of anecdotes, gave us halfpence to throw out of the window to the poor children, and made us try which of us could best tell him how many sails the different windmills had as they went round, and which way the sails turned. Suddenly he became thoughtful, leaned back in the carriage, and kissed us both; soon afterwards he said, "Nothing in this world gives me so much satisfaction, as to think how many souls my poor dear brother was instrumental in sending to heaven." Nothing can be more characteristic than this anecdote: it brings Dr. Milner more vividly to my mind than almost any other of the various recollections of him which have been communicated to me by different friends; his kindness to young persons, the throwing of halfpence out of the carriage window, and, above all, the observing of the sails of the windmills, every circumstance recalls him to my memory! With regard to the windmills, in particular, I might safely say, that in all our various journeyings together, we seldom passed one without his making me observe an optical deception which, at one particular point, renders it very difficult for a person passing quickly in a carriage, to determine in what direction the sails are actually turning, there being a moment when they appear suddenly to change their course, and to turn the opposite way. The allusion to his brother, recorded in the above anecdote, is just such as Dr. Milner was in the habit of making, and often on occasions when he had previously appeared to be in the highest spirits.

"It was during the year 1802, that 'The Invisible Girl' attracted, by her marvellous performances, crowds of wondering visitors. The general nature of the mechanism by means of which this ingenious deception was effected, is now sufficiently understood; but when the invention was new, it excited an

almost incredible degree of interest and astonishment. Princes, peers, and bishops, swelled the admiring throng. In common with thousands of other persons, Dr. Milner was attracted by the fame of this exhibition,—if exhibition it may be called,—visited the scene of wonder, and witnessed the magical effects produced: but, unlike the greater number of those thousands, he could not rest till he had discovered the secret.

"Subsequent to his discovery of the main secret upon which the clever deception in question depended, Dean Milner, who, as the readers of his Life must be aware, was never satisfied till he had probed an affair to the very bottom, frequently visited the exhibition in Leicester Fields, almost *en ami*. The exhibitor, sensible that there was, in fact, nothing further to conceal, took delight in shewing him all the minutiae of the contrivance; being, in truth, well remunerated for his civility by the multitude of visitors attracted by the Dean's frequent presence and lively conversation. Dr. Milner had even, when he chose, admittance behind the scenes; and for this privilege he on one occasion paid at least its full price. He had entered, at an early hour, the apartment of the invisible agent in the mysteries which he had succeeded in fathoming; and such was the influx of visitors throughout the morning, that to emerge from his hiding-place, without betraying much of the secret, was impossible. The manager implored him not to ruin his fortunes; and the good-natured Dean, finding that he must make up his mind to remain for some hours where he was, and being quite at home with regard to the various signals habitually transmitted from the outer to the inner room, amused himself by relieving the invisible girl, who was, in fact, a little decrepit old woman, from a part of her tedious duty. While she cooked her dinner (a mess of soup, as he used to relate), he observed for her the signals given, and in fact did all but speak. Nothing of all this, however, did he mention, except to those few persons to whom the secret was already known, until the astonishment and admiration excited by the invisible girl had passed away. Afterwards, indeed, he did frequently relate the whole adventure with much glee."

These less weighty memoranda have been extracted, as characteristic; for a life of Dean Milner, without a few notices of his omnivorous researches, would have presented an ideal person, not the individual man.



But we now revert to far more important matters.

Dean Milner, some time previous to his death, gave directions for the destruction of the greater part of the papers containing his private religious meditations; but some interesting extracts are given from his diary; these, it is stated, not being included among the papers directed to be destroyed. We will quote a specimen:

"May 2d, 1790. How much reason have I to be thankful, that it hath pleased God to lay this affliction of bodily sickness upon me! Assuredly I was going in the broad way to destruction. For though there was nothing openly gross or scandalous in my conduct, yet a very little reflection convinces me, that my life had nothing to do with that of a Christian.—God was not in my thoughts. I consulted *self* only.—I transacted my ordinary business with diligence and credit to myself; but the reasons of my conduct were pride, ambition, love of reputation, hopes of advancement, and such like: to which, however, I may add the *pleasure* I took in the study and improvement of natural philosophy and mathematics; but all this began and ended in self-gratification, and, as I had no better motives myself, it was impossible that I should teach others to regulate their conduct by superior or more holy principles than the above-mentioned—love of fame, of consequence, and of advancement, and the prospect of much mental pleasure in study. But how self-condemned do I appear, when I recollect that, all the while, I knew better things! There is some excuse for numbers that live around me and with me—they have never been in the way of true instruction; whereas I have been acquainted with evangelical truth for many years, and yet, in defiance of conviction, I have gone on for years breaking God's commandments, and encouraging others to do so by my example. Oh! Lord, forgive me! and have mercy on thine afflicted servant! Oh! let my mouth be stopped, and let me never say, that Thou dealest hardly with me, in continuing the pains of my body."

The next extract consists of reflections, intended as helps to self-examination at the close of a week; and of hints concerning the proper end and employment of the Sabbath.

"Saturday Evening. 1. The end of another week. 2. Make us serious in reviewing the week; day by day—are we better—&c. 3. Have we grown in grace? 4. If we cannot give satisfactory answers, let us dedicate ourselves to God afresh; and take confusion of face. 5. As means—prepare for the Sabbath—use God's means, and don't dispute about it. 6. The end of the Sabbath—service of God—prayer—thanksgiving—meditation. 7. May holy men throughout the world be employed well—pray for the king, parliament, and magistrates; for religion and piety. 8. For protection during the day—for God's forbearance."

In the midst of the brilliant prospects which appeared to open upon Mr. Milner, promoted as he was to the Presidency of Queen's College and the Deaury of Carlisle, he was suffering, besides bodily indisposition, great distress of mind, on account of the dangerous illness of his dearly-beloved brother. He says in a letter to Mr. Hey, on the 28th November, 1791: "My heart is almost broken: I neither eat nor sleep; and unless it please God to enable me to submit more calmly, I shall, assuredly, be overset. My dear friend, you are a father, and know how to feel tenderly—Oh! my dear and only brother! who hast comforted me so often in my sufferings! \* \* \* \* The last time I saw him, I told him I saw plainly that I had not learned to submit to God's dispensations: he said, 'The thing is, Isaac, you don't make God your *summum bonum*.'"

Mr. Wilberforce was, at this time, actively engaged in the great cause of the Slave-trade Abolition; and his efforts were constantly encouraged by the solid and well-directed advice of Dean Milner. In the month of April, 1792, the Dean writes to him in the following terms, on the occasion of his having carried his motion for the gradual abolition of that detestable traffic.

"I thought of you most unremittingly

the whole day of April 2nd, and a good deal of the night ; which, to me, was a very restless one. I bless God, and surely you have great reason to be thankful, that it pleases him to endow you with so much bodily energy, that you are able to exert your talents so steadily, and for so long a time, on such great occasions. Greater occasions can hardly ever occur, and I think there can be no doubt but you have gained some ground; though I find many people think otherwise."

We might quote much from his letters on this subject; but the history of the matter is so well known, that we need only state that Milner was among the earliest, the most zealous, and the most efficient friends to the Abolition. In the elections for members for the University of Cambridge, this subject was among the foremost in influencing his vote and interest.

In 1792 Dr. Milner was elected to the office of Vice-Chancellor of the University. Before proceeding to the account of his Vice-Chancellorship, we will introduce, from a letter to Mr. Hey, a few extracts, which place in its true light a part of Dr. Milner's conduct, which has been much animadverted upon, but in ignorance of the facts. He says :

"There is nothing which for a long time has been more upon my mind, and which I have more ardently wished for, than to be able to attend Divine service. Not only the general reasons make this an object to me, but also some additional reasons peculiar to my circumstances. For example, it is exceedingly desirable, that, as Master of Queen's College, I should be able, along with the College, to be present at daily prayers, in our private chapel. I always used to be a regular attendant. 2ndly. It is equally desirable that I should attend the Cathedral at Carlisle during my residence there in the summer. 3rdly. It is not improbable, but that, next November, I may be elected Vice-Chancellor; and then, I ought to attend St. Mary's twice every Sunday, and also the congregations in the Senate-house. Yet I have never been able to attend Divine service at any one of these places, since my illness in March, 1789, without very

great injury; nor do I wonder much at it, considering the nature of the paroxysms to which I am subject."

Then follows an account of the writer's indisposition; of his sometimes "falling to work, and working for hours with a file, harder than any smith in the town," for the purpose of "acquiring heat;" and, at other times, of his being unable "to walk a few times across the room," without being "bathed in immoderate perspiration." He remarked many years after, in his volume in reply to Bishop Marsh, that when elected Vice-Chancellor for the first time, three physicians and one or two surgeons had subscribed a report on the nature of his bodily complaints, for the inspection of the heads of colleges; in consequence of which report they undertook to divide among themselves almost all that part of the Vice-Chancellor's duties which required him to leave his room, and that he was "absolutely supported by large doses of the most powerful medicines, repeated several times every day;" adding, "I am not sorry that a fair occasion has been afforded me of explaining certain peculiarities in my own conduct, the reasons of which, though well understood by my friends, and familiars, for many years past, have, nevertheless, sometimes furnished a handle to the uncandid for misrepresentations of various kinds."

The chief occurrence which distinguished the Vice-Chancellorship of Dr. Milner, was the well-known trial of Mr. Frend, A.M., and Fellow of Jesus College, and his consequent expulsion from the University. During some years past, a party of men in that University, entertaining Socinian principles, had been endeavouring to propagate their pernicious doctrines. Although professing themselves members, and being in some

cases clergymen, of the Church of England, and as such, having subscribed to her Articles, these persons, a leader among whom was Mr. Frend, did not hesitate to attempt to subvert the faith to which they were thus solemnly pledged. Mr. Frend went so far as to publish and circulate within the precincts of the University, a pamphlet of so obnoxious a character, that the Vice-Chancellor was called upon to exert the authority entrusted to him, for the suppression of conduct so flagrant. Both at the time and afterwards, Dr. Milner was, in some quarters, much censured for the decided and conscientious part which he acted in this matter; but his conduct upon this occasion commanded the universal approbation of all the friends of religion and social order. Writing to Mr. Stillingfleet, he says upon the subject:

"You have heard, I suppose, that Frend is foiled repeatedly; first, by the Vice-Chancellor's Court, and then by the unanimous voice of the Court of Delegates. It will do some good here; even his arrogant and unchristian conduct will not be without its fruits. This place has obtained more evangelical means since I was here last. There is now Simeon; and it is to be regretted that his congregation is not so large as were to be wished. Of those, however, who do attend, there are a number of solid Christians; and whether God may please again to make this place a nursery for the Gospel, as doubtless it was in a very high degree at the time of the Reformation, we know not. But times are different. Then, persons of rank and eminence, some of them at least, attended to the Gospel; now, in general, the lower orders only regard such things, and the great and the high have, all over Europe, forgotten that they have souls. It the more becomes us, my dear friend, to watch and pray; it is an hour of temptation. Set a watch over my mouth, that I offend not with my tongue; let me not eat of their dainties. I feel need to pray continually, lest I be carried away even by the civilities of the world. We began as despised preachers of Jesus; in meekness and simplicity may we continue so to the end, and nourish our own

souls with the doctrine which we preach to others."

In the long vacations Dr. Milner enjoyed the company of his brother; being his guest at Hull, and his host at Carlisle. Joseph Milner, who had already distinguished himself as an author, was now about to publish the first volume of his "History of the Church of Christ;" a work of which the author's own account gives the best idea. "It is certain," says he, "that from our Saviour's time to the present, there have ever been persons whose dispositions and lives have been formed by the rules of the New Testament: men who have been *real*, not merely *nominal* Christians: who believed the doctrines of the Gospel, loved them because of their Divine excellency, and suffered gladly 'the loss of all things, that they might win Christ and be found in him.' It is the history of these men which I propose to write." This distinction is of great moment, as too many are striving to confound the visible with the invisible church—denying indeed that there is an invisible church—and making union with an external communion to be the true badge of discipleship. Joseph Milner was in part assisted by his brother, and their separate and joint labours are of inestimable value, and especially at the present moment. The Dean's contributions to the work, after his brother's death, are singularly interesting and powerful, and, above all, truly scriptural. We should say more on the subject, if the volumes were not well known, and, we trust, justly appreciated—at least by those who are likely to see our remarks. Notwithstanding the many subjects which attracted the Dean's attention, his leisure to the close of his life was specially devoted to the completion of this great work.

We find so much to relate respecting the Dean, that we have been afraid to venture upon an episode respecting his brother, to whose character and writings our pages have borne frequent and cordial testimony. The reader of this volume will, however, find much that is new and interesting respecting him; and we gladly embrace the opportunity also of strongly recommending the fourth volume of his sermons lately published by the Rev. James Fawcett.

Joseph Milner was taken to his rest in 1797, aged only fifty-four. It would be vain to attempt to convey an adequate idea of the effect produced upon Dr. Milner's affectionate heart, by the death of his brother. On the very day of his decease, Dr. Milner wrote to Mr. Wilberforce:

*“Wednesday Morning, Hull.*

“Oh! my dearest friend, my beloved brother's last words, or nearly so, were that ‘Jesus was now doubly, doubly precious to him.’ Christ called him to himself this morning about seven. I keep to myself as much as possible, and pray,—but indeed, my dear friend, I fear this may be the last letter you will ever receive from me. If the event, which, however, is not worse than the suspense, should prove too much for my weak frame, and already half-broken heart, remember, there was a corner in that heart preserved to the last for you and your half. Oh! that I had followed his steps; or had now strength, as I have some heart, in the dregs of life to follow them, in warning a thoughtless world!”

“I wish tears would come; I should be easier.

“Farewell—I had almost forgotten the principal motive that made me struggle to write at this sad moment; viz., that you may lose no time, if you think you can do anything, towards getting a godly vicar. It will be a sad thing if God should punish a careless town by taking away the gospel from its principal church. I would have exerted myself for Thomason, but I can do little or nothing beyond what I have already done. If you saw me—how thin, and weak, and shattered I am, you would feel for me. Yet I have a good hope. God does not forsake me.”

To Mr. Wilberforce the Dean unbosomed his inmost thoughts and trials. He often passed through deep waters, but he never cast away his hope in his God. Thus he says (Dec. 1799):

“There are certain parts of Holy Writ which I endeavour to grasp with all my might, and this constantly, and so it has hitherto pleased God to support me; but I am sorry to say that my grasp is often a grasp of fear and agitation and necessity, rather than of willingness and holy confidence. I see that there is nothing else to be done, but I do not honour God by submitting cordially to His way of salvation. This is the great point that I have long been aiming at, and I make nothing of it, and yet I know, and am sure, that without this, all the rest is sounding brass.

“My grasp, however, of which I now speak, is strong, and I have had a little relief within the last few days. I do not know whether I make myself understood. I mean this: to submit to the condemning power of the holy law of God, is a hard matter—a very hard matter indeed, to do this thoroughly. My understanding has shewn me, for many years, that this is the touchstone of a sound conversion, and I have been busy enough in noting the defects of it in others; but, as to myself, if I have got on at all in this respect, it is very lately indeed. The heart is sadly deceitful here; for, with Christ's salvation before one's eyes, one may easily fancy that God is just and equitable in condemning sinners, when, if you put the case only for a moment to your own heart seriously, as a thing likely to happen, the heart will rise against such a dispensation; perhaps, indeed, with a smothered sort of opposition and dislike, but which is very steady and determined.”

To the same friend he writes in 1840:—

“Edwards is a deep hand. There is a world of thinking, sometimes, in a few pages. I studied his book long ago, with very great care, and wrote a few notes on some passages where I thought him not so clear as usual, or, perhaps, where I do not quite agree with him, which, in general, I do very much. To live the life of faith is the thing after all: and a hard matter it is. My poor heart is fuller than anybody knows on earth. I am sadly dissatisfied, and sadly hampered; I know not where to turn, or what to say; but it is not from want, but from abundance of matter. I have been trying plans that are,

in some respects, new to me. I mean practical plans. What will be the result I know not. I am not without hope, but this is all I can say. One thing I can add. I have the fullest conviction of the way; I see it as if marked with a sun-beam, blessed be God! Moreover I find, that whenever I can act, for even a short time, in any measure, up to the principles which I know to be right, I succeed so far. There is, indeed, a secret in religion, and this secret is 'with them that fear Him.' Every doubt about knotty points vanishes in proportion as I have a disposition to be active, and as I support a real, practical life of faith."

The papers on President Edwards, which are printed in the volume in our hands, are very valuable; but a few extracts would not do justice to them. Dean Milner's long residence and influential station at Cambridge, enabled him to promote in many ways the efforts made for the promotion of our Divine Lord's kingdom in our own and foreign lands. He was well acquainted with those holy and zealous men whom Cambridge had the high honour of sending forth into distant realms as missionaries to the heathen; and among these he highly esteemed Henry Martyn.

"As Professor of Mathematics, it fell to Dr. Milner's lot to examine the candidates for the Smith's Prize; and it sometimes happened that this accidental personal intercourse with eminent individuals led to intimate acquaintance and enduring friendship. The year 1801 furnished an example of this kind. Henry Martyn was the Senior Wrangler of that year, and was first introduced to Dean Milner on occasion of the examination for the prize above mentioned. The Dean was struck by the remarkably amiable and somewhat pensive expression of his countenance, and on entering into conversation with him, and discovering that his native place was Truro, in Cornwall, chanced to ask him whether he had ever known anything of a Mr. Walker, a clergyman of that town. Mr. Martyn's answer at once revealed to him the character of the Senior Wrangler before him. With unusual animation, and a countenance altogether changed, as Dr. Milner used to say, when he afterwards spoke of the occur-

rence, by its glowing and beaming expression of grateful affection, he replied, that he had indeed known Mr. Walker; and that his father and others of his relatives had reason to bless God that such was the case. There was little opportunity for further conversation at that time; but it is needless to say, that the Dean was much interested by the department of the youth whom he was examining. He made further inquiries concerning him, and had afterwards frequent intercourse with him; taking, as was his custom with regard to those young men of whom he entertained a high opinion, many opportunities of showing him kindness. When Mr. Martyn 'took leave of him,' on quitting the university, 'he was much affected, and said himself that his heart was full,' an expression indicating, when used by him, more than common affection. After Mr. Martyn's departure for the scene of his labours in the East, Dean Milner never ceased to feel a warm and peculiar interest in his exertions, and their success, and heard of his early death with very sincere sorrow."

We will conclude our extracts with two passages which bear strikingly upon topics much discussed at the present moment. The first is a portion of his remarks upon Dr. Kipling's book on the Articles of the Church of England.

"The grand principle upon which they (the authors whom Kipling opposed) would proceed, would, I think, be this: Whenever a doctrine was perfectly clear and explicit, whether that doctrine were found among the Articles, or the Homilies, or in the Liturgy, they would rest satisfied with it, and would apply it to the explanation, or clearing up, of any doubtful passages, whether such doubtful passages were found in the Articles, the Homilies, or the Liturgy. And as it is undoubtedly in the Articles that we have reason to expect doctrinal precision, they would chiefly look there for accurate statements of controverted points. In the Homilies they would expect to find more diffuse explanations and illustrations of what was expressed concisely and abstractedly in the Articles; because, in fact, the Articles themselves do make that use of the Homilies by reference; but least of all would they look for nice distinctions and definitions of doctrinal matters in the Liturgy, the use of which belongs, in a great measure, to the affections of

the heart, rather than to the speculations of the head; and the language of which is wisely made popular, and adapted to the understandings of persons of the lowest attainments.

"I think the Liturgy of no use in the controversy before us. The reverse is my decided opinion: only I think it ought not by any means to stand foremost in an inquiry of this kind. The use of the Liturgy in this enquiry is subsidiary, and in that light very powerful. I even admit some of the most conclusive arguments, on the most important points, may be drawn from it,—arguments by no means less conclusive, because they depend upon statements. In one word, I should say, let the Articles speak for themselves on all occasions, if possible. If there be some obscurity on any point, or if any point require particular and diffuse illustration, consult the Homilies, where that point, or some other point closely connected with it, is expressly treated. And, lastly, if doubt still remain concerning the meaning of any article of faith, listen attentively to the prayers of the Church. Thus, if any man doubt whether, according to the principles of the Church of England, Jesus Christ, the Second Person in the Trinity, be God, let him consider the leading clauses of the Litany. But I should be very cautious how I indulged myself in inverting this method of studying the doctrines of our Church; that is, I would not recommend a person to begin an inquiry of that sort by studying the Liturgy. Least of all would I advise him to note down certain parts of the Liturgy,—to draw inferences from them,—and then to say, these inferences must be the doctrines of the Church of England, these inferences must be contained in the Articles of our faith,—whatever those Articles may say, this must be their meaning."

The second passage is part of a conversation upon Baptism, noted down from his lips by the Rev. J. Fawcett.

"There is no doubt whatever but that our Lord appointed Baptism to be the rite of initiation into his Church. Further, it is clear that faith was an indispensable qualification in the candidates for Baptism. It appears, therefore, that regeneration, of which faith is the fruit, must precede Baptism, and that Baptism is the sign and seal of regeneration. The language of the 27th Article is exactly agreeable to this view of the subject; for it is there said, that Baptism is the sign of regeneration or new birth; whereby they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sins, and of our adoption to be the sons of God, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. This being the undoubted doctrine of the Church, it must be understood that when, in the Catechism, it is said, that by baptism we are made members of Christ, children of God, and inheritors of the kingdom of heaven, it is meant that we are then openly declared to be such; still proceeding on the supposition that baptism is rightly received, or, in other words, supposing the existence of faith in the person to be baptized. And that the Church speaks of baptized persons as regenerate, and the children of God, *hypothetically*, is further clear, from the concluding part of the Catechism, where the reason why infants, who cannot perform the duties of repentance and faith, are baptized, is said to be, not that regeneration may be conferred on them, but because they promise both these things by their sureties, which promise, when they come to age, themselves are bound to perform.

"Does not this show that they are not partakers of the benefits of baptism, except the proposed qualifications are actually possessed? It seems as if some confusion had crept into the language used upon this subject, by confounding the case of infants with that of adults, and applying to the one what, in strict propriety, belongs only to the other."

(To be concluded in the Appendix.)

#### SCHÖN AND CROWTHER ON THE NIGER EXPEDITION.

*The Journal of the Rev. J. F. Schön, Missionary of the Church Missionary Society, who accompanied the Expedition up the Niger, to ascertain the facilities for future Missionary operations. To which is added, The Journal of Mr. Samuel Crowther, Native Catechist in the Employment of the Society. 1 vol., 1842.*

We gladly avail ourselves of this volume, not only because it presents much new information respecting the condition and customs of several of the African tribes, and the practicability of achieving the objects for which the Niger expedition was sent out; but because it brings before the public some interesting features in the operations of the Church Missionary Society; and especially, because the mournful experience gathered in this expedition adds another striking proof to the many on record of the necessity of training natives of Africa to be missionaries for a climate so fatally deleterious to Europeans, and will therefore, we trust, be a powerful inducement to the friends of the Church Missionary Society to exert themselves in enlarging the institution at Fourah Bay for training native teachers and pastors. The appeal made by the Society on that behalf is very urgent. The Committee state that

"Experience has fully proved that the European constitution cannot long bear up against the insalubrity of the climate of West Africa. It is therefore plain, that, for the extensive diffusion of the Gospel in that country, a Native agency must be resorted to. It is not less plain, that, in order to the efficiency of such an agency, hopeful youths must be duly educated for religious teachers. These views led the Committee to form an educational establishment at Fourah Bay, near Freetown, Sierra Leone, for that purpose, designated THE FOURAH-BAY INSTITUTION. The progress of the Institution has been much impeded by frequent changes in the Mastership of it, rendered unavoidable by sickness or death. Notwithstanding these disadvantages, it has already supplied the Mission with many useful teachers, as Schoolmasters, Assistant Catechists, and Catechists."

"The Institution is now under the charge of the Rev. Edward Jones, himself of African descent. Mr. Jones is well educated, and was admitted to Holy Orders some years ago in the Episcopal Church in the United States.

Mr. Jones has now been many years in Sierra Leone, without suffering from the climate. In addition to this, the Committee have the prospect of obtaining for the Institution another individual from the United States, a native of Africa, also in Episcopal Orders. They have, therefore, a far more encouraging prospect of permanency in the heads of the Institution than at any antecedent period.

"The results of the Niger Expedition have supplied still stronger motives to the adoption of the most effective measures possible for training Africans as religious teachers:—

"1. It has afforded additional and very painful proofs of the baneful influence of the climate of West Africa on European constitutions: so much so, that all parties are agreed, that to benefit Africa extensively, by imparting to her our religious and social blessings, Africans themselves must be the principal agents.

"2. The important and cheering fact has been established, that both chiefs and people are willing to receive instruction from Black men, even of such as they know to have been in a state of slavery; and that such Black men, trained in the schools and institution of the Society of Sierra Leone, are capable of acceptably imparting it."

"While, in accordance with the design of the institution, the course of study will comprise a good general education, the main objects will be the sound theological training of the youths, and the diligent use of the means best calculated to promote, under the Divine blessing, personal religion."

"In order to carry out the views of the Committee, the present buildings at Fourah Bay, which are in a very dilapidated state, must be taken down, and larger and more substantial buildings erected. The necessary cost of these will not be less than two thousand pounds. The financial difficulties, however, in which the Church Missionary Society is at present involved, wholly preclude the Committee from providing for the cost of them out of the regular income of the Society."

An appeal like this surely will not be proffered in vain; and we shall rejoice if the citations which we are about to make from the book in our hands shall excite our readers to renewed and enlarged exertions on behalf of much injured and long-neglected Africa. That various tribes are willing,

may anxious, to receive Christian instructors, and that trained converted natives are found to be efficient and acceptable teachers, are two ascertained facts of great importance. Some French merchants, after the legal abolition of the Slave-trade by the French legislative authorities, disguised their piratical proceedings, by entering in their invoices and bills of lading, "logs of ebony," as their articles of merchandise. There was suicidal satire in the appellation; for truly they treated their human cargoes as if they were logs of wood instead of sentient beings; forgetting, denying, or deriding the solemn truth, that God made of one blood all nations to dwell upon the earth; and that when he made man in his own image, the moral resemblance had no reference to the colour of the skin; for, as has been quaintly, but aptly said, the lineaments of that image may be traced in ebony as well as ivory; and the annals of Missionary labour in Africa, prove that God is no respecter of persons; but in every nation, "he that feareth him, and worketh righteousness, is accepted with him;" but how shall the people of that desolated continent, or any people on the earth, learn to fear him and work righteousness, without "that word which God sent unto the children of Israel, preaching peace by Jesus Christ," who is "Lord of all?"

In adverting to the melancholy result of the expedition to the Niger, as we did not express ourselves in sanguine terms as to its probable issue, we have nothing to retract; and therefore, without incurring the charge of making an apology for frustrated predictions, we may the more boldly say, that this "work of faith," and "labour of love," and "patience of hope,"

have not been wasted. The sacrifices were severe, nationally, and still more so individually; but if we contrast the object with the majority of those to attain which large and expensive expeditions are often equipped; and if the disappointments, suffering, and loss of life, are compared with similar and often far more extensive disasters in enterprises much less dear to justice, religion, and humanity; the calamity will be divested of a portion of its poignant associations. We say not this to abate sympathy; much less to vindicate a cheap philanthropy which would be magnanimous at other men's cost; but such was not the true character of this expedition; for it was planned, not only benevolently, but after very careful consideration, and, it was hoped, with more than probable success; nor were any of those who engaged in it coerced or cajoled into offering their services; and it is not just to make a disastrous issue a ground for charging ignorance and recklessness, where, had the result been different, the measure would have been pronounced both wise and humane. The object of the expedition is described in an official letter from Lord John Russell, then Colonial Secretary, to the Lords of the Treasury, dated Dec. 2, 1839, in which his Lordship says:—

"Her Majesty's confidential advisers are compelled to admit the conviction, that it is indispensable to enter upon some new preventive system, calculated to arrest the foreign Slave-trade in its source, by counteracting the principles by which it is now sustained. Although it may be impossible to check the cupidity of those who purchase slaves for exportation from Africa, it may yet be possible to force on those by whom they are sold, the persuasion that they are engaged in a traffic opposed to their own interests, when correctly understood.

"With this view, it is proposed to



establish new commercial relations with those African chiefs or powers, within whose dominions the internal Slave-trade of Africa is carried on, and the external Slave-trade supplied with its victims. To this end, the Queen has directed her ministers to negotiate conventions or agreements with those chiefs and powers; the basis of which conventions would be—1st, The abandonment and absolute prohibition of the Slave-trade; and, 2dly, The admission for consumption in this country, on favourable terms, of goods, the produce or manufacture of the territories subject to them. Of those chiefs, the most considerable rule over the countries adjacent to the Niger and its great tributary streams. It is therefore proposed to despatch an expedition, which would ascend that river by steam-boats, as far as the points at which it receives the confluence of some of the principal rivers falling into it from the eastward. At these, or at any other stations which may be found more favourable for the promotion of a legitimate commerce, it is proposed to establish British factories; in the hope that the natives may be taught, that there are methods of employing the population more profitable to those to whom they are subject, than that of converting them into slaves, and selling them for exportation to the slave-traders."

The attention of the Committee of the Church Missionary Society was drawn to this attempt on the part of the Government to benefit Africa; and they were encouraged to indulge the hope that the Expedition might open the way for carrying on Missionary operations in the interior of that continent, through the medium of one of her noblest rivers.\* They therefore applied for permission to send with the Expedition two persons connected with the Society, in order to collect such information as might enable them to decide on the practicability and expediency of forming a Mission up the Niger, should the results of the Expedition favour, and the pecuniary means of the Society admit, of such an extension of its operations. The request of the Committee was most kindly granted. The individuals selected by them to accompany

the Expedition were, the Rev. James Frederick Schön, and Mr. Samuel Crowther.

Mr. Schön had spent ten years in Sierra Leone, in the zealous discharge of his duties as a Missionary of the Society. He had thus become intimately acquainted with the African character, and had acquired some knowledge of the native languages. He had also had his mind turned towards the Niger Expedition, and the prospects of improving, through it, the condition of the natives of Africa, by imparting to them the Gospel of Christ, and the social blessings which are the sure concomitants of the cordial reception of it.

Samuel Crowther (so named after our late revered friend the Rector of Christ Church, London) is an African, about thirty-three years of age, of the Eyō nation, in the vicinity of the Niger. He was sold into slavery, to the Portuguese, in 1821, when about eleven years of age. The slaver to which he was consigned having been captured by a British cruiser, he was carried into Sierra Leone. This brought him under the instructions of the Missionaries of the Church Missionary Society; and by those instructions he has, through the blessing of God, much benefitted. Of his religious character the Committee have every reason to hope well; and his attainments, under many disadvantages, are such as to have encouraged them to invite him to this country, with the view of his admission to Holy Orders, for Missionary labours in his own country, should the Bishop of London deem him qualified for the ministry.

Mr. Schön and Samuel Crowther joined the Expedition on its touching at Sierra Leone. Mr. Schön was placed in the "Wilberforce," and Samuel Crowther in the "Soudan."

The proceedings of the Expedition, and the distressing effects of the climate on the Europeans engaged in it, which compelled its premature return to the sea, are detailed in their Journals, the publication of which the Lords of the Admiralty have obligingly authorised. These interesting documents are too desultory to admit of analysis, being notes of passing occurrences made at the time; we shall, therefore, merely string together a series of extracts sufficient to shew their general character.

The following are a series of extracts from Mr. Schön's contribution.

"I assisted Captain Trotter in selecting interpreters of the various languages spoken on the banks of the Niger and in the adjacent countries. Twelve persons were engaged for that purpose, of the following nations: Haussa, Ibo, Kakan-da, Yaruba, Bornoa, Laruba, Filatah, and Egarra." "Those who had attended me for the last ten months, and from whom I had acquired some knowledge of the Ibo and Haussa languages, remained faithful to their promise, and were willing to accompany the Expedition, whatever their pecuniary remuneration might be." "There was no want of people who were willing, and even anxious, to leave Sierra Leone, in order to join the Expedition. Seamen, labourers, interpreters, and mechanics, such as they were, offered their services in great abundance; though I am afraid they were not all actuated by proper motives. Of some who were chosen, I have reason to believe that it is their hearts' desire to render themselves useful to their fellow-creatures, and to make known to them the unsearchable riches of Christ.

"The Expedition caused great excitement among all classes; and the most cheering manifestation of it was, that a spirit of prayer seemed to have been poured out upon all denominations of Christians for its success. On the 28th of June, Divine Service was held at St. George's Church, Freetown, by the Rev. D. F. Morgan, Colonial Chaplain, who delivered a most excellent Sermon on the occasion, well deserving a wider circulation. In the afternoon, a Prayer Meeting was held in the same Church, which was well attended. The

gentlemen of the Expedition addressed a few words to the people, explaining the objects of their mission, and asking an interest in their prayers. Oh may that Spirit which animated them then, never leave them! May they, myself, and all, ever be mindful of this, that it is *not by might nor by power*, but by the gracious influence of the Spirit of God, that alone success can be expected.

"By the kindness of Captain Trotter, a cabin in his own department was prepared for my occupation, until we should arrive at Cape Coast Castle. I took possession of it on the 2nd of July, the day fixed upon for our departure. My feelings were such as are common to all, when called upon to leave those whom they love most dearly on earth; but I was abundantly supported by the consolations which Christians alone can experience; and could, with all calmness of mind, cast my care upon the Lord, knowing that He careth for me."

"Aug. 20.—The long-looked-for day for entering upon our mission has arrived. The preparations for ascending the river (Nun) being completed, steam was got up early this morning, and we left our anchorage. A sensation of joy and gladness pervaded the whole party; all was life and activity in the vessels; while, on the other hand, the importance of the undertaking was deeply felt, and the need of seeking counsel of Him, who is *the only wise God*, was not overlooked.

"An excellent Prayer was composed by the Rev. T. Müller, Chaplain to the Expedition, and offered up this morning on board all the vessels, by order of the Commander of the Expedition."

"Aug. 21.—By day-light this morning we were again on our way. The weather was fine; and the sun shone upon us with all his African power, though not oppressive; it was even cool and comfortable under a single canvas awning. The scenery appeared to me every hour to become finer, as we ascended the river."

"At two o'clock P.M., in consequence of a signal from the 'Albert,' we entered another branch of the river from that which the other vessels took. Soon after, we arrived at a village called Otua, situated on the right bank of the river, and nearly surrounded with cocoa-nut trees. I was surprised, at first, that there should be only a few inhabitants: with the aid of my glass, I could only discover a few, standing under the doors of their houses. As we drew near the village, our interpreter spoke to them in the Brass language. The first information which he was always anxious to convey to them was, that we were no Portuguese, (Slave-traders) but that we came as friends to the Black people.

No sooner had he delivered this intelligence, than, to our astonishment, we observed, in less than five minutes—I speak in proper bounds—more than two hundred persons standing at the water's edge. The chief was requested to come on board; with which he complied, with great reluctance. He was distinguished from the rest of the people by the red shirt which he wore. The interpreter, Marquis Gunby, from Sierra Leone, being most anxious that he should come, felt not a little annoyed when he observed that the chief was willing, but that the people endeavoured to dissuade him from such a perilous undertaking. 'The king heart strong,' he said: 'no more only them people: them coward too much.' However, he got into his large canoe, and approached the formidable vessel of the White man. As we thought the town might be Ayema, we asked whether he ever made war with White men: to which both himself and the people replied again and again, that they had never seen White men before; which appeared to us almost incredible, as the town where poor Mr. Lander was attacked, robbed, and wounded, cannot possibly be far from hence.

"Aug. 23.—We passed 'Little Ibo,' so called by Mr. Laird, about 10 o'clock A.M. It was here that the natives made an attack upon his expedition. No signs of hostility were now shewn; but, on the contrary, some of the people came on board with a present for the Captain, consisting of a duck and a bunch of plantains. A certain shyness was undoubtedly perceptible, arising, it may be supposed, from a consciousness of having done wrong on a former occasion. Only one of those who came on board was a real Ibo, employed in the service of Obi, at this place. Simon Jonas, our Ibo interpreter, and myself, had some conversation with him: from which we gathered, that there was not much traffic in slaves carried on, at present, and the people were chiefly engaged in preparing palm-oil. He expressed no small degree of surprise when he was told by the interpreter that he himself had been made a slave, but had been liberated and kindly treated by the English. The Ibo man could hardly credit it. He had hitherto believed that slaves were purchased by the White people to be killed and eaten, and that their blood was used to make red cloth. This notion is very prevalent among

"Aug. 24. <sup>o</sup>—At 10 o'clock we arrived at a place where the river divides its waters into two branches, of almost equal quantity. Near it, on the right bank of the main river, there is a town named Anya

—signifying 'eye' in the Ibo language—from which the inhabitants flocked to us in large numbers, in their canoes. All of them spoke Ibo, and are subject to Obi. There can be no doubt that there is much traffic in slaves carried on in this region. We had such proofs of it as cannot be contradicted: several little boys, of about nine or ten years of age, were even brought to our vessels and offered for sale: they were of the Yaruba nation. On reasoning with the man, in whose charge they were, on the sinfulness of his conduct, he readily admitted that the slave-trade was a bad thing: but maintained that it was an evil which could not be remedied, and which, according to his opinion, will never be given up. I trust he will, ere long, see cause to change his opinion, and be himself persuaded, or obliged, to give it up.

"Never has the slave-trade appeared so abominable to me as to-day; when I found that the natives, in general, entertain the most fearful ideas of the miseries to which they expose the helpless victims of their avarice, by selling them. The circumstance by which this information was obtained, or rather confirmed—I having often heard it before—is too interesting to be omitted. Our Brass interpreter was peculiarly anxious that one of the large number of persons who surrounded our vessel this evening should come on board, because he thought he recognised him. Though many years had elapsed since our interpreter was sold, and the other had, in the mean time, become an old man, they instantly recognized each other; and I cannot describe the astonishment manifested by the Ibo man at seeing one whom he verily believed had long since been killed and eaten by the White people. His expressions of surprise were strong, but very significant. 'If God Himself,' he said, 'had told me this, I could not have believed what my eyes now see.' The interpreter then found out that Anya was the very place to which he had first been sold as a slave, and at which he had spent nine years of his early life; and that the very person with whom he was speaking had been his doctor and nurse in a severe illness, on which account he had retained a thankful remembrance of him. The Ibo man was kindly treated by the Captain, and his request to be allowed to accompany us to Obi was instantly granted. When he was asked whether he thought that Obi would be glad to see White men, he gave a reply which I was not prepared to hear from the lips of a Pagan. 'These three months,' he said, 'we have been praying to God to

send White man's ship.—Oh that I could believe and be convinced that this was something of the cry of the Macedonians, *Come over and help us!* But a suspicious thought always intrudes itself on my mind, and makes me suppose that it is the desire of seeing a slave-dealer with his cargo, in exchange for their own flesh and blood.

"Aug. 25.—Hitherto the Lord hath helped us. By His gracious providence we arrived at Ibo, and cast anchor at the mouth of the creek leading to the town, at half-past 7 o'clock P.M. The country generally deemed the most unhealthy is now behind us: and should we not speak of loving-kindness and tender mercy, seeing we are all still in the land of the living, and in the enjoyment of health? Every step of our journey has been blessed; and past experience calls upon us to take courage, and to go on in humble dependence upon God's continual help."

"Aug. 26.—The weather was very fine this morning; the air pure, and the sky clearer than we have seen it for some time. Ibo canoes and people surrounded us in great numbers early this morning.

"King Obi sent one of his sons to welcome the strangers: he was a very fine-looking young man, of about twenty years of age. Both himself and his companions attended our morning devotions: after which, I told them what book it was of which I had been reading a portion, and that I had come to this country to tell the people what God had, in it, revealed to us. They were surprised, and could not well understand how it was possible that I should have no other object in view. They are sensible of their inferiority, in every respect, to White men, and can therefore be easily led by them either to do evil or good.

"This afternoon, I satisfied myself of the correctness of various particulars which I had previously obtained of the Ibo people, respecting some of their superstitious practices. It appears to be but too true, that human sacrifices are offered by them, and that in a most barbarous manner. The legs of the devoted victim are tied together, and he is dragged from place to place till he expires.

"Infanticide of a peculiar nature likewise prevails among them: twins are never allowed to live. As soon as they are born, they are put into two earthen pots, and exposed to the benests of the forest; and the unfortunate mother ever afterward endures great trouble and hardships.

"The Ibos are, in their way, a reli-

gious people. The word 'Tshuku'—God—is continually heard. Tshuku is supposed to do every thing. When a few bananas fell out of the hands of one in the water, he comforted himself by saying, 'God has done it.' Their notions of some of the attributes of the Supreme Being are, in many respects, correct, and their manner of expressing them striking."

"Obi came on board the 'Wilberforce' in the afternoon, with a present of a bullock and two hundred yams. The object of our visit was explained to him. He was glad to learn that England was willing to trade with him: he was willing even to supply the English with slaves. The opinions which English people entertained of the Slave-trade, and their desire to abolish it, were fully explained to him; and our interpreter, Simon Jonas, spoke with much feeling of the miseries which arise from it. He did not omit relating to him much of the kindness of the people of England, who liberated him from slavery, and put him into a country where there is 'no war,' where every body is allowed 'to work for himself,' and where he had learned to worship God. The king appeared much interested, and considered all that had been told him to be very good. Nothing delighted him more than the news, that the Queen of England had sent out war ships along the coast, to watch for slavers, to take their vessels and slaves, to destroy the one, and liberate the other."

"Aug. 28.—The business with Obi commenced again early this morning on board the 'Albert.' The object for which I had come to this country was not forgotten: on the contrary, I admired Captain Trotter's anxiety that all should be fully explained to him. Obi confessed that he did not know God, nor the right way of worshipping Him; and expressed an earnest desire that the teachers should be sent to him and his people. We could make him no decided promise that White Missionaries would ever settle in his dominions; but expressed our belief that we could get good people, who spoke his own language, and had learned to know God, and to worship Him, at Sierra Leone; at which he was much pleased. An English and an Arabic Bible were presented to him, though he cannot read either of them: persons may come, however, to his town, who may be able to make proper use of them. I opened the English Bible, and made Simon Jonas read a few verses to him, and to translate them into Ibo. The verses he read were some of the Beatitudes of our Saviour, in the fifth chapter of St. Mat-

thew. Obi was uncommonly taken with this. That a White man could read and write, was a matter of course; but that a Black man—an Ibo man—a slave in times past—should know these wonderful things too, was more than he could ever have anticipated. He seized Simon's hand, squeezed it most heartily, and said, 'You must stop with me: you must teach me and my people. The White men can go up the river without you: they may leave you here until they return, or 'untill other people come;'—and he would not be satisfied, until Simon had made his desire known to Captain Trotter. After much consideration, it was agreed that he should remain here till our return from the interior."

"Every thing being ready, and copies of the treaty lying on the table for signature, Obi was told that it was the custom of Christians to call upon God for His blessing in all their undertakings; and that we would now pray for a blessing upon ourselves and upon him, and in which we hoped he would join us. We accordingly fell on our knees, and the captain of the expedition offered up a prayer to Almighty God. Obi knelt down, for the first time in his life. On getting up, he appeared extremely alarmed and agitated, trembling and shaking like a leaf, perspiration rolling down his cheeks: indeed, he appeared to be in agony of mind. He called so loudly for his 'arriisi' (idol, or charm,) that his people who were on deck could hear him. Turning to the interpreter, he told him of the agony of his mind, thinking that all this had been intended to hurt him. The charm was brought down; and his head-man hastened to his relief, and was about to perform his superstitious ceremonies in the Commander's apartments, when the interpreter succeeded in removing his suspicions and quieting his mind. He told his headman how much he had been afraid, and that he now was convinced that there was no occasion for fear; requesting the interpreter to explain more fully to them what the object of our prayer had been, and to satisfy them, too, that no harm was intended."

"Sept. 3.—Yesterday, at 7 o'clock P.M., we anchored at Iddah. Captain Trotter, who always afforded me every opportunity in his power to become acquainted with the people of this country, sent for me early this morning on board the 'Albert,' and requested me to accompany a mission to the king of Iddah. The mission was composed of Dr. McWilliam, myself, and Mr. Brown, a native of Cape Coast, often mentioned in Mr. Laird's Journal. Dr. Stanger,

the geologist, afterward joined us. Our mission was simply to invite his majesty on board the 'Albert,' where the commissioners of the Queen of England would deliver their message to him. The king, of course, cannot be approached by strangers without a proper introduction: it was therefore necessary first to call upon an official person, and to apply for an introduction. In this case, it was pointed out to us that the sister of the late king had first to be consulted; and access to her was immediately obtained. I was almost impatient for a sight of the person whose power and influence was so great, and whose services were of such importance, that even the presents for the king had first to be seen by her, to receive her approbation. The passage to her dwelling led through several unoccupied houses, and, though nobody would imagine it, was rather dangerous, not on account of thieves and robbers, but from the peculiar construction of the houses. Instead of doors, they have merely holes; to enter which, you must stoop or creep, as may be deemed most convenient; and scarcely is one entered than another presents itself before you. Being unaccustomed to this, I happened, on entering, to stand erect, or endeavoured to do so, too soon, and knocked my head several times against the walls with such violence that I almost fainted. The princess, stooping down at the hole of her house, gave us a friendly welcome. She appeared to be about fifty years old. Her head had lately been shaven; and her nose and upper lips were blackened with some kind of colour, though naturally black enough. Her apparel consisted of a rough country cloth around her loins, without any ornaments or marks to indicate her royal descent. I began to question whether we had arrived at the right place, and were with the right person; for her appearance—though I never expected to see great grandeur in African royalty—was more like that of a mean slave. My suspicions, however, were soon removed. We were told that she was in mourning for her husband. At such seasons they divest themselves of all ornaments, especially widows, and disfigure themselves in the manner just mentioned. A daughter of the late king was with her, a young woman about sixteen years of age, whose apparel formed a great contrast from that of the old princess. Both her arms were ornamented with brass rings, weighing at least six pounds on each arm.—What a tyrant is fashion, in every place in the world!

"We waited patiently under the

palace, surrounded by crowds of people, and almost suffocated, for a considerable time; expecting every moment the return of the eunuch, who had been despatched to the king, to apprise him of our arrival, and of our desire to have a personal interview with him. They were not much concerned, however, about our loss of time. To our repeated inquiries whether the eunuch had returned, or would soon return, we were told that we should have patience. Having waited from 7 to 10 o'clock in the morning, to no purpose, we expressed a wish to go and see the town; to which the princess had no objection. We went to one of the markets, to purchase something to eat, as we began to feel hungry; but unfortunately had brought no cowries with us. One of the natives, observing our perplexity, presented me with several cowries. I could not but admire his conduct; for he evidently endeavoured to do it so that nobody should observe him—that the White man should not be exposed to shame by receiving a present from a Black man. All our wants were now soon supplied. I bought some ground-nuts; and my companions procured some cocoa-nuts, the milk of which was very sweet. Having spent more than an hour in looking at the people, and allowing ourselves to be looked and laughed at by them, we returned to the princess, supposing that the eunuch would certainly then have returned; but we were again told that we should have patience. The good princess had, in the meantime, provided a good breakfast for us, consisting of a stewed duck and mashed yams, prepared in country style. The stew was served up in a wooden bowl, large enough to contain twenty times the quantity, and the yams in one of smaller dimensions; a large brass basin, filled with clean water, being placed between them. Mats were spread on the ground in the yard, on which we seated ourselves. The princess, to shew that there was no poison in the stew, took the first piece; and, to teach us how to eat with decency, first carefully put her fingers into the water and washed them clean: after which she withdrew, and left us to enjoy ourselves as well as we could. As there was only one fork for the whole party, we were of course obliged to follow her example and make use of the means with which nature had provided us.

“At 1 o'clock, P.M., the eunuch returned, with the message of the king; which was very welcome, the king being pleased to receive us; and the same eunuch shewed us the road to the palace. I could not observe the slightest differ-

ence in the outward appearance of the king's houses from those of the rest of the people. They formed a cluster of conical huts, surrounded by a mud wall, which wanted repairs in many places. We were again told to wait in the open air for some time: after a while, we were led under the piazza of a house, and treated with the African luxury, the gora-nuts and palm-wine. It was well for me that I was used to the nuts: they are an excellent tonic, and supply the place of quinine. But nothing would please us, as we became impatient for the king's coming.

“At 4 o'clock, P.M., however, another eunuch came, with a message from the king, that he could not see us because it was raining, and that it was the law of the country ‘that rain should never drop on the king's head.’ It had been raining a little through the day; but at the time he sent this message, it was clear, and no appearance of rain. As we considered this a mere excuse, and apprehended that he would find a similar one on the following day, we requested the eunuch to tell the king, that if he could not see us now, the vessels would leave, and he would have no other opportunity of hearing the Queen's message. This was enough: the eunuch returned instantly, assuring us that the king was getting ready, and preparations were commenced in the yard for his reception. A throne was put up in the open air, made of some bamboosticks, and a white country cloth nailed over it. A large red carpet, which covered the ground for some yards, was spread over the throne, over which was another smaller carpet. About half an hour afterward, his majesty made his appearance, and took his seat upon the throne. His dress was splendid and ridiculous. I shall not attempt to describe it fully. The red velvet robe was certainly imposing; while one could not help smiling at the bells around his legs, the large quantity of beads around his neck, and the carpet slippers, large enough to fit an elephant. He was accompanied by a band of musicians, and between forty and fifty eunuchs. All took their seats on the ground, turning their backs on his majesty, except a few persons who were fanning him. Permission was then given to us to deliver our message; which we did as briefly as possible, seated on the ground, but upon carpets spread for us at the king's request.”

“The interpreter introduced me as a Mallam—teacher of the Christian religion—which excited the king's curiosity. He inquired of him what the difference was between us and the Mahomedans:

to which he replied, that we knew better what was the will of the only True God; and that we were endeavouring to teach all people to know and do His will. He then wished to know for what reason I had endeavoured to get some books from one of the Mahomedans of this town—whether it was not for the sake of learning something from them. These inquiries of the king betrayed something of his policy. This plainly shewed that the visits which must always be first made to some head-man or head-woman are not intended as marks of respect to them, but are chiefly means through which the king collects information about the strangers, previous to their interview with him. Every word that is spoken, or every thing that is done by them, is carried to his ears. On walking through the streets, I happened to meet a Mahomedan, who had about twenty leaves of paper in his hands, beautifully written in Arabic; and requested him to let me have some of them, for which I would let him have some paper again, on his coming to the vessel. Our interpreter told him that the White Mallams knew the Mahomedan books well enough, and that they merely liked to have the things made by Black people to look at; and that they wrote books about every thing they saw and heard.

“Another question was put to the interpreter by the king, which is also interesting. The king wished to know whether the English were the people who watched the sea-coast, taking slave-vessels, and liberating the slaves. The question was no intricate one to a person who, like himself—I mean the interpreter—was a living witness of the fact. He told the king much of the power of England, and of the good intentions of the English people toward the Blacks. Every thing of this kind confirms my opinion of Sierra Leone, and of the destiny of its inhabitants to become the messengers of the Gospel to their benighted countrymen in all parts of Western Africa.”

“The Attah expressed the same wish as Obi did, that the interpreter should remain with him, and teach him ‘English fashion.’ I always hear these expressions, not only with pleasure, but with sincere gratitude to Almighty God; and take courage.

“The last inquiry of the Attah deserving notice was, whether the English people were continually living on the water, or whether they possessed land and houses like other people. The description which the interpreter gave him of the towns and cities of the English nation, and their power and influence,

might well have humbled the pride of the Negro king, and caused him to form a proper estimate of his nothingness, rather than his power and greatness.”

“Sept. 4.—The interview determined on yesterday took place this afternoon, in the same court-yard as on the day previous. The ceremonies were the same as those described before, except that the king had the good sense not to let the commissioners wait for his appearance, as we had done. As the king had assumed such a high air, it was deemed desirable to do every thing that could be devised to give him a deep impression of the importance of the commission; which therefore left the ‘Albert’ under a salute; and six marines formed a guard of honour, one at the head blowing a bugle. The crowd of people was immense, all admiring the fine soldiers. The terms of the treaty were made known to the king, through our interpreter, William Johnson, who managed the business remarkably well, so that every body was pleased with his manner. It relieved me of many fears I had before entertained. The king agreed to all, without an exception. He now and then made a remark, and inquired after things which, at first mentioning, did not appear clear to him; and every word he said, or remark he made, fully proved that he understood what was said to him. He wished to know whether he might send two of his sons to England, to receive a better education; and whether they would be treated with kindness.

“Sept. 5: *Lord’s Day*.—This day was kept holy by all the ship’s company; and seldom have I enjoyed a day of rest more than this. I engaged in the religious services with benefit to my own soul; and trust that, through the Divine blessing, they served for the edification of others.”

“Sept. 14.—The bargain for the land for the Queen was concluded to-day. The accredited agents of the Attah made over to the Crown of England the land from Beaufort Island to Sterling Hill inclusive, an extent of about twenty-five miles, with the right of the river, or the free navigation of it. It may be hoped that sufficient of suitable land will be found in this district for cultivation. A few weeks’ trial will show whether a model farm can be commenced here with a reasonable hope of success. My hopes are still low. The opinion of the cotton-planter is favourable.”

“Sept. 29.—Having now advanced upward of three hundred miles into the interior, in search of comparatively healthier stations than those along the coast, and being obliged to sum up my

investigations in a single sentence, 'I have seen none,' I feel no small portion of grief and sorrow, especially when I consider that the people, to all appearance, would be ready to receive the Gospel of our salvation with open arms and hearts."

"Oct. 2. All our crew here are ill; Captain Bird Allen is by no means out of danger; and there are not three of the ship's company, the Blacks excepted, able to do duty. The river begins to fall, and the sea on will become much more unhealthy than even it now is. Considering all this, I cannot but think that it would be prudent to return to the sea; this seems to be the course pointed out to us by Providence. It is rather mortifying to us, our wishes and desires being disappointed; but still there is some satisfaction in knowing that we have done what we could."

"Oct. 4.—'Hitherto shalt thou come, but no further,' was the message of this morning. 'Draw up the anchor, and return to the sea as fast as possible.'—I always apprehended this. My feelings naturally opposed it continually, and the thought of it grieved my heart; but now I feel reconciled to it, seeing that it is the only resource left to us. Captain Trotter was taken ill last evening; and the symptoms of fever were too plain this morning to favour the hope that it was merely a momentary indisposition. Only one European officer was able to perform duty on board."

"Oct. 9.—Captain B. Allen and Captain Trotter are both very ill: the former can only be restored to health by miraculous interposition. They took leave of each other this afternoon. Captain Allen was not quite collected; his mind was wandering more or less all day. The innocent expressions which he used in that state, betrayed the same spirit which animated his noble mind when in health—a tender concern for others, resignation to the will of God, and a sweet assurance of his acceptance with Him. He can truly say with the Apostle, 'For me to live is Christ, and to die is gain.'"

"Oct. 17: *Lord's Day.*—We cast anchor at Fernando Po, at 4 o'clock P.M. Our medical men went on shore immediately, to make arrangements for the accommodation of our invalids in the morning. To some, it is hoped that a change may still prove beneficial; while others are in so debilitated a condition, that there is no probability of their being benefited by it. We had one Service on deck in the forenoon; the congregation was very small, but attentive and devout."

"Captain B. Allen expired on the

25th of October, at 10 o'clock A.M., and was buried by myself late in the evening of the same day. Of him it can be said, with perfect truth, 'To live is Christ, and to die is gain.' His patience under sufferings, his resignation to the will of God, and his firm but humble assurance of his acceptance with God through Jesus Christ, made his position truly enviable, and demanded from all who witnessed him the sincere prayer, 'Let my last end be like his!' With him fell another sacrifice for the cause of Africa; but it was a free-will offering to Him 'who gave himself a ransom for all.' I spent many an hour by his bed-side, reading the Word of God to him, in which he always felt great delight, and commending him in prayer to the care and mercy of Almighty God. His humility—his faith in God's word—his *love unfeigned*—his tender concern for every one in the expedition, and especially for his *companions in tribulation*—his mild and charitable judgment in all things, will, I trust, be ever before my eyes, as worthy of imitation."

We have quoted so largely from Mr. Schön's Journal, that we must pass over Mr. Crowther's; but it is highly honourable to him, for the good sense of the remarks, the correctness and respectability of the diction, and, above all, the piety and the zeal for the glory of God and the salvation of the souls of men which breathe throughout its pages. Appended to his Journal is a letter addressed to the Rev. W. Jowett in 1837, giving an affecting account of his capture and being sold as a slave, his journey to the coast, the seizure of the slaver by a British vessel, his location in Sierra Leone, and his being brought, through the blessing of God on the labours of the missionaries of the Church Missionary Society, to the knowledge and reception of the Gospel. Much as that excellent Society has been disparaged by some ignorant or prejudiced persons; much as the founders of the colony of Sierra Leone have been calumniated, men whose love to God and man stands bright



in the records of religion and philanthropy; much as England herself has been reproached by many abroad and by some at home for the sacrifices which she has made in liberating enslaved Africans, and finding them a home in that colony; and much as mistake and infirmity, climate and vicissitudes,—but far more the thwartings of wicked men—have impeded the intended boon for desolated and demoralised Africa, such cases as that of Samuel Crowther—and there have been many such, as to the general facts—repay those who have laboured in these deeds of

Christian mercy for all the toil, disappointment, and obloquy which it has been their lot to endure. When Africa shall have arrived, in the counsels of eternal wisdom, at that blessed and predicted consummation, of becoming in fact, as she is by right of purchase, a part of that heritage which was given to our Divine Lord, and he shall see the effects of the travail of his soul and be satisfied, these incipient efforts to promote his kingdom in that long wasted and weary continent, will not be forgotten; or if forgotten upon earth, they will be registered in heaven.

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#### REVIEW OF COLLINS ON SUNDAY SCHOOLS.

*The Teacher's Companion: designed to exhibit the Principles of Sunday School Instruction and Discipline.* By R. N. COLLINS, Superintendent of the St. Bride's Sunday Schools, London; with an *Introductory Essay* by the Rev. DANIEL MOORE, B.A., Minister of Christ Chapel, St. John's Wood.

WE have lately had frequent occasion to refer to the necessity of large improvements in the system of National Education, and to the means in progress for effecting them; especially the Training College at Stanley Grove; which, if conducted ably, scripturally, and free from exceptionable peculiarities, especially those now so rife, of the Oxford Tract School, will be a great and permanent blessing to the land for ages to come. If we have seemed in our remarks to have overlooked Sunday Schools, it has assuredly not been from taking a low estimate of their value, for in some respects they are even of greater importance than daily schools, since they afford the elements of instruction to large numbers of children who cannot, or will not, attend the latter; besides which, the directly religious bearing of the lessons,

as comporting with the sacred character of the day, and the agency of gratuitous, and therefore it may be expected zealous and affectionate, teachers, render these institutions highly momentous.

But, for these very reasons, if the system in daily schools ought to be improved to the utmost, that of Sunday schools should not be neglected. The shortness of the time allotted for instruction, scarcely exceeding two or three hours in a week, renders it very urgent that none of it should be misemployed; and the spiritual scope of the lessons gives to them a seriousness which invests them with an awfully responsible character.

Yet from the very nature of Sunday-schools, as usually constituted, there are greater difficulties in carrying out a good system in them than in daily

schools. A weekly assembling does not afford the same facilities for a thorough system of training either teachers or scholars, as a regular plan of daily discipline; besides which, instead of there being one responsible individual to devise and carry out a systematic course of proceeding, there are many teachers, each of whom has his own peculiar views of what ought to be done; and though there may be an efficient superintendent to regulate the whole, yet there is in volunteer regiments less of subordination, regularity, and centralization, than in troops differently raised and officered. Hitherto it has been difficult to find a sufficient number of good teachers; and especially teachers who were willing to drill themselves as well as their recruits. Zeal and affection, as we before remarked, have been the main incitements to Sunday-school teaching; and without these it were a listless and heartless performance; but neither of them is a guarantee for knowledge and skill. There is required both a tender heart and a well-judging understanding; and far from wondering that Sunday schools have not effected more good than is usually attributed to their influence, we rejoice that they have achieved so much; for when we consider how they have grown up and been conducted, it shows the potency of right feelings, scriptural opinions, and good intentions, that they have not proved a general failure, instead of having been—as assuredly they have—an incalculable national blessing.

But more is now demanded. Teachers, simple, honest, self-denying, pious, and in earnest, are still wanted; and nothing can be abated in any of these respects; but there must also be

system, training, experience, prepared labour, and a more close adaptation of means to ends. We disparage not religious qualifications in asking also for intellectual ability and sound judgment;—the former are essential, and the latter cannot properly be dispensed with.

We have taken up the little book in our hands as an apology for these remarks, and also to cite from it a few passages which may aid our purpose. The writer of it is the superintendent of the well-conducted and efficient Sunday-schools of St. Bride's parish, London, under the pastoral charge of the Rev. T. Dale, whose indefatigable labours in promoting scriptural education, and other works of piety and enlightened zeal, well merit public gratitude. Mr. Collins has evidently applied his mind to Sunday-school teaching in all its details with close application, accurate discernment, and zealous interest, and we strongly recommend to his brethren to study the results of his reflection and experience. The volume is ushered in with a seasonable and able preface by the Rev. D. Moore, formerly curate of St. Bride's; whence, before he was in priest's orders, his conscientious diligence and pious devotion to pastoral duty, combined with those talents which had honourably distinguished him in his academical course, and were evinced in his instructive and well-argued Norrisian Prize Essays, recommended him for an important spiritual charge in the vicinity of the metropolis. In this introductory Essay Mr. Moore remarks of the subject and the author:

“High and sanctified as is the avowed design for which Sunday Schools have been established, and vast as have been the moral benefits which have flowed from them, it will not be

till more attention has been given to the practical details of the system, that they will produce those fruits of moral amelioration of which they are obviously capable, and for which we believe them to be yet designed. The endless diversities of discipline and of teaching which strike us as we go through any given number of Sunday Schools, is evidence sufficient that the friends of this form of instruction are as yet not agreed upon any uniform method of carrying out the mighty work for which they have ransacked some of the land's darkest corners, and emptied its habitations of cruelty. It is not, I am sure, with the fond hope of bringing about such uniformity that the author of the present work has given his book to the world, but he has rendered an essential service to the cause of Sunday Schools by bringing the results of eighteen years' experience to illustrate the capabilities of the system, and to call attention to some of those practical impediments to its usefulness, of which our improved methods of education demand the immediate removal."

"The business of the whole book is to propose and answer two questions, namely—What is the best preparation for the teacher, and what is the best system for the taught? With regard to the right preparation for the teacher, it would not surprise us if many of those who are little experienced in the work, should demur to the necessity of so much preparatory labour in order to qualify themselves to become teachers of religion to infant minds; many who will think that, with hearts bent upon the success of their work and fired with a holy concern for the spiritual welfare of their charge, they may venture to dispense with all technical labour, so only that they make up in earnestness what they want in preparation. But let such teachers pause before they reject the opinion of one not less devoted to those holy labours than themselves, but who to his devotedness adds the results of a long and diversified experience, the advantage of seeing many generations, both of teachers and of taught, pass away from the schools, and thus of ascertaining, with respect to both, the comparative results of prepared and unprepared instruction. No one, indeed, who loves the cause of Sunday Schools would speak lightly of the services of a teacher truly dedicated to his work; but the question is, will such a teacher think much of the pains that are requisite to ensure his success? Surely his devotedness will not stand in lieu of labour, but rather incite him to renewed exertion, to fresh endeavours, and untried expedients, in

order that he 'might by all means save some.' He may have besought, and urged, and pleaded with his children; and, one by one, he may never fail to mention them at a throne of grace: and all this ought he to have done, but why should he have left the other undone? Why should he not acquaint himself with the most approved methods of instruction? Why not furnish himself with those suitable illustrations of his subject which may place him on an eminence of respect to the whole of his class, rather than jeopardise his own moral influence over their minds, by slurring over the first difficulty which his children may propose to him."

We must add another passage, in which Mr. Moore places the office of a Sunday School teacher in an aspect as glowing and encouraging, as it is discriminating and just.

"As one deeply interested in the cause of Sabbath Schools, my prognostications for the usefulness of this work are full of hope. I think that it will tend to give the public a more intelligent and just appreciation of these institutions, as a part of that ordained instrumentality wherewith man is to effect the mighty purposes of his Maker; that it will cause the teachers to magnify their office, the poor to see the value of their instructions, the rich to give them encouragement in their work, and ministers to honour them as coadjutors with themselves in educating immortal spirits for the skies. Not, indeed, that teachers ask this for their own sake; for, as they have only a spiritual object to accomplish, so they seek only a spiritual recompense for their reward: but yet, a right appreciation of their labours, both by rich and poor, is essential to their success, it gives them a moral power over the minds of their children, and secures to them that respect and deference, without which they would be spending the golden hours of the Sabbath in thankless and unprofitable drudgery. But, let the Sunday School be regarded as the consecrated centre of domestic missions; let its successes be placed in the foremost rank of civil and moral triumphs; let its teachers be looked upon as a band of honoured patriots, giving up their Sabbath ease in order that they may both feed and guard the flock of the Redeemer;—and, we nothing doubt, that God will put a speedy honour upon the work, and number the Sunday Schools of our land among His most effective training schools for immortality."

Mr. Collins classes his matter under the heads of Duty, Rules, Regulations, Plan, Time, Study of Mind, The Way to Communicate, Methods of Instruction, Teaching, General Duties, Class Exercises, Engagements of the Teacher, Engagements of the Scholar, Bodily Training, Mental Training, Rewards and Punishments, and Order. From almost any of these divisions we might select some useful extracts. We will subjoin a few as a specimen. They will of course be desultory, from wanting the connecting links.

"It will be presumed that you are aware of the *object* for which Sunday Schools were established, and that you have scrutinized the *motives* which induced you to join in the great work: already a Christian teacher, you will not be addressed as though you were entirely ignorant of the *duties* which you have undertaken, or insensible to the glorious *reward* which God has promised to bestow; but an attempt will be made to excite you to a more earnest consideration of the dignity and responsibility of your office, and to a more diligent investigation of those means by which it may be discharged with faithfulness and eminent success."

"You were created for the glory of God, and nothing can release you from the obligation of devoting yourself, and all that you possess, to his service: you have accepted a post in the army of the Lord, and a charge is now committed unto you: keep it manfully, as 'in the sight of God, until the appearing of our Lord Jesus Christ.' A volunteer does not require to be dragged to the fulfilment of duty; you chose to enter this department of the Lord's service; and having once enlisted, you cannot, consistently with your high profession, do otherwise than cheerfully and faithfully discharge the important duties with which you are intrusted."

"You are now invested with authority; let it, therefore, be evident that you have a plan, as well as a will of your own. The general rules for regulating the order of instruction in a school, however excellent, will avail but little, if the teachers study not the details by which these rules are to be carried out. But, whatever be the nature or extent of the plans which are adopted, their limits should be clearly defined; and, in the scheme of instruction, a frequent recur-

rence to the leading doctrines of the Gospel should always be embodied."

"The culture of the heart is the especial design of Sunday School teaching; and it should ever be remembered that this great object is most successfully pursued when the individual character of each scholar is carefully studied, and that course of instruction and training adopted which is calculated, from the known constitution of the human mind, to produce the desired results. If you would influence the hearts of your scholars, you must not only know their names, and express your concern for their spiritual welfare, but study their particular habits, and correctly ascertain the motives by which they are actuated.

"The diversified nature of surrounding influences will render this part of your duty interesting as well as difficult; the character and opinions of the parents, their station in life, and the state of the locality in which they reside, have each a powerful influence in the formation of those principles which direct the conduct of your scholars."

"METHOD is most important in the business of instruction; and although success will generally follow if all the means within reach are conscientiously used; yet acquaintance with the proper mode of communicating instruction, not only lightens the task of the scholar, but increases the usefulness of the teacher. The want of a knowledge of the right method is often urged as a reason for not engaging in the work of Sabbath School teaching; and a more miserable cloak for idleness or self-indulgence could not easily be found—it is much too thin to hide a real disinclination to duty."

"MANNER works wonders with children; it will not do instead of ideas, though the benefits of the best ideas may be lost without it. The instructions of an unlettered teacher, when communicated in a warm, affectionate manner, will enter the youthful mind, and develop that which lies hidden there; while a cold and formal manner, though it be coupled with the most brilliant conceptions of exalted genius, will pass over the tender plant without imparting to it one quickening or reviving ray."

"The *individual method*, as a system, should be immediately and altogether discarded from Sunday Schools. Upon reflection, you must see that it is extremely undesirable to leave all the other scholars partially or wholly unoccupied, while you impart instruction to each individual scholar in rotation."

"The *simultaneous method*—or the system by which all the scholars audibly

repeat the same lesson or exercise at the same time—is especially adapted to infant schools; but unless a separate room can be provided for the reception of the younger children, it does not appear to be suited to Sunday School purposes, for the noise of so many voices is a serious disturbance to the surrounding classes; and the effect which is produced upon the scholars by such an exciting exercise, must certainly be unfavourable to the operation of religious impressions."

"The method of 'drawing' practical 'lessons' from the various exercises, or the 'lesson system' as it is called, scarcely demands a distinct notice in this cursory examination of the different methods of instruction, because it cannot properly be designated a separate method. The design of this system, as shown in some valuable books that have been written on the subject, is to extract from every Scripture fact that principle which produced the action; and then, as far as it can be done with propriety, to apply this principle to the regulation of the conduct and feelings of the scholar. It is, however, much to be feared that, in some instances, this important part of a Sunday School teacher's duty has been very sadly neglected, and many precious hours of the Lord's-day have been wholly expended on those mechanical processes which necessarily form a part of every system of religious education, but which are most miserable substitutes for the thing itself."

"The 'collective method,' when fully carried out and applied to Sunday School instruction, appears to include and combine all the available advantages of the preceding methods; it is, therefore, especially adapted to your purpose, and is strongly recommended to your most serious consideration. The manifest superiority of this method will be apparent upon the slightest investigation, for it quietly engages all the scholars at the same time—it diminishes the opportunities for idleness or trifling—it concentrates the energies of every scholar upon a single point—and it allows the teacher to present, at the same moment, to the whole class, a complete lesson or subject that would otherwise be scattered in most unsatisfactory portions among the individual members of the little company."

"You need not be discouraged, although the benefit of your applications be not at once apparent; they may be eminently successful, though you may never be permitted to see the fruits:—continue therefore to labour in faith, unceasingly looking for the influences of the Holy Spirit, who alone can convince

of sin, and lead the soul to Christ, and through him unto eternal life.

"Many other particulars beside those which have been briefly described, are included in the word—teaching. Strive constantly to know much, and ever to explain with clearness. Illustrate sparingly, but always suitable. Interrogate again and again, but never do it without understanding. Apply all with faithfulness; but let your plainest words be full of affection and love. The explanations, illustrations, and interrogations which you offer, should at all times be a little in advance of the pupils; and the applications which you make should speak with dignity at once to the intellect and the heart. The language in which all are clothed should betoken propriety, if it does not manifest elegance;—and everything that is done by you should be calculated to awaken the interest of your scholars—to call forth the best energies of their minds, and to lead their souls to Christ, to happiness, and to Heaven."

"The aspect of a class of children, to an unpractised eye, is very different from that which it presents to the mind of a devoted religious teacher: both regard the outward appearance, but one dives, as it were, into the minds of the scholars, and contemplating the amazing powers that lie hidden there, rejoices in the thought that these powers may be cultivated, and their first fruits dedicated unto God. The appearance of some of your scholars may be repulsive, and their manners unpleasant; while some are slow and easily discouraged, others are quick, and no difficulty appears to curb their active spirits; some are deficient in mental power, while others are intelligent, and win the heart by their beauty and affection; but all are alike immortal, and it is possible for you so to bring out the peculiar traits of each one, as to become deeply interested in promoting the advancement of the whole."

"The approach to the heart, through the understanding, is the most certain, if it be not the shortest route: aim, therefore, so to incite your scholars to use their mental faculties, that they may not only be enabled to understand the instruction imparted, but also to reason upon it, and thus appreciate its correctness and its beauty. Remember that you are an instructor of rational, as well as immortal beings, and that the ignorant and repulsive scholars of your class have minds, as well as the lovely and intelligent: strive to draw forth, and fully employ the abilities of each; by your well-timed assistance encourage the efforts of those who are slow and weak; and by your judicious applica-

tion of the lessons taught in the class, correct the pride, and shew the responsibility of those who are quicker and more powerful."

"The necessity of bodily discipline, and its advantages as an auxiliary means of intellectual advancement, have been already shewn; but, however valuable and necessary that part of the education of children may be, its importance is small when compared with the mental and moral training which it is designed to assist."

"A character which stands unshaken amid the overwhelming floods and beating storms of a wicked world, as a house that is firmly based upon the solid rock, is a noble spectacle; and to assist in the 'building up' of a character, so described by Him whose similitudes are truth, is a dignified employment. And yet, such is the object of the instruction and discipline of Sunday schools, and such is the work to which you are called. Pursue it, therefore, with great zeal and diligence—regard not the occupation as a servile and unrequited task, for it may be made one of the purest and most refined sources of enjoyment which the world can afford: the labour which it imposes will afford healthy exercise, and strengthen the faculties of your mind; the difficulties which it presents will call forth your resolution and skill; and the self-denial which it demands, will exercise your patience and confirm your faith."

"Regard the state of your own feelings whenever you administer reproof: a dull morning, some vexation or severe loss at home, ill health, and a variety of other causes of a personal nature too numerous to particularize, may influence your mind: carefully watch against all these, and never punish *because you have been injured.*"

"Do you express disappointment that religious doctrines have not been made more prominent in those portions of the plan which have been completed?—Are you astonished that personal piety has not been inculcated; that in treating of the subject of instruction a notice of the fundamental truths of Christianity should have been dismissed in a few sentences, while scores of pages

have been filled with remarks on bodily and mental training, and their combined results? The difficulty of presenting the doctrinal and experimental portions of the religion of Jesus Christ was not the cause; for notwithstanding the contrariety of opinion which is found among teachers, the author believes that all the difficulties connected with the exhibition of the plan of salvation through Christ Jesus, as far as it regards Sunday-school instruction, might have been fairly overcome. But the multiplicity of standard books which already exist upon the subject of personal religion, and upon the advantages of an enlarged acquaintance with the Word of God, renders the task of presenting such topics to religious teachers comparatively unnecessary; while the absence of any book in which a comprehensive view of the details of Sunday-school teaching is set forth, would seem not only to demand that an attempt should be made to supply the acknowledged deficiency; but that the attempt which is made should, as far as practicable, be confined to those topics which more immediately belong to this part of the subject."

"And is it necessary to inform Sunday-school teachers 'which be the first principles of the oracles of God?' To incite such to seek supplies of heavenly grace, is to intreat hungry souls before whom a sumptuous feast is spread, 'to eat and be satisfied.' The apathy of sinners to spiritual religion is not a question of doubt:—to urge the necessity of laying the plan of salvation before them, and of inviting their cordial acceptance of the proffered mercy, would, therefore, be like an attempt to prove, that efforts ought to be made to save a drowning child from death, even though its cries for succour did not reach the heart. Throughout the whole work it has been assumed<sup>o</sup> that you are influenced by right motives; that the details of teaching, and not religious duties, are the subjects upon which you require information. Can you, who know that exhaustless stores of spiritual food are treasured up in Christ, feel happy while encircled by perishing myriads who believe not the joyful news?"

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#### REVIEW OF BULLINGER ON THE SACRAMENTS.

*Sermons on the Sacraments.* By HENRY BULLINGER,<sup>o</sup> Minister of the Church of Zurich. Reprinted at Cambridge.

WE should have earlier noticed this reprint of Bullinger on the Sacraments, had we not been fearful of writing too largely upon

subjects which have occupied many of our pages. They are, however, so important, and are at this moment so extensively canvassed, that we would strongly urge the cogent and scriptural reasonings of Bullinger upon them;—subject, of course, to any shades of difference which may be traced between the opinions of himself and others of his continental brethren, and those of our own Reformers; but which vanish into nothing beside the wide and fundamental differences between the whole school of the Reformation and Popery. But Bullinger has a peculiar claim to the respect of the members of the Anglican church from the sanction given to his “Decades” by her own Convocation. The following facts may be new to some of our readers:—

“Henry Bullinger was regarded as one of the most learned men of his time; and was distinguished, also, for his piety, Christian wisdom, and moderation. All the Fathers of the English Reformation held him in great esteem; and to many of them he afforded a hospitable refuge from the Marian persecution. He afterwards did good service to the Church of England by the letters which he addressed to different individuals in this country, during the disputes which grew up in Queen Elizabeth’s reign, respecting Ecclesiastical affairs. For although Bullinger himself, in common with many of the continental Protestants, preferred the disuse of the sacerdotal habits, and had acquiesced in the Presbyterian discipline, yet he constantly exhorted those of the Puritan faction in England to abstain from dividing Christ’s Church merely for the sake of their scruples respecting a particular kind of dress: and, he, moreover, counselled the English bishops that ‘it ought especially to be provided that there should not be any high authority given’ to those of the ‘Presbytery.’ By this decided expression of his opinion, Bullinger greatly served the cause of order; inasmuch that in a joint letter written to him by Bishops Grindal and Horn, those eminent persons attribute chiefly to his instrumentality the favourable change which, they inform him, had taken place in the feelings of the people toward the Church. Bullinger, in fact,

was one of those who had offered to make Edward VI. the temporal defender of the Reformed Continental Churches, and had expressed a willingness to have Bishops after the model of the Anglican Church. He, therefore, regarded those restless persons who were for abolishing Episcopacy in England, as no better than selfish innovators who, like the ‘seditious Tribunes of Rome,’ were, ‘by the virtue of the Agrarian Law,’ for so bestowing ‘the public goods that they might enrich themselves.’

“We need not, therefore, be surprised to find that among the writings of the continental Reformers, those of Bullinger were held in marked estimation by the Anglican divines. An example of this occurs in the circumstance, that the University of Oxford selected Bullinger’s Catechism as one of those books which the tutors there were required to use, for the purpose of imparting sound religious principles to their pupils. Several of Bullinger’s works were, moreover, translated into our language; and among other productions of his pen, ‘Fiftie godly and learned Sermons, divided into five Decades, containing the chief and principal points of Christian Religion,’ were rendered accessible to the English reader by a translation which appeared in 1577.”

“That the translator had not too highly estimated this work of Bullinger, may be concluded from the important fact that, on the 2nd of December, 1586, the Convocation, among other ‘Orders for the better increase of learning in the inferior Ministers, and for more diligent preaching and catechising,’ enjoined that

“I. Every minister having cure, and being under the degrees of Master of Arts, and Bachelors of Law, and not licensed to be a public preacher, shall, before the second day of February next, provide a Bible, and Bullinger’s Decades in Latin or English, and a paper-book: and shall every day read over one chapter of the Holy Scriptures; and note the principal contents thereof briefly in his paper-book: and shall every week read over one sermon in the said Decades, and note likewise the chief matters therein contained in the said paper [book]; and shall once in every quarter, (viz., within a fortnight before or after the end of the quarter) shew his said note to some preacher near adjoining to be assigned for that purpose.

“II. Item, The bishop, archdeacons, or other ordinary, being a public preacher, shall appoint certain grave and learned preachers, who shall privately examine the diligence, and view the notes of the said ministers.”

"Independently, therefore, of any value that may attach to these Sermons of 'Master Bullinger,' considered as a work in which (as the translator affirms) 'there will be found such light and instruction for the ignorant; such sweetness and spiritual comfort for consciences; such heavenly delights for souls' . . . . that 'the more diligently you peruse them, the more delightfully they will please; they come recommended to us as expressing the religious opinions of the Anglican Church. For since the Decades were selected by competent Ecclesiastical authority as a manual for preachers, they were invested by that act with the character of a Church exposition of such points of Christian doctrine as are therein discussed. To reprint these Sermons, therefore, can never be regarded as an unreasonable undertaking: for although, by God's good providence, the Church of these realms may be so abundantly supplied with fit and able pastors, that there be no longer occasion to enjoin our preachers to copy out weekly 'an Homilie or Sermon of' Bullinger, or of 'some' other 'excellent clerk;' yet the judgment pronounced upon the Decades by our Church remains in all its authority and importance."

At first sight Bullinger may not seem to go to the full extent of our Anglican formularies in regard to the effects of the sacraments; but if our Prayer-book be collated with the Homilies and Articles; and the whole spirit of the offices of Baptism and the Lord's Supper be considered in regard to the stipulations, and the declarations of faith and obedience interwoven throughout them; and if, in like manner, those statements of Bullinger which may seem meagre, are taken with those which are fuller, so as to present his whole view; there will not, we presume, be found any great discrepancy. We will transcribe a few passages from the work before us, which we think will deserve attentive consideration:

"Now that I have defended the lawful use of the word Sacrament, and declared the virtue of it; and opened unto you, as occasion served, the true sanctification or consecration of Sacraments, I will

return to that where I left. And because I taught that Sacraments consist in two parts,—the sign, and the thing signified; it remaineth to show that those two parts retain their natures distinguished, not communicating properties; by declaration whereof, both to those things which go before, and to those which follow, yea, and to the whole substance of the Sacrament, a wonderful light, without doubt, shall appear. But of communicating of the names and terms I will speak in their convenient place.

"That each part retaineth their natures distinguished, without communicating or mingling of properties, it is to be seen hereby, that many be partakers of the sign, and yet are barred from the thing signified. But if the natures of the parts were united or naturally knit together, it must needs be then that those which be partakers of the signs, must be partakers also of the thing signified. Examples of Scripture as they are ready, so are they evident. For Simon Magus, in the Acts of the Apostles, received the sign, and was baptized; but of the thing signified he had not, neither received so much as one jot. And Judas Iscariot, a cruel and faithless traitor of His master, did likewise eat the bread of the Lord, but he did not eat bread the Lord, otherwise he had lived happy, just, and blessed for ever: for, 'he which eateth me' (saith the Lord himself) 'shall never die.' But Judas died everlastingly; therefore he did not eat that food of life."

"The Apostle witnesseth in 1 Cor. x. 'that all our fathers were baptized; and did all eat of one spiritual meat; and did all drink of one manner of spiritual drink; but the Lord in many of them had no delight.' Whereas if they had eaten that spiritual meat, and drunk that spiritual drink spiritually by faith, undoubtedly the Lord had delighted in them. 'For without faith,' as he himself saith, 'it is impossible to please God' (1 Heb. xi. 6): therefore, with them that have faith, God is well pleased. Wherefore, our fathers truly were partakers of visible sacraments, but they were destitute of invisible grace: whereby it followeth, that the sign and the thing signified, do retain their natures, not confounded or mingled, but distinguished and separated. Besides this, the words of the Gospel have some affinity, or, at the least, some likeness, with sacramental signs. Otherwise the words are preferred far before the signs, the Apostle saying, 'That he was sent to preach, and not to baptize.' But many hear, with their outward ears, the



words of the Lord, who for all that, because they are void of faith, are also without the inward fruit of the word : Paul saying yet again, ' For to us was the Gospel preached as well as unto them, but the word which they heard did not profit them, because it was not coupled with faith' (Heb. iv. 2). For so it cometh to pass that many receive the visible sacraments, and yet are not partakers of the invisible grace which by faith only is received. Whereupon, yet again, it followeth that the sign is not confounded with the thing signified, but both of them do retain the substance and nature distinguished. What, and doth not the Scripture expressly and pithily make a difference between the outward ministry of man, and God the inward Worker, and Giver of spiritual gifts? For John Baptist saith ' I baptize you with water, but He (Christ) shall baptize you with the Holy Ghost' (Matt. iii. 11). Wherewith agreeth that saying of Peter, ' Baptism saveth us ; not the putting away of the filth of the flesh, but in that a good conscience maketh request to God' (1 Pet. iii. 21). To this, now, pertaineth that evident testimony of St. Augustine, which is read *Quæst. in Levit. lib. iii. quæs. 83*, in these words : ' We must diligently consider as often as He saith " I the Lord which sanctify him," that He speaketh of the priest : when He, also, spake this to Moses, " and thou shalt sanctify him." How, therefore, doth both Moses and God also sanctify? For Moses doth not sanctify for the Lord; but Moses doth sanctify in the visible sacraments by his ministry : and the Lord by invisible grace, by His Holy Spirit ; where the whole fruit of visible sacraments also is. For without this sanctification of invisible grace, what profit have we by visible sacraments? Thus far Augustine. As John Baptist made distinction between his own ministry in baptism, and the power of Christ ; even so maketh he distinction between the ministry of preaching, and the drawing of the spiritual teacher.

" Now we are come, also, to the sacraments of the New Testament, whose signs also bear the names of the things signified. For Peter saith, in the second of the Acts, ' Let every one of you be baptized in the name of Jesus Christ, for the remission of sins.' And Paul, also, in the Acts of the Apostles, heareth ' Arise and be baptized, and wash away thy sins by calling on the name of the Lord.' Therefore, truly baptism is called a cleansing, or washing away of sins. And Peter, also, elsewhere saith, ' Baptism saveth you ; not that thereby the filth of the flesh is put away, but

in that a good conscience maketh request unto God' (1 Pet. iii. 21). And Paul, also, saith ; ' Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor. vi. 11). Therefore, in due and right comparing of the places between themselves doth manifestly prove, that to the sign of baptism, which is water, is given the name of the thing signified. After the same manner is it to be seen in the institution of the Lord's Supper, or Eucharist. The bread is called the body of Christ, and the wine the blood of Christ. But since the right faith believeth that the true body of Christ, ascended out of this world, liveth, and is now in heaven ; and that the Lord returneth no more into this world until He come in the clouds of heaven to judge the quick and the dead ;—every man understandeth that to the sign, to wit, bread and wine, the names of the things themselves, to wit, the body and blood of Christ, are given through the communicating of names."

" Many other speeches used in the Scripture, and in our daily talk, are not much unlike to the speeches used in the Sacrament. We read that Christ is, and is called, a Lion ; a Lamb ; a Shepherd ; a Vine ; a Door ; a Way ; a Ladder ; the Day ; the Light ; the Sun ; the Water ; the Bread ; a Spring ; and a Rock : which if, at this day, any should roughly urge, contending that Christ is a lamb in deed, a door in substance, a natural vine, or such like ; who, I pray you, could abide him so reasoning?"

" The common sort of Priests and Monks have taught, that the Sacraments of the new Law are not only signs of grace, but together, also, causes of grace ; that is, which have power to give grace. For they say, that they are as instruments, pipes, and certain conduits of Christ's passion, by which the grace of Christ is conveyed and poured into us : but that the signs of the Old Testament, given to the Fathers, were signs only, and not causes of grace also ; which have force to signify, but not to give grace."

" Let us see, therefore, what may be gathered out of the word of truth, that is, out of the canonical Scriptures, touching the likeness and difference of the Sacraments of the Old and New Testament. This we hold for a certainty out of the Scriptures, that there is but one everlasting, and unchangeable God and Lord of either Church ; that there is but one way laid down in either church to attain to the promises of salvation : to be short,—that there is but

one church of the only living God, gathered together out of either people, both of the Jews and Gentiles. I think there needeth no large confirmation of these things out of the Scripture; because, in the eighth Decade and the Sermon, I have handled them at the full."

"Now that I have fortified and confirmed these things before by the writings of the Apostles, thus I conclude, not of mine own brain, but by the authority of God: They which always have one everlasting, and unchangeable God; one way of salvation set forth for all in Christ from the beginning; one faith; one church; one baptism; the same spiritual meat and drink;—they cannot choose but have the self-same Sacraments as touching their substance. But the Jews and Christians have one God, one faith, one way of salvation (which is) by Christ; to be short, one church; therefore have they also, the self-same Sacraments, saying that ours are given under other signs; and for that through the revelation of the Sun of righteousness (I mean) Christ, are made more lightsome and manifest. I say, further, that the Scripture witnesseth that the Sacraments of the Old Testament and ours, are of the same force; inasmuch that Paul calleth them circumcised which are baptized, and them baptized which are circumcised."

"It was an old error among the Jews, that Sacraments did justify. Hereof cometh it, that the holy Prophets of God reasoning, and rebuking the people of God committed to their charge, yet savouring of false opinions, cried, that their labour which they bestowed upon their ceremonies and sacrifices was in vain: and that God is delighted with faithful obedience: with faith, I say, charity, innocency, and also with true godliness."

"I am not ignorant of the crafty sleights of some, who imagine there is a certain general, and also a special faith. The general faith, they call that whereby we believe that we are truly justified by the death and resurrection of Christ: but that they call a special faith, whereby we believe that by the Sacraments, and by our own works, the gifts of God are applied particularly to every one of us one by one. But to what purpose was it, being in a land where they might be fed with manna, to look back to the pottage pots, and unseavory loeks of Egypt? What (I pray you) have Christians to do with the distinctions of subtle sophisters? Or how will they prove this distinction of theirs unto us? Verily there is but one faith; and the same is no other in

the use of the Sacraments than it is without the use of them. Without the use of them we believe that we are sanctified by the death and resurrection of Christ. In Baptism and the Lord's Supper, we practise no other faith than [that] whereby we believe, that we are purged from our sins by the grace and mercy of Christ; and that by His body given for us, and His blood shed for us, we are redeemed from death, and become heirs of eternal life. Not the Sacraments, but faith through the Holy Ghost, applieth these things unto us: which thing all the writings of the Apostles do witness, but such feigned glosses do obscure and darken. To be short: there is one God and Saviour of all; one salvation; one redemption and purging; one faith whereby we receive salvation offered unto us of God, in Christ, through the Holy Ghost. The same is declared, or preached unto us in the word, by the minister; and is represented, and sealed by the Sacraments."

"Doth not the very gross absurdity of the thing plainly prove that grace is not contained in the signs? For if by grace you understand the favour and goodwill of God; if pardon and forgiveness of sin; cleansing, I say, and justifying of the believers: if, finally, the gifts and graces of the Spirit,—what, I pray you, can be imagined more absurd, and senseless, than that such excellent things should be kept inclosed in water, bread, and wine? The signs, truly, have no need of grace, nor any pardon and forgiveness of sins. To what purpose, then, should grace be contained within Sacraments? What profit, I pray you, will redound unto men? Or, who knoweth not that all the institutions of God were ordained for the commodity of man? Or, shall we say that grace is therefore kept included within the Sacraments, that from thence it might be conveyed unto us by channels? But the Scripture speaketh not after that manner. For grace, as hath been often now repeated, is the favour and good will of God; whereby He himself, not by sensible matters, but of His own accord, and through His power and might, is brought unto us. These things are spiritual, and, therefore, are brought to pass by the gift and mediation of the Holy Ghost. God is joined unto us by His Spirit, and we are coupled to Him by faith, through the gift of the Holy Ghost; which thing, in the writings of the Evangelists and Apostles, is every where to be seen."

"And if so be we proceed to include the grace of God within the elements, and the things themselves within the

sings by the which they are represented, who seeth not with how great danger we shall do the same, especially among the simple sort? For unto those we shall give occasion of idolatry, and to cleave unto the visible signs: of whom, also, they will require and ask that which ought to be asked of God, the Author of all goodness, with minds lifted up into heaven."

"They object, I know well enough, against these things, (who are persuaded that Sacraments give grace, and contain included within them the things signified,) that we do evacuate, and make of none effect the Sacraments: and, that we teach that the faithful receive in them, or by them, nothing but bare water, and bare bread and wine: and that, by that means, God by us is accused of falsehood and lying. We briefly answer: If they set void, or empty things, (as I may so say,) against full things, so as they be void or empty which have not the things themselves included in them; truly I had rather confess them to be void than full. But if they call them void or empty, and mean profane or unholy things; that is to say, which differ nothing from profane signs: if by bare, they understand things of no force; we openly profess that we have Sacraments which are holy, and not profane; effectual, and not without force; garnished from above, not naked; and therefore full, not void or empty. For they are holy things, and not profane, because they are instituted of God, and for godly men, not for profane persons. They are effectual, and not without force; for in the church, with the godly and faithful, they work the same effect and end whereunto they are ordained of God. They are, also, worthily said to be beautified, and adorned by God, and not bare things, which have the word of God itself, wherewith they are most beautifully adorned. And therefore, also, they are full, and not empty Sacraments, because they have those things which make a perfect Sacrament."

"Hereby we gather the sum of the whole matter: that the Sacraments do seal up the promises of God and the Gospel; and that, therefore, so often mention is made in the church of evidences, or letters patent, or charters, and seals of the preaching of the Gospel, and the promises of God; and that the whole mystery of our salvation is renewed, and continued, as oft as those actions instituted of God (I mean Sacraments) are celebrated in the Church."

"Easily is that objection confuted,—that Baptism profiteth not infants, if we still say that Sacraments without faith

profit not; for infants have no faith: thus they babble. We answer, first, that the baptism of infants is grounded upon the free mercy and grace of God, who saith, 'I will be thy God and the God of thy seed.' (Gen. xvii. 7.) And again, 'Suffer children to come unto me, for of such is the kingdom of God, &c.' (Mark x. 14.) Infants, therefore, are numbered and counted of the Lord himself among the faithful; so that Baptism is due unto them as far forth as it is due unto the faithful. For, by the imputation of God, infants are faithful: whereunto pertaineth this saying of our Saviour, 'He that shall offend one of these little ones that believe in me, &c.' (Matt. xviii. 6.) For He manifestly calleth 'little ones,' believing: for imputation's sake, doubtless, not for confession, which by no means, as yet, is in little ones. To this also may be added, that the father of the infant doth therefore desire to have his child signed with the mark of the people of God, to wit, Baptism, because he believeth the promises of God; that is, that his infant is of the household of God: therefore there is faith in the baptism of infants. But the father doth not believe. Be it so: yet that is no hindrance to the infant. For in the faith of the church he is brought to be baptized. The church verily believeth that infants ought to be brought to the Lord: the Church believeth that they are of the household and people of God: therefore she commandeth them to be partakers of the mysteries. So that, again, in the baptism of infants a man may find faith. Hereunto doth St. Augustine add this saying,—(*De peccatorum meritis et remissione*, lib. i. c. 19.) 'Wherefore infants are rightly called faithful, because they, after a sort, do confess their faith by the words of them that bear them.' He reasoneth more touching this matter in his Epistle to Boniface, which is in order the three and twentieth, where he that desireth may find more."

"There is a busy disputation begun,—Who be the people of God, and partakers of remission of sins by Christ? So that the disputation is touching the secret election of God, and other hard questions depending on this thing. But briefly and simply we can rid our hands of this. We say that the people of God are acknowledged, either by men's confession of the Christian faith, or else by the bountiful promise of God. By men's confession; for we acknowledge them to be the children of God, who being now grown to perfect age, do openly confess the true God; that God is their God; and that Jesus Christ is their Saviour. But that confession is either

unfeignedly, or hypocritically made. Unfeignedly, as when St. Peter saith, 'Thou art Christ the Son of the living God.' (Matt. xvi. 16.) When the Eunuch saith, 'I believe that Jesus Christ is the Son of God.' (Acts viii. 37.) but hypocritically, as when Simon Magus in the Acts of Apostles saith, 'But he believeth in Jesus Christ.' (Acts x. 13.) But whether a man believe unfeignedly, or hypocritically, when he maketh open confession of his

faith in Christ, (the secrets of the heart God only seeth : for He only is rightly believed to be the searcher of men's hearts) it belongeth not to us, if he make a right confession, to separate or cast him away from the people of God. For Philip did not cast off or put back Simon Magus; but, upon his confession, received him for a faithful man; and baptized him as a faithful man; though he in very deed, and before God, were an hypocrite."

#### RAIKES'S ORDINATION SERMONS.

*Sermons preached at Ordinations.* By the Rev. H. RAIKES, M.A.,  
Chancellor of the Diocese of Chester, Examining Chaplain to the  
Lord Bishop of Chester. 1842.

THE writings and addresses of Mr. Raikes are always characterised by gravity, sincerity, simplicity, and a constant application of Scriptural truth to the heart and conscience; and the discourses in our hands, we cannot but think, must, by God's blessing, have deeply impressed the young men to whom they were delivered. The Reverend author has selected for his subjects, as they presented themselves from time to time, The ministry not to be despised; The ministry an embassy from God; The knowledge needed in the ministry; The motive needed in the ministry; also, The Holiness; The tenderness; and The meekness; The work of the ministry; The conduct needed in the ministry; also The Earnestness; and lastly, Prayer the Resource of the Church. We might quote from any of these discourses passages containing much sound Scriptural instruction, weighty argument, and affectionate appeal. But we shall perhaps do best to recommend the book as a valuable manual for a young clergyman or candidate for holy orders (not;

however, confining its application to these, for it is suitable both to laymen and matured ministers) rather than disparage it by citing a few desultory passages. We will, however, quote the following important admonition:

"Let the clergy but act up to the character of their profession, and the principles of their church; let them but study to exhibit in their private life and ministerial conduct, the vows of their ordination service; let them but be careful to maintain the truth in the form and manner in which they have vowed to receive it; let their standard of faith be the simple Word of God; their standard of doctrinal teaching the Articles and Homilies of the Church; their standard of devotional feeling, the Book of Common Prayer; let them but endeavour to realize in every personal relation the character and spirit of the church which they belong to, so that each individual member may shew in himself that which is the life of the body; let them but faithfully and generally endeavour to do this, and there can be little doubt as to the result. The increase of the Church, the strength of the Church, must follow from the health of the Church. Her children shall rise up, and call her blessed. Her 'priests shall be clothed with righteousness, and her' saints shout for joy.' 'Peace shall be within her walls, and prosperity within her palaces."

APPENDIX  
TO THE  
CHRISTIAN OBSERVER,  
FOR 1842.

BEING THE FIFTH VOLUME OF THE NEW SERIES.

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REVIEW OF NEW PUBLICATIONS.

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PHILOLOGICAL LABOURS OF MISSIONARIES IN SOUTH AFRICA.

*Etudes sur la Langue Séchuana.* Par EUGÈNE CASALIS, Missionnaire Français à Thaba-Bossiou, dans le Pays des Bassoutos (Afrique Méridionale). *Précédées d'une Introduction sur l'Origine et les Progrès de la Mission chez les Bassoutos.* Paris: Imprimé par autorisation de M. le Garde des Sceaux à l'Imprimerie Royale. 1841. Royal 8vo.

*Kholango enca ea Yesu Keresete, eo e leñ Morena oa Rona le Morebuluki: e e hetolecoëñ mo puñ ea Secuana.* [The New Testament, translated into the Sechuana Language, by the Rev. R. MOFFAT.] London: 1840. 8vo.

*Buk ea Lipusalem tsa Davida, khosi le Moperofeti mo Yereselen. 'E e hetolecoen mo puon ea Secuana.* [The Book of Psalms, translated into the Sechuana Language.] London: 1841. 12mo.

*A Grammar of the Bechuana Language.* By JAMES ARCHBELL, Wesleyan Missionary. Graham's Town: Cape of Good Hope. 1837. 8vo.

As Christian Observers, we have, from the commencement of our Journal, devoted a large portion of its pages to details—numerous and encouraging—concerning the extension of the Redeemer's kingdom. But, even apart from the great object of Missionary exertions, the conversion of the Heathen, Missionaries have rendered most important services to the cause of science and of literature. Wherever the glad tidings of salvation are preached, knowledge and civilization invariably follow in the train of the Gospel. The

multiplied languages of the earth, written and unwritten, have been reduced into order and intelligible classification by learned and pious missionaries; to whose labours foreign scholars and critics have borne generous and willing testimony. "Numerous materials," says M. Balbi,\* (for

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\* Introduction à l'Atlas Ethnographique du Globe: Discours Préliminaire, pp. xii. xiii. :—"Les nombreux matériaux, dont la réunion forme la base de cette branche importante de la linguistique, ont été rassemblés à différentes époques, et pendant les trois derniers siècles. Ici, comme en beaucoup d'au-

the comparison of languages) have been collected at various times and during the last three hundred years. In this field, as in many other useful things, the ministers of the Christian religion stand foremost. For a great number of vocabularies and grammars in so many idioms of Africa, Asia, and America, we are indebted to the indefatigable zeal of many unassuming Catholic "missionaries," who are engaged in efforts "for the conversion of the idolaters of the old and new world. To the not less ardent zeal of the Moravian, Baptist, and other Protestant Missionaries, as well as to the members of the Bible Societies of every Christian Confession, ethnography now owes its knowledge of so many hitherto unknown languages, in India, and other countries of Asia, and of many others in some regions of America and Oceania, as well as the translation—entire or in part—of the Bible, into more than a hundred different languages."

While we willingly acknowledge the literary acquirements and labours of the Romish Missionaries in various parts of the world, we must not conceal the

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tres choses utiles, les ministres de la religion chrétienne se présentent au premier rang: c'est au zèle infatigable des nombreux et modestes missionnaires catholiques, pour convertir les idolâtres de l'Ancien et du Nouveau-Monde, que nous devons cette foule de vocabulaires et de grammaires dans tant d'idiomes de l'Asie, de l'Afrique, et de l'Amérique. C'est aussi au zèle non moins ardent des missionnaires moraves, baptistes, et des principales églises protestantes, ainsi qu'aux membres des Sociétés Bibliques de toutes les confessions chrétiennes, que l'ethnographie doit de nos jours la connaissance de tant de langues jusques à présent ignorées, dans l'Inde et autres contrées de l'Asie, et de plusieurs autres dans quelques régions de l'Amérique et de l'Océanie, comme aussi la traduction entière ou d'une partie de la Bible en plus de cent langues." Paris, 1826. 8vo.

fact, that they have never translated the Scriptures into the vernacular dialect of the countries among whose inhabitants they have laboured: nor have they distributed them for their free perusal of the Word of Life. Protestant Missionaries, on the contrary, as soon as they have acquired a language, first settle its grammar, and immediately translate the Word of God into it, besides composing numerous elementary tracts. Out of more than one hundred dialects of languages in which the British and Foreign Bible Society has printed the Holy Scriptures, entire or in part, by far the largest portion has been executed by learned and pious Missionaries of our own and other Protestant communions. And it is a curious, as well as interesting, fact, that the principal parts of our liturgy have been translated into the Chinese and other languages, chiefly by Dissenting Missionaries, as the best boon they could confer, next to the Bible.

The publications at the head of this article lead us to advert more particularly to the efforts made by Missionaries to propagate the Gospel in South Africa. Of the toils and trials of the Rev. R. Moffat, and his associates, our readers will find an account in our Numbers for July, pp. 425—447, and August, pp. 477—480; and of those endured by the French Missionaries, the Introduction, prefixed to M. Casalis's "Studies on the Sechuana Language" (to which we shall presently advert) presents a concise and interesting narrative. The native tribes are the Hottentots, Caffres (or Kafirs), Bushmen, Corannas, Namaquas, Griquas, and Bechuanas. "The Hottentots, Bushmen, Corannas, and Namaquas, speak the same language, allowing for varieties of

dialects and accents; have nearly the same physical peculiarities; and are branches of the same original stock. The different tribes *beyond* the Colony, from lat. 20° to 21° South, and from the eastern to the western shores of the continent, are known to speak different dialects merely of the same language,—the Sechuana. The Caffre language, say the Wesleyan Missionaries, with slight varieties, is spoken by the Caffres, Tambookies, Amapondas, and many tribes inland, north of Delagoa Bay, as yet almost unknown to Europeans; amounting together, at a low estimation, to 650,000 souls. For a long time the language presented difficulties which appeared almost insuperable. These, however, have been surmounted.”\*

A Grammar of the Kafir or Kaffre has been published at Cape Town by the Rev. W. B. Boyce, a Wesleyan Missionary, by whom and his colleagues has been the entire New Testament has been translated, and printed at Cape Town; where also has been printed a translation of the Four Gospels into the Namaqua dialect, executed by the Rev. J. H. Schemelin.

The Sechuana † language is spoken by a very considerable number of the inhabitants of Southern Africa. It is the language of the Bassoutos, Ba-lapis, Baharusi, Mantoetis or Batlokuas, the Baouaketsis or Baoanketsi; in short, of all the different branches of the great tribe

of Bechuanas. Travellers who have advanced farthest into the interior, have found it in use as far as they have been able to penetrate. From some valuable philological observations on the Sechuana language, prefixed to Mr. Archbell's Grammar, by the Rev. W. B. Boyce, author of the Grammar of the Kafir language above noticed, we learn, that it appears probable, that all the languages of South Africa may be classed under two divisions or families. The first and most ancient, which was probably that spoken by the earliest inhabitants who found their way to South Africa, comprehends the dialects spoken by the Namaquas, Bushmen, Korannas, and Hottentots. These dialects were once spoken throughout South Africa as far as the Kei River; but they have been almost entirely supplanted by the Dutch language as far as the River Kei; beyond which (the Kafirs having conquered that country from the Hottentot tribes) no trace of the Hottentot language remains, unless it be that the Kafirs have adopted the disagreeable clicks from their Hottentot predecessors, together with various words now naturalised in the Kafir language. Along the northern frontier of the colony, the Namaqua, Koranna, and Bushmen dialects are spoken by a numerous though scattered population: but these dialects are entirely different in their grammatical construction from the Kafir and Sechuana languages. They abound in the peculiar and barbarous sounds called *clicks*, and are characterised by singular harshness.

The second division or family of South African languages comprises the sister dialects spoken by the Kafir and Bechuana tribes, to the east and north of the colony. The Kafir is confined

\* Edwards, on the Obligations of Literature, particularly of Philology, to modern Missionary efforts: in the American “Biblical Repository” for January 1836, p. 182.

† *Sechuana*. The radical word *chuana* takes the prefix *se*, when it designates the language, and *be*, when it designates the people. Thus we say the *Sechuana* language and the *Bechuana* people.

to the Amaxosa, Amutembu, Amapondo, and Amazulu tribes extending from the great Fish River as far as the river Saint Lucia, about half-way between Port Natal and Delagoa Bay. The Sechuana, comprising a variety of dialects only slightly differing from each other, appears to be a branch of an extensive language spoken through all Africa, from the northern boundary of Cape Colony as far as the Equator. The importance of the Kafir and Sechuana languages, especially of the latter, as opening the means of access to all the tribes south of the Equator, renders every attempt to facilitate the acquisition of them interesting to the merchants and traders of the Cape Colony; and much more so to the self-denying Christian Missionary, who voluntarily relinquishes all the comforts of civilised life, in order to preach the unsearchable riches of Christ in inhospitable climates, and among barbarous heathen tribes, sometimes more savage than the beasts of the forest, with which they have to contend. A Sechuana version of the entire Scriptures would form the basis of many others which are spoken by millions of the human race. As a specification of mere grammatical peculiarities would possess perhaps but little interest for the majority of our readers, we shall proceed to give a brief notice of the French Mission among the Bassoutos, with a few specimens of their language and literature.

The honour of being the first heralds of the Gospel to heathen countries, after the reformation from the unscriptural and anti-scriptural doctrines and practices of Popery, belongs to the reformed churches at Geneva and in France. In 1556, fourteen Missionaries were sent by the church

at Geneva, to plant the Gospel in the then newly discovered regions of South America, under the auspices of the Reformed French churches, and principally of the brave and pious Admiral Coligny, who was afterwards barbarously massacred by sanguinary Papists in 1572. That this pious and benevolent undertaking was frustrated by the emissaries of Rome, is not surprising. The subsequent afflictions and sufferings of the Protestants in France prevented them from making any further Missionary efforts, until the formation of the Paris Evangelical Missionary Society about nineteen<sup>0</sup> years since. In February, 1833, Messrs. Arbousset and Casalis, ordained ministers and missionaries, and M. Gosselin, assistant missionary, landed at Cape Town, with the design of advancing into the country of the Bechuanas. On reaching Philippolis, near the sources of Cradock River, these gentlemen learnt that Mosheshe, king of the Bassoutos, had long been desirous of having Missionaries in his dominions, in order that he might procure for his subjects the advantages which he had heard that Missionary establishments had afforded to other tribes. After long and deep reflection, in 1833, he delivered two hundred oxen to some of his servants, whom he ordered to go and find the *grand master of the whites*, in order, to obtain, in exchange for the cattle, men capable of instructing the blacks. His servants obeyed; but after a few days' journey they met with some Corannas, who took the cattle from them. This disaster did not discourage Mosheshe; who, having learnt that a Griqua had come from Philippolis to Bunt in his dominions, sent for him; interrogated him respecting the designs and labours of the Missionaries; and requested his aid in the



accomplishment of his wishes. On his return to Philippolis, the Griqua related the affair to the English Missionary at that town, who lost no time in communicating it to Messrs. Arbousset and Casalis. The latter instantly obeyed a call so remarkably providential: and, directing their course by the compass towards a country completely unknown to Europeans, they arrived in July 1833. Mosheshe gave them a most friendly reception; assisted them in selecting a suitable place for a Missionary settlement; and entrusted to them two of his sons, who were to become the chiefs of that station. This settlement, which has received the name of Morija, is about eighteen leagues distant from Thaba-Bossiou, the residence of Mosheshe, where another Missionary settlement has since been formed. These two stations are located in the centre of a considerable population, and exercise a most salutary influence over about twelve thousand souls. Public worship is well attended; the Lord's-day, or Sunday, is observed with remarkable punctuality; and in the villages which are too remote for the people to be able to attend at either station, those who make a profession of the Christian religion, meet in front of the chief's house, to pray or to sing hymns. The French Missionaries have composed reading-books, a catechism, a collection of hymns; and have translated the four Gospels, besides portions of the Old Testament, into the dialect of the country. Considerable numbers of the Bassoutos have learned to read, and their success has excited an extraordinary desire for instruction throughout the district. Hundreds of spelling and reading lessons have been circulated; and many Bassoutos devote a considerable part of the day, and sometimes also of the night, to

learning them. All the measures of the Missionaries have been approved by Mosheshe, who exhorts his subjects to attend school, and to be present at Divine service; having himself set them an example, and frequently repeating to them the sermon which he has heard. He wears European apparel, and has had a house built for himself, instead of the hut in which he formerly dwelt. His son Molape is a convert; many natives have been baptized; and a still larger number have been received as candidates for the sacrament of baptism. The whole tribe, in fact, has felt the blessed influence of Christianity; and such is the growing desire for instruction and civilization manifested among the Bassoutos, that the Missionaries have implored the Committee of the Paris Society to send them further aid. Little more than seven years of patient toil, with the Divine blessing upon their labours, have sufficed to produce this blessed change. Yet in what a state did the Missionaries find the country and people on their first arrival! For the possession of the country they were obliged to dispute with lions and other savage beasts, while the Bassouto nation was plunged in the grossest barbarism.

Various illustrations of these facts are given, from the letters of the Missionaries, which it is not necessary to produce to our readers, on account of their similarity to the circumstances related by Mr. Moffat, some of which have already been produced in our journal. But we cannot withhold from them the narrative of the conversion to Christianity of Molapo, the son of Mosheshe; it is one of several which evince the powerful and blessed influence of the Gospel. It is thus described by M. Arbousset, of Morija, in a letter dated September, 1840.

"Molapo, the younger son of Mosheshe, and one of the chiefs of Morija, is decidedly converted unto God. His lively faith and extreme joy render him altogether as amiable as formerly he was the reverse. His naturally fierce and vain temper had frequently caused much uneasiness to the Missionaries, who almost despaired of his conversion; but Divine grace has changed this lion into a lamb.

"When, in 1833, the king of the Bassoutos brought part of his people to Old Mokharafé, where three Missionaries had just settled, he said to his sons Letsié and Molapo:—'I do not know what words these men are come to tell us; but listen to them attentively, since they assure us that they are good words; after which you can teach them to your father.' This singular order of a heathen chief was literally followed; and young Molapo, in particular, soon made a marked progress in the knowledge of the way of salvation. His father commended him much for his application; and in order to manifest the confidence he reposed in him, he on several occasions entrusted to him certain political negotiations, which required equal tact and firmness. These were conducted with commendable wisdom: and to the honour of Molapo it must be stated, that he evinced much courage, when he was only seventeen years old, in an expedition which his elder brother undertook in 1836, in order to repel a threatened invasion of the country by the Kafirs or Caffres. The enemy having been discovered, attacked, and defeated, returned to the charge. The Bassoutos were dismayed, and drew back. Letsié proposed a retreat; this idea was rejected by his brother, who with his battalion, consisting of two or three hundred men, fell upon the enemy. With his own hand he killed a Caffre; threw the assailants into disorder; and retired, having obtained a complete victory. The booty which he took was generously shared among the whole of the Bassouto soldiers who were engaged in this expedition. This success, obtained at so early an age, and the commendations bestowed on Molapo, could not but increase his natural pride. Nevertheless, on his return to Morija, he continued to listen attentively to the word of life; and, as the fruit of his assiduous attention to the instructions of the Missionaries, he soon after had the honour of proving to his tribe that a Mossouto could learn to read;—a problem which, till then, his countrymen had deemed insoluble.

"At this period the truth had not taught the Mossouto prince to conquer himself. He was very far from know-

ing himself, and from seeking to conceal his growing ambition. The Gospel alone could teach him these salutary lessons."

A long detail of the mental conflict between the convictions of the youthful Molapo and his natural temper, is given by the Missionary, which we do not think necessary to adduce. Suffice it to say that this spiritual conflict was similar to that experienced by most of the disciples of the Lord Jesus.

In the year 1839, his first wife, Mamoussa, embraced Christianity. Her conversion was a link in the chain of providences, for accomplishing the conversion of her husband. The Christian wife taught her husband to read the Scriptures, and imparted to him that minute acquaintance with the Bible, which the Holy Spirit, who dictated it, gave to her.

"As Mamoussa advanced in piety, her zeal for Molapo's conversion redoubled. She delighted to speak to him of the Saviour, of his love for us, and of his merits; of the joy experienced in communion with him, and of the glorious promises which he has made us. And she prayed frequently and fervently for her husband, to whom she shewed increasing attentions."....."The vigilance which she exercised over him was not less admirable than her application to other things. She never suffered him to retire to rest without reading a chapter to him, and offering her prayers to the throne of grace. She carefully put him on his guard against irreligious discourse, and she allowed none in her house. Commonly, also, she intreated him to accompany her to the Mission-house, that they might together learn how much the Saviour loved us. Their mutual intercourse, moreover, was as delicate as it was serious; and it gave rise to several remarkable incidents."

We are tempted to cite two or three of these incidents.

"One day, in particular, they" [i. e. Molapo and his wife] "repaired together to their minister's house, when the husband took occasion thus to express himself: 'Sir, I feel my heart bound to Mamoussa: my father gave her to me

to be the companion of my life, after he had caused me to be circumcised, on my entrance into manhood. I know her to be a person without spot, and of such sweetness of character that she never hurt a child.' [To appreciate the force of this sentence, we must remind our readers, that, among the heathens of South Africa, children are very often maltreated by persons of rank.] 'The Gospel has taken from her none of her virtues: on the contrary, it has added others not less estimable. I now love Mamoussa more than ever. I also love the God whom she adores; I pray to him after her example, and with her; but I am all indecision, all coldness before him. I am much grieved to see my wife unhappy on my account. She exhorts me, and I listen to her, but without strength to follow her advice. Now, what shall I do? You say that I ought immediately to embrace the Gospel; but if I should dishonour it after I have imprudently pressed into it, and without waiting until I have experienced its consolations, and am clothed with its strength before following its admirable but austere precepts! I have so many sacrifices to make; so many renunciations are demanded of me, that I desire still to wait for my conversion. In particular, can I offer upon the altar of believers a heifer, which my heart perhaps will hereafter wish to catch again.' [A Sechuana euphemism, to express the duty of sending away his second wife.]

"On hearing these words, Mamoussa said to her husband:—'Ah! why thus persist in always following the broad way which leads to destruction? How much better would it be for us both to serve the Saviour, that, at his last advent, when he will judge the world, we may not be put one on his right hand, and the other on his left, but rather that it may be given to us to be always together and with him! Since he vouchsafed to sacrifice himself for us, it does not become us poor sinners to speak of the sacrifices we have to make. To sweep the house of the heart, after all, is what is required in these sacrifices.' Molapo then replied, in a more deeply affected tone of voice than before:—'Your conscience is alarmed, Mamoussa; your heart bleeds (weeps). I also accuse myself of slowness in following the narrow way which leads to life. I am not without numerous sins; among others, I have just spoken of a heifer. Well—I will confess this wrong also. After receiving from my father's hands such a companion as you are, I ought not to have taken a second. But I did it in my ignorance, before the arrival of the

messengers of Jehovah in this country, when we had not heard conjugal virtue spoken of. Since they have appeared among us, have I not put a rein upon my passions? But for their thundering word, I should now be a powerful chief, and have a seraglio like my eldest brother, my uncles, and the other petty kings of the tribe. But Mamoussa is more in the right than I am. The messenger of the Lord has said nothing but what is reasonable. Let us pass together condemnation upon me. A thousand sins war against me. Let me alone for a little while. For the present let us remain tranquil—I hope God will grant me the needful strength to follow him.' 'Yes,' added the pastor, 'and without delay; for we have a long time since besought him so to do.' Upon this, we all three fell upon our knees, to implore for the penitent sinner His succour, from whom cometh every good and perfect gift. Mamoussa arose, saying, 'Now I feel my conscience relieved: I will no longer torment my poor husband by too many exhortations; and she withdrew.' (*Etudes sur la Langue Sechuana*, *Introd.*, pp. xlix. —lix.)

A few months afterwards, Molapo informed the Missionaries that he had renounced the world, its pomps, and its pleasures, and was resolved to serve Jesus Christ alone; "because," (as he said after hearing the narrative and explication of our Lord's passion) "at last I have felt that he loved us." His subsequent conduct corresponded with this profession. His second wife was sent back to her mother, laden with presents. The publication of his banns of marriage with Mamoussa followed immediately after; and the celebration of his nuptials took place in the open air, with circumstances of much solemnity, and with deep emotion on the part of his father and sovereign Moshehe; the little church at Morija being too small to contain the multitude of heathens who flocked from all parts of the kingdom to see the marriage of their favourite prince blessed by the minister of the Gospel. Since his marriage Molapo has lived with his wife

Lydia (such is her baptismal name) in perfect unity of sentiments; he is beloved by every one, and listened to with pleasure, his aged grandfather Mokachane not excepted, who sends for him to hear him say that to love the Saviour and to follow him is the motto of Christians.

Besides the two Missionary settlements among the Bassoutos, the Paris Missionary Society has five others in South Africa, viz., one at Motito, beyond Lattakoo, among the Baharutsis, Wankits, Barolongs, and Batlaros; another at Mèkuatling, at the sources of the River Keikop, among the Lighuyas; two at Bethulia and Beersheba, between the rivers Orange and Caledon; and one in Wagenmaker's Valley, a few leagues from Cape Town, among the Negroes. An eighth station has also been established for the Korannas of the Hart River, between Motito and Mèkuatling.

The French Missionaries in South Africa, without losing sight of the great object of their mission, have rendered some service to science. They have published several maps of some parts of a hitherto unexplored country, and (following the example of English Mission-

aries) have sent to Europe many curious objects of natural history. To these valuable services they have added a Grammar of the Sechuana Language, as spoken among the tribes to whom they have carried the Gospel of our Redeemer. When, however, the Paris Editors of this Grammar assert that the French Missionaries had conquered and made known to Europe an hitherto unknown language, they assert (we trust ignorantly) what is not the fact: for Mr. Moffat's translation of parts of the New Testament (to say nothing of other elementary books) had for a considerable time previous been in circulation; and Mr. Archbell's Grammar of the Bechuana Language (as he terms it) was printed at Graham's Town three years before the publication of the Grammar of the French Missionaries.

The following specimens of the Sechuana language, from their Grammar and from Mr. Moffat's translation of the New Testament, will enable our readers to trace the affinity of the two dialects. The passages are from the Gospel of Mark, chap. xiv., verses 34—38.

“34. Mí a ba raea, Moea oa me o hutsahetse segolu ka bohutsana yoa loshu; salañ ha, mi lo rise.

35. Mí a coéléla pele go nyenye, a oéla ha hatsi, mi rapéla, gore ha go le go kana yalo, oura o o mohéte.

36. Mí a re, Aba, Rara, lilo cōtle li ka rihala go uéna; tlosa senoélo se ha go 'na, mi esiú go rata ga me, a e ne thato ea gago.

37. Mí a tla a ba hitléla ba robetse, mi a raea Petera, Simon, a u robetse? A ga u kake ua risa ka oura moñue hela.

38. Risañ lo lapéle, gore lo si tséne mo thaelón; ánarure moea o bonako, mi nama e laple.”—(Moffat.)

“Me a ba yoela e re: Moea a 'me a churoe ki go suaba, lulang mo le lebele. Hamorao a ea guayana le bona, a itiela fatsi a rapela a re go ba go ka etsoa nako e mo fetele morao. A na bolela a re: Aba 'Ntate, lip kaofela li ka etsoa ki uena, tlosa senoelo seo se ee ka morao go 'na, 'mpa leha ki bolela yualo go si ke go etsoe go ratoang ki 'na go etsoe go raloang ki 'na go ratoang ki uena. Me a goela gobaratoa ba gae a ba famana ba robetse, me a yohela Petero a re: Simone, ha ou robetsa na? Na ha oua ka oua lebéla nako e le engoe? Lébélang le rapelé le si kéné lilekong, gobane moia a mafouloufouloa nama éna e boutsona.”—(French Miss.)

Our readers will rejoice to learn from the Thirty-eighth Report

of the British and Foreign Bible Society, that the supplies of the

Sechuana version of the New Testament and Psalms, printed in this country, under the superintendance of the Rev. R. Moffat, which had been sent to South Africa, have reached their destination, and have spread joy and delight among the sons of the desert. It may now be said, in the beautiful language of the prophet, "The wilderness and the solitary place are glad for them, and the desert rejoices and blossoms as the rose." (Isa. xxxv. 1.)

"When it became known" (writes one of the Missionaries) "that the 'books' had arrived, great satisfaction was evinced by the natives, and applications for copies were made with urgency, some offering payment, others promising to do so when able at some future time. Some who were not well able to read, and others resolving to learn to read, applied also for copies. We believe it is not wise to let any have books gratis who are able to pay; hence we urge all who can to do so. To the really poor, and to children in the school, we give without expecting any return. We have no instruction on the subject, but charge 3s., and purpose to remit the sum raised to England hereafter. Most of the payments will be made in sheep or goats, and we must arrange these matters in the best way we can. Some families have one, others two, others three, and some four copies, and parents and children read together.

"In connexion with the state of this country, presenting the New Testament to the natives is an event of no ordinary interest in itself, but especially from the consideration of the great blessings it will confer on the present generation of those who value the word of life. Though much of the New Testament is not understood by them, the Holy Spirit, who gave the word of inspiration, can enable them to perceive what is the way of salvation, and their duty to God and man.

"It is a remarkable event, that the Bechuana tribes, though far north from the Cape of Storms, should be among the first to receive the New Testament; we conclude it is a token for good, and pray that this nation may improve the advantage which God, in His mercy, has conferred on it.

"Already this portion of the word of truth is widely circulated and read

hundreds of miles apart, and valued highly by those who possess it, more especially by believers. Wherever they go or remain, at home, or on journeys, or out hunting, the New Testament is or will be among the baggage, and will be the companion in the wilderness as well as in the lowly hut.

"Gross heathenish darkness is awfully extensive; thus the 500 copies are but as a little light on the borders of a dark world; that light, however, has arisen on great numbers, and will increase and penetrate the darkest abodes of ignorance."—*Thirty-Eighth Report of the Bible Society*, pp. lxxx., lxxxi.

Independently of the importance of M. Casalis's "Studies on the Sechuana Language," as a contribution to philology and its grammatical details, the third division (forming half) of his volume consists of numerous fragments of the literature of the native tribes of the interior of South Africa, accompanied by critical and historical notes which are curious and interesting. Among these there are some specimens of Sechuana poetry in a French translation; but a version of a version into English, would scarcely convey the meaning, much less the spirit, of the original. Poetry is of so volatile an essence that it rarely bears one decanting; but it cannot fail to evaporate when subjected to a second; especially where the mediums of thought and conveyance are so widely different as Sechuana, French, and English. The proverbial sayings are partly in the same predicament; but even after a double transfusion, they will be seen to indicate strong sense and great shrewdness; as we propose to shew by the following ample extract.

"The Bassoutos appear to me to be peculiarly happy in this kind of composition. Their language, from its energetic precision, is admirably adapted to the sententious style; and metaphor abounds so much in its construction, that one cannot speak it without insensibly habituating oneself to clothe one's

thoughts with some image which fixes them in the memory. In a moral point of view it is interesting to observe the traces of that universal conscience to which God has confided the guidance of every intelligent creature. We acquire by this means the certainty, that there is not a man upon earth who does not know how to distinguish between what is morally good and evil, and who consequently is not liable to incur the condemnation attached to the transgression of the divine laws.

"1. *Gunning destroys its master.* This proverb contains the same lesson with that proverb of Solomon, 'Whoso diggeth a pit shall fall into it.'

"2. *There is blood in the dregs.* A lesson of temperance. The Bechuans are passionately fond of a kind of beer which they make, and serve in pots without clarifying it. The proverb means, that 'Those who drink immoderately, and empty the pot to the dregs, infallibly become intoxicated, and bloody quarrels terminate their orgies.'

"3. *A man falls over his own shadow.* A lesson addressed to vain persons. While the proud man admires his own shadow, he forgets to look to his feet, and falls into a ditch.

"4. *The point of the needle should pass first.* Be straightforward in your conversation, do not disguise truth by evasive words.

"5. *Every country is a frontier.* Advice to discontented persons, who are never pleased wherever they may happen to be. The frontiers being the parts of a country the most exposed to danger, this proverb may be explained, 'Wherever you go, you will be surrounded by perils and disagreeable circumstances.'

"6. *Water is never weary of running.* A reproof to great talkers.

"7. *To-morrow will bring forth a to-morrow.* Advice to persons who postpone the performance of a duty.

"8. *There are bonds for everything except the tongue.* St. James says, 'But the tongue can no man tame; it is an unruly evil.'

"9. *The knife and meat cannot remain together.* A precept against adultery. Solomon said in the same sense, 'Can any one take fire into his bosom without being burned.'

"10. *The Hyrax was deprived of a tail for having sent another in his place.* This proverb is borrowed from a fable which is current among the Bassoutos. It is said that when the king of the animals was distributing tails to his subjects, the Hyrax, too indolent to fetch his, entrusted this charge to one of his friends, who forgot the commission. Whence it happens that to this day the

family of the Hyrax is deprived of the immense advantages attached to the possession of a tail. The moral of this tale is excellent. 'Have you any affair of importance to attend to? Attend to it yourself, or you may have reason to repent having confided it to another.'

"11. *Hunger is concealed under the sacks.* A reproof addressed to persons vain of their abundance, and who insult the poverty of others.

"12. *Ridicule and destruction go together.*

"13. *The hare browses beside the dog.* An expression used when two enraged enemies are reconciled.

"14. *One may be drowned in a river, the water of which does not appear to reach to the calf of one's leg.* Do not suffer yourself to be deceived by a specious appearance, distrust is often salutary.

"15. *A serpent cannot with impunity be played with.* Danger of temptations to evil.

"16. *Lions growl while they eat.* An expression which is applied to persons of a vexatious temper, who enjoy nothing themselves, and leave no one else in peace.

"17. *The harness is never weary.* There is no end to travelling.

"18. *The old pitcher still smells of the milk.* We say in France, 'The cask still smells of the herring.'

"19. *There is no difference between illness which is coming and illness which is going.* Consolation which is addressed to invalids, and with which persons endeavour to persuade them that they will recover as easily as they were attacked.

"20. *Wisdom is a basket; the best maker may make a bad one.* It is our proverb, 'There is no horse so good as never to stumble.'

"21. *The trap catches large as well as small birds.* All men are exposed to the vicissitudes of fortune.

"22. *As we go, so we return.* The character does not change.

"23. *Locusts are taken in a heap.* These insects are usually taken in the morning when they are stuck together in the places where they have passed the night; as soon as they are warmed by the sun, they fly away. This proverb corresponds with ours, 'We must strike the iron while it is hot.'

"24. *He who is in too great haste to help himself has only broth.* The Bechuana chiefs often distribute meat to their subjects. The entrails are divided first; and commonly greedy persons who are afraid of being forgotten, seize them. They have thus only inferior meat, at best only fit for soup; while a

little patience and moderation would have procured for them a piece to roast. This proverb is directed against every species of covetousness.

"25. *The robber entraps himself.* The power of conscience is such, that it forces the robber to make himself known, and to incur the punishment due to his crime.

"26. *Stolen goods do not profit one's store.*

"27. *There is a thing which says, Eat me, and I will eat you.* This proverb is expressly directed against the use of the Dagga, a narcotic plant, the deleterious effect of which destroys the constitution and stupifies the understanding.

"28. *The ungrateful child is the death of the bowels of his father.*

"29. *The nourishment which goods ill acquired afford causes death.*

"30. *Hunger brings water out of the crocodile's mouth.* It is a saying in France, 'Hunger brings the wolf out of the wood.'

"31. *Human blood weighs heavy; it hinders him who has shed it from fleeing.*

"32. *The murderer says, I have only killed a beast,—but the animal without hair (man) does not perish unavenged.*

"33. *If a man has been killed secretly, the straw of the field will tell it.*

"34. *Anger is thatch which kindles of itself.*

"35. *He who takes his flock to the pasture, will have delicious milk for his supper; but he whom illeness has kept at home, feeds upon refuse.*

"36. *The deceitful man is a doubly pointed needle.*

"37. *Oxen lick each other, but bulls cannot endure each other.* Peace and concord reign wherever conjugal rights are respected; but the violation of these rights produces interminable hatred.

"38. *Reason is of no age.* Solomon says, 'Better is a poor and wise child, than an old and foolish king, who will no more be admonished.'

"39. *Quails nestle in the garden of the sluggard.* Weeds so much abound in it, that they afford a shelter to the birds.

"40. *The moqn for sowing, is that for headaches.* That is to say, that indolent persons always feign some indisposition that they may be dispensed from labour. The idle man says, 'There is a lion in the way.'

"41. *Two birds are caught in the trap.* This is our proverb, 'To kill two birds with one stone.'

"42. *A man does not skin his game without shewing it to his friends.* When success attends undertakings, men can afford to be generous.

"43. *The ready knife does not return*

*empty to its master.* Among the Bassoutos everybody does not possess a knife, and more than one individual is obliged to borrow the knife of his neighbour in order to cut up his ox. Politeness requires that in returning the useful instrument to its master, it should be accompanied by a specimen of the meat which it has cut up. This proverb implies, 'That a benefit is never lost.'

"44. *Death recognizes no kings.*

'Pallida mors æquo pulsat pede pauperum tabernas

Regumque turres.'

"45. *New waves push old waves before them.* The generations of mankind succeed each other without interruption.

"46. *The most copious springs may dry up.* However rich a man may be, he is always liable to become poor.

"47. *Rivers swallow up rivulets.* A powerful prince eclipses all his rivals, and becomes great at their expense.

"48. *Return is always a secret.* When a man undertakes a journey, he is not sure of returning.

"49. *Revenge is a wild beast, which devours everything without distinction.*

"50. *Want dwells in the house of a quarrelsome man.*

"51. *The flatterer deceives his master, while he pats his neck.*

"52. *A good prince lights the fire for his people.*

"53. *Two dogs do not allow the fox to escape.* Justice gives strength.

"54. *Two mouths correct each other.*

"55. *Riches are a fog, which is soon dispersed.*

"56. *The thief devours thunderbolts.* The criminal means which he employs to maintain himself, will draw down upon him the Divine vengeance."

The following are the results of the labours of the French Missionaries among the Bassoutos, as laid before the annual meeting of the Paris Missionary Society, which was held April 21, 1842.

Upwards of one thousand children attend the Mission schools. Two hundred and fifty children, the offspring of Christian parents, have been baptised. Two hundred and thirty natives have been baptised and admitted to the Lord's Supper: one hundred and sixty others are in course of instruction previously to their being received into the church. In short, not fewer than one thousand six hundred and fifty persons (adults

and children), within a few years, have been brought under the direct influence of the Gospel in eight stations only; the most recent of which was formed little more than twelve months since; two others are not more than five years old; and the oldest was formed in 1830. Cannibalism is destroyed; wars have ceased; ancient superstitions have been abandoned; and polygamy has been abolished among all those natives who have embraced Christianity.\*

The preceding details furnish an additional illustration of the FACT, that evangelization must precede civilization: notwithstanding the contrary theory prevails among the wise men of this world, who are strangers to the life-giving effects of the "glorious Gospel of the blessed God," our Saviour. It is very easy, (as Mr. Moffat has remarked with equal truth and beauty) in a country of high refinement to speculate on what might be done among rude

and savage men; but the Christian Missionary, the only experimentalist, has invariably found that, to make the fruit good, the tree must first be made good; and that nothing less than the power of Divine grace can reform the hearts of savages, after which the mind is susceptible of those instructions, which teach them to adorn the Gospel they profess, in their attire as well as in their spirit and actions. It would appear a strange anomaly, to see a Christian professor lying at full length on the ground covered with filth and dirt, and in a state of comparative nudity, talking about Christian diligence, circumspection, purification, and white robes! The Gospel teaches that all things should be done decently and in order; and THE GOSPEL ALONE CAN LEAD THE SAVAGE TO APPRECIATE THE ARTS OF CIVILIZED LIFE, AS WELL AS THE BLESSINGS OF REDEMPTION.† "Thanks be to God for his unspeakable gift!"\*

#### MEMOIR OF DR. HOPE.

*Memoir of the late James Hope, M.D., Physician to St. George's Hospital, &c. &c., by Mrs. HOPE; to which are added, Remarks on Classical Education, by Dr. HOPE; and Letters from a Senior to a Junior Physician, by Dr. BURDER; the whole edited by KLEIN GRANT, M.D., &c. 1842.*

THE late Dr. Hope was extensively known and highly esteemed both for his professional ability and his excellence of character. He died at the early age of forty years, of pulmonary consumption, after a short but eminently successful career, in which he had attained to honours and emoluments far beyond what usually fall to the lot of a physician in middle life. The Memoir of

him is very interesting in many respects; but the chief consideration which induces us to give some copious extracts from it, is that Dr. Hope was not only a highly skilled physician, but also a devout and exemplary Christian; the account of whose brief but active and useful career affords much valuable instruction.

Dr. Hope was born at Stockport, in the year 1801. He was

\* Archives du Christianisme for 1842, No. 8, p. 63.

† Moffat's Missionary Labours and Scenes in South Africa, p. 502.



the tenth child of a family of twelve. His father was a retired merchant and manufacturer, who had amassed considerable property; and who lived to see his highest expectations respecting his son fulfilled, having attained the protracted age of eighty-five years, in the enjoyment of excellent health, and able to walk twenty miles a day up to a short period before his death. His son James inherited his vigour of constitution, and was able, upon occasion, to bear extraordinary fatigues of mind and body. He was a child of precocious talents, and of great intellectual versatility. At eight or nine years of age he was reading Milton's *Paradise Lost*, drawing maps which could not easily be distinguished from engravings, and experimenting with Parkes's *Chemical Catechism*. His father early discovered his extraordinary ability, and stimulated him to ambitious exertion; and by his overruling wish, much against his son's inclination, the youth was educated to be a physician. After receiving an excellent classical education at the Grammar schools of Knutsford and Macclesfield, and in two private seminaries, he was matriculated in the University of Edinburgh; but he proposed, after graduating there, to take a degree also at Oxford, and he always lamented, in after life that he had not done so. He left Edinburgh in 1825, after a very brilliant course, and studied first in London, and subsequently in France and Italy. We will relieve our meagre abstract of facts with a few notices of his proceedings at Paris, which will serve to exhibit his character, talents, and application.

He determined to spend a full year in Paris, and it proved to be one of the most laborious of his life. A grand difficulty confronted him in the very outset. He had already picked up, in

fragments of time, which would otherwise have been wasted, a good knowledge of French and Italian, so far as mere reading went, and he imagined, like many others, that a little practice on the road would enable him to speak the language sufficiently to carry him through his tour; but it was a very different thing to hear the lessons of professors, or to converse with the natives of the country. Of this he found very humiliating proof. He went to engage apartments at a private hotel, but after a pantomimic performance of some twenty minutes between himself and the landlady, it was found that neither could, in the slightest degree, understand the other; and, after laughter and reciprocal bows, he retired in despair. Having settled at another hotel, he now determined to devote twelve hours a day to the mere practice of speaking French. His first step was to engage a French master for twelve lessons, and to make him go through the drudgery of reading three words at a time, while he mimicked them as closely as he could. This was singularly disagreeable to the master, but it was all that Dr. Hope wanted, and he continued inflexible: he thus secured himself against any gross error in pronunciation. He happened to possess a *Wanostrocht's Grammar*, with a *Key* to it—a *Grammar* which is remarkable for the great number of simple exercises which illustrate each rule. He now translated these exercises, *vivâ voce*, from English to French, correcting himself by constant reference to the *Key*. In this way, he went two or three times through the *Grammar* in the space of a month, gaining flexibility of tongue, and losing the fear of hearing his own voice. He, at the same time, adopted another device, suggested by his friend Dr. Lombard; namely, he went to dine daily at a small and crowded restaurant, frequented by the *garde-du-corps*; here the company was so closely packed, that he could not avoid overhearing the conversation of two or three contiguous tables. In this way his ear got familiarized with all the sounds of the French language, whether quick or slow, correct or provincial. At the end of a month he ventured to sally forth, and having a fancy for the rooms at the private hotel to which he had originally gone, he again, waited on the landlady. On entering, he addressed her in fluent French, explained his wishes, &c. The landlady, meanwhile, with upraised arms, and an air of utter amazement, exclaimed, "Voilà, un miracle! You cannot be the same gentleman that called here a month ago, and

could not speak a single word of French! 'The same, notwithstanding.' After some explanation, and much congratulation on her part, the rooms were duly taken, and he resided in them during the remainder of his stay in Paris. They were in the Faubourg St. Germain, and were selected for the convenience of attending the hospitals.

"He now began his attendance on the hospitals at the early hour of five in the morning—such being the custom of French students and professors. He visited most of the important hospitals for two or three weeks, or more, especially the Hôpital des Enfants; but he settled at La Charité, where M. Chomel was Professor of Clinical Medicine to the University; where also Andral, Ierminier, Louis, Roux, Boyer, and other distinguished men, were either students or professors. Chomel soon singled out the diligent Englishman, and, complimenting him on his perseverance, proposed to him to undertake a series of measurements of the chest in empyema. Dr. Hope thanked him, but explained that he had come to Paris to study medicine universally, and not to restrict himself to any one point. M. Chomel now shewed him much kind attention, and shortly after proposed to make him one of his clinical clerks—an offer which was gladly accepted. These clinical clerks were six or eight in number, and consisted of gentlemen who took charge of six, eight, or ten cases each. Their duty was to take most accurate notes of the cases, to offer their opinion of the treatment, which M. Chomel corrected, keeping it virtually in his own hands, and to write out the post-mortem examinations. After the round of the patients, M. Chomel and the class adjourned to the lecture-room, where he gave a clinical lecture on the cases just visited, and, finally, exhibited to the class any specimens of diseased structure which might have resulted from the post-mortem examinations of the preceding day. If any of these proved to be good subjects for the pencil, Dr. Hope was immediately called for by M. Chomel, who was aware of his anxiety to obtain the best materials for a series of drawings on pathological anatomy, and the specimen delivered over to him, with a request that it might be returned, along with the drawing, for exhibition the next morning. Finally, if a case terminated fatally, the clinical clerk read its whole history aloud to the class, together with the details of the post-mortem examination. This was the most formidable part of the duties of the young and diffident

Englishman, and he was often glad to get a friend to read for him.

"From specimens of morbid anatomy procured in this way, and from various other sources, he compelled himself to make three or four drawings per week, during the remainder of his stay at Paris; each drawing taking him from two to eight hours, according to its size, and to the attention devoted to it. He has often been heard to say, that this proved the most irksome task that he ever performed. His repugnance to anatomy, though greatly subdued, was not totally eradicated, and this occupation was consequently so alien to his taste, that it was only by the strongest mental effort that he could compel himself to proceed."

At Venice Dr. Hope became acquainted with that excellent man, the late Mr. Money, the British Consul at that place; and to his intercourse with him and his family, may be traced the first indication of that change in his opinions and feelings, in regard to religion, which soon became evident in his conduct, and altered the complexion of his after life.

We now follow him back to London; but shall pause to notice an interview with his father, which shews how greatly the venerable man's sentiments had altered since the days when he used to stimulate his son by the prospect of worldly honours and the gratification of family ambition.

"The loss of three daughters; the more recent death of his eldest son, whose fine character and brilliant talents had filled a father's breast with pride and ambitious hopes; the still more recent separation from her who had been the companion of nearly half a century; severe pecuniary losses—all had bowed the old man's spirit, and sending him to his Bible for consolation, had taught him to lay up his treasure where there is no death, and where sorrow is unknown. Thus it is, that messengers of mercy often come disguised as instruments of wrath and chastisement. Mr. Hope felt a natural anxiety on placing his son in the world, and, with the characteristic formality of the old school,

to which he belonged, he thought it incumbent on him to give him a little advice for his future guidance.

"The day before Dr. Hope was to leave his father's house, Mr. Hope invited him to take a walk in the adjoining park of a nobleman. For some time they talked on indifferent subjects. Suddenly Mr. Hope stopped, drew himself erect with an air of great dignity, and, as if preparing for an important speech, said, 'Now, James, I shall give you the advice that I promised, and if you follow it you will be sure to succeed in your profession.' Many thanks having been given, and due obedience promised, he continued: '*First*,—Never keep a patient ill longer than you can possibly help. *Secondly*,—Never take a fee to which you do not feel yourself to be justly entitled. And, *Thirdly*,—Always pray for your patients.' A short time before his death, Dr. Hope said that these maxims had been the rule of his conduct, and that he could testify to their success."

We shall not minutely follow Dr. Hope's steps in his professional course, either in regard to his publications or the medical institutions with which he was connected; but shall extract a few passages of general interest, which will sufficiently illustrate his proceedings.

"Dr. Hope came to town a few days after this letter was written, passed the College as a licentiate, and, on the 8th December, 1828, took possession of his house in Lower Seymour Street, the same which he continued to occupy till he retired from practice."

"The sole advantage which he possessed on settling in London, lay in his natural powers of mind, his superior education, and a very robust constitution. We mention this last, because, though often overlooked, he considered it an indispensable requisite to professional success. His reasons were founded on the opinion that natural abilities can do little without application; that native talent is more equally distributed than might be supposed from the various success of after life; and that he who, by dint of unbroken physical powers, can superadd the largest portion of study to his natural gifts, is certain to bear off the prize. It is unquestionable that without a very robust constitution, Dr. Hope could not have accomplished all that he did, especially in so short a time."

"To counterbalance his great advan-

tages of education, he lay under disadvantages of so serious a character that they would have been sufficient to deter any one of less determined courage and energy, or who did not possess such a consciousness of his own powers. It may safely be affirmed, that no one who has arrived at such early and such great eminence in his profession, started with so few adventitious circumstances in his favour. In the first place, not having taken his degree at an English University, he was not a fellow of the College of Physicians. At that period, when reform had not begun its innovations, this seemed an insuperable barrier to the attainment of any public appointment. The esprit de corps was so strong, that if opposed at an election by a fellow, he would have had to contend against the whole college. Of this he had an opportunity of judging, when canvassing for the Mary-le-bone Infirmary."

"There are two ways by which a physician may obtain practice in London. The one, which is the more commonly adopted, is that of private connexion. The second is through the medium of professional reputation; and when a man possesses the average share of abilities, united to great diligence and common prudence, this is the more certain mode, as well as that which leads to the greatest honour and wealth. To follow this course, a man must seek to make himself known by his writings, by his lectures, but especially by attaching himself to an hospital, with the hope of being its physician at some future day.

"One of the means which Dr. Hope selected for bringing himself before the public and the profession, was the publication of the results of his previous studies. While he sought to be known, he avoided making himself conspicuous; and desired to wait until he could write that which would really do him credit, and procure him fame rather than notoriety. With this view he assigned to himself the execution of the two works which he had long planned; viz. A treatise on Diseases of the Heart, and a complete work on Morbid Anatomy, illustrated by plates: and for the completion of these works he allotted seven years."

"Dr. Hope often spoke of the imprudence of a man commencing his career in style, or setting up his carriage at too early a period. Of course, a certain respectability of appearance must be maintained from the first, and after some time the removal to a handsome house and the setting up of a handsome carriage may be beneficial, as giving an impression of professional success. But

if these are assumed at an early period, when it must be evident to all, that they are supported from private, not professional resources, the owner loses all benefit from them at the time, and the power of resorting to them, when he is legitimately entitled to do so. In his own case there were special reasons for avoiding all such advertisements of success. He had often been warned that his unusually prosperous career would awaken much jealousy, and he was advised to allay such feelings as much as possible. He acted invariably on this principle, and we believe, that, however fortunate he was supposed to have been, the reality of his success exceeded the opinion generally entertained of it."

"Immediately after settling in Seymour Street, Dr. Hope became a pupil and a governor of St. George's Hospital—the former, in order to be entitled to gain knowledge and experience by following the physicians in their visits to the wards; and the latter, with a view to his future election by the governors to the situation of physician to the hospital. In commencing his professional career, Dr. Hope felt so strongly the necessity of concentrating all his powers, all his thoughts, to the attainment of his great end, that he sacrificed to it every other taste and gratification. He discarded his flute, and restricted his pencil to professional objects alone, and even imposed on himself the restraint of not looking at a newspaper, or reading any work of general interest, until he should have completed the task of publishing his works on Diseases of the Heart and Morbid Anatomy.

"As a senior pupil at St. George's, he soon became conspicuous for his regular attendance and unvarying application. He was always to be seen with his stethoscope, his book for taking notes of cases, and a small ink-bottle attached to his button. At that time the physicians of St. George's had no clinical clerks, and the taking of notes was much neglected. Dr. Hope induced Dr. Chambers to introduce this arrangement, so productive of advantage both to the student and the physician, and he was himself the first medical clinical clerk in St. George's Hospital, holding that office to Dr. Chambers. On the intermediate days, when Dr. Chambers did not make the round, Dr. Hope went to the Marylebone Infirmary, and for a year he was a regular attendant of Dr. Hooper's in that institution. At this time the prejudice against auscultation was very strong in England, and especially at St. George's, in consequence, chiefly, of several persons having brought it from Paris, and having undertaken,

without paying any attention to the general signs of the various cases, to form the diagnosis by the physical signs alone. They were constantly in error, and thus their undue pretensions brought discredit on the whole system. Dr. Hope determined to remove these prejudices, and he adopted a most judicious course. He never spoke nor argued in favour of auscultation, but allowed facts to speak for themselves. He was always to be seen, stethoscope and journal in hand, at the bedside of every chest case: he took the most minute notes of them all, wrote the diagnosis in as great detail as possible, and, before proceeding to a post-mortem examination, publicly placed his book on the table, in order that it might be read by all: his diagnosis was invariably correct. Attention was soon drawn to him; his diagnosis was generally asked for, and read aloud; its accuracy silenced every objection, and all intelligent and candid men became convinced of the utility of the stethoscope."

"A large portion of the obscurities that enveloped his subject being now removed, Dr. Hope no longer hesitated about publishing. It was true, that several points still remained unexplored; but, on the other hand, he was enabled to present so much new matter, to offer so much information on the diagnosis and treatment of these maladies, that he did 'feel himself justified' in presenting himself and his discoveries before the public. He accordingly set about the work, and he wrote with such diligence that he completed it in one year, though it was an octavo volume of above 600 pages. It had long been his custom to work, with little intermission, from seven in the morning till twelve at night; but, when once engaged in any work of interest, he seemed not to feel fatigue, and not to know where to stop. When writing this book, he frequently sat up half through the night. When completing it, he often rose at three in the morning. On one occasion he rose at three, wrote without cessation till five the following morning, then went to bed, and at nine o'clock Mrs. Hope, for he had been married a few months before, was at his bed-side, writing to his dictation, while he breakfasted."

The above statements relate chiefly to Dr. Hope's professional life; we will now add a series of passages bearing more upon his private character. The following is an extract from a letter written by an intimate friend, the Rev. J. Rate.

"I think it was in the autumn of 1828, soon after Dr. Hope had returned from the continent, that I first met him at Richmond. His conversation, full of interesting thought and information, and his manners, indicative of a peculiarly amiable and gentle disposition, did not fail at once to attract my regard. It was about the end of this year that I first went to stay with him. He began, I believe, about that time to compose his work on Diseases of the Heart, and that on Morbid Anatomy. I was struck with the remarkable power he possessed of concentrating his mind at once on any subject to which he turned his attention. When he sat down to write, he could so fix his thoughts on his subject, that he was not in the least disturbed by conversation or noise in the room, however great. When he had finished what he intended to do, he could enter, with equal interest and power of fixed attention, on any other subject to which he directed his mind."

"The most remarkable feature in his mind and character was, I think, the uncommon symmetry of both. His intellectual powers and his moral dispositions were both so finely balanced, that each faculty and each disposition seemed to hold exactly its proper place, and its just proportion among the rest. He had a considerable share of imagination, but it was so kept in check by the predominating influence of a sound judgment, that it never transgressed the rules of a correct and refined taste. His temper was calm and even, seldom greatly elevated or depressed. Nothing like passion or violent feeling ever shewed itself during the whole period of my acquaintance with him. Reason seemed to hold constant and undisputed sway over all his faculties and feelings. Though at that time he was not in the habit of saying much on the subject of personal religion, yet it was evident that his mind was very much under its influence. He used to attend very regularly at Long Acre Chapel, which was about two miles from his house, to hear the late Mr. Howels, to whose ministry he was much attached. He took an interest in district visiting; and other societies for the religious improvement of the lower classes; and the high standard of conscientious and correct moral feeling which evidently ruled his conduct and deportment, was such as seldom, if ever, exists, except when it is the result of religious principle. To one of these Societies, I believe, he gave his professional services gratuitously. Afterwards, his religious character became much more evident and decided."

CHRIST. OBSERV. APP.

The decision of his religious character was manifest in his observance of the Lord's-day.

"Dr. Hope had always distinguished Sunday from the other days of the week; but now he endeavoured to 'keep it holy,' by devoting the entire day to religious purposes. He was induced to do so because he believed that it was required by the spirit, as well as the letter, of the Divine command; and also because he practically felt the value of this portion of time redeemed from his temporal occupations for the care of his immortal soul. On Sunday he studied with the same ardour as on other days, the subject only being changed. He always attended divine service twice, and sometimes three times a day. The intervals between services were employed in study, which he conducted on the same plan that he had already found useful in attaining professional knowledge. Among his papers has been found the cover of a large book labelled 'Notes on Sermons,' which shews what was his custom; though, unfortunately, the pages have been carefully cut out. There are also many loose scraps containing texts, collected under various heads, tabular views, and analyses of Scripture. Also an analysis of Paley's Evidences of Christianity, made with the utmost care, and evincing the caution with which he received even the fundamental doctrines of religion. In a letter written to Dr. Burder, many years after, he alludes to this feeling, and says, 'you do not know with what anxious timidity and diffident labour others are permitted to acquire a distinct view of the first elements.' His reading was chiefly confined to his Bible, on which exclusively he professed to found his religious faith and practice."

The widowed biographer adds the following :

"The point in which his religion was most apparent, was his habit of referring to a special Providence every thing, whether great or small, believing that in the eye of an Almighty Being all things are of equal magnitude. Thus, he was a man of prayer, both in the ordinary occupations of life, and in the more extraordinary positions in which all are occasionally placed. No work was commenced without asking for the Divine blessing; no important step taken without an application for Divine guidance; when harassed by professional vexations, he regained by prayer his wonted serenity; and, when surrounded

by difficulties and threatened with disappointment, he found in prayer a strength not his own, united with submission to the Divine will, whatever it might be."

In 1834, Dr. Chambers had so serious an illness, that it was expected he would be obliged to resign the office of physician to St. George's Hospital; but in order to lighten the labours of himself and his colleagues, and to retain his valuable services, it was determined to have an assistant physician, and Dr. Hope was one among several candidates for the appointment, which he obtained after a very ardent contest. We, however, mention the circumstance chiefly for the sake of noticing his resolute determination, by God's grace, under all circumstances, to keep holy the Sabbath day.

"After he had been for some days engaged in the canvass with little apparent prospect of success, a party of very influential medical governors sent to offer him their support. This communication was made at 10 o'clock on Saturday night, and, as persons naturally feel their own honour interested in the success of their candidate, these gentlemen stipulated that he should canvass most actively, and under their guidance. To this, Dr. Hope made no objection, and they proceeded to point out his work for the following day, Sunday. To observe the Sabbath, was, however, a principle from which he could not swerve. He preferred risking the offered support, to offending his God. He urged that, without the Divine blessing, his election could not prosper, and that he could not expect that blessing while acting in opposition to the Divine commands. It was in vain that his new friends argued, entreated, and even threatened to withdraw their support. Dr. Hope was inflexible: and they finally yielded the point."

He carried his observance of the day of sacred rest into his professional engagements.

"If he was obliged to see a patient on the Sabbath, he considered it in the light of a duty appointed to him by the Master whom he served, and he cheerfully

obeyed the call; but he carefully avoided all unnecessary engagements, which must be regarded, not as works of mercy, but as the pursuit of personal and worldly gain. He also made his appointments for hours which did not interfere with his attendance at church. He always attended divine service once, and by stopping at any church near which his engagements might lie, he generally contrived to go again in the afternoon. He happened once to hear much praise bestowed on a gentleman in considerable practice, and who does not profess to be religious, because he devoted every Sunday morning, till one or two o'clock, to seeing poor patients gratuitously. So far from joining in this commendation, Dr. Hope highly reprobated a practice which interfered with attendance on divine worship. He said that he should certainly praise the same individual for thus sacrificing the morning of a week-day, or indeed any other time which properly belonged to himself, and was a source of emolument to him. But that in giving that portion of time which, in general, could not be turned to pecuniary profit, and which belonged to the service of God, he was acting on the principle of him who robs his neighbour in order to give to the poor."

The following extract from a letter, written by him after his success, to an intimate Christian friend, Dr. Burder, the physician, — a son of the author of the "Village Sermons," — shews how decidedly a sense of religious obligation had taken the place of his early principles of ambition.

"Your communication, my dear Sir, was not thrown away. I read it often: I promised you an answer when at leisure to reply fully: mentally, I sent you many answers: but procrastination (perhaps I may say excessive labour at that time) prevented me from writing, till shame for my neglect made me silent. This further instance of the best kind of interest that you so kindly take in me, affects me much — and the more, as you touch the very chord which would have given the tone to my reply, had I written; namely, that the interesting nature of our profession, its very utility, is a snare; that devotion to it has exposed, and continues to expose me, to the constant danger of being absorbed by 'the things which are seen and temporal.' This danger is ever increased (without proper care, and aid

from above) by the reflection that it is a duty to labour with a view not only of acquiring a competent knowledge of our profession, but also of improving it. A work which I read some years ago, the memoir of Miss Graham, has always appeared to me to place this subject in a proper light; namely, that time, health, and the faculties of reason are given to be exercised for useful purposes in our several spheres; but that every undertaking should have for its sole ultimate object, the glory of God, and should be commenced and prosecuted with prayer for His blessing.

“I have a strong practical belief in a particular Providence, and habitually regard every event or dispensation—especially chastisement—as a blessing. Remarkable circumstances in my own history, and that of my whole family—now, I hope, all brought to the Saviour’s fold—have clearly taught me this. My promotion to St. George’s, therefore, I feel and regard, not as a matter of triumph, but of increased responsibility—a talent given to be improved; for I have seen for some years, that the extraordinary way in which apparently insurmountable obstacles have vanished, could only have been by the design of Providence to remove me to this new sphere. • You will perceive, that to one who has been graciously permitted and enabled to entertain these views, your suggestions respecting St. George’s must be no less acceptable than valuable. Give me your prayers that I may be enabled to act upon them.”

Dr. Hope laboured with unremitting diligence as assistant physician, till his election as physician. He had not been in London more than six years, when he was appointed to the former office, as well as to several others of great care and responsibility; and his private practice was very extensive; but he has left upon record some of the results of his experience, which, while they should stimulate the young practitioner to diligent exertion, should also restrain inordinate expectations, which can only lead to disappointment. We will quote the statement.

“Dr. Hope used to speak with much feeling of the labour and anxiety which must be inseparable from the career of a physician aiming at high professional

honours. When talking of the future profession of his only son, he invariably added, with warmth, ‘I could not have the cruelty to bring him up to my own profession.’ There was a disappointment which Dr. Hope felt, arising entirely out of an erroneous estimate of facts; and, as many others participate in this error, it may not be amiss to mention it. He had formed much too favourable an estimate of his profession, and believed that the wealth which rewarded those who attain eminence was both greater and more early acquired than he afterwards found it to be. On arriving in London, he was led into the belief that the first twenty physicians in that metropolis divided about £80,000 annually between them, and that a successful physician might hope to be established in good practice in five years. To be one of so large a number as twenty seemed no difficult task, and, therefore, he ignorantly hoped that, if he succeeded at all, he should be making £4000 per annum in about five years. As he soon found that his practice did not seem likely to realize these hopes, he began to look around for the causes of what he deemed his slow progress. First he attributed it to the small number of his acquaintances; then to his not being married; afterwards he had not made himself known by any publication, nor was he attached to any public institution. Each of these obstacles gradually vanished from his speculations. He found that, having many friends, and being married, made no difference; and that though there was decided proof that his reputation was increased by his publications and his being physician to a large infirmary, yet that the practice seemed to be making very tardy approaches to £4000 per annum. He often tried to discover wherein lay his fault, (for such he thought it must be) until he was relieved by the observations of two of the first physicians in London, two of the few who could dare to speak on the delicate subject of practice. Dr. Chambers told him that it was absolutely impossible for any man who did not keep a carriage, to find time to make more than £500 per annum at the very most. Sir Henry Hallford, while giving him very powerful assistance on the occasion of the St. George’s election, and congratulating him on being in the number of the successful few of his profession, told him that if he made £1000 per annum by the time he was forty, he might feel certain of attaining the first eminence that the profession could offer. Dr. Hope’s career terminated at the age of forty, and he was then making four times as much as Sir

Henry had led him to expect. He did not, however, consider himself as a fair criterion of the probabilities of professional success, as he was universally considered to have attained very early eminence."

"It may with safety be affirmed that no physician ever did so much gratuitous work, for he calculated that, during the first ten years and a half of his residence in London, he must thus have prescribed to nearly 30,000 cases."

While thus alluding to his pecuniary concerns, we cannot but notice the following illustration of his determination not to sacrifice conscience to interest.

"His success as a lecturer was so great, that he was subsequently offered the lectureship of the Practice of Physic at many of the principal medical schools which are unattached to hospitals. He was told by the late Dr. Birkbeck, a leading member of the Council of University College, that on Dr. Elliottson's resignation of the chair of Practice of Physic, it would be offered to him, and he had thus the best reason for supposing, that were he to volunteer his services they would be accepted. He was informed that the income proceeding from these lectures was about £1000. per annum; and, as he was not in a position to render £1000. per annum a matter of indifference, he consulted with some friends, especially clergymen, on the propriety of profiting by the hint which he had received of the favourable inclinations of the Council. After deliberate consideration, he preferred sacrificing £1000. per annum to doing what he deemed to be a compromise of religious principle. Although religion forms no part of the education at any medical school, and in this respect University College is on the same footing as the rest, yet he conceived that there was a great and essential difference in the fact, that the medical school of University College forms a part, and is the chief support of an institution which was founded on the openly asserted principle that *all* education may be conducted apart from religion—an opinion which he warmly opposed on every occasion that offered. He afterwards found that the income had been very much exaggerated; but as his choice was made before he was undeceived, it was, indeed, the golden bait of £1000. per annum which he refused."

Dr. Hope did not leave his religious principles and feelings

"at the foot of the stairs" when he ascended to the sick man's chamber.

"No reflecting mind can approach the death-bed scene of a fellow-creature, without keen anxiety respecting the state which awaits the departing soul. If he be a believer in revelation, he can scarcely silence an inquiry regarding the *post* life and supposed fitness of the sufferer for a state of happiness or of misery. But if the beholder be deeply impressed with the natural unworthiness of man to enter heaven, and also feelingly alive to the joys which are prepared for the true believer in Christ, this anxiety will be so powerfully excited, that he will find himself loudly called on to proclaim salvation through Christ, and to render his mite of assistance in rescuing a brother's soul, about, perhaps, to sink for ever into the bottomless abyss. Dr. Hope acknowledged this responsibility, and his frequent visits to the chamber of death were far from deadening him to it. At the same time he saw the difficulty of acting on this conviction. He was aware that by injudicious interference he should only injure the cause which he meant to serve; and, while he was alive to his own deficiencies in religious knowledge and christian conduct, he shrunk timidly from inculcating on others what he felt that he so defectively practised. He determined to consult Dr. Burder on the subject, and at the close of a letter to him, he says, 'Can your opportunities and experience furnish me with some hints how to offer "a word in season" to those who are seriously ill?' This inquiry called forth, from Dr. Burder, several letters, which he was pressed by his friends to publish. They accordingly appeared in a valuable periodical of extensive circulation, under the name of 'Letters from a Senior to a Junior Physician.'

"Dr. Hope was far from agreeing with many who think that it is injurious to the patient, in a medical point of view, to inform him of the probability or certainty of a fatal termination to his disease. On the contrary, his own experience led him to believe that when the communication is made in a judicious manner, and accompanied with that religious consolation fitting such a season, the effect is likely to be salutary, by calming the mind, and subduing that irritability of temper which so often accompanies and aggravates disease, and which, in many cases, may arise from unexpressed fears and doubts, which cannot but obtrude themselves on the mind of the patient."



In May 1836, he had a slight cough and pain in his side. The next year he had the influenza, and from that period was never free from "a slight hacking cough." His state of health obliged him to retire from the more active duties of his profession.

"As soon as his illness became known, it was a very general inquiry, especially at St. George's Hospital, how one who had been so eager in his profession and so fond of occupation, could bear the confinement of a sick room? 'Whether he was not fretting himself to death?' Little did such inquirers comprehend what had been the springs of his former exertions, and how these were equally calculated to produce energy in action or patience in suffering. Dr. Hope was now suddenly transformed. His activity was changed for the most placid composure; no irritability of temper was visible; a more than usual cheerfulness, and even playfulness, appeared in his manner; and, instead of struggling to be at liberty, he submitted like a child to his physicians, shutting himself up at home, laying aside all study, and consenting, should they require it, to go abroad, though in opposition to his own medical opinion.

"The simple faith and unwavering hope which formed so striking a part of his religious character, prevented his mind from being agitated with doubts of his salvation. He knew that Christ had died for sinners, he acknowledged that he was a sinner. He read the invitation to all who thirsted for the water of life, to all who were willing to have it—*we were willing—why, therefore, should he doubt?* This firm confidence in God's truth was united to the deepest sense of his own unworthiness. Within himself he could perceive nothing but sin, and, therefore, it was only by looking at the Divine perfections that he could have the faintest glimmering of hope. Had he trusted at all to himself, his unworthiness might have depressed him; but while resting on the promises of Christ, to the performance of which the Divine power and truth were pledged, no fear nor doubt could shake him."

Copious as have been our citations, we must not withhold the instructive and consoling account of his last days.

"Calculating from his medical expe-

rience he concluded that he should not, in all probability, last more than nine months from the time when he believed the abscesses to have burst. He requested Mrs. Hope not to mention to him the possibility of his recovery, for the tendency of such conversations was to unsettle his mind, while his spirits were more cheerful when he took an opposite view of the subject. In the little domestic arrangements which were suggested to promote his comfort, he always used the expressions, 'When I am thinner or weaker, we shall do so and so;' or 'When such and such a symptom comes on;' or 'When I am confined to my bed,' regarding these events as certain, and rapidly approaching.

"He made preparations for death as he had done for every important step that he had taken during life. His family could find no more appropriate manner of describing his conduct throughout the seven months that he still lingered, than that it resembled that of a man who, expecting to set off on a journey, puts everything in order before his departure, and makes arrangements to supply his absence. As to his own preparations for the journey he was about to take, they had been completed long before. During his illness, he often exclaimed, 'How could I now prepare for death?' and yet his was a disease peculiarly fitted for such a preparation, and his mind was to the last so clear, that he, if any one, could have done so."

"Another point to which we would refer, was the remarkable peace and joy with which he was blessed. These were unclouded by even one fear or doubt, and he could not bear to see any tears shed for him. He loved to talk of his approaching departure, and of the glories which awaited him, and Mrs. Hope loved to listen; but if any involuntary tears escaped her, he always stopped and said, that he would never speak thus again if she wept. He told her that she must pray, not for his recovery, but for his speedy release from a life of suffering. In the same spirit he objected to having prayers offered for his recovery in any church, as had been done frequently in earlier stages of his illness. One day, he met Dr. Chambers in consultation at the house of a patient, and having alluded to his approaching death, Dr. Chambers kindly answered 'that he ought not to despond, for that he would be quite well yet.' Dr. Hope stopped him, with an assurance that he needed not to be thus cheered, for that he was well aware of his condition; that, besides, the nature of Dr. Chambers' communication was not

cheering, for he should not be sorry to be detained long from his heavenly inheritance, and to exchange its prospect for the toils of his profession.

"One day one of his sisters-in-law inquired whether he found that illness enabled him to realise spiritual things in a greater degree. He answered, 'Yes; when we approach the invisible world, it is astonishing with what intensity of feeling we desire to be there.' She asked from what cause. 'He answered, 'O! for the glories,'—and then as if soliloquising, he spoke so rapidly that she could not hear all that he said. She caught the words, 'the mercies that we have received.'—And again, at intervals, 'When we consider, too, what we now are; how continually we sin—Pollution is in every thought.—When we analyze our motives, we see sin in them.—I did this from such a motive—that, from such another—Charity is given with a feeling of self-complacency—The only way is to bring the burden to the foot of the cross, and tumble it down there, saying, 'Here I am'—It is surprising how prominently the promises come out. After some time he said, 'Were a reprieve now given me, I should acquiesce in the will of God, but I must confess it would be long before I could rejoice.'

"Dr. Latham, the last time he saw him, inquired if he felt quite happy. 'Perfectly so,' was Dr. Hope's answer. 'I have always been a sober-thinking man, and I could not have imagined the joy that I now feel. My only wish is to convey it to the minds of others, but that is impossible. It is such as I could not have conceived possible.'"

Mrs. Hope wrote the following affecting account of the closing scene for his family.

"'I will not make speeches; but I have two things to say.' The first was an affectionate farewell to myself. In reply, I reminded him of the superior satisfaction which he possessed of having promoted my happiness, not only in this world, but also, as I trusted, in the world to come. He answered meekly, 'It was not I.' Here he was interrupted by coughing. When he was again quiet, I reminded him that he had another thing to say, and begged him to take the earliest opportunity of doing so. He then added, 'The second is soon said. Christ is all in all to me. I have no hope except in Him. He is, indeed, all in all.' I quoted, 'Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.' He said, 'They do com-

fort me. There is no darkness. I see Jordan, and the heavenly Joshua passing over dry-shod.'

"Throughout the night, when awake, he was perfectly calm and collected. At his request I read the fifteenth chapter of 1st Corinthians, and, at a later period, he begged me to repeat texts, which I did from time to time. He frequently asked whether I was cold or tired, made inquiries as to whether I was adequately clothed, and proved, in various ways, that he retained his faculties, and his characteristic solicitude for others. He also directed me what medicines to give him, how to prepare them, altering the quantities, and making medical observations from time to time on his state. At ten minutes to two, he said, 'you see it will not do,' and repeatedly urged me to go to bed, 'as I must be tired;' promising to waken me when he came to the last. At ten minutes past three he left a parting message for Theodore (their son), directing him always to pray to God. He then begged me not to make him speak, as it would cause him to go sooner. A minute after, he said in a quick, lively tone, and with a smile of joy, 'I am going now. I shall soon sleep.' 'And you will wake again.' 'Yes.' I quoted, 'Those which sleep in Jesus will God bring with him.' 'He will.' Thinking he was going immediately, I said, 'Lord Jesus, receive his spirit.' This he repeated after me three or four times, and also some other things, of which I only caught the words 'God,' 'Christ,' 'triumph.' Day beginning to dawn, he looked out of the window, and I remarked, 'What a glorious day is dawning on you, my dearest.' He assented with a look of joy. I said, 'There will be no sun and no moon there, for the Lamb will be the light thereof.' Looking fixedly before him, he murmured of Christ, 'angels,' 'beautiful,' 'magnificent,' 'delightful;' and then turning to me with a look as if, re-assuring me, 'Indeed it is.' At one time he said, 'This suffering is little to what Christ suffered on the cross.' I quoted, 'But our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.' A few minutes after he said, 'I thank God,' and these were the last connected words which he spoke. I also said several texts, to which he assented, either by word or sign. I continued to do so at intervals, so long as he breathed, but he soon ceased to respond, though he must

have heard them, as he gave the following sign of consciousness.

“At ten minutes past four, being tired of standing, I removed to the opposite side, and sat down on the bed. He missed me immediately, and following the sound of my voice as I continued repeating texts, turned his head with

great efforts towards me, and, grasping my hand, gave me a dying look. His hold relaxed almost immediately, and he gave no further sign of consciousness, except occasionally turning his eyes to me. He continued to breathe till twenty-three minutes past four, when he slept in Jesus.”

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MEMOIR OF DEAN MILNER.

(Continued from the December Number.)

WE now resume our notice of the Memoir of Dean Milner from our December Number.

We find him in November 1809 most unexpectedly elected again to fill the office of Vice-Chancellor; in the discharge of the duties of which he had to encounter some difficulties second only to those which had befallen him when occupying that post seventeen years before. A Mr. R., a member of Sidney College, applied to him to secure the cognizance of the University in a cause between himself and the Master of Christ's College, Dr. Brown; the latter having served on the complainant a writ of *Latitat*, in consequence of his having mentioned in the Senate-house the reasons which induced him to vote against the election of Dr. Brown to the Vice-chancellorship. Dr. Brown had sued out of the Court of King's Bench a writ of trespass against Mr. R., who claimed the jurisdiction of the Vice-Chancellor's court, that he might be there heard in his defence. Dr. Milner was confident that the right of jurisdiction in such a case belonged to the University, and he considered it his duty to defend the privilege; which the Court of King's Bench, after a solemn argument, decided was rightly claimed. With great diligence and ability he made himself master of all the technicalities of the subject, and attended the consultations of the advocates, to

whom he was able to communicate much important information. The proceeding was connected with some personal feelings, as Dr. Brown had been set aside at the election for the Vice-chancellorship, and the Dean, who was next in rotation, had been chosen in his stead; but he considered the privilege of the University too important to be lost or risked for a matter of private delicacy; it being his opinion that this domestic tribunal was a most wise institution; a privilege conceded by royalty, and much to be valued. He accordingly held his court; and Dr. Brown refusing to appear to urge his complaints, they were dismissed. The justice, however, and wisdom of this prerogative of the Vice-Chancellors of our Universities have been variously argued. It seems clear, that, in any matter affecting the University, its principles, order, or practices, the right is not only desirable, but indispensable. In the case of Mr. Frend, for example, it was the duty of the University to take cognizance of the proceedings of one of its own members; and not to remit to the courts in London the question whether that gentleman's writings were such as required his punishment or expulsion. Again, in the case of any cause of offence between two members, it is unquestionable that the University has the right of adjudication; and if they both appeal to it, there

is no difficulty. It is, however, incident to academical bodies to be much swayed by some prevailing party, so that it is difficult to exclude personal feelings where the question has a tendency to elicit them. Whatever might be the objections against the Master of Christ's College, in the matter of the Vice-Chancellorship, he might reasonably doubt, after what had passed, whether his action against Mr. B. would stand as well in the Vice-Chancellor's court at Cambridge, as before a tribunal wholly unaffected by local feelings. But this objection, though not to be overlooked, applies to all corporate bodies, all Societies whatever, which have special laws and regulations; yet this domestic arbitrament is considered to tend to the general good of the whole of the members; and if there is danger of prejudice, there is the advantage of a knowledge of the matters in discussion, which may not be possessed beyond the walls of the institution. The remedy also is cheaper and more summary than a protracted litigation in the ordinary courts of law or equity; but then, on the other hand, cases may arise which the Vice-Chancellor and his assessors are not as competent to deal with as the judges of the land; and even in so simple a case as that of slander or libel, the decision of the Vice-Chancellor, assisted by his delegates—the whole of the heads of houses being included in that body—might be very different to that of the Court of King's Bench or any other public tribunal; and a member might not think it desirable to have his action or defence adjudicated upon by a tribunal, whom he knew to be, and perhaps justly, hostile to him; and offended at his conduct or writ-

ings, even though they involved nothing legally culpable. But still what is not legally culpable may be academically so; and therefore the domestic court is necessary. There ought, however, in all cases of corporate jurisdiction, to be an appeal to some higher court, as a remedy against mistake, injustice, or oppression, and in the case in question this ulterior decision is not wanting. The jurisdiction, moreover, ought to be confined to matters transacted within its local limits, it not being reasonable that two litigants in Cornwall or Yorkshire, should be obliged to go to the academical court, because they happen to be members of the University; unless they both voluntarily submit the question in dispute to that tribunal.

Besides his duties as Vice-Chancellor, Dr. Milner was at this time much occupied with concerns of various kinds; but amidst them all his devotional studies were not neglected. He used to make notes in the course of his scriptural readings—probably as materials for sermons—and many of these are found among his papers. During his year of office his much esteemed friend Dr. Buchanan was, by his influence, chosen to preach two discourses at St. Mary's, on Commencement Sunday; when he delivered his two well-known admirable sermons upon "Let there be light," which produced a powerful effect in promoting a Missionary spirit throughout the land; and Dr. Milner felt much satisfaction in using his prerogative to have them printed at the University press. In those discourses Dr. Buchanan applied his text to the Sun of Righteousness, pointing out three distinct eras of his heavenly illumination; namely, at the first promulgation of the Gospel, at the Reformation, and

at the period then present. His glowing presages have been in part accomplished; for thirty years have not rolled away in vain; yet alas! the harvest is still plenteous, but the labourers are few; and earnest prayer ought to be unceasingly offered that the Lord of the harvest would thrust out more labourers into his harvest.

Dr. Milner's year of office was marked by several useful academical regulations, especially by some measures for the better discipline of the University, which had been much too lax, to the great injury of the pupils, and the dishonour of their superiors.

He had scarcely "laid down the fasces of office," when, among other subjects which much occupied his mind, was Bishop Prettyman Tomline's "Refutation of Calvinism." Dr. Milner was what would be called a moderate Calvinist; but his chief objection to the Bishop's work we believe to have been,—as was Mr. Scott's, who voluminously replied to it—that it included under the indefinite word Calvinism, not merely the doctrines of election and final perseverance, but also several others, especially that of justification by faith. Among the Dean's papers about this date are several on this topic, in one of which he expresses himself as follows.

"The Bishop's acknowledgment, that the evangelical clergy mean well, is certainly candid: and, in return, they certainly ought to make the same acknowledgment to him. But then, he thinks, that their way of stating things is, at best, very dangerous. This sort of argument, drawn from danger, is always to be suspected; people always conceive their own side to be the most important and the safest. I think the Bishop is not aware of the danger on his own side. The danger is great on both sides; but experience shows that, on his side, it is infinitely more extensive.

"Our doctrine is this: Justified by faith only; taking faith, as the Bishop does, lively, not dead. Then, dismissing

all about predestination or decrees, I still say, that justification is necessarily connected with salvation. Admit, even, if you please, for the sake of argument, that you may lose your justification by bad works, still it must be regained precisely as an adult believer obtains it at first. His works don't help his justification at all; they only prove it to be sound; they are no part of the cause of justification. Christ is the meritorious object: the sinner, by faith, lays hold of this object, becomes united to Christ, and, in consequence, justified.

"Even supposing it possible, that he may lose this justification after having once attained it, he must repeat the same process; and even at the last day, he will be accounted righteous, and will be saved in that same way. His works, which follow faith, and prove, as aforesaid, the soundness of his justification, are, nevertheless, rewardable; but they are not the cause of his salvation in whole, or in part. Still they are absolutely necessary. Let the Homilies and the Epistles be read with this view; and let any reasonable man form his judgment.

"The Bishop's opinion is exceedingly dangerous, because it puts the parts of the Gospel in wrong places. It leads a man to suppose that his works are the cause of his justification; and, on the whole, this plan brings the Gospel to this, that there is a mitigated law; that Christ has done for us a part, and that, gratis,—a part of what would otherwise have been required of us,—and that the footing upon which we now stand is, that if we do our part, then the part which Christ has done will be of service to us, but not else: so that our salvation, according to this notion, still depends upon ourselves, and on what is called, our own co-operation; in other words, that we have, naturally, the power to do a part, and that in that way, viz., by doing a part, we become partakers of what Christ has done.

"Now to all this our Articles are quite opposite. They declare that our wicked nature deserves damnation and wrath; that God both gives us at first the will we have towards any good, and that He afterwards works with us when we have that will. The Bishop's notions are Pelagian, or semi-Pelagian at best; so are the notions since held by many of the modern clergy."

"If justification by works be explained as St. James explains it, there can be no mischief; because he really shows that James and Paul agree. The different way of representing it amounts only to this,—the works of a person justified by faith are such as prove, that he

possesses the true principle, the principle indissolubly connected with justification or salvation. Strictly, the works do not justify him; for so St. James himself speaks, when he asserts that the Scripture was fulfilled which says, 'Abraham believed, and it was imputed to him for righteousness;' that is, his belief was imputed to him for righteousness, because his works proved that his faith was not a dead faith. The Bishop makes a very proper distinction between a dead and a living faith; but then he goes farther, and would persuade us, that the works produced by a living faith assist in justification. He also says a great deal to induce us to think that St. Paul has in his eye only work of the ceremonial law. A very great and essential error this! Strange oversight! Does not St. Paul say, 'If Abraham was justified by works, &c., &c.?' Here the works could be no other than the works of the moral law."

In the year 1811 was instituted the Cambridge Auxiliary Bible Society, in the concerns of which Dr. Milner took a cordial interest. He had indeed at first demurred, as the proposition had arisen from the zeal of a large body of undergraduates, and he was fearful lest there should be any infringement upon academical discipline, or that what was good should be evil spoken of. He at length, however, surmounted his difficulties, and made a noble speech at the formation of the institution, in which, as on other occasions, he warmly commended the sobriety, modesty, and decorous regularity of the "spirited youths" who had originated the proceeding. We must quote a portion of his speech.

"In regard to the grand object of this assembly, as well as to the opposition which has been made to it, I may be very brief. It is my entire persuasion, that the history of mankind, since the days of the Apostles, does not afford any instance of such numerous and animated exertions for the distribution of the word of God, as have been made during the last seven or eight years. The sacred flame—I will run the hazard of being denominated enthusiastic or superstitious, while our Bibles teach

us, that the preparation of the heart is from the Lord, and while I read, in our Liturgy, that from God all holy desires, good counsels, and just works do proceed—I say, the sacred flame of zeal for spreading the Holy Scriptures among the nations, has pervaded all ranks and orders of Christians; and I rejoice in contemplating this mark of the Divine goodness, that God hath put it into our minds to be the instruments of spreading the knowledge of the kingdom of his Son. Therefore, while others excite needless alarms, and indulge unwarrantable suspicions, let us continue our endeavours to put Bibles into the hands of those who have them not; resting assured, that every calculation which concludes against the expediency of our doing so, is, in some part of it, undoubtedly erroneous.

"My Lord and gentlemen, it is with pain and regret that I am compelled to allow, that there are certainly persons of great learning, rank, and general respectability, who not only do not approve of our proceedings, but who also persuade themselves that they see in them great danger. The author of a late Address to our Senate (Mr. afterwards Bishop, Marsh) is one of those persons; and though his address is but short, it contains imputations which every member of our Establishment, who subscribes to the Bible Society, is called upon to repel.

"In this Address, it is plain that every member of the Established Church, who subscribes to the Bible Society, is treated as a person who may, in so doing, probably enough, be contributing to the very dissolution of our ecclesiastical establishment. Now it must be allowed, that so heavy and tremendous a charge ought not to have been made on slight ground; and posterity, I think, will scarcely believe, that the foundation of this charge, that is, that the dreadful fault which we have committed is, that we do our utmost to distribute throughout the world, in the languages which the inhabitants of the respective countries can understand, the authorized version of THE BIBLE, unaccompanied by any other book.

"This is the sole object of the Society to which we belong; a Society which candour will admit, and which prejudice cannot deny, to have done more in this view, during the short period of seven years, than all the other societies in Christendom have done in a century."

"It appears to me, that to maintain, that Churchmen cannot safely join with Dissenters in distributing the authorized version of the Bible, amounts to this declaration, that we can safely join with

them in nothing of a religious nature ; a position surely not of easy digestion, in a country where Christianity has produced, in any considerable degree, its genuine effects of universal disinterested benevolence.

“ Ever since the first agitation of this business, I have, from time to time, and with all the care of which I am capable, examined the foundation of that apprehension of danger on which so much stress is laid, and I am compelled to avow, that an intercourse and an agreement with the Dissenters,—of which intercourse and agreement, the dissemination of the Holy Scriptures constitutes both the basis and the superstructure, the beginning and the end, and all the intermediate parts,—is, in itself, utterly free from all reasonable objection ; and, that, so far from widening the breach between us and the Dissenters, such an intercourse tends to lessen it, and to bring us nearer together ; while, on the other hand, an excessive spirit of jealousy, distrust, and suspicion, has a tendency to irritate the temper, to exasperate animosities, and to increase disunion in the country.

“ There is not any one member of our Church Establishment who entertains a more exalted idea of the excellence of our Liturgy, and of our Prayer-book in general, than I do, and I heartily wish that Christians of all denominations could be persuaded to adopt the use of it ; but as this is not to be expected, while Dissenters of several denominations adhere to their present system, I would not represent the distribution of the Bible alone, as dangerous to the Establishment, without the corrective of a Prayer-book of the Church of England. My Lord, our Liturgy itself owes its establishment to the free use of the Bible among the people ; and I greatly mistake, if, among the numerous errors of the Church of Rome, there exist a more dangerous tenet, than that the Holy Scriptures themselves must be tried at the bar of the traditions of fallible men.”

On the first anniversary of the Institution he repeated the declaration of his attachment to the Bible Society.

“ You have not now to learn what my sentiments are respecting the glorious institution of The Bible Society. I have not scrupled to avow them everywhere ; and, in particular, at the last December meeting for the formation of this Auxiliary Branch, when I was in a much more favourable state of health, I rejoiced in having an opportunity of

opening my mind at length on a subject so interesting to Christians of all denominations, as the extensive circulation of the Bible by such a society as the British and Foreign Bible Society. My Lord, after more than forty years' residence in this University, and, of course, after having attended a variety of public meetings, I can honestly declare, that there is no one on which I can reflect with so much sincere and solid satisfaction, as on that meeting which took place in this room last December, and which is the object of our commemoration this day.”

Dr. Milner was a friend and member of the Society for Promoting Christian Knowledge ; but, as we stated last month, there was at that period, both in that Society and the Society for the Propagation of the Gospel, a system of exclusionism, black-balling, and almost privacy, which worked very ill for their extension and utility. Dr. Milner says, in a letter to the Archbishop of Canterbury (Dr. Sutton) accompanying a copy of his *Strictures on Dr. Marsh's "Inquiry"* :

“ Many years of infirmity and incapacity, almost excluded me from a knowledge of what was passing in the busy world. Among other things, I remained entirely unacquainted with the particulars relative to the Society of Bartlett's Buildings ; and it was almost by accident, that, hearing of the British and Foreign Bible Society, at a moment when my health was beginning to improve, I became a member of it, without having the slightest suspicion, that there either was, or could be, any contention about the dispersing of the Holy Scriptures. From the instant that I heard of a difference of sentiment tending to a formation of parties, I wished to become a member of the Ancient Society, but having been informed, that some very extraordinary rejections of candidates had taken place and, in one instance where I was morally certain that there could be no just exception, [he perhaps alludes to the rejection of Mr. Simeon,] I felt that sort of dislike which, I suppose, every man feels, to run the hazard of being publicly rejected in such circumstances. Still my desire continued strong to become a member of the Old Society, that I might avoid the evil of misrepresentation. The Archbishop of York, to whom I mentioned my situa-

tion, and who was kind enough to further my wishes, will confirm this account."

The Dean's "Strictures" were not a pamphlet, but a considerable volume, written with his characteristic force of argument and terseness of style. There was a gigantic power in his compositions, such as we find in those of Bishop Horsley, and Dr. Marsh was sorely worsted in the combat. We will quote a few passages which are not inappropriate at the present moment.

"It was neither the Saxon confession of faith, nor the Saxon liturgies, which shook the pillars of papal domination in Germany. It was the translation and dispersion of the Bible by Luther."

"On the whole, although the members of the Bible Society may be invidiously represented as soaring into the regions of high Protestantism, till they forget the Church of England, I shall continue to regard the expression 'different sorts of Protestantism,' as a dangerous and unwarrantable way of speaking. Our Roman Catholic adversaries delight in representations of this kind, and, with a triumphant tone of superiority, contrast the numerous variations among Protestants, with the simplicity and harmony of their own church. Now the reply of a true Protestant consists in denying, that such trivial distinctions as bowing, or not bowing, kneeling, or not kneeling, and the like, in the several parts of the public service, constitute different sorts of Protestantism. The fundamental principle of all the orthodox Protestant churches is, to renounce the errors of the Church of Rome, and to adhere to those grand articles of Christian faith which, in the primitive ages of the Church, were constantly held to be the essential doctrines of the Gospel."

"The astonishing increase and progress of this Society in its numbers, in its funds, and in its blessed effects, are the daily objects of pious and grateful admiration; and in this moment of general and increasing harmony, a discordant note is heard, intimating 'that the Church is in danger.' That Church, which, for purity of doctrine and wisdom in the several parts of its constitution, has not, I verily believe, had its parallel since the days of the Apostles, is in danger; in danger, too, in consequence of the prodigious distribution which has taken place of the Holy Scriptures

through the united benevolence of Churchmen and sectaries of all descriptions. The Church of England, it seems, may dwindle to annihilation, while the Dissenters will increase and multiply to any extent."

"He (Dr. Marsh) everywhere takes it for granted, that the poor and unlearned cannot understand the Bible. Now, whatever doubts may be raised on other points, this is, notoriously, a Popish sentiment, and is, doubtless, the foundation of a large portion of mischievous Popish practice. I differ essentially from Dr. Marsh on this point, that the poor and unlearned have not judgment, have not ability, have not leisure, have not inclination, for understanding the Holy Scriptures, and the great fundamental truths contained in them. I believe they can understand them in all the essential points; that is, in all the points which concern the salvation of the soul. Nay, I believe, that a number of poor, simple-minded, unlearned, inquirers after truth, would, on reading the Scriptures with devout care and application, and with a direct view to improve the heart and correct the practice, differ much less from one another in their ideas of the Gospel, than do frequently learned divines, who, leaning too much to their 'own understanding' and attainments, become 'spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.'

"Indeed, if these things were not so, if the Gospel were not peculiarly adapted to the circumstances of the poor, so as to be intelligible to their understandings in all things necessary to salvation, I should be utterly at a loss to comprehend that memorable thanksgiving of our blessed Saviour, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes;' as also, that no less memorable answer which He returned to the disciples of John, 'Go and show John again those things which ye do hear and see; the blind receive their sight,' 'and the poor have the Gospel preached unto them.'"

"It is not because the Bible cannot be trusted alone with safety in the hands of the poor and unlearned, that we acknowledge our obligation to furnish them with Liturgies; but because without the Liturgies they cannot properly join in the public worship of God, and consequently must be deprived of many of the inestimable advantages of religious communion." It is in a practical, much more than in a theoretical or controversial point of view, that I consider the



Liturgy as a safeguard to the poor and unlearned against the delusions of false teachers. The man who, on his knees, is in the habit of saying, 'O God the Father;' 'O God the Son;' 'O God the Holy Ghost,' will not be an infidel, a Socinian, or an Arian, but will trust in God's mercy through Christ for redemption, and in the Holy Ghost for sanctification. So he who daily acknowledges that he is 'tied and bound with the chain of his sins,' and who entreats God that the 'pitifulness of His 'great mercy may loose' him, cannot consistently deny the doctrine of original depravity, and become a self-righteous Pharisee. On the other hand, it is impossible, that those who earnestly pray for true repentance, and for forgiveness of 'all their sins, negligences, and ignorances,' and that they may be 'endued with the grace of the Holy Spirit to amend their lives,' should adopt antinomian principles, and deny the necessity of holiness of life."

The Dean's life was varied between his Cambridge duties, his residence at Carlisle, and his periodical visits to London, as a member of the Board of Longitude, which enabled him to pass a few days with his endeared friend Mr. Wilberforce, and to see and hear somewhat of what was passing in the metropolis, both in the walks of science, and still more in the kingdom of God among men. At Carlisle he never lost sight of what he considered as his chief duty as Dean of a Cathedral, to labour in the pulpit, as well as in all other ways to use his influence, in promoting the glory of God and the salvation of souls. He says, in a letter dated from the Deanery, August 3, 1813:—

"I find, most assuredly, that the longer and the more explicitly I preach the Gospel, the more numerous are my adversaries, and the more determined and inveterate their hostility. My business is to examine myself thoroughly, and to review the matter, in order to see whether the dislike and opposition I meet with, arise from my real love of the Gospel, and from wise exertions in the best of causes, or whether self have not much to do in imposing upon me. There is, however, one thing evidently

taking place, at which it is lawful for me to rejoice, and at which, therefore, I will rejoice, viz., that I hear more and more, every year, of the blessed effects of some of my labours. These smiles of the Head of the Church are, to my mind, by far the most delightful things that I meet with in this world; and I thank God, that the effect which they seem to have on my mind, is to dispose me to be more simple in my addresses, to use less disguise, and to rely less on any human schemes or artifices for making the Gospel more palatable. Such plans never answer: they do no good at the time, and afterwards the remembrance of them is sure to prove either a burden, or a snare, or both, to the conscience. To live the life of the disciple of Christ, in all our varied intercourse with men, and to act the faithful part, I find a much harder task."

In this year he lost his old and much attached friend, Dr. Jowett, from the effects of which heavy affliction he never fully recovered. With intense feeling he says to the Rev. Josiah Pratt upon that occasion,

"I write this with a most heavy heart. His relations, his friends, the University, the religious world, will experience a heavy loss. For more than forty years he and I have spent together two evenings in the week. Oh, my dear Sir! I leave you to infer the rest."

This much esteemed and devout Christian man was buried upon the day of the anniversary of the Cambridge Bible Society, the report read at which was from his perspicuous and energetic pen. The Dean was unable to attend either the funeral or the meeting, but he addressed a letter to the chairman on the occasion.

"The consideration of the late sudden loss of one of my most intimate friends, who was himself a most zealous and useful supporter of our Society, hangs heavy on my mind. The awful event has taken place at a time when my feeble frame is ill able to sustain so severe an affliction, and I feel it absolutely impossible to appear in public at an hour when, in addition to my bodily infirmities, I have to support the melancholy reflection, that the last duties to my highly respected friend, the compa-

nion and joy of my youth, and the cheerful support and solace of my declining years, are, at this instant, scarcely concluded.

“Every one will understand me to speak of our late eminent Professor of Civil Law, the Rev. Dr. Jowett. Perfectly orthodox in his religious sentiments, uncommonly powerful in the knowledge of the Scriptures, calm and sedate in the investigation and exposition of their meaning, he was an inestimable friend to the Established Church; at the same time that he constantly exercised a most exemplary Christian charity towards persons belonging to other religious communities. The University of Cambridge will long have cause to lament the premature decease of one of its most learned and upright members.

“In the midst of these melancholy reflections, my heart finds a considerable relief in contemplating that harvest of Christian knowledge, which, from the united efforts of good men of all Christian persuasions for the dispersion of the Bible, is fast ripening; and most particularly from that well-tempered zeal for the success of this great object, which has appeared in many parts of the kingdom among young persons. I certainly do not go too far when I express a serious doubt, whether, exclusively of the exertions of the younger part of the members of this University, there would have existed at this moment any Auxiliary Bible Society in Cambridge. The sound of their praise has gone forth into numerous towns and districts, and has animated many other excellent young persons with a similar ardent zeal for the dissemination of the Holy Scriptures. Sir, I conceive it therefore to be impossible, that pious characters who are now pretty well advanced in life, should not derive solid consolation from the reflection, that when they themselves shall be no more, they will leave numerous persons in the vigour of life who will be active in spreading the Word of God.”

Dr. Milner's infirmities of body now began to increase upon him, so as greatly to abridge his power of engaging in any public duty. But he had always much upon his hands to occupy his retired hours; and as a standing employment, when intervals of pleasure allowed, he continued his ecclesiastical researches with a view to the completion of the History of the Church of Christ.

“There remained, however, one mode in which it was still in his power to render effectual service to the cause nearest to his heart. His private expositions of Scripture in the daily course of family prayer, a practice which it is quite needless to say, he never, on any account whatever, voluntarily omitted, had long been remarkable for their singular excellence; and it had been his custom occasionally to admit one or more of his intimate friends to his domestic worship, as well as, from time to time, either at home, or at the house of some religious acquaintance, to expound some passage of the Old or New Testament, for the benefit of those assembled.

“Of these means of doing service to the cause of religion, the Dean now frequently availed himself. Many persons still living doubtless remember some of these domestic expositions. The deep insight which Dean Milner possessed into the nature and scheme of Christianity, together with his luminous mode of expression, and the genuine sincerity and earnestness which pervaded his addresses to the small company of his hearers on these occasions, combined to preclude the possibility of their being easily forgotten.

“In these little friendly meetings, Dr. Milner was always ready and willing to expound any passage concerning which he might be requested to give his thoughts, but there were portions of Scripture upon which his own choice frequently fell. Among these were the first psalm, the sermon on the mount, and parts of the fifth, sixth, seventh, and eighth chapters of the Epistle to the Romans. It should be added, that he occasionally chose for the subject of his exposition, the Confession of our Church; a composition which he regarded as among the most excellent of uninspired writings.”

“Dr. Milner, it needs not be said, was an attached supporter of the Church Missionary Society. Upon this subject he says, in a letter to the Rev. J. Pratt, Nov. 17, 1814:

“Among the various afflicting inconveniences and mortifications which, on this account, I have experienced for some years past, I reckon my utter inability to afford any active support to those zealous friends of the Gospel who, by their unwearied exertions, and by the use of all probable means in their power, are endeavouring to enlighten the hea-

then world in the great concern of eternal salvation.

“And surely, for effectuating this great purpose, more probable, and less exceptionable means cannot be devised, than the dispersion, in the first place, of the pure Word of God, in intelligible language; and secondly, the sending, among the various nations, such teachers and expounders of the Sacred Oraeles, as are found—on examination—to be both well qualified, and also cordially disposed to undertake this most weighty concern. These two grand objects are obviously and absolutely concurrent, and essential to each other.

“The single circumstance of the recent circulation of the genuine Bible to so prodigious an extent among ignorant and idolatrous nations, appears to me to be an inestimable point gained for the grand purpose in contemplation.

“I reflect with great satisfaction, that I am a member of the two Societies for the dispersion of the Sacred Scriptures; and more particularly, that, so long as the shattered fragments of an enfeebled constitution enabled me to stand forward in public, I exerted myself to the utmost, for the salutary purpose of removing objections, and establishing harmony and good-will in so righteous a cause. The Scriptural injunction is, ‘Go ye into all nations, and preach the Gospel to EVERY CREATURE.’ In this matter, therefore, I consider, not merely the clearness of the understanding, but also the obedience of the heart, to be concerned.

“This consideration introduces me to the more immediate subject of this letter; namely, the Church Missionary Society, of which the active friends and supporters are, as I understand, about to meet together at Cambridge, with the intent of establishing an Association Auxiliary to the Parent Institution.

“My sentiments on this head, as well as on other points, closely connected with it, are so perfectly well known, that I suppose I may content myself with being exceedingly concise.

“The members of the Church Missionary Society, and especially their directing Committee, are exclusively persons who belong to the Established Church of England; and I would most earnestly wish, that this well marked and very intelligible distinction may be kept constantly in view throughout every part of the operations of this Society, of which I have long had the honour to be a Vice-President.

“The doctrines and discipline of the Church of England are registered in our Articles, Liturgy, and Homilies; and although it is not to be denied but that the numerous questions and positions of

a captious, difficult, and puzzling nature, may be devised respecting the meaning of these Formularies, I, nevertheless, apprehend, that, after all, a candid and competent inquirer cannot be much at a loss to understand who is, and who is not, *bonâ fide* a member of the Church of England. A few plain, direct, and easy questions, will, in general, settle the point; and if, unfortunately, there should arise persons of an artful disposition, desirous to dissemble, and to disguise their real sentiments, Ecclesiastical history abundantly shews, that, in such cases, a multitude of tests never avail to the detection of evasion and insincerity, although such tests may often serve to entangle and harass sincere and tender consciences.”

We have not done justice to Dr. Milner in not having specially mentioned the tenderness of his character; which, though he often said roughly-jocose things, yet breaks out wherever sickness, sorrow, or any other call for sympathy, pressed upon it. He was also a lover of children, whom he never failed to amuse with stories and experiments, while he blended his amiable attentions with striking remarks to the heart and conscience. Mr. Macaulay (the Right Hon. T. B.) relates an interview of this sort in 1813, when he was residing as a pupil with a clergyman near Cambridge.

“I fear that my recollections of your uncle will be of little use to you. They are, for the most part, the recollections of a child; but, such as they are, I have great pleasure in recalling them. Dean Milner was one of the many valuable friends to whom my dear father was introduced by Mr. Wetherforce. . . . I remember with what delight I learned, on Easter Monday, 1813, that the Dean of Carlisle had sent for me, and that I was to pass the week at the Lodge of Queen’s College. My delight was not, indeed, unmingled with apprehension. I was only twelve years old; Dean Milner must have been upwards of sixty. His figure, which, to a child, seemed gigantic, inspired me with awe. I had also heard some young men from Cambridge, while praising his great talents and acquirements, speak with dislike of his rigid opinions, and of the sternness with which he exercised his authority. I remember that, though I enjoyed the

thought of rambling about among the Colleges, I anticipated no pleasure in the company of my host, whom I had pictured to myself as a severe and imperious old man.

"With such feelings I reached the Lodge of Queen's College, and there I was instantly set at ease.

"The Dean laid himself out to please and amuse me, as if he had been an affectionate grandfather and I a favourite grandchild. In the first place, he insisted on knowing what I should like for dinner. Then he ransacked his library to find entertainment for me. In the long gallery which joined his study and the dining-room I first became acquainted with Molière and with Richardson. I still remember with what gaiety and interest he talked to me about them. But what I have often since thought most remarkable, was the dexterity with which he extracted from the gravest sciences entertainment for an idle boy. I well remember with what delight I sat by him one morning over a huge volume of the plates of the *Encyclopædia*, while he explained to me the principle of one machine after another. Then he turned the conversation to Count Rumford's plans in Bavaria, and gave a history of them, so lively, that I have never forgotten it. He had a taste, amounting to a passion, for all those curious exhibitions which border on the marvellous, which ignorant and superstitious people are apt to think preternatural, and which even those who do not think them preternatural are forced to admit to be quite inexplicable. He loved to strip away the mystery from these things, and to reduce them to simple natural phenomena. It was he who discovered the nature of the machinery by which the Invisible Girl diverted and amazed London. He was also eminently successful in detecting the tricks of jugglers. This turn of mind, it may be easily supposed, made him a delightful companion for a boy. He had an inexhaustible fund of anecdotes about ventriloquism, legerdmain, the performances of automatons, optical delusions, &c. How he talked about science to men I do not know, but to me he made it as agreeable as an Arabian tale."

We wish that Mr. Macaulay had taxed his powerful memory to record some of the remarks of a religious character, with which the Dean doubtless varied his scientific and playful observations; for he had a singular faculty of addressing children in an edifying and attractive manner; and young

Macaulay, we are sure, was not several days under his roof without experiencing his concern for his spiritual welfare. The Dean may have been astonished at the eagle rapidity with which his young guest glanced over the contents of libraries; and perhaps he thought it best, as he had fallen upon Richardson and Molière, to remark upon them in his lively and cheerful, but discriminating and instructive manner; though he probably would not have intentionally placed such books in a boy's way. At the same time we fear that many literary men, accustomed to see books miscellaneously scattered around, and to hear them talked of—and it may be Dean Milner among the number—do not duly consider the danger to a child's mind from the casual acquaintances which he may pick up in most libraries, where a very strict principle of selection has not been acted upon—nay, even where it has, as regards general objects, not juvenile reading.

Among his maladies Dean Milner laboured under a disease of the heart, which rendered his life very precarious; and an eminent physician remarked that "with such a pulse it was not worth a minute's purchase." He writes thus solemnly on this announcement in his letter to his friends:—

"How loudy this says, Prepare to meet thy God; and what an awful admonition! What a deal could my heart pour out to you on this subject! These are the lights in which my case is to be viewed; first, as perhaps putting an end to life in a moment; secondly, as having the effect of laying one on the shelf. God's will be done; that I may submit without murmur, is my constant prayer. Again: 'I consider myself as being in a very, very doubtful state, to say the least. Prepare, Prepare, ought to be my motto, no doubt, in great letters. What the Divine mercy has yet in store for me, it is not easy to predict. My hope is, that 'sufficient unto the

day is 'the evil thereof.' Again: 'I am happy to have a God to go to, let other things be as they may. I endeavour to make it my prayer, that as this load is certainly laid upon me for good, it may not be removed till it has done its work. To support this belief, and the prayer connected with it, is no easy task; but as, I thank God, I cannot, I find, be easily driven from this belief, so, I trust, I shall never suffer the buffings of Satan to drive me from my prayer. The rest must be left with a merciful God.' 'The few prayers of Pascal, at the close of his little book, are most charming. I have experienced manifest consolation from the eleventh particularly. Oh! what a state of mind is implied!'"

In the year 1816 we find him again at Cambridge, after nearly two years' absence; his indisposition having obliged him to live in retirement at Carlisle. But loss of his friend still pressed heavy upon him. He says:

"From the day of the decease of our dear and lamented friend Dr. Jowett, all my academical objects have put on a different aspect. To me the loss has been both irreparable and incalculable. I am not sure that a single day has passed, without my heaving a sigh to his memory; and the melancholy reflection has been kept up and increased by tedious and protracted infirmities for more than two years. For many weeks past, I have been meditating a return to Cambridge, where I am much wanted. Alas! alas! ever since the year 1770, whenever I returned to Cambridge, my first object was invariably to meet Dr. Jowett; and it was usually settled by us, that we should meet on the first night of our coming back to College!"

At Cambridge the warm greetings of his friends somewhat revived his spirits; and he began to apply himself vigorously to the arrears of academical business; and he was able to preach in the College chapel, and even to attend the June meeting of the Board of Longitude in London. He also "set his house in order;" and made a final settlement of his temporal concerns, bequeathing to his college his valuable collection of scarce tracts; and leaving

a considerable sum of money to augment the incomes of the aged inhabitants of the alms-houses belonging to the College, over whose comforts, during his whole Mastership, he had exercised a benevolent superintendence.

Returning to Carlisle, he was much occupied with some painful and embarrassing Chapter business. He was also greatly harassed by the earnest solicitations of friends, especially of one whom he affectionately regarded and considered a truly religious man, to nominate to a benefice an individual whose connexions he earnestly wished to oblige, but whom he considered unfit for the appointment. As the Dean had the character of being a stern disciplinarian, who did not vex himself about the feelings of those whom he was called upon to thwart, it may be worth while to shew the workings of his mind upon such occasions. Thus he says in one of his letters, "I can truly and conscientiously declare that this business has, really, afflicted me greatly, and continues to afflict me. My regard for yourself, and your near relatives and connexions, incline me, and that powerfully, to go too far in favour of ———, rather than to fall short. There is my real danger; of this I am perfectly sure. The thing has been deeply on my mind ever since the news arrived, and that without the omission or interval of a single day. Probably this is the last material transaction of my life; and with my views of religion, how should I be prepared to meet my Maker, having done such a thing." He also writes to Mr. Simeon:

"And now, my good friend, the great, the single question, is this,—Can I, with a safe conscience, thinking as I think on religious subjects, and knowing what I know, and others know, of the

person in question, can I be the means of committing to his pastoral care and superintendence the Parish of — ? Ought I, or ought I not, to hazard such an appointment ? The most important event, perhaps, of my whole past or future life ! An opportunity, too, never likely to happen to me again ! Further ; for my conduct, as it respects this event, I must very soon be called upon to answer to a gracious God, whose providence has afforded me this opportunity of serving the cause of his blessed Gospel ! I beg you to give me your advice without the slightest ceremony or reserve—that is, with the sincerity of a true friend, and the fidelity of a minister of the Gospel of long experience and great wisdom in divine things. I feel to myself as if all the little remains of my life might, by my taking a false step in this affair, be rendered miserable. My reputation for sincerity in religion might be called in question, but beyond, and very much above, that and all other considerations, who can give ease to a wounded conscience ?”

Mr. Simeon answers with his characteristic conscientiousness and energy :

“ Were — my own father, and wanting bread, I could not do it—I would not do it ! I have spoken thus freely and fully, because you wish me to do so ; and because the importance of the case demands it. ‘ We watch for souls, as those that must give account.’ ‘ Their blood will I require at thy hands.’ ”

About the time of which we are speaking, arose the memorable controversy upon Baptism, occasioned by Mr. (afterwards Bishop) Mant’s Bampton Lecture on that subject, and its admission upon the list of books of the Society for Promoting Christian Knowledge. In this important discussion the Dean was zealously interested ; and he sent to the Rev. J. Scott, of Hull, the heads of his own many years’ reflections, as hastily minuted down while reading Dr. Laurence’s book upon the subject. His sentiments upon it were stated by Bishop Wilson of Calcutta, in our pages in June 1820, in his very instructive “ Conversational Recollections of

Dean Milner ;” but the recurrence of the controversy at the present moment, and under still more urgent circumstances, will warrant a repetition of his powerful, and we think irrefragable, arguments.

“ With respect to the Baptismal Controversy,” writes the Rev. Daniel Wilson, in his *Conversational Recollections of Dean Milner in the Christian Observer*, “ the Dean of Carlisle gave it as his deliberate judgment, that the following passage in the Catechism was quite conclusive against the main statements of Dr. Mant. ‘ What is required of persons to be baptized ? ’ *Ans.* Repentance, whereby they forsake sin ; and faith, whereby they stedfastly believe the promises of God, made to them in that sacrament.’ ‘ Why, then, are infants baptized, when, by reason of their tender age, they cannot perform them ? ’ *Ans.* Because they promise them both by their sureties ; which promise, when they come to age, themselves are bound to perform.’—The Dean remarked that there was here, clearly, an hypothesis, a pledge, a charitable assumption of repentance and faith on the part of the infant : on this assumption the language of the office proceeded ; and on its being realized, when the child should be of due age, the blessings of the sacrament itself were suspended.”

“ Dr. Milner,” continues Bishop Wilson, “ was much grieved at the dogmatical manner in which the controversy had been handled, and at the hardy assertions made, that there could be no doubt on the meaning of the Church of England with regard to it. The fact was, he said, that the doctrine of the grace of the sacrament had always been a question of great difficulty, and more especially in this very matter of infant baptism, where controversialists now affirmed, that there was no difficulty at all. The Dean had, at one time, nearly determined to write upon the subject, and had actually begun to collect the chief publications that had appeared. But his increasing infirmity of health probably prevented the execution of this as well as of many other excellent designs. He, however, on several occasions, expressed his sentiments to me very strongly on the general question. He thought that those who opposed Dr. Mant’s statements had not spoken out with sufficient distinctness, for to him it appeared most grievous, that a minister of our Protestant Church should be thus permitted, for the first time, to broach, as the Dean conceived, Popish sentiments on so vital a point, and to do this in a manner the

most positive, and without any charitableness of construction for those who differed from him in opinion. He was decidedly of opinion, that whatever difficulties might exist in ascertaining the exact benefits accompanying baptism, we ought boldly and unshrinkingly to designate, by the term Regeneration, the inward change and conversion of the heart to God, by whatever means it might be effected, and to address those as unregenerate, who were evidently without any spiritual life. This, he apprehended, had been uniformly the language of all our greatest divines, from the time of the Reformation. The Dean rejected in the important changes which were introduced into Dr. Mant's tract on this subject, by the Society for Promoting Christian Knowledge, for by these changes (although he considered that the tract remained still, in many respects, very objectionable), in point of argument, the chief matter in dispute was conceded. In short the Dean regarded the whole discussion as of vital importance, and as, in effect, involving the grand distinctions between cold and languid formality, and really spiritual religion."

In the papers on the subject of baptism, communicated by Dean Milner to Mr. Scott, the general observations are preceded by between forty and fifty critical annotations on particular passages in Dr. Laurence's pamphlet. Of these annotations, several appear, in the Dean's own words, in Mr. Scott's rejoinder. Of the rest, although many are exceedingly pithy, and suggest deep and comprehensive views of the subject under consideration, they would be but imperfectly understood if read without the opportunity of immediate reference to Dr. Laurence's work. The General Observations are here given without abridgement or alteration.

"I cannot but suspect that Dr. Laurence finds it much easier to support his favourite tenets on baptism from the Articles and Liturgy, than from the Scripture. Had this not been so, I am convinced, that he could scarcely have helped drawing into his service more of the Scripture. And, indeed, it should never be forgotten that, as the Articles of our Church profess themselves to be founded upon the Scripture (vide Art. VI.), we ought, in the construction of the meaning of any Article where there may seem to be difficulty or ambiguity, to adhere to that side which accords best with the Word of God. Thus, should there be two ways of explaining the meaning of the terms Regeneration and Baptism, as these terms are used in the Liturgy and Articles, it will be right to

attend to the light which Scripture affords.

"But I go further. I think, not only that Scripture ought to be called in to elucidate the meaning of our Church principles, but that we also should avail ourselves of the history of the Church, and of the Reformation, for the same purpose. Dr. Laurence, with propriety enough, makes use of some parts of the history of the Reformers, but it may seem very strange, that he should object to the fountain-head, viz., the Scriptures, and make also so little use of the primitive Fathers. It is true, that these last are of no authority, in the proper sense of the word; but they afford windows by which very important light may frequently be procured.

"The real meaning of a sentiment, or of an expression, may often be ascertained by merely tracing its history and origin.

"I greatly mistake, if Dr. Laurence be not open to just and pretty severe criticism on the grounds here hinted at.

"In the primitive times, ADULTS were necessarily, for the most part, the persons concerned in the business of baptism. Of course there was, in their case, faith and repentance; and their baptism closed the initiation; and moreover, baptism being, as it were, THE SEAL, came to be denominated regeneration, because without it, the initiation or admission could not be complete; the baptized person was always supposed, in the judgment of charity, to be sincere in his profession of faith, and in his repentance. Now, to trace the manner and the circumstances by which the baptism of adults led to the baptism of infants, has ever been considered a very intricate and difficult inquiry in the history of the Church of Christ; and it may not be going too far to say, that the evidences in favour of infant baptism depend rather upon the practice of the early Christians, than upon any direct proofs from Scripture. This, however, I think, is sufficiently clear, that the term Regeneration, which had constantly been applied to adult converts, continued to be still applied to infants, though it was impossible that faith and repentance could exist in the minds of those young subjects. It appears to me to be very material, for any one who wishes to apprehend the truth in this affair, to attend to the transition which actually did, and could not but take place, in regard to Christian adults, and the children of Christian parents.

"The baptism of infants, which, for a season, must have been comparatively infrequent, in process of time became very common in the Church, and that

of adults comparatively uncommon; and it is just here, that I seem to discover the origin of the deviation of the term Regeneration, from its true Scriptural meaning. To 'be born of water and of the Spirit,' in other words, to have FAITH, REPENTANCE, and BAPTISM, was still called Regeneration, although two of the ingredients were dropped, or necessarily excluded: and as our Church, in the Baptismal Service, has thought proper to retain the term Regeneration, it appears to me, that we have no way left to be consistent with Scripture, but to maintain, either that the regeneration of infants is altogether hypothetical, or that through the influence of the Holy Spirit, in some way or other, either a real moral change is produced in the child's disposition, or, at the very least, an alteration in the state of the child, &c. &c. I stop, because the subject is difficult and obscure: and I am far from being clear, that any attention can unfold these ideas explicitly—yet I am persuaded that the truth is not far off, and that some good thing happens to the children baptized, when they are offered up with prayers by their pious parents or sponsors. I collect all this from the good will shown to infants by our Saviour himself. What Christian parent does not feel his heart glow at the thought of Jesus taking up his child and blessing it? Who would not rather have had such a thing take place, than have his child the inheritor of thousands of gold and silver?

"This subject is very important in a practical sense. Thus, if the terms Regeneration—Born of God—Sons of God—New creature—Conversion of heart—and such like, are all allowed to have, in Scripture, the same meaning (which no student of Scripture can well deny,) then, as it is impossible to predicate these same things of baptized infants, whatever be the meaning of Regeneration when applied to them in our Church Service, it will be a most dangerous inference for these, when they shall have become adults, to make, they because they were baptized in infancy, they possess, of course, a Regeneration, of the same nature and efficacy as that arising from the baptism of adults, where there is good reason to believe that faith, and repentance, and baptism are combined together: that is, if in their notion of the regeneration which they had in their infancy, there be implied the being born again of God, sons of God, as stated above, it is plain they may, in this way, probably rest in very deficient ideas respecting conversion of heart, and so delude themselves.

"If, on the other hand, the word Regeneration could be strictly confined to

what is obtained in the baptism of infants, there would be abundantly less danger; because, then, there would be a specific difference between the regeneration of adults and that of infants; the baptized infant would, when grown up, be led to look for the regeneration of the adult, and to see in what it consisted.

"For this is certain, that in the adult, faith and repentance (conversion of heart), are absolutely necessary as a due preparation for baptism; for, otherwise, regeneration is not complete: but in infants this faith and repentance cannot exist. Yet still, to keep up this distinction, with steadiness, seems almost impossible; and, if not kept up, confusion, error, and danger, are the inevitable consequences. Add to all this, that if, to preserve a sort of unity and consistency in the Church, we deviate from the ordinary meaning of the Scripture language, confusion and danger are naturally to be expected. St. Austin, whom our Church seems to have followed more than any other, distinctly observes that REGENERATION IS ONE THING, and CONVERSION OF HEART ANOTHER; and this agrees with Burnet's observation, near the conclusion of his Exposition of the Seventeenth Article.

"This distinction of this great man (Austin) may help to render more consistent some things which are difficult to be explained. But, query, is this distinction to be found in Scripture?"

The Dean epitomises his argument as follows, in some remarks suggested by the perusal of Mr. Scott's sermon on Baptism.

"Some members of our Establishment seem to understand the Baptismal Service as though the blessing of a real spiritual change of heart, did certainly, and always, take place at the time of baptizing the infant. I, however, am disposed to think, that it is safer and more agreeable to the very little that is revealed concerning the baptism of infants, to be less positive on this head; and rather to fall in with that explanation of this matter, which is to be found in the answer of our Church Catechism to the question, 'Why then are infants baptized, &c. &c.?' 'Ans. Because they promise them, &c.'

"This part of the Catechism is of later date than the former part of the same Catechism; and, therefore, may fairly be considered as explanatory of any ambiguity in the same, or in the public service. With this idea in view, let any one reflect, whether, in regard to



the baptism of an infant, the case do not stand thus; viz., that certain blessings of a spiritual nature are promised to the child, on the express condition, that, as soon as he shall have faculties for the purpose, he shall comply with certain requisitions: these requisitions are, that he shall repent and believe; viz., the very same as the Church requires of the adult. But this is not all. The godfathers and godmothers, in the capacity, as it were, of bondsmen, engage, that the child shall comply with the said requisitions, when he comes of age. Such is the covenant of the Baptism of Infants. It appears to me to be HYPOCRITICAL in the very nature and reason of it. There is no doubt but that God will perform his part; but we cannot say the same with respect to the infant; though, on his part, the best security has been given of which his age is capable.

"Members of the Established Church should take together all that is said on baptism in the Formularies of the Establishment; viz. in the Baptismal Services, in the Catechism, and in the Article on Baptism. After much consideration, I am convinced that no other explanation than that just given does accord with the several declarations of the aforesaid Formularies."

In 1817 we find the Dean's health so broken down, that he was disqualified for any exertion which required him to quit his study. He however repaired once more, in the autumn of that year, to Cambridge, and so far rallied as to be able to attend to various matters of business, and even to make short visits to London; and he continued to struggle on to his seventy-first year; being taken to his rest on the first day of April 1820. We will extract some particulars respecting his closing years.

"The fervent piety which had long been a governing principle of Dean Milner's conduct, was manifested towards the close of his life in almost every letter which he wrote. On the 12th of December, 1819, writing to a worthy clergyman, whose doctrine and practice had brought upon him, as he had represented, some unjust attacks, he thus expresses himself:—'What a grievous thing it is, that there should exist such a spirit of opposition against

Christianity and Gospel truth! Let us nevertheless fight "the good fight," and remember always, that He reigneth, and will reign. God be praised! All that we have to mind is, that our confidence be founded in the truth; that our cause be the cause of God. I have only to add, "Be faithful unto death."

"Dean Milner's mind, at this period, was as vigorous, his temperament as vivacious, and his benevolence as active, as during any former portion of his life. The Right Honourable T. B. Macaulay thus writes: 'The last time that I visited your uncle was in January, 1820. He had, as Lucasian Professor, examined three or four of the most distinguished mathematicians among the Bachelors of Arts, for the Smith's Prize. Their papers were lying on the table. He took them up and talked, with great force and animation, of the progress which his favourite sciences had made since his youth. He spoke of his own examination for his degree, and said that he had been in a very desponding mood, and had feared, till the result was known, that he had completely failed. I was surprised at this; for his appearance on that occasion was still remembered, at the distance of nearly half a century. He was not only Senior Wrangler, but so superior to all his competitors, that the Moderators put the word *Incomparabilis* after his name. He told me many interesting anecdotes illustrative of the state of the University in his younger days.'

"Some thoughts on the Confession, written down by a lady, who was resident in Mr. Wilberforce's family at the time of the Dean's last visit, are, in substance, similar to the exposition of that admirable part of our Church Service, which, as it has been already intimated, Dean Milner often gave at his private family worship. If anything can add to their value, it must be the reflection, that they were uttered but a few days before his departure out of this world; and must, therefore, be regarded as his dying testimony to 'those essential and peculiar Christian doctrines,' which he had for years maintained; and which he was accustomed emphatically to call 'the only medicine for the fallen nature of man.'

"In March 1820 the Dean was attacked by a difficulty of breathing, and other alarming symptoms, which, though they did not lead Dr. Baillie to forebode a speedily fatal issue, caused him to desire an immediate consultation with some other physician 'of experience and high reputation.' Still the Dean himself entertained no idea of danger, beyond his general and long established conviction

that the broken state of his health rendered his continuance in this world uncertain in the extreme; and an apparent melioration about the middle of the month of March, in the more distressing symptoms, afforded good ground of hope, that the present attack would not terminate fatally. Dean Milner's mind, at this period, was occupied, almost exclusively, by religious contemplations; and on the essential and distinguishing doctrines of the Gospel, he spoke to some valued friends, with a force and animation which left an indelible impression on their minds. In one of his last conversations with the present Bishop of Calcutta, he expressed, in the strongest terms, his conviction of the importance of what he usually called the doctrines of grace; adding, that all religious reasonings which did not proceed on those doctrines, were essentially erroneous, and that the common ways of evading their force got rid of no one real difficulty, but only left greater difficulties in some other step of the argument. He likewise spoke feelingly on the importance of 'solid personal piety,' and humble submission to the will of God. Afterwards, as his end drew very near, he became incapable of continued conversation; and being now told, that he was in danger, he grew more composed and calm than he had been before. During the last week of his life, the Rev. Mr. Spooner saw him for a few minutes; at parting from him, the Dean said, in his own emphatic and 'ponderous' manner, 'God bless you: take care where you and I meet again: THAT is everything.' A day or two later, having occasion to take leave of a friend who was about to set out on a long voyage, Dean Milner, after bidding him farewell, in the presence of, and in common with the rest of the company, called him back, and shook hands with him a second time, saying, 'Farewell: may God bless you. My heart will be with you, and, I trust, with all who love the Lord JESUS in sincerity. Time is short. Let us hope to meet again on DURABLE ground.'

"On the day before his death, he made an attempt to engage in prayer with the servant who attended him; and subsequently desired the same servant to read to him the 14th chapter of St. John's Gospel, a chapter upon which he had, for years, loved to meditate. When the reading was over, he put his hand to his forehead and said, 'I cannot tell what is the matter with me, but I cannot think; my mind is gone.' Of bodily pain, this excellent man suffered, during the closing scene of his life, very little; and it is most satisfactory to find him

thus, in the extremity of weakness, and on the very threshold of eternity, reposing his trust on those same promises of his Saviour, upon which he had so often meditated in faith, while possessed of the full powers of his colossal intellect.

"The night before his death, speaking with much weakness and difficulty, he uttered a few words, conveying to Mr. Wilberforce, who was by the side of his bed, the idea, that he was looking to a better world. On Saturday morning, April 1st, he became decidedly worse; and Mr. W. being called to his room, he said, 'My dear friend, I am leaving you; I am dying.' On the same day, about 11 o'clock, he suddenly extended his limbs, uttered three sighs, and ceased to breathe."

"As an author, Dr. Milner is known to the public by his papers communicated, between the years 1777 and 1800, to the Royal Society, and published in the Transactions of that learned body;—by his Life of [his brother] the Rev. Joseph Milner, published in the year 1800; an exquisitely beautiful and touching piece of biography, and a permanent memorial of an instance of pure and fervent fraternal affection;—by his Animadversions on the Ecclesiastical History of Dr. Haweis;—by his powerful work in defence of the Bible Society, published in the year 1813;—and by his able and elaborate continuation of The History of the Church of Christ, an undertaking designed and begun by his brother, and one that will assuredly perpetuate the name of MILNER. Since his death, two volumes of his Sermons have been given to the public, and also an Essay on the subject of Human Liberty."

We have dilated less than we might upon the character and writings of Dr. Milner, both because much has been said in our former volumes upon the subject; and because we thought the best exposition was the narrative itself. He was indeed a man of colossal powers of mind; he thought deeply, and reasoned closely; his judgment was profound, his memory was retentive, and his conversational and pulpit eloquence impressive and irresistible. He was, above all, a man of solid, deeply-rooted piety; eminently clear in his views of scriptural truth; and practical, simple, and cogent in its application to the conscience and the life. With a

somewhat rough exterior—a sort of massiness of character that rather rose above the graces than cultivated them—he possessed a tender heart and self-abasing humility of soul. His constant ill health and bodily sufferings prevented his achieving all that might have been hoped for from his powers, his ardour, his perseverance, and the conscientious devotion of his talents to the glory of God and the good of mankind.

But at Cambridge, and Carlisle, and wherever he was personally known, he was highly venerated; and his labours as an ecclesiastical historian, together with those of his beloved brother, have been of eminent service to the Church of Christ; especially in distinguishing the true kingdom of God in the world, from the merely secular and often corrupt forms of Christianity, with which too many are striving to confound it.\*

\* Since writing this review, we have received a cancel leaf of the volume, correcting a trigonometrical blunder which afforded us some merriment on account of the complacent remark added to it; but which we did not notice, as the transcriber being a lady we thought it possible that the mistake might be in her misreading of the passage; but as the words as well as the figures are wrong, we must give Colonel Thompson credit for the blunder. As the cancel is sent us, we suppose we ought to apprise our readers of the *erratum*, otherwise we should not have noticed the matter. We should premise that among Dean Milner's friends was the father of Colonel Thompson, a Wesleyan of "tried character;" but Milner remarked to Mr. Latrobe, in introducing to him his son, now Colonel Thompson, the well-known Westminster Reviewer, Radical politician, Corn-law catechist, and Anti-corn-law-leaguer, who was then going out to Sierra Leone as governor, that "religion is not hereditary;" though as young Thompson had "had a religious education," the Dean added, "I trust he either is, or will be, a religious character in due time;" upon which charitable anticipation it is not for us to remark; though we remember the grief of Mr. Wilberforce, the late Mr. Macaulay, and others, that a man so educated should have proved a recreant, even to the dark depth of the Westminster Review. The Colonel has supplied the Biographer with a few notices of her uncle, among which is the following:—

"I recollect another circumstance with which this story of 'the Cromwellian wife' would fit very well. Your uncle wanted the proportion of the diameter of a circle to the circumference, or at least one of the practical approximations to it, and I saw him writing figures and drawing a perpendicular line through them, with an appearance of impatience at the thing not

answering at once; and at last he burst out, 'There it is; *one one, two two, three three*, and cut them in half, 112 | 233; there's a bit of artificial memory for you, sir.' You may depend upon it I never forgot the proportion of the diameter to the circumference from that day to this."

Here Colonel Thompson makes Dean Milner assert that the ratio of the circumference of a circle to the diameter (to three places of figures) is as 233 to 112; whereas every person who knows anything of the matter has at his fingers' ends 355 to 113; and the Colonel makes the Dean say "one one, two two, three three, instead of "one one, three three, five five;" and then adds, very drolly, "You may depend upon it I never forgot the proportion of the diameter to the circumference from that day to this;" whereas it had certainly slipped his memory when he wrote the remark. He also mangles the "bit of artificial memory;" for it was no new suggestion of Milner's, but one long mentioned in books, and floating from tutor to tutor, or invented by each student for himself, that the ratio, "drawing a perpendicular line," is composed of the *first three odd numbers*, one, three, five; whereas Col. Thompson blends odd and even. There is a sort of technical jingle by which one remembers such things; as, in this very case, radius being unity, the length of the circumference is  $2 \times (3.14159)$  where the jingle of *one four, one five*, helps the recollection. The above error is silently corrected in the cancel; but we think that Mrs. Mary Milner ought to punish the Colonel for the trouble he has given her by his inadvertence, by making him commit to memory the thirty-five places of decimals to which the indefatigable Dutchman, Ludolph Van Ceulen, carried the calculation, and which he ordered to be engraven on his tombstone; where, perhaps, it may still be read, many a passer-by wondering what mys-

## MEMOIR AND REMAINS OF THE REV. H. VAUGHAN.

*Memoir and Remains of the Rev. H. Vaughan, B.A., late of Worcester College, Oxford, and Minister of Park Chapel, Chelsea. 1842.*

THERE is not much of striking incident in this volume; but it is the record of the brief life of an eminently pious, well-gifted, affectionate, and much-beloved pastor; and contains much to interest and instruct the reader. There was much of judiciousness and good sense in Mr. Vaughan's plans; combined with great fervour, personal devotedness to the service of God, love for the souls of men, tenderness of spirit, and zeal in the discharge of his sacred duties.

Mr. Vaughan, who was de-

scended from the Vaughans of Brecon, was born at Michelmersh in Hampshire, in the year 1806. He went to Eton in 1816, but was soon removed in consequence of ill-health; and after finishing his preparatory studies at Swansea and Bath, entered Wadham College, Oxford. He was ordained in 1829; in 1830 was presented to the vicarage of Crickhowel; whence he removed in 1836, upon accepting a nomination to Park Chapel, Chelsea, chiefly on account of his vicarage not affording a competent maintenance for his

tery is couched under the cabalistical figures, 3.14159, 26535, &c. &c. &c. This Dutch mathematician's wonderful powers of patience and perseverance were the more severely taxed, as he proceeded after the ancient method of Archimedes, of inscribed and circumscribing polygons, till he found a pair which agreed in thirty-six figures; whereas his countryman Snellius shortly after shewed that he might have greatly abridged his labour by two limits nearer the circumference; and he proved his point by computing the perimeter of a polygon of more than a thousand million sides, which, according to the other method, would have given only twenty figures of the number. The Low Countries produced many of these "industrious fleas;" though they were withal good mathematicians. Metius, a Dutchman, carried the above approximation of 313 to 355, to seventeen places of decimals; and he was the tormentor of all the pretenders to the true quadrature; for when they thought they had found a solution, he proved, which indeed was easy enough, that what they considered equal to the circle, was either greater than some given inscribed, or less than some given described, polygon. In this way he teased poor Scaliger, who undertook, to square the circle in order to shew his superiority to the dull, plodding mathematicians who had failed to do it. Werner, a German, was as industrious as the Dutchman, for he actually calculated the sines of every

tenth second of the quadrant to sixteen figures, and for every second of the first and last degree to twenty-six figures. Our own Napier, Briggs, and many others, have been scarcely less industrious; but they restricted their labours to what is practically useful; for no man employs Werner's twenty-six places, or Van Ceulen's thirty-six figures.

We have thus run off at the mention of technical memory, one of the defects of which, as shewn in Colonel Thompson's inadvertence, is that the technicality itself is often forgotten, and is sometimes as difficult to remember as the matter itself. We suggest to our readers to consider this point in its reference to the tricks of "mental arithmetic," which often excite so much wonder at the examinations of the boys in schools, where it is studied. These artificial helps are very apt to be forgotten, and in after life are seldom of much practical value. In most businesses and professions there are some useful short-cuts, which are frequently used, and are therefore always promptly at hand; but the general tricks of mental arithmetic cannot be ordinarily brought into play. Some valuable abbreviations are used in Insurance offices; though the formulæ are chiefly algebraical. The most happy formula of artificial memory ever devised, is probably Napier's "rules of the circular parts," by which numerous propositions and corollaries in spherical trigonometry are reduced to two theorems.

family without his taking pupils; but he returned thither after eight months, his affectionate village flock having raised the stipend to the extent of his moderate desires. He was much esteemed and loved during his brief ministry at Chelsea, as appears from the letters inserted in the narrative; as for instance from the following passage in one to his widow:

"We feel that we have indeed lost a very dear and partial friend, upon whose counsel and whose prayers we loved to lean, the benefit of which we trust ever to experience, and whose holy walk and lovely Christian example we love to contemplate. This, indeed, is a favourite theme with all who had the privilege of knowing him. It has made an impression, which, under the Divine blessing, must produce a salutary effect; for it is rarely indeed that so high a standard—a human standard—is presented to the view. And while we contemplate such a character, with deep humiliation on account of our shortcomings, we should bear in mind, for our encouragement, that the same grace that operated so powerfully, so beautifully, in him, is offered to us also. The grand secret is, that he lived in the spirit of prayer, walking closely with his God, aiming in all that he did to promote his blessed Redeemer's kingdom."

Upon his return to Crickhowel, he became seriously ill; and was taken to his heavenly rest in January 1837, at the early age of thirty-one years. The remarks upon his character, personal, domestic, and pastoral; his letters; the extracts from his sermons, and the other matters in this volume, the reader will find interesting and profitable. The following is an account of his last days.

"Little more than three weeks had elapsed, after his return to Crickhowel, when the following communication was made, by a lady residing within a few miles of his parish, to a mutual friend in London:—"Our dear Mrs. Henry Vaughan wishes me to write to you, to tell you of the illness of her beloved husband. He was looking so changed on his return to Crickhowel, that all his friends in this neighbourhood were grieved by his altered appearance.

But he preached on two Sundays, and on the intervening Wednesday, with great energy. On Monday, the 19th of December, the pain in his head increased. On the following Wednesday, he was unable to attend the morning lecture, or to leave his room till a late hour. And before the next Sunday, his illness assumed a decided character."

"The fluctuations which ensued, from day to day, in the symptoms and effects of the disease, exciting most painfully alternate hopes and fears, are represented in the many notes, which, during the continuance of his illness, were considerably dispatched to anxious enquirers, by his afflicted attendants—the wife, the mother, the father, the sister, the friend. The following are passages:

"I wished our dear friends could have witnessed the happy, and truly merciful, change, which, I humbly trust, will now continue. He spoke to dear E. . . . when she went into his room, and said, "God bless you, dearest E. . . . ! I feel so strong, I think I might soon sit up." And then exclaimed with his usual fervour, "How gracious, how merciful, is my Saviour!" He then went off into a sweet, tranquil sleep."

"Most valuable and satisfactory, in a spiritual view, is the father's letter of the 9th of that month:—"You know how frail and attenuated his frame was, at his best; but, now, he might literally utter the complaint of the Psalmist, "I may tell all my bones." Yet, I bless God that he can, and does, say again, "My trust is in thee, O God; thou shalt answer for me, O Lord my God." Indeed, it was only yesterday that Mr. Faithfull, a relative of Mrs. Henry's, the rector of Hatfield, who kindly came so great a distance to console her in this affliction, wishing, in such an extremity, to ascertain, beyond a doubt, the state of mind of my dear son, led him to speak on the subject of religion, and to enquire whether his trust was still resting on the Rock of ages. Oh! what a confession did this bring forth! His voice, his countenance, all assumed a kind of preternatural expression. And oh! how did all the graces of the Spirit breathe forth in his declaration of self-abasement, and only trust in the Lord Jesus Christ. "If I should live to preach again," he added, "it shall be Christ, Christ, Christ; nothing but Christ; less embellishment, less folly, all simplicity." I trust, these words will afford all his dear devoted friends at Chelsea, the consolation they afforded us all here; and may they produce in us all, the same humble and simple reliance on the Saviour. You will naturally conclude, from what

I have now narrated, that his intellects are quite restored. For many days he was delirious.'

"The 15th of January, 1837,—a few days after he had completed his 31st year, and only four weeks from the last Sunday on which he had preached,—brought the following announcement of the termination of his short, but very trying illness:—'Our friend and brother in Christ has joined the assembly of the spirits of just men made perfect. This morning, at about six, with his family all around him, fully sensible, and, blessed be God, fully prepared, did this faithful servant of God yield up his soul to the mercies of his Redeemer. I grieve to bring tidings, which, though full of joy to him, are to us bitter.'"

From the account of his character we copy the following:

"The more we saw of him, the more we delighted to witness his charity, sympathy, generosity, and disregard of self. His readiness to meet the regard of others, also excited our admiration; the esteem testified for him was never repelled by reserve or distrust; and full of Christian love himself, he entirely confided in the affection of his friends.

"I never saw any one who so completely looked beyond the outward condition of his fellow-beings, in his anxiety for their souls. It seemed no effort to him, to be courteous alike to rich and poor, high and low, learned and unlearned; and while he paid honour where honour was due, a feeling of Christian charity actuated his conduct towards the meanest. His sympathy

with the poor of his flock is still the theme of their grateful remembrance; and knowing our love for his memory, they have often dwelt upon this endearing quality of their late pastor. One person observed, 'If I had but a headache, and dear Mr. Vaughan met me, he was sure to notice that I was looking ill, and he would soon call and ask if I was better.' Another of his parishioners spoke of his tenderness to her only child, who was removed at the early age of three years, and of his constant visits to the family in this bitter trial. Others mentioned his zeal for the souls of those who frequented the miserable lodging-houses opened for the poor and labouring men; and have said, that when his exhortations have been scoffed at, he has knelt in the midst of them, and prayed earnestly for their conversion. One poor widow said, 'He came to me in my distress, and when he quitted me, he placed a sovereign in my hand.' And you have often told me, how unbounded was his liberality, whenever a case of want came before him. Sorrow and sickness were ever soothed by his presence; and his intimate knowledge of the Scriptures furnished him with a rich treasury, from whence he drew forth for the edification and consolation of the invalid or the mourner. These offices of kindness were not confined to the narrow bounds of his own parish: for if his friends were ill or afflicted, he put himself to inconvenience to administer to them the word of life; and by his earnest prayers for their spiritual benefit, he could not fail to leave a blessing behind him.'"

## CROLY'S HISTORICAL SKETCHES, SPEECHES, AND CHARACTERS.

*Historical Sketches, Speeches, and Characters.* By the Rev. G. CROLY, LL.D., Rector of St. Stephen's, Walbrook. 1842.

Dr. Croly is a powerful and brilliant writer; full of vigour and imagination, and who never allows himself or his reader to slumber while perusing his exciting pages. His declamation is often highly spirited, though to our dull apprehension it sometimes overlays his argument; giving his readers an impression that he is striving after effect; heating up his subject, rather than carried away by it. However, we will refute ourselves

if we are wrong, by extracting a few interesting and eloquent passages.

*England the fortress of Christianity.*—

"The Jewish history reveals to us the conduct of Providence with a people appointed to the express preservation of the faith of God. There every attempt to receive the surrounding idolatries into a participation of the honours of the true worship, even every idolatrous touch, was visited with punishment; and that punishment not left to the remote working of the corruption, but immediate; and, by its directness, evidently designed

to make the nation feel the high importance of the trust, and the final ruin that must follow its betrayal.

“A glance at the British history since the Reformation, will shew with what undeniable closeness this providential system has been exemplified in England. *Every* reign which attempted to bring back Popery, or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal calamity. It is a memorable circumstance, that *every* reign of this Popish tendency has been followed by one purely Protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their religious principles than in their public fortunes. Let the rank of England be what it might under the Protestant Sovereign, it *always* went down under the Popish. But let its loss of dignity, or of power, be what it might under the Popish Sovereign, it *always* recovered under the Protestant, and more than recovered; was distinguished by sudden success, public renovation, and some remarkable increase of the freedom or honour of the empire.”

*William Pitt.*—“The British minister formed a class by himself. He was the leader, not only of English council, but of European. He stood on an elevation, to which no man before him had ascended; he fought the battle of the world, until the moment when the struggle was to be changed into victory. If he died in the night of Europe, it was when the night was on the verge of dawn. If it could ever be said of a public man, that he concentrated in himself the genius and the heart of an empire, and was at once the spirit and the arm of a mighty people, *PITT* was that man!”

*Edmund Burke.*—“He moved among the whole multitude of querulous and malignant authorship, a giant among pigmies: he smote their Gogon in its own temple; he left them without a proselyte or a name. His eloquence, the finest and most singular combination that the world has ever seen, of magnificent fancy and profound philosophy, if too deliberate and too curious in its developments, for the rapid demands of public debate, here found the true use for which it had been given—here found the true region of its beauty and its power; shining and sweeping along at its will, like the summer cloud, alternately touched with every glorious hue of heaven, and pouring down the torrents and the thunders. No work within human memory ever wrought an effect so sudden, profound, and saving, as the

volume on the French Revolution. It instantly broke the Revolutionary spell; the national eyes were opened; the fictitious oracles, to which the people had listened as to wisdom unanswerable, were struck dumb at the coming of the true. The nobles, the populace, the professions, the whole nation, from the cottage to the throne, were awakened, as by the sound of a trumpet; and the same summons which awoke them, filled their hearts with the patriot ardour that in the day of battle made them invincible. *Burke, too, formed a class by himself.* As a public writer he had no equal and no similar.”

*Madame de Genlis.*—“The education of the Orleans family was for many years in the hands of Madame de Genlis, well known for her novels, her tracts on education, her scribbling at the age of eighty, and her figuring in the coteries of Paris. Her system of education was founded on the fanciful absurdities of Rosseau; and the young Duke was to be the new Emilius. A large part of this was foolish; yet some was practical, and all was better than the wretched system of flattery, indolence, and vice, in which the children of the French nobles were generally brought up. De Genlis removed the Orleans children from the pestilential habits of Paris to the country, and there gave them the exercise, and, in a considerable degree, the habits and pursuits of the peasantry. The boys were taught to live on simple food, to run, swim, even to climb trees and walk on poles, for the purpose of accustoming them to help themselves in any case of personal hazard. The results were health, handsome proportions, and activity; but the Countess taught them more, for in her ideas of life she mingled, like all fools of both sexes, the glories of political bustle; and she took the children to see the ruins of the Bastille.”

*Louis Philippe.*—“The history of this distinguished man almost exceeds the wanderings of romance. In 1809 he went to Sicily, on a visit to the court. Leopold, the king's second son, had entertained the idea of being chosen head of the Spanish nation, in the absence of their king; and he sailed with the Duke for Gibraltar; but the governor, justly conceiving that a Sicilian prince was not the proper head for a free insurrection, refused to suffer the royal adventurer to land. The design perished on the spot.

“On his return to England he found his sister there, and they sailed together to meet their mother, who had escaped from Spain, and the French army, to Port Mahon. With them he returned

to Sicily, where he married a daughter of the king, Ferdinand IV., in 1809. He now remained four years in Sicily, in the midst of hazard and insurrection. In 1810, the Spaniards offered him a military command in Catalonia; but when he arrived there, he found that no command was provided; the English general probably thinking that the Duke's presence might be some impediment to more national objects. He was even refused admission at Cadiz, and again returned to Sicily.

"On the Bourbon restoration he came to Paris, and was made colonel-general of hussars. On Napoleon's landing, in March 1815, the Duke went to Lyons, to act with the Count d'Artois; but the troops revolted, and he returned to Paris. He was then sent to command in the north, but there too the troops revolted—he instantly made his decision, gave up the command to Mortier, and honourably followed the king on his way into Belgium. In 1816 he returned with his family from England, and resided in Paris, in a state of cool distance with the court, but usefully employing his vast and accumulating revenue, and wisely and gracefully patronising public works and literature.

"The story of the celebrated days of July is not now to be detailed. On the 29th the tri-coloured flag was replaced on the Tuilleries—on the 31st the king abdicated, and on the 17th of August he arrived in England. On the 7th of August the Duke of Orleans had been declared monarch, by the Chamber of Deputies, by the style of 'Louis Philippe the First, king of the French.' To this splendid elevation has reached one of the most perilous, diversified, and manly courses of life that history records. Every man who loves personal honour, filial duty, and patriotic wisdom, will be in favour of this elevation; and all will indulge the hope that this amiable and able individual has come to the close of his vicissitudes, and that no cloud may darken the brightness of his proud and fortunate day."

*The Church of England.*—"As the first security of the nation, you must sustain the Church. It is not while the clouds are gathering over the horizon, and with the thunders beginning to roll, that you can take down the conductors of the lightning. Look to your coming struggle. It is not when the new possession of political power is stimulating the old passion for religious supremacy; and the rudest shape of physical force is filled and inflamed with the subtlest spirit of evil; that you safely turn away from that great Teacher, by which alone the demon can be rebuked. If all ac-

knowledge that infidelity and imposture have advanced their march over a large portion of Europe even in our day; what is our obvious duty, but to strengthen the defence of the citadel? It is not when the assault is marshalling within sight of the battlements, that we can dismiss the garrison to their slumbers. Higher interests than even those of freedom and empire, may be at this hour staked on the sacred vigour, solemn sincerity, and majestic faith of England. While nations are darkening with the shadow of the wings of the god of this world, we are called on to fight the battle of the God of truth. In that cause we shall conquer, if we faint not. Armed for the most illustrious interests of man, we have only to persevere; till the great, predicted consummation comes,—till we see a power loftier than man supersede all human exertion, assert the dignity of heaven, and by one grand display of combined judgment and mercy, at once seal the dungeon of the rebel spirit, and proclaim to the earth an immortal age of peace, prosperity, and triumphant religion.

*Zuinglius, the Swiss Reformer.*—"The parting promise of our Lord to his Church, 'Lo! I am with you to the end of the world,' has been unanswerably realised in the continued existence of the Gospel. If it has sometimes been lost to the general eye, it has always been restored; like a river plunging under ground, it has always continued its course, and often met the light of day again with additional force and volume. If it has abandoned its old channel, it was only to find a new and broader one, to fertilize an untried region, and reflect the shapes and splendours of heaven in a nobler and more tranquil expanse. It has never been absorbed; and even in its final days of difficulty, it shall sink, only to rise again, and spread round the world. But a remarkable characteristic of those revivals of the Gospel, is, that they were in almost every instance by the instrumentality of individuals. The great political movements of mankind are often as general as the movements of the ocean or the air; a vast and unaccountable impulse suddenly urges the whole. But the revivals of religion in the East, in Italy, in Germany, in France, and in England, were nearly all personal,—while all was in spiritual slavery, an individual started forth, showing his broken chain; while all was silence throughout the world, a trumpet sounded, summoning the soldiers of the faith to brace on their armour; while the voice of the prophet had been unknown for ages, the voice was heard crying, in



the wilderness, that the 'hour was come,' proclaiming repentance, and preparing the multitude for the baptism of regeneration."

"It was the custom of the Swiss, that their clergy should follow their troops to the field, to administer the last consolations to the dying. Zuinglius attended this detachment, but with a full consciousness of the hazard. 'Our cause is good,' said he to the friends who crowded anxiously around him, as the troops marched out; 'but it is ill defended. It will cost any life, and that of a number of excellent men, who would wish to restore religion to its primitive simplicity. No matter; God will not abandon his servants; he will come to their assistance when you think all lost. My confidence rests upon him alone, and not upon men. I submit myself to his will.'

"Zuinglius fell almost at the first fire. He had advanced in front of his countrymen, and was exhorting them to fight for the cause of freedom, when a ball struck him. He sank on the ground mortally wounded, and in the charge of the enemy was trampled over without being distinguished. When the tumult of the battle was past, his senses returned, and raising himself from the ground, he crossed his arms upon his breast, and remained with his eyes fixed on heaven. Some of the enemy, who had lingered behind, came up and asked him whether he would have a confessor. His speech was gone, but he shook his head in refusal. They then bade him commend his soul to the Virgin. He refused again. They were enraged by his repeated determination. 'Die then, obstinate heretic!' exclaimed one of them, and drove his sword through his bosom."

*Character of Curran.*—"It is to be regretted, for the honour of his consistency, that Curran had ever entered the House of Commons. There he followed the course of faction, and was a partizan; at the bar he followed the course of his duties and his feelings, and was a patriot. The courage of the bar is a consideration of the first importance, in a profession which stands as the natural bulwark between the excesses of power, and the feebleness of the individual. Curran was eminently and uniformly courageous. In defiance of all personal hazard,—for in those days suspicion rapidly glanced, from the client to the advocate,—and against all remonstrance, he threw himself into the boldest positions of advocacy. Alternately stripping with a contemptuous hand the errors of government, and resisting the dictation of the bench; invoking the parliamentary sense of character, and

denouncing the agents and prosecutions of the crown; he was always found in the vanguard, always utterly regardless of personal consequences, never repelled by the most hopeless cause; and, though conscious that every step which he advanced in the service of his unfortunate countrymen, was carrying him further from all official rank, and that he was forfeiting the ermine for men who could bequeath to him nothing but their shrouds; he never refused to give the most forlorn applicant to his genius, that chance for life which was to be found in his splendid intrepidity."

"In the minor order of trials, Curran was matchless. His wild wit and eccentric allusions, his knowledge of native habits, and his skill in throwing light on the very spot where knavery imagined itself secure of concealment, made him first of the first in the presence of an Irish jury. He was never more resistless, than when he seemed to give way to the volatile and sportive spirit of the moment; and never nearer the detection of imposture than when he and the impostor seemed to laugh together. It was then that, suddenly turning on him, he tore off his disguise, and in language more searching than the scourge, tortured the naked perjurer into truth."

*Last days of Luther.*—"His complaint became more decided, and his constitution, long racked by the stone, began evidently to give way. Violent head-aches, and the decaying sight of one of his eyes, gave symptoms of an event which must soon deprive Protestantism of its first and ablest friend. But his course was loftily completed. He had fought his fight; he was now to receive his crown. He had taken a journey to Eisleben, his native place, on the application of the Count of Mansfield, to arbitrate a dispute relative to the mines. In full consciousness of his own infirmities, he had undergone this harassing journey, as a promoter of peace. 'I write to you,' said he, 'in a letter to a friend, a few days before he set out, 'though I am old, decrepit, inactive, languid, and now with but one eye. When drawing to the brink of the grave, I had hopes of obtaining a reasonable share of rest; but I continue to be overpowered with writing, preaching, and business, in the same manner as if I had not discharged my part of those duties in the early period of life.' The journey was in the depth of a German winter; and by the overflowing of the river Issel, it was prolonged to five days. The effort was too much for his feeble frame; and after various changes of his disorder during three weeks, Luther, on the 18th of February, 1546,

breathed the last breath of a life, devoted to the most glorious duty that Providence gives to man,—the promulgation of its own eternal truths, in simplicity, in holiness, and in power. The highest honours were paid to his memory. His body, after lying in state in the principal church, was escorted by the principal nobility of the Electorate on horseback, and an immense concourse of the people, on its way to Wittemberg. Wherever it stopped, the population of the towns received it with tears and prayers; hymns were sung, and sermons were delivered over the remains of their common father in the faith. At Wittemberg, the whole university, the magistracy, and the people, came out to meet the procession; and the funeral ceremony was begun with an oration by Pomeranus, a celebrated divine, and closed by a pathetic sermon from Melancthon. His picture was afterwards hung up in the hall of the university. But the true and imperishable monument of Luther is,—THE REFORMATION.”

*France.*—“France is a powerful, and

ought to be a great country. But faction is her tempter; and such it has been from time immemorial. She had mobs, and mob leaders, when her tribes had nothing to slay each other for, but acorns; and nothing to carry from the field of battle, but scalps. Cæsar, their conqueror, said, two thousand years ago, ‘The Gauls have a dissension in every village.’ The folly of her ‘three glorious days of 1830,’ was the folly of the *Aldui* and *Seggani*, of the ageish dweller in the swamp, and the shivering savages of the naked hill. Europe desires to see France intelligent and happy. For thus alone can she fulfil her general duties to civilization. But Europe will not suffer her to be a mother of banditti—the *Bedouins* of the West, ready to spring out upon the peaceful traffic, and block up the common highway, of nations. She desires to see the throne of France fixed on a solid foundation; even if that be of the most dazzling materials,—marble, gold; or adamant,—she will neither covet nor care; she demands only that it shall be firm.”

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## VIEW OF PUBLIC AFFAIRS.

IN concluding another volume with our usual monthly notice of Public Affairs, we rejoice, with thanksgiving to God, to see chased away some dark clouds which were visible in the horizon,—we say in the horizon, as they referred to our relations with foreign lands, and not to the internal concerns of the country. The satisfactory settlement of our differences with the United States of America, is a blessing, the magnitude of which, instead of appearing less after a few months’ familiarity, presses upon every considerate mind with greater force the more attentively it is considered. Fearful might have been the issue had these in themselves trifling causes of mutual offence remained to chafe hot nations, more especially those of their inhabitants whose locality brought collision to their own doors, and through whose juxta-position wider strifes might have ensued—as in the case of the *Caroline* and *Mr. M’Leod*—till both countries were precipitated into war, even against their will. But this peril, by God’s mercy, is averted; and England and the United States, it may be confidently hoped, will live in the harmony which peculiarly befits them, as people sprung from one common ancestry, speaking one language, enjoying great civil and political privileges, for the most part of one religious faith

in its broad outlines, and whose amity is essential to the welfare of both in their important commercial relations with each other, and in those works of piety and Christian benevolence which many of them are extending to the desolate places of the world.

And now, while these good tidings from the West are beginning to produce their many auspicious results, we have to add the pacification of the East, by the splendid successes of her Majesty’s arms in China and Afghanistan. We mourn indeed while we rejoice; for in neither instance had we a righteous quarrel. We were the wrong-doers in both cases; though, as might be expected, our provocations soon gave rise to actions upon the part of our enemies which demanded reparation. We had no right to break the commercial laws of China, and to smuggle our detestable contraband opium into her ports; but in repelling this wrong, she acted unjustly, and we had at least a shew of grievance. So in Afghanistan, we had no just cause, no deceit pretext, for invading that country; but after we had done so, and were triumphing in our success, the natives, in their wild notions of justice or revenge, expelled us under circumstances not to be reconciled with European usages of warfare; and duty, humanity, and patriotism, demanded

that we should rescue from their grasp our captive fellow-subjects; but with as little as possible of injury to enemies whom we had provoked to vengeance, and assuredly with nothing of a revengeful spirit.

The details of the successful proceedings both in Central and Eastern Asia, must have been perused with such intense interest by all our readers, that it would be impertinent for us to digest them. The results are momentous. Through fearful scenes of slaughter we have achieved a mighty conquest; in the one case over a timid but multitudinous and subtle enemy, in the other over bands of wild warlike mountaineers; and in both have attained all that we belted on our armour to demand; in China, by a treaty of peace which is one series of large concessions on the side of the conquered; in Afghanistan, by the seizure of its most important fortresses, the destruction of its capital, the utter routing of its armies, and the rescuing our countrymen and fellow-subjects from captivity; so that we have ventured to speak, we hope not prematurely, of pacification in reference to Central as well as to Eastern Asia, seeing that the means of possessing it are in our own hands, and we cannot contemplate so reckless and wicked a proceeding as that, either for revenge or ambition, we should proceed to prolong the contest by occupying the country one moment beyond what is required for restoring amity and retiring with a good conscience. [Since the above was in type, we have seen the Governor General's proclamation, announcing the entire evacuation of Afghanistan.]

In both these scenes of vast enterprise, those who had the command have acted with extraordinary skill and foresight, and they were sustained by the admirable discipline, and cool courageous conduct, of her Majesty's fleet and armies. Much anxiety also has been shown not to shed more of human blood, or to cause more of devastation, than the laws of arms, and the objects of the enterprise, were considered to render indispensable. Cabul, indeed, was deliberately waisted; but Nankin was spared the horrors of Ching-kiang-foo, though a few hours' delay in the negotiation would have precipitated them. We believe that no person can more bitterly mourn over these appalling scenes of agony and horror, than the brave men who have commanded or executed them; but such is war! that dire ravager of mankind, of which an inspired apostle has traced the genealogy: "Whence come wars and fightings among you? Come they not hence, even of your

lusts that war in your members." As Christians we will not, and dare not; give them a more honourable lineage; we will not gloss them over with gorgeous epithets; they are one of God's "four sore judgments," and the most fearful of them. We shudder at the ignorance, the apathy, the strange recklessness, with which too many in our own and other lands inflame a martial spirit, as if, for causes often of as little account as the toss of a die, men had a moral right to slay each other in gold blood. We believe that really defensive warfare is, by Holy Writ, direly warrantable; and defence may in some cases seem offence, as we track a tiger to his den, to prevent his midnight onslaught; but there is somewhat of cowardice blended with the blusterings of those who, upon every semblance or phantasy of provocation, would foment wars in distant scenes, of which they personally will not feel the evils. But are not Chinamen and Affghans made of one blood with ourselves? were they not created by one common Father, and purchased by the same Saviour? have they not souls and bodies; and have they not feelings and affections, and wives and children; and a spirit that swells at injustice and oppression? These may seem unpopular, perhaps unpatriotic, remarks in the exulting hour of victory; but that is the precise time at which they are needed to chastise our triumphs into Christian sobriety, nay to mingle with them as much of wormwood as is demanded by all that was wrong in the origination or conduct of the most successful enterprise. The issue of all war, especially of such wars as we have been urging in Asia, ought to be to make us endeavour in future to avoid the causes of warfare, so far as our own conduct is concerned, and, "if it be possible, to live peaceably with all men." We do not say that it is always possible, either morally or physically; offences will come, but woe to those by whom they come; the pride and passions, the injustice and cupidity, of wicked men, and sometimes the mistakes, alarms, and prejudices, of good men, may lead to hostilities; and we are not passing judgment in any particular case, but only adverting to principles which should overrule all cases. The spirit of war, as above described by St. James, requires to be subjugated by the Gospel of Christ; and then for the details, wisdom, forbearance, and justice will decide, without much casuistry, what is befitting in each particular instance. If in the affirmative in the matter of China and Afghanistan, our cause was better than to us it appeared;

and our gratification in the termination of the contest would be less chequered than we confess it is with retrospective self-reproaches.

But be these things as they may, we hope and believe that He who orders the unruly wills and affections of men, and often brings good out of evil, will overrule the late events to his own glory and the welfare of mankind. Afghanistan is a barbarous and Pagan land—though the treatment of the captives, and some other circumstances, have shewn more of civilization and self-control than its rude people were believed to have attained to—and if even our hostile connection with it shall lead in the end to the peaceful relations of commerce, and the introduction of the Gospel of salvation, the result may be the opening an inlet to light and truth to the whole of the wild regions of central and northern Asia. The case of China is still more auspicious. Its strong-holds are broken down; its wall of brass is razed; its gulf of separation from European intercourse is bridged over; for besides the twenty-one millions of hard dollars which are to flow into the British treasury—alas, the price of much blood!—the treaty contains the following important provisions:—“Lasting peace and friendship between the two empires. The ports of Canton, Amoy, Foo-chow-foo, Ningpoo, and Shanghai, to be thrown open to British merchants; consular officers to be appointed to reside at them; and regular and just tariffs of import and export (as well as inland transit) to be established and published. The island of Hong Kong to be ceded in perpetuity to Her Britannic Majesty, her heirs and successors. All subjects of Her Britannic Majesty (whether natives of Europe or India), who may be confined in any part of the Chinese empire, to be unconditionally released. An act of full and entire amnesty to be published by the Emperor, under his imperial sign manual and seal, to all Chinese subjects, on account of their having held service, or intercourse with,

or, and under, the British Government or its officers. Correspondence to be conducted on terms of perfect equality amongst the officers of both Governments.”

Who but must hope, and confidently believe, that these pacific inlets to the vast empire of China, will be the means of facilitating the introduction among an immense body of our fellow-men hitherto segregated from intercourse with Christendom, the arts and the commerce of the most enlightened nations; and with them, both incidentally and directly, the Holy Scriptures and the instructions of Christian teachers. If we have terrified and subdued this populous nation by our bombs and rockets, our steam-vessels and men-of-war, let us now try to benefit them by more blessed enterprises. The merchant and manufacturer are already freighted out their cargoes for speculative ventures; let the Christian and the philanthropist not linger behind them. We have taught all Asia, if not to love us, at least to dread us; if not to feel any prepossession for our professed, though often abused, religion, at least to acknowledge our power, and to confide in our truthfulness and honour; let us now shew that we are a nation of Christians; and that Christians are not what they call us, “devils;” but servants of the Prince of Peace, whose duty and privilege it is to endeavour to extend the pacific and beatifying reign of their Divine Lord, over all lands. China is still entrenched in prejudices, and to man’s unaided efforts still impervious to the heartfelt reception of the Gospel; but so is the soul of every man by nature; but in reliance upon the promise, and in performance of the command, of the Saviour, we ought to address ourselves to the work, for we know that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever King of kings and Lord of lords; Hallelujah, Amen!

## ANSWERS TO CORRESPONDENTS.

C. L.; S. B.; H. W.; W. C.; A Low Churchman; H. S.; I. B.; A Sincere Friend and Well-wisher; A Constant Reader; A Layman; H. S.; J. E.; Liberalis; J. C.; and J. M.; are under consideration.

In reply to numerous letters, we again notify that correspondents whose inquiries can be best answered by post, should send their address. Why be at the trouble and expence of printing, and forcing numerous readers to purchase and peruse, a private notification, which the post-office would deliver for a penny?

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